

## I Corinthians 1 July 24, 2025

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I Corinthians corresponds to the book of Numbers in the Old Testament. This is where God set Israel in order. In I Corinthians, Paul sets the Church in order. This epistle was written to the Church of God at Corinth. The Church at Corinth is a picture of the entire Church as a whole even today. It was not a spiritual church just like the church as a whole today. Paul does mention there were some spiritual people at Corinth. Paul did give them some very deep truth. Paul said, he could not preach deep truth to carnal Christians. The word Corinth means to be satisfied fully. The Corinthian church was fully satisfied. They did not see their need for anything else from God. They were so full and satisfied. They were content and really did not need the things of God. That is a very dangerous place to be. The Church as a whole has reached that same place today. This is not a place for us to dwell. Chapter 1 could be entitled the gathering center. The Gathering Center is Christ Himself who is put forth as the head of the body. This is one of the major problems in the church today is they do not recognize Christ as their head. We cannot have multiple men who are our head. In a body how many heads do we have?

We only have One and if you have more than that you have a real problem, you have a monstrosity. Men have denied the headship of Christ. They are really following what a man thinks and not getting it from the Lord. The problems found in Corinth are also found throughout the Church today. So Paul is trying to set this Church in order and if people would take his advice, then we as individuals can be set in order. Also we can be spiritual even though the Church as a complete body is not. 1Co 1:1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Paul was called an Apostle not *to be* an Apostle. This was the purpose and he fulfilled that responsibility because of God's enabling. The word Apostle means a messenger or sent one or to be set apart. Paul was called through the will of God, not through a group of men or a board of men. We must understand that there is a difference between being called and being sent. There are some people that have a call on their life that doesn't mean they are to go out immediately. Paul waited three long years on the back side of the desert before he went out. God calls us but it is His business when we are sent out.

Paul was called an Apostle there on that dusty road to Damascus, but God had to prepare him and this is absolute fact with God. He always prepares His ministers before He sends them out. Then Sosthenes is associated with Paul in writing this letter and his name means **saving strength**. Every minister of the Gospel needs a Sosthenes. There are so many throughout scripture that were used to support those out front. Moses had such people; you cannot manage a burden like that on your own. 1Co 1:2 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: This means the church that belongs to God not a denomination. It belongs to God; He redeemed it. He bought it with a price. He is the one that kept it. He says, "Through the will of God." It was God who willed that we should be saved in this way. We ourselves have created no good thing, but it is by the will of God we have attained to this salvation. Why? Because it seemed good to Him, we were called, not because we were worthy. Unto the church of God. It wasn't this or that man's church, but the church of God. Then Paul says, **to them that are sanctified in Christ Jesus**. This means that they were sanctified provisionally. They were not sanctified experimentally yet. In other words they were not fully separated unto the Lord. He had not been able to consecrate them.

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They did not want to separate from the world and be separated unto the Lord. They were sanctified the same way as every person that is born again meaning that they are sanctified or counted Holy unto the Lord. We are sanctified in Christ. In other words we are sanctified by virtue of the fact that we are in Christ. When we believe on Christ, we are considered in Christ. We are born of the Spirit and we are a part of the Body of Christ, sanctified in Him. This is called provisional sanctification. The experimental sanctification is a process that takes place over the rest of our lives as we yield to the Lord. Note Paul says, the name of Jesus, in Christ Jesus; the names of men found no place here. But what is **experimental sanctification**? It is washing in the Laver of the word of God, which brings about purification. Paul reminded them of their own uncleanness, from which he had freed them. He persuades them to be of lowliness of mind; for it is not by their own good deeds, but by the loving-kindness and the grace of God, that they had been sanctified. Then further in V2, says called *to be* saints. We are called saints; to be, is not in the original and the word saints means holy ones. We are called saints because of our birth not because of our conduct.

It is called Holy because of that life of the Lord Jesus that is within the believer. That Holy life that He has implanted within us. The minute that a sinner believes on the Lord Jesus, He is a saint. Every believer is a saint the moment he believes on Christ, because every believer is a Holy one the moment he believes on Christ. Note also: We did not first draw near, but we were called. We had nothing to do with God at first, but He called us. He is was the initiator of our new birth. So that not even this small matter is ours altogether. However, though we had drawn near, when we were accountable as we were for innumerable wickedness, not even the grace is ours, but it is God's. That is why Paul wrote Eph 2:8 For by grace are ye saved through faith; and that **not of yourselves**: it is the gift of God. Not even the faith is ours altogether; for we were not first with our belief, but we obeyed the call. That is why we are here tonight listening to the word of God. You heard and not just heard the call, but you heeded the call to hear Jesus' voice. Who and what is our true riches? It is Christ through the Gospel by the power of the Holy Spirit. Then further in v2 .... with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

That is what it takes to be called a saint of God is to believe on the Lord Jesus Christ. This word Lord is used seven times in this chapter and six of them occur in the first 10 verses. The reason is that Paul is emphasizing Christ as being the Lord of His body. He is the head of His body. We must understand this and not only understand, but give Him that place as Head in our lives. 1Co 1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. These two, grace and peace are used often in Paul's writings and the order is always the same, grace and peace. This means that we must first receive the grace in order to receive the peace. It is to the degree that we receive the grace, that we then receive the peace. There are many Christians that are not experiencing the fullness of peace that they could have because they have never received the grace that is available to them. So the more grace we receive, the more peace we receive. 1Co 1:4 I thank my God always on your behalf, for the grace of God which is given you by, or (in) Jesus Christ; The grace He is talking about is the fullness of divine grace that was available in Christ. That same fullness of grace is available to every believer. The Corinthians didn't see this grace. They did not understand the depths of the grace of God any more than the Galatian saints did because all of them are deemed as babes or as carnal Christians.

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The problem is that men do not reach out and take the fullness of this grace. But how shall a man find grace with God? It is by lowliness of mind? James says it this way. Jas 4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. In V5 and 6 Paul explains what that grace is. 1Co 1:5 That in everything ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you: 1Co 1:5 That in everything ye are enriched by him; It is because of divine grace that we are enriched and the riches in Christ are just immeasurable. We cannot begin to lay hold of all of them at one time or even to understand what they are because we are so rich in Christ. 1Co 1:5 ....in all utterance; this means that God has given to us the ability to utter this matchless grace when we receive it and take it in. We are able to express it. Let me explain it this way. Anyone who has taken in divine grace, into their lives experimentally, their lives become a loud testimonial of the grace of God. V5..... and in all knowledge. This is the knowledge of Christ and the wonderful blessings and the things of God that He has provided in Him. 1Co 1:6 Even as the testimony of Christ was confirmed in you:

They manifested that Christ was in them. They had the outward evidence that Christ was in them. So these things in V5, 6 are the wonders of divine grace that had been given to them and us in Christ. 1Co 1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. V7 and 8 give us four results of the ministry of divine grace. Number 1; 1Co 1:7 So that ye come behind in no gift. It is grace that gives that very wonderful exalted elevated position that we come behind in no gift. Number 2; waiting for the coming of our Lord Jesus Christ: This is one of the major things of Paul's message is the second coming of Christ. Today the majority of the Church don't even really mention it. If they do mention it, it is in some far-off distant day. That should not be. Paul says look forward to the day when Jesus will come again. Paul had the hope that the Lord Jesus was coming way back then, which is the same hope that we need to have in our lives today. It is grace that will do this for us. This knowledge and this hope of the coming of our Lord Jesus Christ. Number 3; 1Co 1:8 Who shall also confirm you unto the end. This means unto the completion. God didn't just get into this thing to do a part way job. He can only do what men allow Him to do.

He can only accomplish what we give Him permission to accomplish by believing Him for it. God is in it for the long haul until the completion of that work. Number 4; that ye may be blameless in the day of our Lord Jesus Christ. God has given to us enough grace in Christ Jesus to present every member of the body of Christ absolutely blameless at the coming of our Lord Jesus Christ. **That is what divine grace will do but many will not take it.** 1Co 1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. That is why the provisions of divine grace work, because God is faithful. He has put all of this responsibility upon Himself. Our only responsibility **is to believe Him** for it. That's the way it has always been even way back with Abraham. Abraham believed God and it was counted him for righteousness. Those that came before Abraham discovered exactly the same thing. It is because of faith that God is able to accomplish. This is a major point of Paul's message is that God called us unto Himself not to work for Him. So many believe that God's message today is get out and work and win the world for Christ. They say that this is the primary responsibility.

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No! It really isn't. God's primary message for us and primary instruction for us is to come into complete fellowship with the Lord Jesus Christ. How have we been called? By the Father. Paul in v9 refers to His Son Jesus Christ referring that the Father called us; the Father enriched us. We did not go into the fellowship of His Son on our own. We were called. 1Co 1:9 God is faithful, by whom ye **were called unto the fellowship of his Son Jesus Christ our Lord**. The object of getting saved is so we come into absolute and complete fellowship with the Lord Jesus Christ. As we do this then we become faithful witnesses unto other people. V9 ye were called unto the fellowship of his Son Jesus Christ our Lord. This the 5<sup>th</sup> time that this word Lord is used. 1Co 1:10 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. Notice **by the name** is pushed to the front in this first chapter. It is the name of Christ above every name. Then notice, that ye all speak the same thing. I wonder when the last time that happened when all of the church spoke on the same thing. It is for sure not happening today. And guess what, it didn't happen in that day either.

There is a reason that it didn't happen then and it doesn't happen now. It is because men do not take Christ as their central head. When men begin to take other heads, that is when they begin to speak different things. God intended that we should all speak the same thing. Notice that ye all speak the same thing, and that there be no divisions which means schisms among you. Denomination among you is exactly what the schisms are. It is those divisions and those sects that are in Christendom today and God did not ordain them. God ordained only one body. It is man who has divided up the body the way that they have. The first point of oneness is not compromise. If we are going to be one, it will **never** be obtained by compromising the truth. Yet that is what men are trying to do. Gen 11 is a real good picture where they wanted to have a tower (Babel) that would reach into heaven. They had all of these substitutes, brick for stone and slime for mortar. They represent compromise. The stone would be Christ Himself. But men substituted and used brick. Stone is that which is God made. Brick is manmade. Then slime had they for mortar. That is not the unity of the Spirit that is a product of men. So the tower Babel failed and the church movement has failed to bring men into oneness.

It is not unity of the Spirit, because only God can make men one spirit and He does that when men have the Spirit of Christ; when they are joined by the Holy Spirit and whenever God is able to join them together. Then also God separates; men divide. God has separated us unto Himself and we see that over and over throughout the word of God. That is what sanctification is all about separation from the world, but indeed separated unto God. Men divide and that is what you see in Christendom today. Men have divided up the body into various sects and schisms and all of these different denominations. Then this type assumes a headship other than Christ. Christ is our head. Then the 5<sup>th</sup> thing we see is God already made us one. We are made one in Christ at the new birth. The 6<sup>th</sup> thing we see in the church is headquarters; our headquarters is in heaven. Then every denomination in this world has a central headquarters somewhere in this world ran by man. The 7<sup>th</sup> thing is that Christ must become my personal head. I cannot take a man as my head. Yet men who are joined to denominations taking other men as their head. V10 says.... perfectly joined together in the same mind and in the same judgment. Perfectly joined together, only God can do that. Men try their best to join together, but they have to compromise truth in order to do it. It is not a joining of the spirit at all.

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It says perfectly joined together in the same mind; the mind here is the mind of Christ and there is only one of them. Christ does not teach His truth one way to one person and then one way to another. There is just one truth found in Paul's Gospel. Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. He did not say the truths plural. There is only one truth. Then he says in V10, in the same judgment. This means discernment and it refers to the scripture. We must have the same understanding of the scripture. The Holy Spirit is the great teacher of the word of God and He doesn't teach one person one thing another person something else that is contradictory. 1Co 1:10 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. V11 Paul tells us why he has been making these statements. 1Co 1:11 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. The word Chloe means verdant or green and it speaks of resurrection life. It speaks of those that were really growing and flourishing in Christ by that resurrection life. Here is what was reported. There were contentions among you.

These contentions are a direct result of men not holding Christ as their head. That is where it comes from. When men do not hold that one supreme head of Christ then there will be contentions. Paul explains what they are in the next few verses. The house of Chloe was a part of Corinth. There were some in Corinth that were spiritual people. They recognized what was going on in Corinth was not right. It is the same today in Church some folks recognize what is going on is not right. There are those that are spiritual enough to realize that something is not right. Something is not according to the scripture. 1Co 1:12 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? We can say the same thing today because these names correspond to what Paul said in 1Co 3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? People were calling themselves by the name of the minister thorough whom they received the Gospel. This same thing happens today in regards to Churches. All of these denominations were started by some man. Rather than being called by the name of Christ, they are called by another head and Paul says it is not right.

Every person that is born again is a member of the body of Christ and should be called by only one name, Christian. There is a division here by these names by which they were called so Paul asked them is Christ divided? We could ask the same question today in the Church, is Christ divided. Will there be any divisions in heaven? Then Paul asks some very important questions to those that call themselves by another name other than Christ. Was Paul crucified for you? or were ye baptized in the name of Paul? Paul did not want anyone to name a denomination after him. These men like Paul and Peter pointed to Christ Himself. They would be devastated to know what has happened in our day with all these denominations and names of churches. None of these men that started these denominations died for the people. 1Co 1:14 thank God that I baptized none of you, but Crispus and Gaius; It was for this reason. 1Co 1:15 Lest any should say that I had baptized in mine own name. Some Churches today baptize into a certain church and not into the body of Christ.

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So Paul says, I am glad that I didn't baptize that many and he mentions Crispus and Gaius. Then he says, 1Co 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. Paul did this because he did not want them to be calling themselves by his name. That doesn't mean that Paul did not believe in baptism, but he did not put a premium on baptism the way that some do today. There are some that teach that you are not saved unless you are baptized. Scripture does not teach that. 1Co 1:17 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. Paul is still preaching that Christ Himself must have the preeminence. Christ is the one that had to be exalted; lest the cross of Christ should be made of none effect. There is no preaching unless we emphasize the cross. Christ is the one that had to be exalted; lest the cross of Christ should be made of none effect. There is no preaching unless we emphasize the cross. This is what makes Christ who He is even today. Paul devoted his ministry to the preaching of the Gospel. He said in Ro 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. 1Co 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. Those who perish are Christ rejecters.

They do not believe in anything that the cross of Christ stands for, the weakness and so on. Men ridicule the cross of Christ even today. But unto us which are saved the preaching of the cross (it) is the power of God. Those that do not believe in the preaching of the cross; God cannot do anything for them. We must come to that place where we realize that we are shut up completely unto Christ. It is Jesus that accomplished this there at the cross of Calvary. The only thing that we can do is simply accept divine grace. It is the power of God for every need that we have. The preaching of the cross does not just stop with initial salvation. We must here the preaching of the cross all through the rest of our lives in order to bring us to absolute maturity and deliverance in Christ. Every provision that God has given to us is a direct result of what Jesus did at the cross. This is why Paul speaks of the preaching of the cross. He is not just talking about the basic fundamentals of salvation. The preaching of the cross includes truth that will perfect us to reign conjointly with Christ throughout eternity. 1Co 1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. These are those that think they are so wise in themselves that they refuse to accept the truth of divine grace and the preaching of the cross.

The summation of the statement "preaching of the cross" is preaching of divine grace. That is what it is. 1Co 1:20 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? This is becoming more apparent all the time because there are some people that claim to have such brilliant minds and yet they make some of the stupidest statements you have ever heard. God is bringing their wisdom to absolutely nothing. 1Co 1:21 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. God gave to man the power of wisdom. God put man above every other creature. It is the power to reason and the power to think. Even though God gave man that extraordinary wisdom, he still cannot find God. That is why it says the world by wisdom knew not God. They are trying with their great intellects to reason out God. It cannot be done. God is received in one way and that is by faith.

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Then notice, it pleased God by the foolishness of preaching and the reason it is so foolish is because the preaching of the cross is another way of saying the preaching of weakness. Men and Satan do not understand the message of weakness and you and I have to learn it. We must learn that we overcome not by strength but by weakness, which is absolute dependence upon the Lord. It pleased God by the foolishness of preaching to save them that believe. The salvation that Paul is talking about here is not just initial salvation from the guilt of our sins and deliverance from hell, but it is any deliverance that we will ever need from now until we are taken to glory. He delivers them that believe; not them that work, but them that believe. 1Co 1:22 For the Jews require a sign, and the Greeks seek after wisdom: 1Co 1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. God supplied both demands of the Jews and Gentiles in Christ. Christ came and was their sign but because of their unbelief He became a stumbling block unto them. He was right there in front of them as the sign that they had asked for but because they refused Him and would not believe, to the Jew as a nation, to the unbelieving Jew Christ is still a stumbling block.

They still do not accept Him. Then unto the Greeks, Christ was the wisdom which was right there before them, but because of their unbelief then He is become foolishness unto them. 1Co 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. It is exactly the same in the Church today. Many Christians have experienced the genuine power of God, but the problem is that they got so wrapped up in the power that they have eliminated the wisdom. It is in our lives that God manifests a great outburst of power in our early Christian experience, but now then He wants to reveal His wisdom to us. 1Co 1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. Paul does not enlarge on the power, but he enlarges on the wisdom. God wants to teach Christ unto us. The foolishness of God is what He did there at the cross of Calvary. That was the stupidest thing that natural man would think of that God would do. But this is exactly the way that God accomplished our redemption. Then the same way with the weakness of God. The weakness of God is expressed at the cross. It was Jesus that became so weak in order that He might gain our deliverance.

Foolishness and then the weakness of the cross was so strong to be able to deliver all men. 1Co 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: Men who are so full of themselves; they do not have any need of God. It does not say "not any," but it says "not many." 1Co 1:27 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; God did it on purpose; he has chosen the foolish things of the world. The race is not to the swift, nor is the battle to the strong. That is a principal of God that we learn today because it preaches the same message of divine grace. 1Co 1:28 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.** He is talking about the things of faith in V28, those things which are not seen. This is what God has chosen in order to accomplish what he wanted to do. The reason is in 1Co 1:29 That no flesh should glory in his presence. This is the reason why God did it the way He did. The preaching of the cross is foolishness and then the way of the cross is weakness.

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This is why God did it that way that no flesh should glory in His presence. He wants Christ to have the absolute control and authority in our lives. God wants to push Christ to the front. 1Co 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, **and** righteousness, **and** sanctification, **and** redemption: God didn't want any flesh to glory in His presence, but He has put all riches and blessings in Christ. So that of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: Christ is the wisdom and the little word **and** should be **even** or that is. The last three words describe wisdom. Christ is made unto us wisdom, that is, righteousness, sanctification, and redemption. Righteousness refers to our spirit. This is what we are made righteous in spirit the moment we believe. We have the wisdom of God in spirit the moment that we believe.

Christ is made unto us righteousness. Then sanctification refers to our soul. This is in the process of being changed today. We should be gaining that sanctification every day of our lives as God separates us unto Himself because of Christ. Then redemption, which refers to our bodies; that is yet to be fully manifested but again it is because of Christ. It is in Christ. Then notice why in V31. Jesus is the object of praise throughout eternity. 1Co 1:31 That, according as it is written, He that glorieth, let him glory in the Lord. \*\*\*Paul has not departed from the beginning of this chapter where he insists that Christ must be Lord. God in all of His wisdom, established the fact that Christ is the wisdom in order that He might become Lord of our lives. When Christ becomes righteousness, sanctification, and redemption unto us that is the time when He actually becomes Lord of my life. He is the one that is the head, my own personal head in this present life.

## I Corinthians - Chapter 2 July 31, 2025

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This chapter could be entitled the gathering power. 1Co 2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. Paul already announced that the wisdom of God is in Christ (Chap1) and he did not want to detract from that. He means that he did not come with eloquence or with great wisdom of the world to reason out all of these things. He was in much trembling because he knew the reality of preaching. He knew the reality of the enemy that he was up against. He knew his own limitations and frailties. He had to have absolute dependence on the Lord. Paul did not stand in his own strength and in his own power and we know that God had to reduce Saul of Tarsus so that he no longer did that. It is in God's strength through weakness that we also have the power and Paul learned that before coming to Corinth. We must also go through this learning process. Paul is actually solidifying the statement he said God would do in 1Co 1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Christ and His redemption was the basis for Paul's message. 1Co 2:2 For I determined not to know anything among you, save Jesus Christ, and him crucified.

Paul did not just come to preach the basic fundamentals of salvation. That is not what he says in this statement. I determined not to know anything among you, save Jesus Christ, and him crucified. This is the fullness of wisdom in Christ Jesus. The message that Paul preached of Christ and the cross is sufficient to present every person absolutely fully complete and mature in Christ. That is the preaching of the Christ and Him crucified because it was the cross that provided everything that we will ever need to reign conjointly with Christ. Paul is not just talking about basic fundamentals; he is talking about the basis for every truth that is in scripture. 1Co 2:3 And I was with you in weakness, and in fear, and in much trembling. Compare this with Ac 18:9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: Note V3 weakness and fear; for Paul there were other hindrances, dangers, and the plots against him, and the daily fear, and being hunted. For the word weakness, with him in many places stands for the persecutions to give us this Gospel. It reminds me of Ga 4:13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Then we see where Paul's strength lied in 2Co 11:30 If I must needs glory, I will glory of the things which concern mine infirmities. Then Paul wrote 2Co 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. So, Paul said, 1Co 2:3 **And I was with you** in weakness, and in fear, and in much trembling. Who is, "and I was with you." Paul represents the Gospel! We have the Gospel; it is the word of God that we have with us always. Jesus Christ is the word of God. Paul did fear, and though he was Paul, yet he was a man. This is not a charge against Paul, but it is the infirmity of human nature. But it was his fixed purpose of mind to give us this Gospel. Even when he dreaded the beatings, for doing nothing wrong and the death that would take him home to the Lord. But note this, because being in fear, and not simply in fear, but even in trembling at his perils, he so ran as to be a full overcomer and win Christ. He did not give in to any danger, in order to accomplish his task of sowing and giving us this Gospel.

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This was a good place for Paul and us because it means we must not stand in our own strength and in our own power. We know that God had to reduce Saul of Tarsus so that he no longer did things in his own strength. Paul was in much trembling because he knew the reality of preaching. He knew the reality of the enemy that he was up against. He knew his own limitations and frailties. He had to have absolute dependence on the Lord and this must be our lot. We must solely rely and be dependent totally upon God. 1Co 2:4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: It is not how great of speaker Paul was, but we too must surrender ourselves to the Lord. He can use us in order to put forth His wisdom. Paul says I don't even attempt to bring the message forth with the wisdom that will appeal to man, but in demonstration of the Spirit and of power. Compare with Ro 15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Paul did not give dry philosophical messages.

He gave messages that were absolutely filled with the power of God. It was the pure word of God rightly divided; and there were great results because of the message he preached. 1Co 2:5 That your faith should not stand on the wisdom of men, but in the power of God. When man uses man's wisdom, he stands upon his own wisdom not the Lord's wisdom. Paul did not want men believing it was because he was a strong in himself. That is not the purpose of the Gospel today. When we preach the Gospel today, we should preach it in such a manner that men are able to stand whether or not we are around. They stand for the truth, in truth. There are some people that preach in such a manner that people get the idea that unless the preacher is right there with them, they can't continue on their own. That is no so. It is the message that is important not the messenger. The message; the Gospel; is the word of God; it is Christ. It is not the messenger that we follow. What Paul is saying here is our faith does not stand because of the preacher. Your faith must stand because of the Gospel, which is the word of God that we preach. So our faith should not stand because of wisdom of men, but in the power of God. Paul said in Ga 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

We cannot ourselves at this time introduce inventions of our own that are not the pure word of God. But we must stick to the word of God in this Bible. It must be the whole word of God and not half-truth. There is a verse that I like that really expresses the whole word of God. 2Co 2:17 For we are not as many, which **corrupt the word of God**: but as of sincerity, but as of God, in the sight of God **speak we in Christ**. Christ is the word of God! To **corrupt the word of God** here, Paul intended to express the corruption of doctrine. They presented the truth under disguise, and not in its genuine purity. The doctrine of God is corrupted in a direct way, when it is mixed up with falsehood and error, so as to be no longer the pure and the genuine doctrine of God. This applies to those who have adulterated or corrupted the pure word of God in any way, for any purpose! This is what Paul is saying here. So our faith stands in the power of God. 1Co 2:6 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: There were some in Corinth that were spiritual people. The word **perfect** means full grown or mature.

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There are some passages in scripture that could not be understood by carnal people or by immature Christians, but there were some evidently in Corinth that were of a spiritual nature. We speak wisdom among them that are perfect: but notice, yet not the wisdom of this world, nor of the princes of this world, that come to naught. In other words we are not going to try to preach and convey this message in the manner that the world does. It is so disappointing today because much of the Church is trying to incorporate the ways of the world into the Church. 1Co 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: A mystery means that which is hidden. Mysteries belong only unto God. It means the depths of the riches in Christ. This is why we have to have the power of God to understand them. The wisdom of God is the Gospel that Paul is speaking. Then in verse 6 Paul says the princes of the world. These are those philosophers that were the dominant ones who often become leaders of the people. 1Co 2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

These men and those like them that crucified Christ, they did not understand the deep mysteries of God that were in scripture. The Church age was a complete mystery to them. Reigning with Christ was a mystery to them. Even Peter in his epistle he gives credit to Paul where he says Paul wrote things that were hard to understand. He said that because he could not understand them. Peter had the message of the kingdom. Paul had the message to the Church. These are the mysteries that only God can reveal unto us. It is by revelation to the truth. That is what we are preaching. 1Co 2:9 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. Eye hath not seen, nor ear heard, talking about the here and now, the natural eye and the natural ear; neither have entered into the heart of man, the things which God hath prepared for them that love him. He has prepared those things for us right now. We can understand and know those deep spiritual mysteries right now and the condition is that he has prepared them for them that love Him. This is not the human heart of man, but a spiritual heart; We have the mind of Christ. There was no man, and not one of us, could speak or conceive what God has prepared.

How should we since not even angels knew them. V10 gives us the answer. 1Co 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. It is disappointing with Christendom today that some have forgotten, if they ever knew, that the real principle that God wants us to have is the wisdom of God. That comes to us through the power of the Holy Ghost. For the Spirit searcheth all things, yea, the deep things of God. Does the Holy Spirit have to search the things of God as though He doesn't know what is there? No. He is searching those things that are applicable to my life at this particular time for me. It is the Spirit of God that is searching out that which I need right now. So He searches all things, yea the deep things of God in order that He might apply that to my life at this present time. How are God's truths made known unto us? For the Spirit searcheth all things, yea, the deep things of God. The Holy Spirit is the one that conveys the mysteries of God to us. He reveals it to our heart. Compare this with Joh 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. The Holy Spirit is the one that leads us into all truth and He searches the deep things of God for what I need at this time in my life.

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Scripture divides man into spirit, soul and body. The spirit of a man is the part of him that knows and it goes way beyond the intellect. It is what we know in spirit as said in Romans 1, men know in their spirit that there is God. That is how God created man. It doesn't mean they are born again, but it means that God created in man's spirit that knowledge. 1Co 2:11 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. Also, the things of God knoweth no man, but the Spirit of God. The Holy Spirit is the one who teaches us knowledge. He is the one who knows and makes us to know in our spirit. 1Co 2:12 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. You would think that the Church has received the spirit of the world because they are following the ways of the world to get what they want, but this is not what the scripture teaches. Because we have received, not the spirit of the world, but the spirit which is of God; why? that we might know the things that are freely given to us of God. Remember that the spirit is the part of us that knows.

The Holy Ghost reveals to our spirit these wonderful mysteries of God that we might know the things that are freely given to us of God. The Holy Ghost preaches the message of divine grace. It is all of divine grace. This requires faith, and to apprehend them by reasonings is not possible. We do not work for or deserve or merit anything, they are freely given to us of God. 1Co 2:13 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. Notice the order here. Paul says that we might know the things freely given to us of God, which things we speak. We have to know them before we speak them. God must reveal them to our hearts before we are able messengers of this same wonderful blessing of truth that He has given us. Which things also we speak and again not in words of man's wisdom, but which the Holy Ghost teaches: Then this last statement is very important because it applies to what men are trying to do in the Church today. We are to compare or to join spiritual things with spiritual. That means that you cannot preach spiritual truth in a carnal or a worldly way. You cannot join spiritual things with fleshly or carnal things.

1Co 2: 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. But the natural man receiveth not the things of the Spirit of God and it is because man has natural wisdom and that was given by God. But that wisdom will never teach a man about God and His ways. Then notice they are foolishness unto him. Men absolutely mock the ways of weakness and as Paul says the ways and the teaching of the cross. They are foolishness unto him, neither can he know them, why? because they are spiritually discerned. 1Co 2: 15 But he that is spiritual judgeth (or He discerns all things) all things, yet he himself is **judged of no man**. The spiritual man understands (evaluates) both the ways of man and God, but the natural man cannot understand (evaluate) the spiritual. There are three major categories that people are divided into. 1) there is the natural man. The natural man spoken of in V14 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. The natural man is the one that is born in the natural. He is born of Adam and that is all. 2) Then there is the spiritual man. He is spiritual in V15. 15 But he that is spiritual discerns all things, yet he himself is discerned of no man.

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This is the person who is born of the Spirit and walking in the Spirit. Jesus said to Nicodemus, Joh 3:6 That which is born of the flesh is flesh; (or natural) and that which is born of the Spirit is spirit. The person who is spiritual is one that is born of the Spirit, but he is also walking in the Spirit. Then in the next chapter (3), Paul introduces another category, it is called carnal. It means a person that is born of the Spirit but that is not walking in the Spirit, but walking after the flesh. We can't call this person natural because he is born again and Paul could not call him spiritual because he is not walking in the Spirit. So this one is carnal and it means fleshly. This is what the Corinthians were, they were born of the Spirit and filled with the Spirit, but they were walking after the flesh. So Paul says here in V15 of the spiritual one, he discerns all things. A spiritual person is able to discern those things that are not of God. Yet he himself is discerned of no man or in other words, others can't understand him so they just deem him foolish. It means we see the fruit; it is not judging in the sense of condemning. It is recognizing what comes out. When a person says anything, it is not long before you are able to tell the fruit that is there. Mt 7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Ever heard someone speak with a filthy mouth. You are not condemning them; you are just recognizing the fruit or the lack of fruit. A spiritual person knows what is the nature of things in present world, and what things are to come; and what some day shall become of the world when this state of things shall be no more, and what sinners shall suffer, and the righteous shall enjoy. And that the things to come are immortal and immovable. All these things are known to the spiritual man. And we know what the natural man or unbeliever shall suffer when he is departed this world; and what the faithful shall enjoy at the end of the journey. But natural man or the unbeliever is oblivious to any of this. Jesus said in John 16:13 that the Holy Spirit will speak to us that which He hears of the Lord. Therefore, when we yield to that inward witness of our spirit, we actually have the mind of Christ. Who could begin to instruct God in what He has done and what He has accomplished all for us in redemption. But Paul says, we have the mind of Christ and that is what sets us apart. That is what the wisdom of God is; it is the very mind of Christ. So this is the way we come to think rather than in the ways of the world. 1Co 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

This means, the things which are in the mind of Christ, these we know, even the very things which He willeth and hath revealed. We know this because he had said, the Spirit has revealed them to us. It does not mean that all the things which Christ knows, we know; but that all the things which we know spiritually are of His mind and spiritual. For the mind which we have about these things we have of Christ; that is, the knowledge which we have concerning the things of the faith is spiritual; so that with reason we are judged of no man. (1Co2:15). For it is not possible that a natural man should know divine things. He said, For who hath known the mind of the Lord? This implies that our own mind which we have about these things, is Christ's mind. It is so, that he may instruct him. He adds that the spiritual man no one discerneth. For if no man is able to know the mind of God, much less can he teach and correct it. For this is the meaning of, that he may instruct him. Note how Paul repels the wisdom which is without, and shews that the spiritual man knoweth more things and greater than the natural man. The reason is 1Co 1:29 That no flesh should glory in his presence. Paul said in 1Co 1:27 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;

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Then Paul said in 1Co 1:17 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. These things to unbelievers are not worthy of credit, or attractive, or necessary, or useful. Paul finishes by laying down the principal reason how we most easily see. It is by the revelation given to us by the Holy Spirit that we may have the means of learning even high things, and things secret, and things which are above us. It was absolutely made of none effect by our inability to apprehend through Gentile wisdom the things above us. We learn in this way from the Holy Spirit. That is the easiest and clearest of all teaching. We have the mind of Christ. That is, spiritual, divine, that which has nothing human thinking. It is Christ Himself, putting His own things into our mind. Oh let our life shine forth in this most excellent way since Jesus Himself makes this a sure proof of great friendship. He wants to reveal His secrets unto us: Jesus says; Joh 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Jesus has entrusted these mysteries to us. He has had confidence towards us in these most treasured possessions.

Now if this by itself is a proof of friendship, namely, to have confidence: when He has not only confided to us the mysteries conveyed by His word, by the Holy Spirit; then consider how vast His Divine love towards us is. What a friend we have in Jesus. Not as hired servants, but as sons and freemen. Let us do all things for the love of our Father; and let us at last cease from adhering to the world. It would not have entered the Apostle Paul's thoughts to preach what he preached, had he not enjoyed Divine Grace. He would not have succeeded without the grace of God. It is all by grace. 1Co 15:10 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. It is impossible if Paul or any of the Apostles or Prophets had not had Christ among them: not because they were placed, the weak against the strong, not because few against many, not because poor against rich, not because unlearned against wise, but because Divine grace. It was because; 2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Note also that there is nothing that disturbs the mind so much as to introduce strange things, and most of all when this is done in matters relating to the glory of God's word. We have the mind of Christ. We end this chapter as we began. This chapter could be entitled the gathering power. What is this power? The Holy Spirit is the primary agent through which God's power is experienced. God's power works within us to transform us from glory to glory. God's power is often made perfect in weakness, meaning that we can experience God's strength even when we feel inadequate or face difficult circumstances. God's power enables us to accomplish things that would be impossible through our own strength. God's power equips us to resist temptation and fight against the forces of the devil. God's power in us is His Divine love poured forth in us. God's power, enables us to come to God with boldness and confidence to trust Him in everything. To know, reckon, and yield to the word of God is experiencing the power of God. The power of God empowers us to live a life pleasing to God and to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. That we might be full overcomers and run the race to win Christ. Therefore, we must stand for the truth!

## **I Corinthians 3 Thursday August 7, 2025**

### **Page 1**

The title of this chapter is the Gathering Purpose. In chapter two the spiritual man and the natural man are contrasted. In this chapter Paul tells us of the carnal man. 1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. Paul introduces another category of man and that is carnal. God separates men and continues to do so. Jesus said that which is born of the flesh is flesh and that which is born of the Spirit is spirit. These are the two major realms and every man is going to be in one of those realms. The moment that we are born into this world we are of the natural realm and we remain there until we are born again. When we are born again then we are considered part of the spiritual realm. In the natural realm there are two major categories which are moral and immoral. There are very moral, good, upstanding people in the natural who have never been born again. They are not spiritual but they are still in the natural realm. Then there is the very immoral person in this natural realm. They are very wicked and ungodly people. But they are a part of this natural realm. Then there is the spiritual realm. A spiritual person is one that is born of the Spirit and he is walking in the Spirit. But Paul introduces another one here in V1. I had to speak unto you as carnal or fleshly.

A carnal man is a Christian, a person who is born of the Spirit, but he is walking after the flesh. The natural man is not carnal. He is fleshly, but he is still just natural. So Paul introduced the word carnal to show a person born of the Spirit, but he is walking after the flesh. Only Christians are carnal. Sinners are not carnal. What type of Christians are carnal believers? They are usually baby Christians, but what is sad is if one has been a Christian for 30 years and they are still baby's. I have said before about the food these baby Christians eat. What does their diet consist of? They are walking after fleshly things. They are babes feeding on milk not meat. They eat baby food. They do not walk after the Spirit. They cannot eat the meat of the word. 1Co 3:2 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. 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? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

**There are 7 identifying marks of a carnal Christian.** (1) They are babes in Christ. That means we all start out that way. We all start out as infants born after the Spirit, but we start out walking after the flesh. It takes a while just like in the natural. It takes a while for a baby to walk and to grow likewise in the spiritual. Every believer starts out as a carnal Christian as a babe in Christ. (2) I fed you with milk. All baby Christians can do is take in milk and notice Paul said further, 1Co 3:2 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. We don't know how long this assembly has been established, years, months, whatever. But Paul knew at this time that whenever these people had come to the Lord, they had not grown in Christ all that much. They still could not take in the meat or the deep things of God. They were still feasting on the milk of the word of God. We are talking about people who were filled with the power of the Holy Spirit and they had the gifts manifested as we will read in 1Cor 12, 13 and 14. A person can be filled with the Holy Spirit and be carnal, because being filled with the Holy Spirit does not make a person spiritual. We must grow in God's grace and in the word of God in order to grow. There are so many Christians, even though they are filled with the Spirit, they do not grow, so 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 to right now.

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(3) mark of carnality or identifying mark of a carnal Christian. It is envying. 1Co 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? Envying, means the flesh is still ruling here. Love has not taken over the lives of these carnal Christians. (#4) is strife; and (#5) is divisions among you. They can't get along with one another. They have not achieved the **unity of the Spirit**. Note: there is no unity if the pure word of God is not taught. You must have the full diet of the word of God rightly divided. If you are not eating the right food spiritually, the flesh is going to run amuck. The Word of God is crucial for developing **the unity of the Spirit** among believers. The word of God is the foundation for everything. The word of God forms our values, and understanding, guiding believers towards the common purpose of identity in Christ. By grounding ourselves in God's Word, we believers can overcome division, embrace divine love and peace. By believing the word of God, it changes us from the inside out. Believing or faith produces joy and peace (Rom 15:13). Faith gives us love for others (Gal 5:6). Faith results in obedience (Heb 11:8).

Faith extinguishes every flaming dart of the evil one (Eph 6:16). If people are not taught the whole truth, how can they become spiritual Christians? They remain carnal. It is the food they are eating spiritually. Ro 10:17 So then faith cometh by hearing, and hearing by the word of God. It will take the whole truth in order to grow us up into Christ in all things. Why was Paul trying to set the church in order and why was Paul giving them this instruction? Paul told them in V4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? These people were not heeding to the word of God but were looking to different men as their head and not Christ. Then (#6) you walk as men. Carnal Christians are a new creation in Christ Jesus, but they are not walking that way. They are walking just like natural men. That is the problem in the Church today; they are walking just like the rest of the world. (#7) 1Co 3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? They were taking other headships. This is one of the marks of carnality, when men take a headship other than Christ.

The Church has done that by calling themselves by other denominational names. Do you know that Churches are no different than denominations just by their name or their pastor's name. They have become schisms. A schism is a division or separation, stemming from differences in belief or doctrine. These schisms pervert the gospel of Christ. Paul said in Ga 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Ga 1:7 Which is not another; but there be some that trouble you, and would **pervert the gospel of Christ**. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. Note: In V1 Paul said, I, brethren, **could not** speak unto you as unto spiritual. It wasn't that Paul did not want them to know, but **he could not speak** to them as spiritual. It was because they did not know the things that are perfect or the whole truth in Christ. It was by their own, ignoring the truth taught, that they were carnal. But Paul does not leave them with the excuse of being carnal. It was not through any inability on their part. They were capable but they were not willing to apply themselves. They did not receive the doctrine of the Gospel, because they were carnal. However, in the beginning as a babe, a person is not to blame. They must have the diet of milk first and that is Ok. It is after a period of time walking with the Lord that it is wrong for a person to remain as a baby.

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But after so long a time, they had not yet arrived at the more perfect knowledge. This is a real problem when people have been Christians for many years and they still remain babes. So, how does one get out of a carnal condition? By feeding on God's word. 1Pe 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: We must grow in God's grace and we must grow in the word of God in order to grow. There are so many Christians, even though they are filled with the Holy Spirit, they do not grow; so 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 to right now. 1Co 3:5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? They are just ministers by whom you believe. Notice even as the Lord gave to every man. It was God who gave those preachers to them just like it says in Ro 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

God sent the preacher so that they might hear and understand, but God did not intend for them to take the name of that preacher or to become a following of any particular one person. 1Co 3:6 I have planted, Apollos watered; but God gave the increase. Paul first cast the word into the ground; but, in order that the seeds might not wither away through temptations, Apollos added his own part. But the whole was of God. Paul did that planting. His mission was to open the door of the Gospel to the Gentiles and as he did that, they believed on the Lord Jesus and many of them were filled with the power of the Holy Ghost. Then Apollos came along and he watered, that is he began to give out that same message, but it was not the message to bring them in, but it was a message to nurture and grow them. It was the message that caused them to grow. This was how they were to put the message into their practical life. Paul and Apollos both did their jobs, but God gave the increase. It does not matter how good the preacher is, or a teacher is, or a pastor is at feeding the flock, only God brings forth the increase. 1Co 3:7 So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

These are nothing but instruments and vessels that God uses in order to accomplish His purpose. The only one that makes any difference is God because He is the one that gives the increase. He is the only one that is to receive the glory and the honor. He is the one that is to have the following. 1Co 3:8 Now he that planteth and he that watereth are one: This doesn't mean that they are one person. It means they are one in purpose in glorifying the Lord. Remember that the title of this chapter is the Gathering Purpose. We find that **purpose here in V8 and 9**. Note: 1Co 3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. It wasn't those who labored much or to lift themselves up against those who had contributed less. They labored with God and God gave the increase. There is a reward for laboring faithfully unto the Lord. If you remember that the disciples came to Jesus and said, we've given up everything to follow you, what are we going get. Then Jesus told them about that reward. God does indeed reward those who are faithful to minister and abide in the place wherein He has called them, but they are not to receive the glory that belongs unto Christ. So in 1Co 3:9 For we are labourers together with God: ye are God's husbandry, ye are God's building. **We are laborers together with God not just for God.** We abide by His will in accordance with His will. The Gathering Purpose that God has called us to is you are God's husbandry, you are God's building. It is God that gives the increase.

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This is the purpose of the ministry today is to build up the husbandry or to do that which will bring forth the fruit in the husbandry and then to build up God's building which is the wonderful place of fellowship with Him. 1Co 3:10 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. Compare with Ro 15:15; this statement is in a number of places. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God. 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. Paul was the masterbuilder because the dispensation of the Gospel was given to him and it was the grace of God that enable him to accomplish that. It is the same way in our lives. God has called us to do certain things. There are no useless members in the body of Christ, but it is divine grace that enables every member of that body to accomplish what God wants to do.

So Paul said, it is according to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation. Grace, is not divided, but resting on One Foundation, Christ. What we find out about the foundation is that the materials are exactly the same whether it be the foundation or the superstructure, and that is Christ Himself. We must continue to preach Christ. It doesn't suddenly change after the foundation is laid of Christ then you go on to something else. No. It is all found in Him. All of the provisions for the building, the foundation, as well as what is built on top of it, is all in Christ. Paul laid the foundation and we read in Ephesians that the foundation is built on the Apostles and the Prophets. That foundation was laid long ago with those Apostles and Prophets. Today then it is the pastors and the teachers that are supposed to be building on the superstructure. But Paul warns them here; take heed how you build on it. So Paul says I have laid the foundation and another buildeth thereon. Paul knew that he could not take everything through to the end of this Church age. Paul really did think that the Lord was coming in his day. He didn't know how far it would reach before Christ came and took His bride home. But there came a day when he knew that he was not going to be the one to finish this out, so he handed that off to Timothy.

It also has been handed down to other faithful ministers who would carry on the work. Every one of them has been building upon this foundation. We are still building upon that same foundation today and this exhortation is still for us. The building must continue exactly the same way today. But we cannot put in faulty materials on top of a good foundation and yet that is what men are doing. They are building with all of their logics and philosophies and all of their programs. The foundation of any building is cemented to the building. Are we cemented to Christ by grace. Jesus is the Head; we are the body: can there be any empty gap between the head and body? He is the Foundation, we are the building: He is the Vine, we are the branches: He is the Shepherd," we are the sheep; He is the Way, we are they who walk therein. We are the temple, He is the One that dwells within: He is the First-Begotten, we are the brethren: He is the Heir, we are the heirs together with Him and can be joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. He is the Life, we are the living: He is the Resurrection, we are those who have risen with Him. He is the Light; we are the enlightened. How are all these things connected to the foundation Christ? By the cement of grace and Jesus Christ the word of God.

## Page 5

All these things indicate unity; and they allow no void interval, not even the smallest. These things and many more describe the unity of the Spirit. We are cemented by the word of God and His grace to Christ. 1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; These are the three building materials that God has given to us to build with, gold silver and precious stones. These are the materials approved and imperishable; they are the only approved building materials that are found in the scriptures. Gold, silver and precious stones. The building must center around these three things. Gold is symbolic of Deity; Silver of redemption and precious stones signifies the Saints or lives of people (overcoming Saints). The gold speaks of that which is of God; that which is ordained by God; that which is provided by God; they are approved by the very wisdom of God; it is all found in Christ Himself. It is deity that we build with; Jesus is that deity. We build with Christ. We build with His life and the grace that is in Him; the life that is in Him. Then silver in the scriptures speaks of redemption. Redemption is such a wide and multifaceted wonderful truth that is expressed here. Redemption covers every part of our lives and it all centers around Christ.

But all of us spirit, soul, and body, every part of us; God has made provision for every part of us in Christ. It is all through redemption. We have been redeemed spirit, soul, and body. Then the precious stones which are God's people, the saints of God. Compare with 1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. Christ is the chief cornerstone, but you also as living stones. It all comes from Christ Himself. So all of the building materials that we have are of and around Christ himself. Paul says this about wood, hay, and stubble. They are ministries and activities of the flesh. These are the natural means of men. Wood in scripture speaks of humanity. There are so many in the Church today that are following the simple ways of humanity. That is man's ways, his ideas and his wisdom.

This is what men are using today to build with. They are trying to adopt what they think that works in the world to create all of these great followings. If they can just pack the church; how can you compare gold to wood? It takes a how much wood to make up a little gold, but it is the gold that God has chosen the little things. The hay is really a counterfeit to the real fruit of the Spirit that God wants to produce in our lives. Hay is of the flesh a cheap counterfeit, but light a match to it and it will not stand the test. The stubble is the stalk that is left after the fruit is gone. It makes a lot of noise, but again if it ever catches fire, it becomes a wild fire. Paul describes this in 1Co 3:13 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. The subject of these next few verses is works. All of our work is going to be revealed whether we have built with the right materials. Notice for the day shall declare it because it shall be revealed by fire. In a number of places we see where Paul speaks of the fire and the next chapter he speaks of the judgment. That judgment doesn't just take place whenever this life is over. But God reveals so much of it right now if we are willing to open our eyes.

## Page 6

There are things that God is trying to show men that are not working and yet they won't listen. They are going according to the standards of men. But God is revealing today whether something is spiritual or not. It is the fire that brings it out. When we give the message unto God's people, the real message of gold, silver, and the truth for the precious stones and when men take that into their lives, it will stand that test of fire. It is the fire of trial; the fire of difficulty, and adversity that will stand the test. The day shall declare it, because it shall be revealed by fire. Everything that God does in our lives is tested even today. Paul tell us in Ro 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. It is according to the word of God and the Gospel given to the Apostle Paul that is the standard that we are to keep. Then there comes a day when it will be put on display as having stood the test. Notice, the fire shall try every man's work of what sort it is. That means any Gospel worker, his work is going to be tried by fire and if he has not built with gold, silver, and precious stones, then all of his labor and all of his efforts are just going to go up in smoke and there is not going to be a reward for it. 1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

If a Christian worker gives out the message that will build up the saints, gold, silver, precious stones that stands the test of fire, he will have eternal reward for it. However, if any man's work shall be burned or if he does not give out that which is going to be an eternal investment in the lives of the saints with gold, silver, and precious stones then his work is going to be burned. He shall suffer loss. 1Co 3:15 If any man's work shall be burned, he shall suffer loss: **but he himself shall be saved**; yet so as by fire. That does not mean he is going to hell. It means that his work will be burned up and he will not receive any reward for it, but he himself shall be saved. He is of the precious stone, he has redemption in his own life, but he has not really preached the whole truth. So the work that he has tried to accomplish is not going to stand. 1Co 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? This is such an important statement because God has this in mind for every child of God. Every one that is born again, you are the temple of God. He is not talking about large monumental buildings and large churches. God is working within our heart, changing it from glory to glory if we let Him. We have a choice.

The Church of God refers the Church collectively, that is a body of believers and we also find that the temple refers to individual temples, that is, our own bodies. It is called the temple because the temple is the place of fellowship. This is what God wanted from man in the very beginning. God created Adam and Eve and came down in the cool of the day in the Garden of Eden in order that He might have fellowship with Adam. That's what God always wanted. He is now able to do that through redemption. That fellowship was broken when Adam and Eve sinned, but God restored that through Christ Jesus. So now God calls us temples and the reason is that we might have fellowship with God. Then notice the Spirit of God dwelleth in you. This is the very Spirit of God, the Holy Ghost that dwells in us. 1Co 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. This is a reference to premature death. Compare this with 1Co 6:19 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. Our own bodies are the temple of the Holy Ghost.

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They are to be taken care of and kept separated and sanctified unto the Lord. Compare this with Ga 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 1Co 3:17 If any man **defile the temple of God**, him shall God destroy; This also means those that defile the temple of God with their error. That is how the church as a whole today is being defiled and it is because of erroneous teaching. Paul warned of it in Ac 20:30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Any time men speak that which is contrary to the truth, it is going to be defiling. 1Co 3:18 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. This is the person that is flattering himself on his wisdom. We can only understand the depths of God's word through the Holy Spirit and by depending on Him. We will never understand the deep things of God with natural man's wisdom. We must become the one that is willing to be instructed if we are ever going to come into the wisdom of God.

If any man seemeth to be wise, well, he needs to get rid of that; he needs to come to that place where he does not trust his own intellectual expertise. We must be dependent on the power of the Holy Ghost to be instructed in the ways of the Lord. They had adopted man's ways in Corinth. 1Co 3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. The very wisest things that men can come up with are absolute foolishness in the eyes of God and that is because all of man's wisdom is contrary to the ways of the cross and the spiritual thinking of God. God says, my ways are not your ways, and my thoughts are not your thoughts as the heavens are higher than the earth so are my thoughts higher than your thoughts. Then notice further, He taketh the wise in their own craftiness. Man with all of his wisdom has done nothing in the world except dig a bigger hole for himself. This part of the verse is taken from Job 5:13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. Then Paul quotes again from the Old Testament in V 20. It is taken from Ps 94:11. 1Co 3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain. They are vain or empty. There is no substance.

1Co 3:21 **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; **Therefore**, because the wisdom of man is so foolish in the eyes of God. Why glory in men when all their wisdom and expertise is absolute foolishness. All things are yours in Christ. What he is saying here is if we get our eyes on natural wisdom, we are going to cheat ourselves out of all of the things that are actually ours. The potential for full growth is there why? Because all things are yours. But people are not taking what is theirs which is the whole truth. They are looking to men's doctrines and ways. For all things are yours; but to get those all things, we are going to have to go God's way in order to accomplish them in our lives. We are going to have to apply God's word to our lives. Then he goes further; 1Co 3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; Paul is telling us that we do not just follow one person who has the truth. We must be open to all the avenues that the Lord presents to us. We can be taught by so many different people in this world. People can rob themselves of what God intended them to have by refusing to listen to what the Holy Spirit says through certain ones. Our ears must be open to listen for truth not error.

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That does not mean that we follow everything, but try it and measure it by the scriptures. But at the same time, we must not limit ourselves to just listening to just one person as he were the only one. But be careful who you listen to. Whether Paul or Apollos or Cephas, they all are yours; they all have something that they can contribute to you. Then Paul says further, or the world. We can even learn from the world in accordance with truth. We can learn by the things that are going on in the world. Or life; there many things that happen to us in life, and God uses the different circumstances in life in order to teach us things. Or even in death; or things present; or things to come; that is those things that we look at by faith; all are yours. God is not limited when it comes to teaching us glorious spiritual truth if we just submit ourselves unto Him and realize what He is trying to convey to us. Remember Paul said, we are fellow-workers with God; and he says all things are yours. In a sense he is taking down the pride of the teachers, and telling us that they themselves ought to be grateful to others. They were made the same, for they also had received the grace of God. There is no boasting for God gave to every man and God gave the increase. So, that neither the one party might be puffed as gaining wisdom. All things are yours just apply yourself to them.

1Co 3:23 And ye are Christ's; and Christ is God's. What is this? Unity! There are some that would have us be in unity just by agreeing on everything together; it may not be the truth but just agree; get along; don't make any waves; let's just sing together no matter if the Lord is not glorified. This is wrong. They will offend Christ instead of standing for the truth. Truth mixed with error is deadly. If I fixed a meal and put poison in some and didn't put it in the other food that was nourishing to your body. Let's say you eat the whole thing, will that good part that you ate save you. How much of the poisonous food do you eat before you become sick. People are afraid to call it what it is. If it truth is mixed with error, it is deadly. Satan is always looking for ways to trap, confuse, or dilute believers. If he can find a crack in the door, he will make every effort to mix truth and error, all the while saying, "Just be open minded." Satan does far greater damage as the angel of light than as a roaring lion. Some would say, he is teaching a considerable amount of truth but he is also teaching obvious error in many areas. Error is like leaven of which scripture says, a little leaven leaveneth the whole lump. Truth mixed with error is equivalent to all error, except that it is more innocent looking and, therefore, more dangerous.

God hates such a mixture! Any error, or any truth-and-error mixture, calls for definite exposure and rejection. To condone such is to be unfaithful to God and His Word and treacherous to endangered souls for whom Christ died. Exposing error is a most unpopular work, but from every true standpoint it is a worthwhile work. To our Savior, it means that He receives from us, His blood-bought ones, the loyalty that is His due. To ourselves, if we consider the reproach of Christ greater riches than the treasures of Egypt, it ensures future reward, a thousand-fold. And to souls that are caught in the snare of the fowler; oh how many of them God only knows. Paul tells what to do. 2Ti 3:5 Having a form of godliness, but denying the power thereof: from such turn away. Turn away! People ignore it at their own peril. We can only have unity by the pure truth in the word of God. That is the foundation we build on. Jesus is the word; He is our foundation. If the foundation is not there; there is no unity. Where is the cement that holds us to the foundation? It is the word of God that binds us together in unity. We belong to Him and nothing will ever change that. He purchased us with His own blood. Be faithful to God. God has blessed us in Christ.

## 1 Corinthians 3 – Key Lessons & Application

### Theme: The Gathering Purpose – Growing from Carnal to Spiritual Maturity

#### Key Lessons

#### 1. Three Realms of Man

- Natural: Not born again (moral or immoral).
- Spiritual: Born again, walking in the Spirit.
- Carnal: Born again but living by the flesh; immature.

#### 2. Marks of a Carnal Christian

- Immature (“babes in Christ”).
- Feeding only on milk, unable to handle deeper truth.
- Envy, strife, and divisions.
- Following men instead of Christ.
- Living like the world.
- Claiming other headships (denominations, personalities).

#### 3. Spiritual Growth Requires the Whole Word of God

- Partial truth or a shallow diet keeps believers immature.
- Faith, love, obedience, and unity are rooted in rightly divided truth.

#### 4. God Gives the Increase (vv. 5-9)

- Ministers plant and water, but only God produces fruit.
- All labor must aim to build God’s people and glorify Him.

#### 5. The Only Foundation – Christ (vv. 10-15)

- Build with gold (God’s nature), silver (redemption), precious stones (believers).
- Reject wood (human ideas), hay (counterfeit fruit), stubble (empty works).
- All works will be tested by fire; only what’s built on Christ endures.

#### 6. Believers Are the Temple of God (vv. 16-17)

- God’s Spirit dwells in us individually and collectively.
- Defiling the temple through sin or false teaching invites God’s judgment.

#### 7. True Wisdom vs. Worldly Wisdom (vv. 18-20)

- God calls man’s wisdom foolish.
- Spiritual understanding comes through humility and dependence on the Holy Spirit.

#### 8. All Things Are Yours in Christ (vv. 21-23)

- All faithful teachers, life experiences, and God’s provisions are for our growth.
- Test everything by Scripture.
- Unity must be based on truth, not compromise—truth mixed with error is deadly.

## I Corinthians 4 Thursday August 14, 2025

### Page 1

There are 7 proofs of Paul's ministry in this chapter. This chapter talks about divine stewardship. V1 and 2 he was found faithful. V 3-5 he was blameless in labor. V6 brings out true humility. V7-13 is suffering and any faithful minister is going to have a certain amount of suffering in his life. V 14-16 is a father's spirit and Paul was that example for us. V17, he had a concern for their welfare and anyone who will be in the ministry must have a concern for the people's welfare. V18-21 is Paul's personal visit and he had such a personal interest in them. A dispensation of the Gospel was committed to the Apostle Paul. Col 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Paul was the Apostle to the Church to fill full the word of God. 1Co 4:1 Let a man so account of us, as of the **ministers** of Christ, and **stewards** of the mysteries of God. This word **ministers means an under oarsman**. Paul's writings used metaphors that people knew about. An under oarsman is the company of men that would pull on these oars. They didn't have diesel engines and so forth, so men would use oars to drive the ship.

They had to have one who oversaw these men so that they were all pulling at the same time. An under oarsman is one who is acting under the direction of another. This is exactly what Paul was. He was a minister of Christ. He was an under oarsman or subordinate of Christ. He was taking his orders or cues from Christ Himself. A **steward** is a caretaker, overseer, or a manager. Paul said we must be faithful as stewards of the mysteries of God. The mysteries of God refer to the deep things of God. As Christians we want to spend time learning what those mysteries are. It is by spending time studying to get the spiritual understanding and the depths of the truth and the mysteries that God has for us. There are many false doctrines being taught, and to know the truth, we must apply ourselves in a practical way to study the word of God. We have all the provisions that have been provided by God, but to withhold the practical side of applying the Gospel to our lives will not help us grow. Paul says, we must be a steward of the mysteries of God. This means we must be a faithful steward in learning what that mystery is and then be a faithful steward in giving that mystery out.

We must be faithful in giving that mystery out which is the whole truth of God's word. So, many of the mysteries of God are NOT popular with the world and the majority of Christendom today. They don't want to hear about those deep things of God because those mysteries bring glory unto God and to Christ rather than to the flesh. 1Co 4:2 Moreover it is required in stewards, that a man be found faithful. A steward to be found Faithful in what? Giving out the whole truth! We must spend time studying and going into the spiritual understanding and the depths of the truth and the mysteries that God has for us. As our example, Paul was faithful to the will of God. Faithful is the key word if a person is going to be a steward. Compare with Lu 16:11 Jesus said if you are not faithful in the unrighteous mammon, who will commit to your trust the true riches? 1Co 4:3 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. Some were judging Paul as to the success of the ministry. He was being judged according to the standard of the day or according to man's standard of success. That standard has changed down through the years. Today the standard seems to be how big a building you can built; how many programs you can have; how big the music is; what kind of outreach do you have; He did not attempt to evaluate his own ministry, but left such judgment to the Lord.

## Page 2

Then Paul makes this very important statement; yea, I judge not mine own self. He is not judging his own ministry as to the success or failure. 1Co 4:4 For I know nothing by myself; (rather, nothing against myself), yet am I not hereby justified: but he that judgeth me is the Lord. It is because every way of a man is right in his own eyes, but God examines the hearts. Paul says I don't know of anything against me that would point to the un-success of this ministry. But notice, yet am I not hereby justified. Just because I don't see anything wrong, that is not why I am justified in this ministry. He that judgeth me is the Lord. It is the Lord who must discern or determine or evaluate whether a ministry is successful or whether it is not. At Corinth there were faithful men, dear to God, like the Apostle Paul, who were ridiculed and cast out because they wanted to learn and teach others this Gospel. That is the same thing the devil is trying to do today. He is trying to keep people from the truth. That is what will grow them into Christ in all things. 1Co 4:5 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.

When is **the time**? The time is now! Romans 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. The hidden **things of darkness**; compare with Hebrews 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. God sees everything and nothing is hidden from Him. There are some who might look at certain ministries in little towns with not many people. Who is anyone to judge whether they are successful or not, that's God's business. It is the people there that God is concerned with. We look at the Ephesians assembly back in Paul's day. It was in the house of Aquila and Priscilla and yet that was a very spiritual meeting. This is one that God would approve. Then the Corinthian assembly judging by what Paul wrote to them God did not approve of them. Then the Churches in Revelation, there are only two of them that didn't have something against them, the other five, He did have a whole lot against them. It is according to God's judgment. This does not mean some far-off distant day. Compare with Re 1:14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; It is Jesus who has those piercing eyes.

The judgment of these seven Churches does not take place after the Church age is over. It is taking place right now during the Church age. The Lord will bring to light the hidden things of darkness. How? Through the scripture. Through the light of God's word. God has shown so many things down through the years. Things that were not right yet they came to light through the word of God. God will correct the way in which things are going. Then He will make manifest the counsels of the hearts: He does that today through the wonders of His word. Compare this with Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. This happens now. Then notice, every man shall have praise of God and we may see some of this today, but the real reward will come after we are in glory. We are going to be rewarded for the things that have been revealed even now. 1Co 4:5 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.

### Page 3

1Co 4:6 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. How do we learn; apply ourselves to scriptures. **These things** refers to leaving everything to the Lord, let the Lord judge this; let God bring these different things to light; to give things over into His hands. Then we have the purpose; that ye **might learn** in us not to think of men above that which is written. Paul says it this way; follow me as I follow Christ. It is Christ that men should see in the life of the minister. That is who we are to follow. Then he says, that no one of you be puffed up for one against another. There have been those that receive such praise that they have become puffed up. This is not to be done. 1Co 4:7 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? We can only glory in Jesus Christ and praise Him for such a Privilege for allowing us to have anything. For who maketh thee to differ from another? Anyone who would minister the Gospel must realize this. If a person is able to give out the word of God, who did that? Notice this!

What hast thou that thou didst not receive? We cannot boast in something as we were the ones responsible for the gift that God has given us. What do we have that we didn't receive? It is God who gives us that gift and not something that we invented. Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Why are we glorying in ourself as the one responsible for it rather than giving the glory unto God. Compare this to Ro 12:3 where Paul tells us the same thing that it is because of divine grace that God has given us these gifts. Ro 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 1Co 4:8 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. Rev 3:17 says about the Laodicean church the following: because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: These Corinthians were the same in that they were self-righteous and independent. This is a testimony of the Corinthians as well as the Church today.

Now you are full. That is the place which the Church as a whole has come to. They are full and so satisfied that there is no room for anything else. There is no real dependence on the Lord. That does not have to be in our own experience today. God is able to show us our need of Christ and we must never grow out of that. We must never get to the place that we are so satisfied that there is no room for Him. The Corinthians were rich and we see how Paul contrasts them to the Macedonian saints who were poor and gave much more than the Corinthians did. This **rich means independent**. You have reigned as kings meaning happy like kings without us and the same thing is true in the Church today. The Church is trying reign, but without Paul's Gospel. They are comparing their crowns with each other instead of seeking the Lord and giving Him the glory. There are only a few who know the depths of Paul's message and dare to preach it. Then Paul says, I would to God ye did reign. I wish you were the full overcomers, the victorious ones over all sin and unrighteousness. I would to God ye did reign, that we also might reign with you. 1Co 4:9 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. Paul did not indicate that God put the Apostles up on a pedestal for people to glory in them and to wonder after them.

#### Page 4

That is the problem that we find in the first two chapters of this book, men were following men rather than Christ. So Paul says that is not the way that God intended it. He said, 1Co 4:9 For I think that God hath set forth us the apostles **last**, as it were appointed to **death**: This is the same path that Jesus took by death. He was under the sentence of death from the time that He came into this world. Satan tried to snuff out His life. The same thing is true of those today that would publish the Gospel message. We are made a spectacle. That word spectacle means a theater unto the world, and to angels, and to men. That is true today that the true ministers of the Gospel are on display to the world today and often times they are ridiculed like being on theater for the stand that they take. Note how Paul says this; God hath set forth us the apostles **last**, as it were appointed to **death**: God made us last; nor was he satisfied with saying, last, but he added also, doomed to death. Paul and his fellow apostles were like gladiators doomed to be flung to the wild beasts. Paul had fought with beasts at Ephesus and was beaten, shipped wrecked, and so many things until finally he was beheaded. He was a spectacle of the Grecian games and to the world, to angels, and to men. Paul gave his heart to Christ, and having done so, he gave up everything for Christ. He did this to preach to men and women that hated him.

It was to give us this Gospel. There was no exaggeration in the apostle Paul's language. Paul spoke the plain truth when he represented himself as standing before the universe as a witness to the Lord Jesus Christ. He was a true spectacle to the world, to angels, and to all men. 1Co 4:10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. For the wisdom of God is to them that perish foolishness; When we begin to publish the wisdom of God, we are going to appear like an absolute fool in the eyes of the world. You are fools for Christ's sake, but ye are wise in Christ, but they were wise in their own conceits and did not recognize the wisdom that Paul had. Our way as Christians is the way of weakness. We are weak, but ye are strong and men do not like the way of weakness. You are honorable, but we are despised and that is the way of the Christian experience. 1Co 4:11 Even unto this present hour we both hunger, and thirst, and are naked, and are **buffeted**, and have no certain dwelling place; **Buffeted** means slapped in the face with the fist. Having no certain dwelling place. Paul describes this treatment that he received in Corinthians 11:24; Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches. Then Paul said in this same chapter of 2 Corinthians 11:13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. He warns the church here about ministers that would lead them astray and compares them with Satan himself is transformed into an angel of light. This homelessness was among the severest of all trials in these days for Paul. Mt 8:20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

## Page 5

Remember what Paul said about the Corinthians, they were rich, they reigned as kings (fat and happy) and they were among the elite and yet Paul was left to go hungry, and thirsty, and are naked. The Corinthians had the wherewithal to see to it that Paul had plenty to eat and to drink and be clothed and they did not do that. They did not support the Apostle Paul the way that they should have supported him. Paul says later just because you did not support me does not mean that I am not going to preach the Gospel to you. So it is with any minister of the Gospel, we must preach the message for the sake of the message itself, not because we would be rewarded monetarily for it. We are buffeted and this buffeting can come from the enemy no matter how well you might be supported by a congregation. Satan is still going to get his licks in one way or another. We have no certain dwelling place. Paul follows Christ exactly that way. 1Co 4:12 And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: He was reviled because of the Gospel, but noticed he blessed. This reminds us of the Lord Jesus in Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

There will be those that persecute, and Paul says we suffer that. 1Co 4:13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. This is the way of the message of the Gospel. Remember they said this of Paul in Ac 24:5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: How few today are willing to follow Paul's example. 1Co 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 1Co 4:14 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. Paul means, I am not out here to make you feel bad or embarrass you, but he says, I am warning you. He was warning them for their own spiritual development. Or in other words, you need to change your attitude; you need to change your activity; you need to change your response; you need to correct these things that are wrong. The price of joint-heirship with Christ Romans is; if so be that we suffer with Him. Ro 8:17 And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

1Co 4:15 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. They were lacking fathers. Paul was not the only minister that came to Corinth, but they did not preach the same message Paul did. They actually tried to tear down what he was building. Paul took exception to that. You hate to build up something and someone else comes along and tears it down. There were many coming through Corinth and instructing the people with all of these different doctrines, but Paul says you have not many fathers. In other words they do not have the personal interest that I do. I have your interest at heart. Paul had a father's heart for these people. He had a father's love for them and he set that example before them. Paul did not set up all the assemblies, but he did set up this one at Corinth. And in many ways, it was the most disappointing of the assemblies and that is the way it is today. 1Co 4:16 Wherefore I beseech you, be ye followers of me. Wherefore, because I have begotten you, because I have been with you and because I have been a spiritual father to you. I beseech you, I am begging you, to be followers of me.

## Page 6

The reason he could tell them that because he was setting the example before them. He was the example of the Gospel before them. This is exactly what every Gospel minister is to be. He must be an example of the message that he preaches where that he can honestly say follow me as I follow Christ. Compare this to 1Co 11:1 Be ye followers of me, even as I also am of Christ. And then compare this with Php 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. Then compare this with 1Th 1:6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: All of these verses bring out the fact that Paul was not trying to build a following on his own. He wanted them to follow the example that he had set in so far as following Christ. 1Co 4:17 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 everywhere in every church. For this cause means because I want you to be followers of me, as I follow Christ. For this cause, because, as your spiritual father, I naturally take the deepest interest in your wellbeing.

For this cause have I sent unto you Timothy, who is my beloved son, and faithful in the Lord, and notice what Timothy was going to do. He shall bring you into remembrance of my ways. It was not just his doctrine or the words he used, but it was the ways that Paul walked before them. Paul had the words and the doctrine and the message of the wonderful grace of God, but there is also the way that Paul had of walking in that same grace message. Timothy was going to remind them of my ways which be in Christ. Paul says as I teach everywhere in every church. He meant that he was teaching Paul's Gospel, this message that God revealed to him, he was teaching it in actual experience. He was teaching it by example by walking it before the people. It was not just telling them what to do but he was showing them what to do and the way to go. 1Co 4:18 Now some are puffed up, as though I would not come to you. These people thought they could go their own way with no consequences but Paul is telling them there is a consequence. 1Co 4:19 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. But I will come to you shortly, if the Lord will. Paul will come and correct some things that are wrong.

Paul came soon after writing the Second Epistle of Corinthians. Timothy had started before this letter was sent in Acts 19:22, but he did not reach Corinth till after its arrival. History says that Timothy was unable to go by sea. He had to travel around Macedonia. Paul, on hearing this news was uncertain whether the messenger would reach him in time. These Corinthians were getting restless as to whether Paul would come or not. But Paul could not as a father allow these things to go on in this assembly. And will know, not the speech of them which are puffed up, but the power. Paul's Gospel will try the power of the message not just what people say. Paul's Gospel will try the power or the effectiveness of the message. This is an example how God's word works for the believer. All of Paul's purposes and desires depended on the will of God. 1Co 4:19 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. 1Co 4:20 For the kingdom of God is not in word, but in power. God gets results from the Gospel and not just people getting saved, healed and filled with the Spirit. This is part of it, but the real power of the Gospel is what change it is making in our spiritual lives. It is changing our hearts. Are we growing up into Christ in all things. Is Jesus being reproduced in us. That is the real power of the message that God wants in our lives.

## Page 7

The Corinthians were known for their abundance of philosophies. They used such big words but that isn't the sign of great power. To whom will Paul's message come as "a rod"? It will come to the carnal and disobedient. 1Co 4:21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness? He would come to them in love in any case; but if they rejected his appeals the love would be forced to manifest itself in sharpness and sternness. Paul's message will come in one of those two ways and it is up to us as to which way it comes to us. If men will continue in their rebellious ways, in the rejection of the wisdom and the ways of the Lord, then Paul's message will come as a rod of correction. It will not feel good and it will make people feel uncomfortable.

But if we are receptive and if we want to know, and if we want God to work in our lives, and perfect that which is lacking in our faith then notice, He will come in love, and in the spirit of meekness doing everything in his power to build us up in the ways of the Lord with the power of this wonderful truth that God has given unto us. So Paul says it's your choice which one do you want? Do you want me to come in a correcting manner or do I come in a spirit of meekness and love simply seeking to build up and to strengthen you in **the faith**. We must remember that the word of God cuts the flesh. Hebrews 4:12 For the word of God is quick, and powerful, and **sharper than any twoedged** sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

## 1 Corinthians 5 Thursday August 21, 2025

### Page 1

Chapter 5 is one of the most painful and difficult chapters in Scripture, as far as morality and immorality and Church discipline are concerned. There is a need for Church discipline in areas like this. Chapter 5 gives us the principals of Church discipline. The Corinthian assembly was guilty of Spiritual fornication. Then there was fornication among them, and such that one should have his father's wife. This was done openly and blatantly with no attempt to correct it. 1Co 5:1 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. It is reported commonly; so Paul was not going on hearsay or a rumor going around. It was a common thing open to everybody to see. They were not even trying to hide what they were doing. Even it was not named among the Gentiles. The Gentiles were these uncircumcised, and they were certainly more along the lines of barbarians as far as the Jews were concerned, they would never have anything like this going on. Is not so much as named means, does not even exist. 1Co 5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. Note: This is something that goes deeper, it is spiritual fornication.

Paul was not just correcting this man for doing such a thing, but Paul was correcting the Corinthian Church themselves. It stems from them having the wrong attitude concerning this sin. When something like this is happening, the last thing we need is someone who is puffed up and arrogant. This is the same wrong attitude that the Church has taken in regard to homosexuality. Instead of teaching the word of God, they have embraced the sin and allowed it. These Corinthians were not guilty of such a sin themselves but they had the knowledge of the sin right in front of them. 1Co 5:2 And ye are puffed up, and have not rather mourned. The mourning or the grieving here should have been because that man was required to be put away. What this man was doing in the natural, the Corinthians were doing in the spiritual. This guilt of spiritual fornication is taking a headship that does not belong to him. It belongs only to Christ. The Corinthians were glorying in the fact that they were not guilty. They thought they were better than those people. This is why the Corinthians should have been mourning instead they were puffed up and saying we aren't guilty of any such thing.

They thought they were completely separated when they should have been grieved because this man was going to have to be disciplined. He would have to be put away. This is the strictest form of discipline that scripture calls for and that is that a person should be dis-fellowshipped. In our day it seems like it is happening way too often. They are placing another head over the Lord Jesus. It is the grievous and weighty thing and it must be done right and for the right reasons. 1Co 5:2 And ye are puffed up, and **have not rather mourned**, that he that hath done this deed might be taken away from among you. They should be grieving because there is the need that it should be done in the first place. And why are we to weep? Some of the Corinthians might say. Because the reproach hath made its way even unto the whole body of the Church. And what good are we to get by our weeping? That such an one should be taken away from you. When a person is dis-fellowshipped, the whole body should weep for that brother. Instead what happens today? People will say well he was always that way. He was a complainer. They will kick someone out for disagreeing with error. While all the time homosexuality is allowed. The body hurts when one member is displaced. They should weep.

## Page 2

We are all connected, but too often it's just good ridden. The name of this man is not even mentioned. But we will see later on how Paul allows this man to be restored. Yes, the Corinthians were glorying in the fact that they were not guilty. What this man was doing in the natural, the Corinthians were doing in the spiritual. The guilty person of fornication here is taking a headship that does not belong to him. It belongs only to Christ. The word fornication means harlotry or idolatry. If we go through scripture we can see where God called out Israel more than once for their idolatry. They were committing fornication against God. They were taking a headship that did not belong to them. This sin of this man must be judged by the word of God. All things must be done in order of the word of God. Paul instructed them to deal with the offender by putting him away from their fellowship and turn him over to Satan for the destruction of the flesh. 1Co 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. In the name of our Lord Jesus Christ is the first thing that must take place if punishment was going to be done. Paul was insistent that this be dealt with and it has to be in the name of our Lord Jesus Christ.

This means that men must look to Christ as the head rather than unto men if they are going to accomplish this. They must believe the Lord Jesus Himself who is the head of the body for the authority to accomplish what they are going to have to do. 1Co 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and here is a very important point, they must be gathered together with Paul's spirit. What is Paul's spirit? Paul's spirit is not an attitude of revenge, or hate, or malice, or getting even. 2Co 2:8 Wherefore I beseech you that ye would confirm your love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. In these verses Paul's spirit comes out loud and clear. From the beginning, Paul did not want to get rid of this man. Men today want to get rid of such a person and that is not what God said to do. Paul said from the beginning, that this man should be restored. He wanted the Corinthians to be able to show their love to this man. Paul says my spirit is of grace and divine love and it is a spirit that demands that this man be put away until he learns his lesson. But the idea is that he will eventually learn that lesson and he is not to be cut off indefinitely or eternally. Then notice, with the power of our Lord Jesus Christ.

We do not have the power to do what they did in 1Co 5:5 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. This cannot be done without the power of our Lord Jesus Christ. Paul imagines himself as standing with them in the spirit, and joining with the assembly of the Church, and armed with the authority of Christ, to pronounce this on the offender. In V3 Paul said, that he had judged already. Was this against what we have been taught about judging. Is Paul disobeying what Jesus said in matt 7:1-5 After all, judge not, lest you be judged! Paul is not being disobedient in the slightest way. Jesus' command in Matthew 7:1-5 forbids judging others by a standard that we ourselves do not want to be judged by. Paul is perfectly willing to apply the same standards to himself that he is applying to the Corinthian Christians. Some judgment is permitted, and some is not. While Christians are not to judge one another's motives or ministries, we are certainly expected to be honest about each other's conduct. We certainly can see the fruit that comes out of the mouth and sometimes it is not good or it just may be immature. Paul said, as present with them according to the power of Christ is how he judged. This such power was not just for punishment, but for the possibility of restoration. 2Co 2:8 Wherefore I beseech you that ye would confirm your love toward him.

### Page 3

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. This is where Paul wanted to restore this man. People do not have the power to tell someone they can't come to the assembly any more, but that is not the scriptural dis-fellowship that Paul is talking about here. V5 tells exactly what takes place when a person is dis-fellowshipped. To deliver such an one unto Satan for the destruction of the flesh. Not only is a person to be shut out of the assembly and forbidden to come to the assembly, he is to be turned over to Satan for the destruction of the flesh. Literally Satan is allowed to inflict punishment on his body. It is that pain that will bring him to repentance. That is what God intends. In Matt 18 there are 7 steps we are instructed to go through in order to get to this place. The seven steps correspond to V5. It is God Himself that will judge those that are without and this man was to be put out as though he was an infidel. He is not actually, but he is to be put out as though he were and God would deal with him as such. Mt 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. It does not say tell it to everyone else.

The Lord is outlining the principle of grace that is to be followed. Jesus went out to save the lost sheep, not those who think they are good sheep better than the rest. We must show the same spirit in our dealings with others. If people would truly examine themselves, they would first go to their brother before they tell anyone else. Isn't it first to gain the brother, to win him and hold him in fellowship. Go and show him his fault between thee and him alone. There is no need to expose this to others, no publicity at all; it could be settled in a few minutes between brothers. But now-a-days, this isn't the way it's done, the one who has wronged his brother justifies himself. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them. Where is the grace? Grace is the only power over sin. Sin shall not have dominion over you; for you are not under law, but under grace. Grace is not carelessness, but it is sin's conqueror. Grace restores. Yet, sad to say, many who are themselves called grace saints and claim to proclaim its blessings, use the law in treatment of their brother. In this they only show that they only know grace as a beautiful theory. We cannot encourage our brother in holiness by the strength of the law. What is it that people use so often today? They will tell the brother you are legal and you have no love instead of teaching and showing love and the grace way. People can see what our experience is. People should see 2Co 3:2 Ye are our epistle written in our hearts, known and read of all men: This man and others are treated as though they have lost their place in the body of Christ. But here this was a temporary loss. He will at some time repent and acknowledge his failure or he will be cut off or in some definite manner be chastened by the Lord. For where two or three are gathered together unto My Name, there am I in the midst of them. Note the condition, gathered together, fellowship in the Spirit is implied, gathered by the Spirit, to the One Living Head.

#### Page 4

This is the same thought of discipline expressed by the Apostle Paul, in dealing with that wicked man in I Corinthians 5:3- 5. The sentence was as binding as though Paul was present himself. This was the instruction to the Church in the epistles of Paul and it is for our instruction today. This man's body was to be destroyed, but the flesh. It is the carnal influences in him that might be destroyed, or the evil impulses as the Jews called it. When this was destroyed, the body might once more become a temple of the Holy Ghost. That the spirit may be saved. The destruction of the lowest element of our human nature is the salvation of the highest; it is the cutting away of the dead corpse from the living soul. In the day of the Lord; when the Lord should judge the quick and the dead. But notice, they were to dis-fellowship him and now we understand why they had to have the power of our Lord Jesus Christ. If a person is dis-fellowshipped from an assembly and his flesh is not destroyed according to V5, it means he was dis-fellowshipped wrongfully. If he was dis-fellowshipped wrongly, this was based on human emotion. They cannot walk up to anyone no matter how bad the offence maybe, and because we are so angry, say I am going to dis-fellowship you and turn you over to Satan for the destruction of the flesh. I do not have that power. We must be in one accord with Christ to have that power. Again, Paul's purpose in doing this was to bring this man to repentance.

The later part of V5 gives us a description of what Paul wanted. 1Co 5:5 ..... that the spirit may be saved in the day of the Lord Jesus. Paul did not have in mind to have this man eternally destroyed. He wanted him to learn his lesson and that was exactly what happened according to 2Co 2 where this man was restored. Note: 2Co 2:6 Sufficient to such a man is this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. In these verses Paul's spirit comes out loud and clear. From the beginning, Paul did not want to get rid of this man. Men today want to get rid of a person for any reason and that is not what God said to do. Paul said from the beginning, that this man should be restored. He wanted the Corinthians to be able to show their love to this man. Paul is also correcting the Corinthians in this chapter as much as he is correcting this man. 1Co 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? The leaven that he is talking about is not this man. The leaven he is talking about is their attitude. They were puffed up according to the 2<sup>nd</sup> verse of this chapter.

This puffed-up arrogant condition was only going to get worse in the Corinthians whether this man was around or not. It had to be stopped. The whole lump is corrupted. There is much more that Paul was getting to in this verse. This was also signified that they were the ones who had hindered this man from repenting. Though the offence was his, yet they neglected it. So it has the power to hurt the rest of the body of the Church also. 1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Paul was not just saying to purge out this man that has done this awful thing. He says purge out the old leaven of maliciousness and conceit in your own life. Once again Paul gives Christ there at the cross as a basis for what we are supposed to be doing in our lives. Paul was writing this about the time of the Passover (Acts 16:8). The most essential of the Jewish regulations, was the absolute putting away, and even destruction, of every trace of leaven, which was diligently sought for the day before the Passover began.

## Page 5

The putting away of leaven was a type of sanctification. The old leaven belongs to the unregenerate and unconverted condition. The least little bit of leaven would taint and would work throughout the whole body. As ye are unleavened. Leaven is the type of evil in its secret and corrupting workings. Note: The leaven mentioned isn't merely yeast, but a pinch of dough left over from the previous batch, as in the making of sourdough bread. This is how bread was commonly leavened in the ancient world. A little pinch of dough from the old lump could make a whole new lump of dough rise and "puff up." In this way the work of leaven was thought to illustrate the work of sin and pride. The presence of a little can corrupt a large amount. The Passover command to purge the leaven had a health purpose. This method of fermentation, used week after week, increased the danger of infection or food poisoning, so at least once a year, the Israelites started from scratch. Spiritually, when error is preached, it is the equivalent to taking a pinch of the old dough and mixing it with the word of God. Mixture is deadly. That is why Paul said so many places in scripture about sound doctrine. That word sound means healthy doctrine. To purge the leaven spiritually has a health purpose. The danger is spiritual infection or spiritual food poisoning. So mixing the word of God with error is poisonous.

If I fixed you a wonderful turkey dinner and put arsenic in the pie, a person would eat all that meal and say it is wonderful. But how much pie would you have to eat to become sick. How can the saints keep free from defilement of evil doctrine and practice? Paul gives the answer in 2Corinthians 6:14-18. 2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Paul is talking about a love for the Gospel message of which Paul is the representative. He says, 2Co 6:14 Be ye not unequally yoked together with unbelievers: What he is talking about is other ministers that had come and they were preaching a gospel that was contrary to the message that the Apostle Paul delivered. The unbeliever does not necessarily mean that they had never accepted Christ. It does mean that they did not believe and preach all of the message of the grace of God that the Apostle Paul did. We find this same division in Christendom today. There are many people who have been saved and many who have been filled with the power of the Holy Ghost, but they are still not walking and talking the fullness of light. They have a few things they go over or a few little streams they paddle around in, but there is no real depth of light and life that they are preaching or publishing.

So Paul says, be ye not unequally yoked together with unbelievers. Many times this is used in conjunction with marriage and it certainly does apply, but that is not the actual context of how it is given here. Paul is talking about the fellowship that they have with other ministers at his expense. In other words they have chosen the message that others have preached rather than the Gospel message of the Apostle Paul preached. Notice the different points of contrast he makes of the two messages they were hearing. What fellowship hath righteousness with unrighteousness? Not all messages that are preached today are righteous messages. Paul was against that type of preaching to the Corinthians, to the Galatians, and to the Hebrews. Law keeping is not a righteous message. Error is not a righteous message, and yet many are preaching these. Then what communion hath light with darkness? Everything that is preached today is not light; it is indeed darkness when the truth is mixed with error. So Paul says, how do you reconcile these two? You are listening to that which is darkness rather than that which is light. 2Co 6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

## Page 6

Belial means worthlessness. There are some messages that do not magnify Christ Himself and that is how we measure a message. Does it magnify Christ or is it promoting and publishing and pushing men and their personalities. Then what part hath he that believeth with an infidel? An infidel means one without faith. Are men preaching a Gospel that begets faith? There is only one Gospel that will do that. Faith cometh by hearing and hearing by the word of God. The word must be preached in order to beget faith. 2Co 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. As Paul stated in 1Co 3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? There is only one that we are of and that is Christ. We cannot choose to be identified with some other head rather than the Lord Jesus Christ. 2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. Who is He talking about? He is talking about these other religious leaders. Compare this with Re 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

This coming out is out from Catholicism. A coming out from the false Church. We must separate from that which is unclean. Cast out the leaven. We must surrender our lives to God as His habitation. He takes up the residence and He is the one who literally owns and operates our lives. Let Jesus manifest Himself in a practical way in our own experience. So, this is how the saints keep free from defilement of evil doctrine and practice. How do we keep free from leaven.? By taking in the bread of truth. 1Co 5:8 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**. It is by taking in the pure word of God. The bread he is talking about in 1Co 5:8 ...but with the unleavened bread of sincerity and truth. This means sincerity before God of wanting to do the right thing. Even Paul in 2 Cor 2 had such a difficult time carrying out this type of discipline. This is very hard to do and it must be done with bread of sincerity. That means with an honest and sincere heart before God. Then it must be according to the truth of God's word. 1Co 5:9 I wrote unto you in an epistle not to company with fornicators: We really don't know how many epistles Paul wrote, but God did not choose to put all of them for us to have and to read.

1Co 5:10 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. Going out into the world today, we cannot isolate ourselves against all of the wickedness and evil that takes place out in the world. Paul said in order to keep from all of these things, we must go out of the world. To get away from all of this corruption and filth, we do not have to make our lives part of this world to follow the ways of the world. Compare Joh 17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 1Co 5:11 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. Here is where we have to make the distinction in our own lives. This does not mean whether they come to Church or not. But it does determine the closeness of the relationship that we would have with certain very carnal brethren. We must make that distinction with God's wisdom as to how we are to conduct ourselves and do that.

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Notice a key here called a brother be a fornicator; it is vitally important to understand the significance of that little word “be.” In Ga 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. This instruction is a person simply who has a weakness and every one of us have certain weakness that we must contend with. Your weakness maybe different from another person’s weakness. Sometimes those weaknesses get the better of us. Our attitude toward saints who walk in the flesh should be to restore but we can in no wise fellowship their wrong. An example is a person with a weakness for alcohol. If you shove an alcoholic away till all he has left is the alcohol, you will not do him any good. If the alcoholic really wants to be delivered of that habit, and that bondage, this is the person that we would have to consider as one overtaken in a fault. On the other hand you may have an alcoholic that will not listen to anybody. He will tell you that he can quit drinking any time he wants to. I don’t have a problem; I’ll do what I want when I want etc. This person falls in the category of a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; these are those that are committed to those ways of life. We are having to deal with people in that homosexual life style.

But there are some that would love to be delivered from it; they would love to come out of that ungodly bondage, but they are just not able to do it. These are those that we can be sympathetic and try desperately to help. Those we do not want to push away or disfellowship them. The others who do not want to leave this lifestyle, there is no way for us to have fellowship with them. We cannot keep fellowship with this type and that is what Paul is telling us here because they do not want to be delivered. They don’t want to come out of that. 1Co 5:11 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. 1Co 5:12 For what have I to do to judge them also that are without? do not ye judge them that are within? Those outside the Church are nonbelievers and Paul says for what have I to do to judge them also that are without. 1Co 5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person. When we turn someone over to Satan for the destruction of their flesh, then it is taken completely out of our hands and God is going to deal with them. According to 2Cor 2, this man learned from the pain that was inflicted on his body and he repented.

Then Paul instructed the Corinthians to bring him back in and you love him and you confirm him and do everything you can in order to build him up in the faith. But it was God that took care of this severe discipline that was necessary in order to bring that about. If a person has to be disfellowshipped, and turned over to Satan for the destruction of the flesh, it is done is so that he will eventually come to repentance. It is not done just so that we can get rid of this undesirable fellow and get him out of our midst because he is such an embarrassment to us. It is done so that he will come to repentance and come back and assume a profitable place in the body of Christ. Probably there were those in the Corinthian Church who were proud of the membership or his sin was overlooked because he was a man of great social influence. Have you seen that before. Those folks are part of the who’s who. They even put them in the pulpit to speak. I have known swindlers who have been made chairmen of religious meetings. Their immoralities are ignored. Who is the best speaker? What are the ceremonies to be observed?

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Moral character was a secondary thing, theories were primary. This has been too much the case in Christian Churches. False Doctrines are more thought of than character. Some of the worst men morally I have known to be prominent members of Churches. That is why many unsaved persons would say, sooner trust a man of the world than a Christian. The true Church that preach the whole counsel of God is a feast. It is filled with men and women who have the Holy Spirit and exemplify the character of Jesus Christ. It is a Church that contains the choicest elements for spiritual nourishment. The whole truth is preached and taken in. It is a feast not merely in nourishment, but pleasure and delight.

What is a higher delight than the loving kindred of souls. The true Church is the brightest and most jubilant fellowship on earth. These words have I spoken unto you, that your joy may be full; Rejoice,... and again I say, rejoice, says Paul. The Apostle Paul has been urging the Corinthians to moral purity, and has instructed them to put away the leaven of wickedness, and keep the feast with the unleavened bread of sincerity and truth; he reminds us that the Christian dispensation, this age is a spiritual Passover, which started with the sacrifice of the Lamb of God who taketh away the sin of the world. The Lamb is regarded as a symbol of Christ And Christ is our Passover.

## **I Corinthians 6 August 28, 2025**

### **Page 1 – Paul is still talking about Setting the Church in Order**

1Co 6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Paul says, dare any of you, he is not talking about the world but Christians. Paul is telling the Church that they should be handling these matters. These lawsuits that they were bringing, they should be handling it inside the Church before spiritual believers rather than going to the world to have your differences settled. But we see it in our day that Christians are just as quick to file a lawsuit as anybody. One of the major lawsuits is divorce. Notice they go to law before the unjust, and not before the saints. 1Co 6:2 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? God never intended that one should profit from another. We are learning how to judge the world right now. 1Co 6:3 Know ye not that we shall judge angels? how much more things that pertain to this life? We must learn to judge ourselves today in order that we might be qualified for this Day of Judgment when we will judge angels. We should be learning these lessons right now. 1Co 6:4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

This is a very powerful statement that needs to be understood. Who would be the least esteemed in the Church today? More than likely it is the spiritual who would have the least esteemed place in the Church today. These are the ones that Paul say should be doing the judging. Set them to judge who are least esteemed in the Church which means to go to the spiritual in the church not the carnal Christian. Lu 6:28 Bless them that curse you, and pray for them which despitefully use you. Jas 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. 1Co 6:5 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? I speak to your shame means they were not spiritual and they were going to the world to get what they wanted. Notice, is it so, that there is not a wise man among you? Isn't there any spiritual among you? 1Co 6:6 But brother goeth to law with brother, and that before the unbelievers. This brings such a reproach or criticism on the Gospel and the Church. The world loves to see the dirty laundry of the Church.

It shows the world that no one can live a righteous life. They were going to a man to judge or outside the Church. Man always looks at the outward appearance, but God looks at the heart of man. God knows our thoughts afar. Refer to: 1Sa 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. Isa 66:18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. God given the place of authority to the Church to judge itself We (the Church) are to learn to rule and reign now. We must learn to judge ourselves today in order that we might be qualified for this Day of Judgment when we will judge angels. We should be learning these lessons right now. And what angels will we judge? It would be the fallen angels. The Corinthians did not have the wisdom to judge themselves. 1Co 6:5 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? I speak to your shame means they were not spiritual and they were going to the world to get what they wanted.

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Paul says there is not a wise man among you. Isn't there any spiritual among you? Paul seems to be saying in V 4-5 that even the least spiritual would be better qualified to judge than the world. It would be the spiritual ones. 1Co 6:7 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? This means that when these kinds of things exist, there is something wrong inside the Church. It goes deeper than this outward. Paul wants to set the Church in order. There is a fault among you because you go to law one with another. Paul says, Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? The flesh of the believer is absolutely no different than the flesh of the unbeliever. When Christians allow the flesh to rule and reign in their lives, they are going to get the same results as to what happens in the world. It is money that promotes all of these things and Paul says, you should take the wrong yourself why? That is exactly what Jesus did. He didn't try to take vengeance or try to enrich Himself. Refer to 1Pe 2:23 Who, when he (Jesus) was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

1Co 6:8 Nay, ye do wrong, and defraud, and that your brethren. Even if you win in court, you do wrong. This may be a fourfold crime. One, don't know how to tolerate being wronged. So, actually they do wrong. Third, they commit the settlement of these matters to the unjust (outside the family of God). And fourth, it is done to a brother. These things are towards one's own member of the body. Refer to Ro 12:4 For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Christ, and every one members one of another. Paul is telling us that this is a greater degree of recklessness to do this. It tramples on the quality of both persons. 1Co 6:9 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. Know ye not (don't you know; you got to know this) that the unrighteous shall not inherit the kingdom of God? Some people think because of this verse that people who do these things are going to hell, but that is not what this verse says. It says shall not inherit, and Paul is talking about inheritance not life and death. Life and death is settled the day we believe on the Lord Jesus Christ, but our inheritance is obtained as we go along.

Some people will have a very small inheritance if they engage in the activities that we see throughout verse 9. So, this means practical living and it means to apply the provisions that the Lord has provided to our lives. That means, we apply the word of God to our lives. We apply what Paul is teaching in this book of Corinthians about setting the Church in order as well as the instructions that Paul gives us in all of his epistles. Notice, be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. 1Co 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. None of these that allow the flesh to rule in their lives, are going to inherit the spiritual riches in the Kingdom of God. They will be there with their life, if they believe on the Lord Jesus Christ, but that is all they will have. They will not have an inheritance. Refer to Ga 4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; This scripture has been taught the wrong way by some. Paul says, the child may inherit in a practical sense every dime of a vast inheritance, such as Bill Gates Children, but not when he is an infant or a child. This is what Paul is telling us.

### Page 3

He doesn't begin writing checks or enjoying all of the blessing of the massive fortune. Paul says that this child is nothing better than a servant. The reason he uses that term is because so many today really like to claim that place of service under the law. If you are under the law you are going to be a servant and not a son as far as a practical relationship with God. Again, Ga 4:1 Now I say, That the heir, as long as he is a child, **differeth nothing from a servant**, though he be lord of all; Those under the law serve and that is what they do. Some will teach, you see there, we are little lords of all. They say, we have it made; we have everything provided, So, we are all in the bride; we are all full overcomers already. They use Php 1:6 to prove their point that God began a good work in you and He will perform it until the day of Jesus Christ: They would say that we don't have to do anything; it has already been done for us. That is only partial truth and the scriptures are taken out of context. They need to read Php 1:5 in context with verse 6. Php 1:5 For your **fellowship in the gospel** from the first day until now; 6 **Being confident** of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: What are we confident in? The Gospel!

If we do not have our fellowship in the Gospel, how are we going to be confident and how will God accomplish that good work. Refer to 1Th 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, **but as it is in truth, the word of God, which effectually worketh also in you that believe**. God works that good work in us by the word of God. Yes! God has provided all the provisions, but what is our part. 1Co 3:9 For we are labourers together with God: That word labourers in the Greek means a co-laborer, a companion in labour, fellow-helper, labourer together with, workfellow. So, does that mean we do nothing. The greatest labor we can do is study the word of God which deepens our fellowship with the Lord Jesus Christ. We must use scripture to interpret scripture. Or else we take things out of context by just reading one or part of a verse; such as we are little lords of all and then draw the wrong conclusion. Further in Ga 4:2 But (this young child) is under tutors and governors until the time appointed of the father. The Holy Spirit is the tutor. The richest man in the world will not turn this potential heir of an infant loose with all of that fortune. But the Holy Spirit makes all of the decisions for him.

The Holy Spirit takes care of this young child's schooling and his needs. But he is under tutors and governors until the time appointed of the father. The Holy Spirit's job is to get us ready for the inheritance. Ga 4:3 Even so we, when we were children, were in bondage under the elements of the world: Paul is talking about spiritual children or infants. We were in bondage under the elements of the world: The elements of the world are a reference to the law that God gave. Coneybear says it this way: Childhood lessons of outward ordinances. And that is a description of the law. The law contained all of those ordinances but they were just lessons of Christ if men would only learn what they mean. It is not to be under the law, but to be instructed by those things that the law said concerning Christ. With these Corinthians the motive behind these lawsuits of brother against brother was greed. Corinth was a pagan city where morals were not regarded. Paul thought it necessary to warn these saints not to be deceived. We also today, should be faithful in warning God's people. This must be done through the Gospel. The word of God is the only thing that will change hearts.

#### Page 4

1Co 6:11 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. Notice Paul says in V11 “were,” which is past tense. But they are not to be true any longer. God does not see us that way any longer. So, we should not live up to that any more. People who do that, do it on their own, because they let their flesh rule and cheat themselves out of the inheritance that they could have had. But this is what we were, but we were washed in the blood of Christ and sanctified by the Spirit of God, but you are justified in the name of the Lord Jesus Christ, and by the Spirit of our God. There has been a miraculous change on the inside of us and we do not have to give into any of these tendencies of the flesh any longer. All those ungodly tendencies are in the flesh. We must learn the victory over the flesh, and then it will not rob us of our inheritance. Refer to Ro 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine (rightly divided word of God) which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. What is the perfect provision that has been made for us that we should be delivered from the lust of the flesh? It was Jesus’ work on the cross that freed us from all of these things.

V11; We were washed in the blood of Christ and sanctified by the Spirit of God, and we are justified in the name of the Lord Jesus Christ, and by the Spirit of our God. 1Co 6:12 All things are lawful unto me, (free will) but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. All things are lawful unto me; Paul goes into this matter of personal liberty. There are some things that we have liberty to partake of and do today, but they are not necessarily good. All things are lawful unto me; Paul was not a law keeper any longer; he wasn’t saying that abstinence was the answer as to the foods we eat. But he does want us to know that these are not always profitable. All things are lawful for me, and here is the real key here; but I will not be brought under the power of any. If we can partake of certain things and not be bound to those things than it’s well and good; we cannot be bound by anything that will result in bringing us into the habit or bondage of it. It is lawful, Paul says, to eat and to drink; but it is not expedient with excess. 1Co 6:13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. The body will cease to need food, so it is just a temporary thing anyway.

Paul says don’t give too much time to ministering and feeding the body as though it was an eternal thing. Paul devotes the remainder of this chapter to this heeding and warning against fornication. Actually Paul **gives seven arguments against fornication**. #1 the body is not for fornication, but for the Lord; our bodies are to be considered being given unto the Lord and not to engage in fornication. Fornication means harlotry or Idolatry and God has never approved it. #2; 1Co 6:14 And God hath both raised up the Lord, and will also raise up us by his own power. God’s power is for the body and not for fornication. The body is to enjoy and receive benefit from the power of God. #3; 1Co 6:15 Know ye not that your bodies are the members of Christ? Our bodies are not to be given to fornication because they belong to the Lord. They are members of the body of the Lord Jesus Christ. This is so important that Paul enlarges on it. Notice, 1Co 6:15 Know ye not that your bodies are the members of Christ? #4 shall I then take the members of Christ, and make them the members of an harlot? God forbid. Our bodies are not to be made members of a harlot or idolatry. They are to be sanctified, set apart, and pure unto the Lord.

## Page 5

Paul answers his own question in V15, God forbid. God never intended for the body to be used in such a manner as this. Then Paul goes into more detail about the harlot in 1Co 6:16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. Joined to an harlot is one body means that one is no better than the other. Then Paul quotes from the scripture, for two, saith he, shall be one flesh. They can bring two bodies together and make one flesh, but notice 1Co 6:17 But he that is joined unto the Lord is one spirit. Only God is able to make one spirit with Himself. When people join their two bodies together outside of the will of God, that is all their doing and that is not a oneness of spirit with the Lord at all. This is why marriage is so beautiful, because God takes these two spirits and makes them one. Then of course the two bodies which brings in the culmination of that. 1Co 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. This is what Joseph did in the Old Testament. Flee fornication. He could have given into his flesh, but he did not give into the flesh. He fled from Potiphar's wife. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

He sins against his own body is #5. The person that commits fornication inflicts damage upon himself. We can endure pain that others inflict upon us, but this is self-inflicted. Self-infliction is harder to handle. 1Co 6:19 What? #6; 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? #7; 1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. No matter how weak or how sick, or old these bodies become, we are still bought with a price and that price is the precious blood of Christ. We must not waste such a price on fornication. Therefore glorify God in your body, and in your spirit, which are God's. So we are to be completely separated unto the Lord in our bodies and our spirit. Let us not lay all blame on the body, but on the evil mind. For this is the Devil's special work, to make foolish men accuse the body and God and even their neighbor, rather than their own perverted minds; we must discover the cause, so that we may get free from the root of the evils. It is the mind that the Devil attacks with these thoughts, but it is the word of God by the power of the Holy Spirit that will free us. Joh 8:32 And ye shall know the truth, and the truth shall make you free.

The body is the temple of the Holy Ghost and it alone should be used for God's business. To Glorify God. We must feed the new man. We must keep the flesh in the death state. We have been joined to the Lord in the new birth. 1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. Refer also to 1Co 7:23 Ye are bought with a price; be not ye the servants of men. It is Jesus who is Head over all things to the Church. Eph 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church. When we join ourselves to a religious organization, we become one with a spiritual harlot; therefore, committing spiritual fornication. Yes! Fornication means harlotry or Idolatry and God has never approved it. According to the Apostle Paul, the true church is a living organism, not a man-made organization. The true, divine church is a spiritual organism. It is the living Body of Christ. We are members of the body of the Lord Jesus Christ. Religious "heads" or those that men that people put on a pedestal in Christendom are as guilty of sin as the man of chapter five, having his father's wife? How? Paul is talking about a place of headship that only belongs to Jesus Christ.

## Page 6

### Summary

Paul is dealing with a problem which specially affected the Greeks. History says the Jews did not ordinarily go to law in the public law courts. They settled things before the elders of the village or the elders of the synagogue; to them justice was far more a thing to be settled in a family spirit than in a legal spirit. In fact the Jewish law expressly forbade a Jew to go to law at all in a non-Jewish court; to do so was considered blasphemy against the divine law of God. But with the Greeks, they were a prone to law against people. The law courts were one of their chief entertainments. The details of Athenian law, the law courts played a major part in the life of any Athenian citizen. The situation in Corinth was this way. If there was a dispute in Athens, the first attempt to settle it was by private arbitrator. In that event one arbitrator was chosen by each party, and a third was chosen by agreement between both parties to be an impartial judge. If that failed to settle the matter, there was a court known as The Forty. The Forty was that the matter was referred to a public arbitrator and the public arbitrators consisted of all Athenian citizens in their 60's; and any man chosen as an arbitrator had to act whether he liked it or not under penalty of losing his right to vote.

If the matter was still not settled, it had to be referred to a jury court which consisted of 201 citizens. There were also cases when juries could be as large as from 1,000 to 6,000 citizens. Juries were composed of Athenian citizens over 30 years of age. They were actually paid 3 obols a day for acting as jurymen, 1 obol being worth about 1/2 pence. The citizens entitled to act as jurymen assembled in the mornings and were allocated by lot to the cases on trial. It is plain to see that in a Greek city every man was more or less a lawyer and spent a very great part of his time either deciding or listening to law cases. The Greeks were in fact famous, or notorious, for their love of going to law. The Greeks brought their legal tendencies into the Christian Church; Paul was shocked and with his Jewish background it made the whole thing revolting to him; and his Christian principles made it even worse. What made the matter still more bizarre to Paul was that, in the age to come, Jesus was to judge the nations and the saints were to share in that judgment. So Paul demands, if some day you are going to judge the world, and even the angels, the highest created beings, are going to be subject to your judgment. How, can you go and submit your cases to men and to heathen men at that? If you must do it, he says, do it inside the Church.

Paul insists that, though he is free to do anything, he will not let anything master him. The great fact of the Christian faith is, not that it makes a man **free to sin**, but that it makes a man **free not to sin**. It is so easy to allow habits to master us; but it is the truth that will enables us to master them. When a man really experiences the Christian power of the word of God, he is not the slave of his body, but its master. Often a man may say, "I will do what I like." He means that he will indulge in the habit or passion which has a grip on him. It is only when a man has the strength of Christ in him by the power of the Holy Spirit that he can walk in the Spirit and not fulfill the lust of flesh. Paul's insists that we are not our own. There is no such thing in this world as a self-made man. The Christian is a man who thinks not of his rights but of his debts. He can never do what he likes, because he never belongs to himself; he must always do what Christ likes, because Christ bought him at the cost of his life. We are to please Christ. Col 1:10 That ye might walk worthy of the Lord **unto all pleasing**, being fruitful in every good work, and increasing in the **knowledge of God**; To be filled with the knowledge of His will is to have all wisdom and spiritual understanding of the scripture.

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The result of this is in Col 1:10 that ye might walk worthy of the Lord. #1 Once we are filled with the exact knowledge of His will then we can walk worthy of the Lord. Then #2 is unto all pleasing; #3 being fruitful in every good work; #4 increasing in the knowledge of God and that means God as a person. Then who can understand God who fills the whole universe. But as we walk with Him; in His word; by the power of the Holy Spirit and as we are filled with the scripture, we are able to increase in the knowledge of God. Then we become fruitful in every good work and increase in the knowledge of God. Natural man, in order to make his mark upon the world, loses himself in some great cause. That is; of his country, of science, of art, of humanity. They absorb themselves and aim for this and lose themselves. We Christians have found the secret: we live to God in Christ. We are not our own, for we were bought, we are owned by the Son of God. There was a time, in which we thought we owned ourselves. We followed our own desires and went our own way. But in reality, we were in bondage to sin and its cruel chains under the sentence of condemnation to Satan and his wretched service.

The power of evil promoted the delusion of liberty, pride and encouraged selfishness. All the while drawing tighter and tighter the chains of spiritual bondage. We were ransomed from slavery and purchased free before God by the blood of the Lamb Christ Jesus. It was a price which no mere man could by any possibility have paid. It was a price which could not be reckoned and estimated in any earthly or human equivalent. It was a price in order to pay which it was necessary that the Son of God should become incarnate, and empty himself of his glory. It was a price which consisted in the precious blood of Christ. Ye are not your own. Your heart is not your own, but Christ's; your thoughts are not your own, but his who liveth in you; your time is not your own, but is redeemed for the Redeemer; your abilities and influence are not your own, but are to be consecrated to him to whom you owe; your property is not your own, but his who claims your all. Therefore, Glorify God. The praise is due to Him who in His own mind conceived the purpose of redemption. The service is due to Him. Our love to Him is why we serve.

All the abilities of our nature and all the opportunities of our life we lay as a consecrated offering, upon the altar of God. We are His, not only by right of creation, but by right of grace and redemption. We are His by every tie, and we give Him all our gratitude. Ps 19:1 The heavens declare the glory. We look forward to that day. Lu 2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men. The day is coming when we will be there praising God and giving Glory to God in the highest in the midst of throne. This will happen according to Paul's message to those that love His appearing. 2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: **and not to me only, but unto all them also that love his appearing.**

## 1Corinthians 7 Thursday September 4, 2025

### Page 1

1Co 7:1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Corinth was a very pagan city and they were very loose in their living and our world is exactly the same way. These people were asking Paul questions which was a good thing. We would love for people today to ask questions so that we could give them scriptural answers that would lead them out of the trouble. In this first verse Paul understood the weakness and the drive of the flesh and the desire. God made us this way. Paul says, it is good for a man not to touch a woman. The word touch means to attach one's self. It means to set on fire. The woman is stirred up by touch. A man is stirred up by sight. David is a good example when he saw Bathsheba bathing. 1Co 7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Paul says in this chapter that fornication is to be avoided. According to the scripture, premarital sex makes a difference. Paul says to avoid it. In order to avoid it, let every man have his own wife.

At the time of 1 Corinthians 7, the church in Corinth was dealing with questions and issues surrounding sex and marriage, including debates about the desirability of marriage versus singleness and a general lack of sexual integrity. They had written to Paul asking for his advice on these matters. This was because of the sexually permissive culture of Corinth. They were also pressure from within the church to marry. Paul's letter addressed these concerns by emphasizing the importance of sexual purity, the validity of marriage as a divine institution, and advising believers to remain in their current marital or single state because of what was happening around them in the world. At this time, Corinth was a bustling Roman trading city known for its sexually permissive culture, which included temple prostitution. This atmosphere had influenced the believers and their understanding of sexual morality. A vital point to keep in mind is that Paul is he's trying not to flex his power on a church already struggling with pride and a tendency to idolize status. We see this issue come up in the first couple of chapters in 1 Corinthians, where Paul talks about how the believers in Corinth are becoming divided over which leaders, they like best and over who seems to have the flashiest spiritual gifts.

We see it even more in 2 Corinthians, where Paul is having to defend his apostleship against arrogant and boastful false teachers. Also, the last thing Paul wants to do is to promote folks tempted to be arrogant. So the Apostle Paul intentionally focusses on modesty in these letters so that he doesn't play into the Corinthians' power game. He wants to acknowledge their ability to hear from the Lord for themselves, but nonetheless knows that they were in desperate need of correction on a great many issues. Doesn't this also speak of the Church today as a whole. As a good leader, Paul corrects them with gentleness and respect when he can, though he certainly wasn't afraid to get stern when the situation escalated. Paul understood the drives that men have which was the way they were created. 1Co 7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The word benevolence means kindness or marital duty. Peter gives the same advice in 1Pe 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. God intends for the marriage to be a spiritual one. Paul in these next few verses gets very specific and intimate and there is nothing wrong with that. God has ordained marriage. Ge 2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

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This is when marriage was first instituted. He said from the very beginning, it is not good for the man to dwell alone. God provided the woman for man and the man for the woman and He did it for a specific purpose. 1Co 7:4 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. 1Co 7:5 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. Paul spells it out in case there is some misunderstanding. Defraud ye not one the other means do not withhold yourselves from one another. This is so much a part of the marital relationship. God created us for that kind of oneness and He can make it happen in spirit as well as in body. Then Paul says, except it be with consent for a time, that ye may give yourselves to fasting and prayer; But then notice Paul is very quick to come back and complete this verse, come together again, that Satan tempt you not for your incontinency or your lack of control. Paul knew and understood how these bodies are built and he understood how Satan could tempt them against each other. 1Co 7:6 But I speak this by permission, and not of commandment.

Note: In our previous studies Paul corrected the three heaviest things laid to their charge, one, the distraction of the Church, another, about the fornicator, a third, about the covetous person. Now Paul uses a milder sort of speech. He gives some exhortation and advice about marriage and virginity, giving the hearers some break from more unpleasant subjects. We will see that after he has finished his discourse about virginity, he again goes forth into more matter of reprimand. 1Co 7:7 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. What Paul means here is that he would that all men would remain single. The Apostle Paul did not require a mate like many today and we will find out in these next verses that it is actually a gift. I believe he is speaking by revelation but I also believe he is speaking by actual experience. History says that Paul was part of the Sanhedrin, Scripture does not bear that out, but if he was one of the Sanhedrin, he had to be married because that was one of the qualifications. Paul does not explicitly state he was part of the Sanhedrin, but where this comes from Acts 26:10 (I (Paul) cast my vote against them).

This suggests some official association with the Sanhedrin, which is traditionally thought to have required members to be married. But scripture is not clear on this at all. Paul was not married during his apostleship as evidenced by his writings in 1 Corinthians 7. Paul was never against marriage. Paul states, but every man hath his proper gift of God. Our sexuality is actually a gift from God. People don't look at sex as a gift but that is exactly what God calls it. And as with any gift it is to be used in a proper way and not abused. Paul is also using this as a type of Christ and His bride which is not the whole Church only a rib portion. Eph 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph 5:32 This is a great mystery: but I speak concerning Christ and the church. There are 3 verses where Paul writes to the unmarried, widows, and the married believers, and the "rest" or those joined in an unequal yoke. They are: 1Co 7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I. 1Co 7:10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 1Co 7:12 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.

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Paul did not require a mate, but he said it is better for those who are widowed or those who are unmarried, it would be better if they stayed that way, but that is not for everyone. That is not the way that God created everyone. 1Co 7:9 But if they cannot contain, let them marry: for it is better to marry than to burn. But if they cannot contain, means if they have no self-restraint. Marriage is better than the burning fever of passion. 1Co 7:10 And unto the married I command, **yet not I, but the Lord**, Let not the wife depart from her husband: This is a command that Paul received directly from the Lord. It is not his own opinion. Here is what God says, Let not the wife depart from her husband. God's way is until death do us part. God is not in favor of divorce, but in the Old Testament, there are some qualifications for divorce, because some had married woman in the book of Nehemiah in which God said you put them away. Some even had children. But here God says, Let not the wife depart from her husband. These next few verses we will look at two major classes of people. They are those who are married in the will of God and those who are not married in the will of God. This also happens in the spiritual sense in that the Catholic Church claims to be the wife of Christ, but God does not recognize that union.

He calls her the false Church. They have taken another head. Scripture tells us therefore whom God has joined together. This means that God does not join everyone together. 1Co 7:12 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. The rest are those who are not necessarily married in the will of God. There are people that get married and then they come to the Lord. But to the rest speak I, not the Lord: Paul lets them know that this is his opinion. But his opinion would be very important because he was the Apostle to the Church. Now scripture teaches that we are not to be unequally yoked to unbelievers and we know that this does not just speak of the marriage relationship. But Paul says you have this situation where a brother is a believer and his wife is not, so what is he to do? According to the letter of the law this would be an unequal yoke, so how do you handle that? If we go by the letter of the law in many cases we will be in real trouble. Paul says if this happens and perhaps these two married before they were saved and then one gets saved, now then you have this unequal yoke. Let him not put her away, God says you do not divorce just because this man got saved.

These two verses 10 and 11 point to those who are really married in the will of God. This is what hurts when these Christians are married in the will of God and seek to break that union. There are real consequences for that. There is never any divorce where people walk away unscathed. 1Co 7:10 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. There are a couple of pronouns used here that tell us these were married in the will of God. In V10 it is **her husband** and also in V11 **be reconciled to her husband**. God joined them together and He made them one. Then notice, let not the husband put away his wife. There seems to be a union here that God indeed has made and God has ordained. God says, I don't want you to split that up. If people make some mistakes or if one of them makes a mistake and decides I don't want in this marriage any more, and I want out; now then there are some problems and decisions that have to be made. Paul really addresses this in this chapter especially in V15. God does not look upon divorce as the unpardonable sin as some people may look upon it today.

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God would want us to stay married, but if a person does not want to live with you; you can't make them live with you. Not much you can do about that. Now the letter of law says that we cannot get a divorce, but we cannot just go by the letter of the law. Jesus came into the world and He really denounced the Jews for just going according to the letter of the law and not looking into the spirit of it. So there are some different considerations that must be made when people are mistreated where marriage is concerned. Paul tells us what to do when some of those things would arise. 1Co 7:13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. This is the same as verse 12 only in reverse for the woman is not to put away her husband because she has gotten saved. 1Co 7:14 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. This does not say that a believer gets saved and automatically his wife gets saved. That is not what he is talking about. It simply means that God recognizes this marriage as holy and therefore these children are recognized as the fruit of this union. 1Co 7:15 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. This means that people get into situations out of their control. You cannot force a person to live with you. God hath called us to peace. God does not want this divorce, but never the less God is not going to keep a person in turmoil for the rest of his life because of something that he cannot control. This is in the case of an unbelieving brother or sister departing. God is also saying the same thing to two believers and that is the one that initiates the divorce is the one that is going to be held responsible for it. But you cannot go concretely by that. Yes, it is the one that initiates the divorce that is held responsible, but not always, because there are some that are very selfish and would want to keep a person in this marriage. That may be an alcoholic, or abuser, or some other form of manipulation to control a person which is so hurtful. It really comes down to an individual's conscience before God as to the decisions we make. 1Co 7:16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? This is the same advice that Peter gives to us in 1Peter 3. It really comes down to an individual conscience before God.

1Co 7:17 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. It comes down to an individual affair. We must get the mind of the Lord on these different situations. But then when people divorce two and three and four times, there is not much sympathy for them. The first time, we can understand a mistake when they are so young, but time after time is not good. We are to walk as God has ordained and He has given the grace to walk. 1Co 7:18 Is any man called being circumcised? (a Jew) let him not become uncircumcised. (or a Gentile) Is any called in uncircumcision? let him not be circumcised. 1Co 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Get the mind of God on things. 1Co 7:20 Let every man abide in the same calling wherein he was called. Then he lists some of those callings. 1Co 7:21 Art thou called being a servant? care not for it: (don't be annoyed by it) but if thou mayest be made free, use it rather. God didn't make all of us to be business men. We are all made differently. Some are more suited to be the employee than the employer. But if thou mayest be made free, use it rather; if God does advance you to be an employer, notice, use it rather.

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There are those that had a humble beginning as a servant; they know how to treat their employees because they were once one. There are those that respect those workers because they have been there before and this is how they should be treated. 1Co 7:22 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. It is not detracting in God's eyes to work for another man even though some may think that. If that is what we are called for then we are free. The meaning is that a Christian's spiritual identity in Christ is more significant than their earthly social status. A bondman to Christ is spiritually free. We are a free person spiritually indebted to Christ for his sacrifice, reinforcing that all believers are ultimately owned by God. This employer is actually Christ's servant and he must realize that. The employer is there to further the purposes of the Lord. Thank God that there are those that know they are Christ's bosses and they are His representative and they have people under them. They must treat those under them as God treats them. So often that is not the case, but we still must look to Christ.

1Co 7:23 Ye are bought with a price; be not ye the servants of men. They must treat them as with bought with a price and not give into the bribery of men. 24 Brethren, let every man, wherein he is called, therein abide with God. God's grace is able to give victory in every situation, including bad marriages. 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. Paul gets back to talking about marriage. 26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. 27 Art thou bound unto a wife? seek not to be loosed. Art, thou loosed from a wife? seek not a wife. Don't try to untie the knot. Loosing doesn't just happen in death but in divorce as well. Seek not, means when a person is loosed from his marriage either by death or divorce, his priority should not be in seeking another wife. Scripture is plain about getting into another relationship before or even right after getting out of one because that person is very vulnerable at such a time. Even in a spouse's death, they are very volatile as far as their emotions are concerned. 1Co 7:28 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. Paul is talking about the one that has lost a spouse by death or divorce, they haven't sinned, but such shall have trouble in the flesh. This has happened when people think it is going to be ok to get spouse. Paul gives this advice to spare them from jumping into something so fast. These next verses are in view of the coming of the Lord. 1Co 7:29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; Paul is saying, when it comes to these natural relationships, they must be made in view of the coming of the Lord. Paul says be as though, he does not say to disregard them. These next few verses really put into context what the minister and his family should focus on the priorities. 1Co 7:30 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; He does not disregard weeping or the way we feel, but we must have the priority. He is not saying that we're not to have any highs or lows, that is not right. He is simply telling us that we need to put everything into perspective. He is not saying we are not to own property, but we are not to be controlled by it. 1Co 7:31 And they that use this world, as not abusing it: for the fashion of this world passeth away. He is talking about Christians. There are certain things that we can use and enjoy, but notice not abusing it.

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We are not to be bound by them for the fashion of this world passeth away. Verses 32-34; Paul says we are to be free to serve the Lord. 1Co 7:32 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 word **things** in V32 and 34 is translated as business affairs or matters. It covers a very wide range of things. He is addressing those ministers who are married. The number one thing in our responsibilities is we give the tithe to God and that is also true of our lives. We are to give the first part of our lives, our adoration, devotion and worship unto God. Second our money is to be used for our family. We are to give the tithe but we are not to rob our families to give to the Church. A minister's responsibility after giving the first part to the Lord is to give to his family and that means not only the money but also his time. Ministry must come after a man's family.

Does Jesus minister to the whole Church? Yes, He does, but what is His priority? His bride. The bride of Christ is His priority. He will give the first place to her every time. A man must take care of his family before he takes care of anybody else and that means his time. He must give his time to her first. Then next you can give your money or time to the household of faith as Paul says in Galatians and then we can give to the world or outside of the Church. For a minister, first comes God then his family, then comes his ministry to the body of Christ and finally his ministry to the world. The time is short and everything must be in view of the coming of the Lord. Our lives should revolve around the Lord's coming. 1Co 7:29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; Paul is saying, when it comes to these natural relationships, they must be in view of the coming of the Lord. Paul says be as though, he does not say to disregard them. Paul did not desire to force the saints to live according to his life-style. 1Co 7:35 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. Paul says, if you are going to profit, we must put things in perspective.

If a man does not give attention to his family, it is not going to be a pretty sight. His children will grow up resenting the ministry and the things of God. His wife may do the same thing. Ministers must put it into perspective. We must put our family before ministry. So, that ye may attend to the Lord without distraction. When we put first things first, then we are able to attend unto the things of the Lord without distraction. 1Co 7:36 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. The subject of this verse is not the fiancé. It is the father of this virgin that we are talking about. This woman does not belong to this man until the father gives her away. It is the father who is making the decision as to whether to give his virgin in marriage or not. If any man think that he behaveth himself uncomely toward his virgin; if a father thinks he is being unreasonable towards his daughter when she wants to get married. If she pass the flower of her age, in other words, she is not a child; she is of age, and she has come to him and asked him for his permission and blessing upon this marriage; let him do what he will, he sinneth not: let them marry.

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1Co 7:37 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.

Nevertheless he that standeth stedfast in his heart; this is talking about another father who is trying to make the decision as to whether to give this daughter in marriage. And hath so decreed in his heart that he will keep his virgin, doeth well; this is the father that believes no I do not think you are ready for marriage. 1Co 7:38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. There are two different scenarios here, the one father feels his daughter is ready and the other father who feels his daughter is not ready. In our day there are those who would say if you don't approve, I am going to do it any way; and those marriages sometimes are a mistake. The way the Lord has provided is to let the father decide whether she is to marry or not. Again, we must get the mind of the Lord on this.

1Co 7:39 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. Paul is saying the rules are the same the second time around, even after the person might have lost their spouse and they are in their 40s, 50s and so on. It has to be done in the Lord. Get the mind of the Lord on this. Paul is giving his opinion which we should listen to him, after all, he is the Apostle for this age. 1Co 7:40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God. Paul says I think she would be happier unmarried, but he does not say, it is the cold harsh law. There have been many people after losing their spouses which have remarried and it is ok. The ultimate purpose in all of Paul's ministry to the Church is that we would win Christ; that we would grow up into Christ in all things. Paul wants all to be in the bride but not all will afford themselves this honor because they refuse. 2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. Last thought; He who marries a child of the devil is sure to have trouble with his father-in-law.

## 1Corinthians 8 – 9:16 September 11, 2025

### Page 1

This chapter seems to answer so many questions of that day. There was so much idolatry and sacrificing unto idols. Christians needed to understand how to conduct themselves whenever they came face to face with these evil things. The same thing is true in our day. Our testimony before the world is so important as we will see in this chapter. 1Co 8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. Paul will indicate on down here that not everyone has that same knowledge. Knowledge of the scripture is important. In our day there is so much ignorance. This means people ignore the truth. Ignorance doesn't necessarily mean people are stupid. There is error that leads people into mistakes which keeps them in undue bondage. It is because people do not know the truth. In many cases, they do not want to accept the truth. History says that in those days wherever the Jews lived, they required a butcher of their own, who had been trained in the rules and ceremonies which enabled him to decide and to ensure that all the meat which they ate should be clean, not unclean. They could not touch meat which was not certified as free from legal blemish or ceremonial pollution by the affixed leaden seal on which was engraved the word "lawful" (kashar). But Gentiles had always been accustomed to buying meat in the markets.

This meat consisted of remnants of animals slain as sacrifices, after the priests had had their share. The market was stocked with meat which had been connected with idol sacrifices. Knowledge puffeth up, but charity edifieth. We cannot just go on the knowledge that we have on certain things. Paul tells us that we must be controlled by divine love. We cannot just go by the knowledge of the letter of the law. It must be tempered with divine love and capture the spirit of what God intends by this. There is a wide distance between theoretic knowledge and heavenly wisdom. James gives an answer to this question. Jas 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. 1Co 8:2 And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. We must practice this verse all the days of our lives. We must always have a teachable spirit. The day we get to the point we can't learn anything else is the day when we don't grow any more either. Mere intellectual knowledge, however great it is, is a tree without sap. You ever seen a hollow tree? It has no sap. That is the kind of love that we see from most Christians. I only love this far away. As long as you stay over there.

There is no strengthening fruit in that love. Love to God is first and then we can demonstrate the love of God. We need a revelation of how much the Lord loves us. How? As we see His love towards as we study the word of God. We begin to understand what the love of God is. The love of God is true knowledge, which builds up the soul. It edifies. It builds us up, not as a house is built up, by putting dead stones and timber together, but as the oak is built up, by the seizing force of the life within. It deepens its roots, and extends and multiplies its branches, and pushes higher towards the heavens. The love of God is different from human love. God's love is not based on human merit, actions, or flaws; it remains steadfast regardless of circumstances or shortcomings. God's love endures eternally, never fails, and does not run out. God's love is fully engulfed in the selfless act of sacrifice that we have when Jesus died for all humanity. God's love is His very nature. God is love! This is one of the first truths we must learn. God loves me! The error that Satan brings is you have to do something to earn God's. That is a lie.

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1Co 8:3 But if any man love God, the same is known of him. The more we love Him, the more intimate God is going to be with us. Think of this for a moment; why was Paul talking to these Corinthians about knowledge? It was the conceit of knowledge which was inflating the minds of his Corinthian converts. They were know-it-alls. Paul does not say, “knoweth Him,” he says “is known of Him.” For we have not known Him, but He hath known us. And therefore did Christ say, Ye have not chosen Me, but I have chosen you. Paul says in Ga 4:9 But now, after that ye have known God, or **rather are known of God**, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Paul uses this same type of language when speaking to the Corinthians whose love was very imperfect. Paul brings down their high-mindedness. First, he points out that not they alone knew the things which they knew; of course they have knowledge. Then he says the thing itself was hurtful so long as it was without love; for knowledge, puffs up. Thirdly, that even joined with love knowledge is not complete nor perfect. For if any man thinketh that he knoweth anything, he knoweth nothing as yet as he ought to know. In addition, they do not even have this from themselves, but it is a gift from God.

1Co 8:4 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. Notice Paul says, we know and we do know. It is not guess-work. Everywhere on earth no idol is anything in the world; that there is no God but one. What then? are there no idols? no statues? Indeed there are; but they have no power: neither are they gods, but stones and demons. Paul is now setting himself against both parties; both the cruder sort of ones among them, and those who were lovers of intellectual wisdom. So some of them know nothing more than stones or simple things. The others proclaim that they have certain powers that reside in them, which they also call gods. Paul says to both no idol is anything in the world, and that there is no God but one. 1Co 8:5 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**. To us there is one God, the Father, and one Lord Jesus Christ, through Whom are all things, and we through Him.

Since Paul had said, that an idol is nothing and that there is no other God; and yet there were idols and there were those that were called gods; then Paul says for though there be that are called gods. The key here is they were “called” gods. They were not in reality but in name only: Then Paul said, be it in heaven or on earth: In heaven, meaning the sun and the moon and the stars; for these too the Greeks worshipped. Then upon the earth means demons, and all those who had been made gods by men. But to us there is One God, the Father. There is no God but one. For it is said in Jer 10:11 ... The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. Then Paul says, of Whom are all things; he means the creation and the bringing of things out of nothing into existence. But when he says, and we by Him, he speaks of the word of faith, as he said before 1 Cor.1:30, but of Him are ye also in Christ Jesus. In two ways we are of Him, by being made when we were not, (natural birth) and then by being made believers (born again). For through Jesus Christ the race of men was both produced out of nothing into existence, and returned from error to the truth. That is the work that God is doing in us as a result of being born again. He is giving us the truth.

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What is truth? God uses truth to grow us up. He waters us; he nourishes us; he prunes us; he corrects us. Truth in God's mind is ultimate reality. We need the mind of Christ to grow up into Him in all things! The truth is what does that. God reveals the reality of truth through various ways, including: Through His Word: which contains absolute truth. Through Jesus Christ: Jesus is the embodiment of God's truth and the ultimate reality of truth. We see Jesus in everything! Then through His Creation: The way God designed and created the world reflects His truth. Everything in the natural speaks of the invisible! In the words of Paul we find that he is so careful here to instruct the result of knowledge and love? Ephesians 4:15 Edification or teaching or instruction. Eph 4:15 But speaking the **truth in love, may grow up into him in all things**, which is the head, even Christ: Paul tells us that we must be controlled by divine love. We cannot just go by the knowledge of the letter of the law. It must be tempered with divine love and capture the spirit of what God intends by this. The Holy Spirit is the teacher. Joh 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

1Co 8:7 **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. Even the Jews did not and do not know that Jesus is the Christ. So there is not in every man that knowledge of Christ. Christ is what separates the Jews religion and every other religion out there. It is Christ Himself. For some with conscience of the idol; Paul is going to get into this matter of personal conscience and tells us that the conscience of all men is not the same. The conscience of one man will feel guilty about something and the conscience of another will not feel guilty about it. The fault lies in the conscience according to knowledge. Everyone does not have the same knowledge of the scripture and when they don't there is this fact that their conscience is going to be offended. It is wrongfully offended, but notice. God made us such that if the conscience is offended that person is going to feel guilt regardless of whether it is justified or not. A guilty conscience cannot be ignored. It has to be taken care of. So we must take into consideration what our actions would do to someone else in offending their conscience. 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;

Paul says that there are some people who believe it is wrong to eat meat that was offered in sacrifice to an idol, but they go ahead and eat it. Then they suffer the consequence of a guilty conscience because of it. And a guilty conscience is a detriment to spiritual growth and our well-being. We have to live with the consequence of sin, but we cannot live with the guilt of it. Men cannot live with a guilty conscience whether it is justified guilt or not, they cannot do it. Knowledge of the truth will wipe away that guilty conscience. Some people think they have to come and pray to God to forgive them for sins they didn't know they committed. This is not the way that God intends for a man to live his life. Their conscience being weak is defiled; the problem is not that they did anything wrong it is that they think they did something wrong. It is their conscience that is offended. The way out of this condition is by way of the knowledge of the truth. But people don't want to take the steps to get the knowledge of the truth. They go right on doing what they are doing feeling guilty about it and running back to the Lord for forgiveness time after time and they are not growing any at all. It is like the man who thinks that by touching a dead body he should pollute himself according to the Jewish custom.

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He would go and ask God for forgiveness because his conscience was defiled. Then seeing others touching it with a clear conscience, but he cannot touch it himself, or he would be polluted. We cannot judge this person because his conscience thinks it is sin. Ro 14:13 Let us not therefore judge one another anymore: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. 14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. 16 Let not then your good be evil spoken of: 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Here is the knowledge that Paul had. 1Co 8:8 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. Jesus said the same thing in Mt 15:11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Paul said in V8 But meat commendeth us not to God. For neither if we eat are we the better. He means, we don't stand higher in God's estimation, as if we had done anything good or great. Nor if we eat, we are not the worse.

That means, we do not fall in anyway short of others. Note: In Acts 15, they were still wanting to keep the law, Ac 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. Ac 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Ac 15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: 1Co 8:9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. Paul says this is what you should be concerned about not whether you are eating or not eating. Be concerned whether your life is being an offence to somebody else. Your liberty in eating meat that is offered to idols; is that becoming a stumbling block an offence to offend the weak conscience of your brother.

1Co 8:10 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; For if any man see thee which hast knowledge sit at meat in the idol's temple; Paul says if you are going to eat this meat that has been offered to an idol, you should not do it in the idol's temple. An example I will not take communion in the Catholic Church. I do not agree with what they stand for. I will take communion just not there. In my travels on a Wednesday night I sometimes decide to go to a Church meeting. When I begin to hear error and sometimes great error, I walk out. I cannot partake of what they are requiring me to do. Sometimes they would want the people to do a certain exercise in order to get something from God. I do not have the liberty for that so I get up and leave. For me I want to please God. Heb 11:6 But **without faith it is impossible to please him**: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. We also have to consider how our liberty may be a hindrance to another. 1Co 8:9 ... this liberty of yours could become a stumblingblock to them that are weak. 1Co 8:11 And through thy knowledge shall the weak brother perish, for whom Christ died?

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You know that it doesn't mean anything to eat this meat offered to idols and it is not going to hurt you, but notice; through thy knowledge shall the weak brother perish, for whom Christ died? But note what makes us free in Christ. Joh 8:32 And ye shall know the truth, and the truth shall make you free. In the verse before (V31) it says If ye continue in my word, it is the truth and being in the word that will set us free. It is the knowledge of the truth that makes us free. 1Co 8:12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. The sin was not eating the meat. The sin was in stumbling your brother. The sin was in wounding his weak conscience, so you sin against Christ. 1Co 8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. Even though Paul had the faith to eat anything he wanted to, it did not interfere with his relationship with the Lord, but he said if it is going to offend my brother than I will not eat any meat while the world stands. That is the product of divine love. This where knowledge and love meet. He was his concerned for the weak brother.

In Chapter 9, again the Apostle Paul had been questioned about various things. Human nature was the same then as now and Paul had to deal with the same critics and the same flesh that we deal with today. There were some terrible accusations in Corinthians brought against the apostle Paul and he had to answer those charges. 1Co 9:1 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? The word Apostle means sent one. The Apostles laid the foundation so there are no new Apostles. It is because the foundation has already been laid. They already laid a foundation and there is no need to lay a foundation. We are building on the superstructure today. So the spotlight is more on pastors and evangelists and teachers and officials like that. So Paul says am I not an Apostle and evidently there were those that questioned him. So notice how he answers. Am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? One of the qualifying things in order to be an Apostle was that you must have seen Christ. Some believe that the rich young ruler that came to Jesus was Saul of Tarsus. And Paul did see Jesus when he was knocked down on the road to Damascus. Are not ye my work in the Lord? Actually the Corinthians were the proof of Paul's ministry, so he says in V2. Are not ye my work in the Lord?

I am not only an apostle, but definitely your apostle. 1Co 4:15 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. Paul has begotten us through the Gospel.** 1Co 9:2 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. Paul had established this assembly and he had brought these people to the Lord and into the Church. You Corinthians are actually the proof of me being an Apostle. There were those that were judging as he uses the word examine. When Jesus was accused, He opened not His mouth. We may have to follow that, but there are times when we must give an answer. So Paul felt it necessary to give an answer. 1Co 9:3 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? Here are some things that they criticized him of. 1Co 9:5 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? There are those that compared him to Cephas or Peter. Peter was a kingdom Apostle but he was looked up to. You know the statement, rob Peter to pay Paul. That is a conflict or a comparison or a contrast between these Apostles.

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Scripture tells us that we are **not** supposed to do that. But they were comparing Paul with Peter. Paul just lists the things that parallel their lives. 1Co 9:6 Or I only and Barnabas, have not we power to forbear working? This means, we have power to quit working for a living and devote all of our time to the ministry. That is what introduces this next segment. Maybe they were accusing him of trying to get rich off the saints. He had quit working and so they thought he was trying to get rich off of the ministry. That would mean that he would expect the people to support him. But this is exactly how it should be done. Paul did not follow this nor did he demand of the people. He could have followed this because that is the way that God has actually ordained it. We know that Paul, when he would go to different places, he did work with his hands. He was a tent maker by trade. He not only took care of his needs but those that were with him. There nothing wrong with a minister of the gospel working. Everyone should work in the beginning, but God really wants the time when the minister can forebear working and devote full time to the ministry. The power to forebear working is that they had power to exact this upon the saints or the people that they were ministering to.

Paul absolutely refused to do that and we must not put this on the people though many today have not followed that path. Notice what Paul does here. He gives three major examples to why the pastor or the minister of the gospel is to be supported by those that he ministers to. Number 1- 1Co 9:7 Who goeth a warfare any time at his own charges? When a soldier is called to the army, he doesn't have to make his own way. It is the government or the one that he is serving that takes care of the needs that he has. Number 2 - who planteth a vineyard, and eateth not of the fruit thereof? When a man is taking care of a vineyard, he is expected to eat of the fruit. Number 3- who feedeth a flock, and eateth not of the milk of the flock? In these three examples that Paul uses, every one of these illustrations that he uses is a full-time job. A soldier doesn't show up whenever he feels like it. He is on duty 24-7. The person that takes care of the vineyard does not just show up at harvest time. There is a whole lot of work to be done year-round if he is going to have the crop that he wants to have. Then the sheep are the ones that you have to sleep with in order to protect them and defend them and to bring forth the profit from them. Paul is making exactly the same argument concerning those who are involved in the ministry. It is a full-time job. God ordained it that way.

1Co 9:8 Say I these things as a man? or saith not the law the same also? Being a pastor is a full-time job. It is not a part time commitment. 1Co 9:9 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? This verse is taken from Duet 25:4. And Paul quotes it again in 1Tim 5:18. We know God takes care of the oxen just like the birds and all the other animals. What Paul is getting at is that God had something far more important than just the oxen that he was talking about because the ox is a fitting example of the pastor. The ox is the one that goes round and round all day long threshing out the corn. So we are not to resent that ox for bending down and taking a bite of the corn that he is threshing out. You have to feed him if he is going to keep ministering. 1Co 9:10 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. 11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? The sowing of spiritual things is sowing God's word. This also includes praying for the saints and so forth.

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1Co 9:12 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. Here is the matter, the Corinthians were actually supporting other ministers and ministries, but they refused to support Paul yet he was their pastor. Paul founded this assembly, yet there were others that had come in and they would minister and they would actually demand support from these Corinthian believers. Tithing is just as much a part of the scripture as so many other truths. If Pastors and teachers do not preach tithing, they are actually robbing their hearers of the blessing that God intends for them to have. It is just the same if they preach error or don't preach any other truth. They rob the people of the blessing that God intends for them to have. There are some churches that don't give their pastor very much at all, but let a visiting pastor come into town and they will pour all kinds of money toward him. This is what Paul was talking about here. It is the pastor that is on the job all the time they deserve the primary sustenance. 1Co 9:12 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. Paul says, he would preach the gospel no matter if they gave him anything or not.

He had that burden to preach the gospel. This should be the dedication of every Gospel minister. Some pastors if they don't get enough, they will just move on, but that is not God's way. If we have a burden or a commitment, it must be to the Lord and not for what we would receive from the people. Then Paul says further in v12 but suffer all things, why? lest we should hinder the gospel of Christ. I am not going to allow the gospel to suffer just because certain people won't support it. This must be our commitment to Gospel message that we have been entrusted with. 1Co 9:13 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? The tithe is only mentioned twice in Paul's Gospel but that does not mean that Paul did not teach tithing and of course Jesus taught tithing. Some say they don't tithe because it is part of the law, but Abraham paid tithes to Melchisedec 430 years before the law was ever given. The tithe did not originate with the law. It was God that ordained the tithe in order that the Levites might have their sustenance. Compare with Numbers 18:21 it refers to those Levites that were supported directly by the Tithe. Over in Nehemiah's time he came and found the Levites working in the field.

Nehemiah asked what in the world is going on here. They told him that there was nothing in the Temple for the Levites to live on. There was nothing coming in so they had to go back and work in the fields. Nehemiah set that in order in a hurry. He made sure that the tithe came in like it was supposed to so those Levites could be in their rightful place of ministry. They could not be out ministering in the field and still minister in the holy things. The same thing is true today that the minister must be able to devote full time to that ministry without always having to go out and work to support his family. This is what Paul is talking about here. In the Old Testament the priest and the Levites got a portion of the offerings that were offered unto the Lord. (they which wait at the altar are partakers with the altar). The problem here was these Corinthians were supporting false teachers? Refer to 2Co 11:13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

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16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. 17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. 18 Seeing that many glory after the flesh, I will glory also. 19 For ye suffer fools gladly, seeing ye yourselves are wise. 20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. 1Co 9:14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel. We that preach this Gospel are to be receivers of the same message that we preach. 1Co 9:15 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. Paul says, I have not demanded this support under any threat to not preach the gospel. Further Paul is saying, I am not telling you this for my own personal gain and benefit. This is why some ministers don't want to teach on tithing because people will say I am just trying to enrich my family. Paul was confronted with the same thing but he said, I have not done this that it might be so done unto me. Notice he says further, it were better for me to die, than that any man should make my glorying void.

What was Paul glorying in? He gloried in the fact that he was making the gospel without charge. We also must do the same thing. Preaching the gospel must be because of the Gospel itself. It is because of the love of the Truth! When we do that God will see to it that we are supported. It may not even be from the people that we are ministering to. Paul found that again and again. He found that the Corinthians did not support him though they were a very rich assembly. But Paul in 2<sup>nd</sup> Corinthians suffered hunger, nakedness, and all of these things at the time he was ministering to the Corinthians. But note what Paul said of the Macedonians. They were very poor people and they supplied Paul's need. Refer to: 2Co 8:1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; 2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. 3 For to their power, I bear record, yea, and beyond their power they were willing of themselves; 4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. 5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. This is the truth of God. When one does not minister to the needs of His ministers, God will find somebody that will. God will always take care of His own ministers. So Paul says, my preaching the gospel without charge is what I really glory in. Whom did he imitate in this? Jesus Christ. Follow Paul as he followed Christ. 1Co 9:16 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! It is necessity to the Lord. It does not mean the necessity of trying to make a living. Paul had such a commitment unto the Lord to preach the gospel. This is the necessity that he felt.

**We will continue next week with 1Co 9:17**

## 1Corinthians 9:17 – 9:27 September 18, 2025

### Page 1

One thing that 1Corinthians 9 focuses on is the principle of Christian liberty. What do we have liberty or freedom to do. What is our conscience tell us. God gave a conscience. Paul gives us some further instruction about tithing in 1Ti 5:8 But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. The apostle Paul emphasizes that providing for one's family is a primary responsibility that precedes giving to the church. He makes this clear in his first letter to Timothy. Paul's instruction was to give cheerfully: Each of us should give what we have decided in our heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. 2Co 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. That doesn't just mean money, but time, or whatever the Lord puts on our heart. 1Co 9:17 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. Our attitude to the ministry is the basis for our reward. It doesn't make any difference how many people come to hear us or how much money we collect or any other thing that man might measure success of their ministry.

The results of our ministry that makes the difference is my own attitude of willingness. This is where the reward will be. Paul says if I do this thing willingly regardless of the results if I do it willingly this is where I will have a reward. But if against my will, a dispensation of the gospel is committed unto me. The dispensation that he is talking about is the church age. Paul was given the entire gospel for this age. Paul wrote over half of the New Testament even though some would criticize us for studying Paul's gospel. He has the message for this church age. A complete dispensation of the Gospel was given to Paul and we could say the same thing about Moses a complete dispensation was given to Moses which was the dispensation of Law. The dispensation of Divine Grace was given to Paul. So Paul says if I preach against my will, a dispensation of the gospel is committed unto me and the reward only comes if I do it willingly. 1Co 9:18 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. The one that preaches for hire is the one that refuses to preach unless he gets what he wants in money or whatever. The one like Paul that preaches the gospel for the love of the gospel is the person that God is looking for.

This is what Paul says. I may make the gospel of Christ without charge, that I abuse not my power in the gospel. Paul really had power to demand support, but he would not do that at the expense of the gospel message. 1Co 9:18 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. Paul was indebted to no man or owed no favors because of special personal contributions for he had preached without charge. 1Co 9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. For though I be free from all men is a powerful statement. There are some gospel ministers that are not free from all men and the reason they are not free is because they agree to preach or not to preach certain things if they are given certain amounts of money. We cannot be obligated to men to preach or not preach certain things because they say we would lose their support. Let those people go and not tie ourselves in this manner. The only way that we can be a servant unto all men is to be free from any obligation to any man or group of men.

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The next few verse have been said by some that it appears Paul is compromising, but he is not. Paul was just willing to get down on the level of other people in order to reach them. 1Co 9:20 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. As an example, Paul in Acts 16 circumcised Timothy. Ac 16:3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. He didn't have to because Timothy was a Gentile, and Paul knew he wasn't going to make Timothy any better or worse by circumcision. But in order to gain access unto the Jews, he was willing to circumcise Timothy. Paul went in among these Jews and he realized that it would not hurt anything for Timothy to be circumcised. But it was just in order to reach these Jews. I believe Paul had no problem eating kosher food if it was going to give him access to the Jews. That is not a compromise, but it is simply wisdom in meeting people where they are. Notice the words, **to them that are under the law, as under the law**. He didn't put himself under the law, it was just as under the law. He was simply giving them a little leeway.

When did Paul become as under the law? Ac 21:26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. Paul did this to win souls. Paul was bending a little for their sake in order that he might preach the gospel to them. He wanted them to have Christ. Paul participated in Jewish purification ceremonies, which he knew were not necessary for his own life, but he hoped would help build a bridge of ministry to the Jews. As well, in Acts 16:3 Paul had Timothy circumcised, again, not because it was necessary, but because it could be helpful in getting ministry done among the Jews. 1Co 9:21 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. This means that he became as a Gentile. He did not become lawless. He did not demand that they go by the strict economy of Israel. He is talking about Joh 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. This is the law to Christ which Paul lived by; it is the law of divine love.

1Co 9:22 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. One way Paul become as weak is in 1Co 8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. Rather than offend some, Paul would not waive these things in the faces of these men instead he would withhold himself from eating these things. It was in order to win souls or win them to Christ. If there are people who are weak, Paul says I can forsake my ability to eat meat offered to idols or to drink wine, but he wanted to gain the weak. V21 and 22 reflect an attitude and not just conduct. Paul by his attitude is meeting all these people on their own level. That is what Jesus did and does for us. He meets us on our level. Paul's purpose in becoming all things to all people was that he might win them to Christ. 1Co 9:23 And this I do for the gospel's sake, that I might be partaker thereof with you. Paul didn't do this to gain a great following, but for the Gospel. When we have this kind of love for the Gospel, this is what will determine our reward. This is the secret of preaching the Gospel. The one who is preaching it takes it in right along with everybody else. We are going to partake of this message together. The Gospel for Paul and for us is: It was not to get money, influence, or honor, but to save souls!

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It was not to get luxury but to increase our labors. It was not to save his life or our life, but rather, it is to please and glorify Jesus Christ and to win Christ. It is to win Christ as bridegroom. Part of Paul's race was to preach the Gospel. Our ministry, no matter who we are in the body of Christ, our interaction with other people and our ministry, is a part of our running the race. 1Co 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. Paul was ministering to some very carnal baby Christians and yet with this phrase, he introduces one of the deepest truths that there is in scripture and that is the bridal truth. He just mentions this bridal truth here but he enlarges it to the Philippians who were mature saints in the book of Philippians. This should be enough for the whole church to see that the whole church will not win the same thing, because it is not taught. Paul further states to run, that ye may obtain. It means that we must put some effort into it. Focus on these last words of Paul in this Chapter. 1Co 9:24 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 incorruptible. 26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

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. If we can imagine for a moment what the Apostle Paul could have been thinking as he wrote this. Could it be that he first sees souls that needs Christ. Maybe there is an expression of pain on his brow, and of the sorrow of the heart in his fixed eye, as he realizes that these men are not fully conscious of their relationship to Christ and therefore are imperfect in their appreciation of others and themselves. We know that the running in most meetings today is sadly in the name of ministries, which like the woodpile and haystack, will end up in smoke. Calvary is at most weaved as a scarlet thread through the teaching. As Paul looks upon the landscape, the Corinthian citadel, the sloping hills, the marble seats and the eager crowds for the Olympic games to begin. The Apostle Paul's mind is upon the symbolism of the games. The racecourse attracts his attention, the training, the diet, the willing temperance, the athlete, and the condition to succeed. What a picture of what is essential to us who would run the Christian race and win Christ the prize. Between some folks there is a resemblance and, others a vast dissimilarity.

Some do it to obtain a corruptible crown, but we an incorruptible crown. To some their prize is a chaplet of pine leaves, which soon fade, but our prize, the Bridegroom from on high, and an eternal inheritance. Then there was a proud moment when the successful runner had the chaplet of leaves put on his brow. But there will be a grander moment for the Christian when the pierced hand of Jesus places the Crown of Glory upon our head. If men endure so much and strive for the corruptible, how much more should we endure and strive in order to obtain the incorruptible. Paul's will was so on fire with sacred ambition and he sought to inspire his hearers and readers. We must Cry to the Lord that He would inflame our will, that it would be aligned with His will. When a man's will is fully set to do something such as Paul; and when his will was set resolvedly to go up to Jerusalem in Acts 21:13 for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. We must always remember, without the Grace of God we cannot run. Looking unto Jesus: The idea of the verb is that of looking away from. We must always have our eyes fixed on the Lord and not on the things of this world.

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How many people see Jesus, the cross, the shame, the honor, the resurrection power, the richness & depth of His Glory. The world can't see these things. When we look to Jesus, we not only look to the example, but to the goal, to be full overcomers and win Him. We also have a joy set before us that we will soon be with Him. Jesus the author and finisher of our faith; who for the joy that was set before him is our joy as well. Note: In the book of Hebrews there are 2 divisions, His Humiliation & His exaltation. By faith, the Lord Jesus endured the humiliation of this life and, All who follow Christ as their leader in the race course & overcome shall win the Prize. This joy for our Lord is future when we will be with Him. His joy is sharing eternity and all it encompasses with us whom He so loved that He gave all He to purchase the peril of great price. In John 17:5, 13,14, 22-26, Jesus gave such beautiful words in the prayer for us. He said, that they might have my joy fulfilled in themselves. Father I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. And the glory which thou gavest me, Father, I have given them; that they may be one, even as we are one:

Everyone in this world desires happiness, even Balaam said, "Let me die the death of the righteous, and let my last end be like his!" The Apostle Paul desired our best, in that he writes these words of counsel, which if taken will be for our advantage. Paul's will was inflamed with love for Christ therefore any persuasion otherwise was useless. Romans 8 is full of Christ and this Chapter is like a stream that gathers strength & volume as it flows. It begins with freedom from condemnation & ends by placing us on the summit of victory, radiant with the love of God. Paul's Grand outburst, that he can't contain any longer is: Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. This is Love's hindrances and love's triumphs.

Note that it is adverse powers & influences, not our own failure in perseverance that is in view. To be severed from Christ's love means utter loss. This love endured His anguish in the garden and on the cross. The new life is dependent on the continued manifestation of this love. Remove the sunlight and the plant sickens and dies. Life is filled with jeopardy; Life perpetually tries us. Even life with its distractions, will not be allowed to separate us from the love of Christ. The trials of life cannot defeat the purpose of Christ's love. We not only conquer in spite of the trials, we conquer all the more because of them. Hindrances turn into friends. The will is one of the chief things that turn the wheel. God knows that full well and so likewise does the devil. Phil 2:13 says For it is God which worketh in you both to will and to do of his good pleasure. God is for making a willing people. There seems to be a double working here implied, Man's freedom and God's sovereignty. God delights in this work of perfecting the saints. Then looking unto Jesus, we look to the giver of the crown of life, Christ Himself, who suffered, and overcame. On His head are many crowns. He counts the crowns of His people as His Own. Then there is the wearer of the crown, we must share the strife and bear our cross.

## Page 5

The crown of thorns and suffering comes before the crown of victory. The athlete themselves had to undergo severe discipline, under the guidance of a skillful trainer. They had to endure many hardships. Our trainer the Holy Spirit will not leave us. He is forever our Comforter. We know this life is a contest with enemies. We have a Trinity for us as well as a trinity against us. The world, the flesh, and the devil. We not only run but we fight, we stand and withstand, and stand again. We must be wholehearted. The halfhearted do not go far from the starting point. But we must always remember, without the Grace of God we cannot run. There are those men of training that have gone before us as our examples; Joseph sent into bondage; Moses to the Egyptian court and the Horeb desert; David into the wilderness; Our dearest Lord into the scenes of temptation and the Apostle Paul into Arabia. Hebrews 12:1 We also are compassed about with so great a cloud of witnesses. All these witnesses have the same story to tell, not like the spectators who cheer for one side or the other. Witnesses to faith, not just a cloud, but a great cloud focused on one purpose. Faith is their substance. They finished their course went through trials.

In the long procession of the heroes of faith, Our Lord Jesus Christ is at the head, He is the leader & in Him faith appears in full and perfected Glory. Tier upon tier on both sides of the racecourse the spectators watch. The cloud was large at the time of this writing. It is immensely larger now, shining bright then, but what a heart of light it now has radiating its truth & encouragement for all who have eyes to see. Then there is the value of the crown. It is not a material crown like the wreath of fading leaves. It is a crown of Righteousness. It blooms perennially in the atmosphere of heaven. If you watch men and women today; how vain are the rewards of earthly ambition and the price that men pay often for their success is such a costly one. They surrender that which is far more precious than the thing they gain. But the heavenly racer is the opposite. "Though a man strive for the mastery," says Paul, "yet he is not crowned, unless he strive lawfully." If we do not overcome, or win the prize, what will be the better for our running? How many today are losing their labor, spending pain and time to no purpose? Oh how sad will the state of those that miss.

Eph 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Run not as those, they have their understanding darkened, their hearts blinded. That is the reason they have such undervaluing thoughts of the Lord Jesus Christ. For when we see, and we do see, what a God, what a Christ, what an eternal Glory, there is to be enjoyed, then we will run that we may obtain. Observe, that this running is not an ordinary, or any sort of running, but it is of the swiftest sort. This running in another place is called a pressing. In Philippians, Paul tells us, "I press toward the mark," which signifies that they that will have God's best must, by the Grace of God, press through the difficulties and thrust through all that may stand in the way of overcoming. Then in still another place this running is called a continuing in the way of life. Col 1:23 says "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." We are not to run a little now and then, by fits and starts, but to run through the difficulties, and continue to the end of the race, which must be to the end of this life till we meet Him in the air. Now as we look back upon our scene, we look upon the stadium, tier upon tier are the seats crowded with spectators. At this end stand the competing athletes, awaiting the signal to start. At the other end the judge holding in his hand the wreath that will fade.

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The racer could not just run anywhere, but he must pursue the course marked out for him. So in the Christian life the race is set before us. It is marked out by the Word of God. At conversion, we take our place on the racecourse and have our names proclaimed by the herald. The leading ideas here are as follows: By the grace of God, we are to: Progress; forgetting those things, which are behind, and stretching forward to those things, which are before, I press on. Earnestness; The Christian life is one of strenuous effort. It is a course of faith, obedience, love and patience. Concentration; One thing I do. The runner must have his eye on the goal and all else out of view; wholeheartedly he bends his whole strength to this single effort for the prize. Endurance; Let us run with patience, the Christian life is not soon over. The cross must be borne to the end. By the Grace of God we must persevere. The apostle Paul further states in our last verse of this chapter 1 Cor 9:27, I keep under my body, and bring it into subjection. He wants his body to be in the direction of the nature and functions of the resurrection body. What! Is the body a contestant against us? Is it an adversary to be bruised and beaten and made to know its place? The body is so sensitive to itself, so in love with its own enjoyments, so enslaved to its lusts and appetites, that it must be kept under and brought into subjection.

Then the question, how should we run? What direction are we running? Paul said, “Be ye followers of me, even as I also am of Christ.” Paul’s message is what will keep us on the path to win Christ. The Apostle Paul, said,” Romans 1:11 For I long to see you, that I may impart unto you some spiritual gift, (Gospel of Grace) to the end ye may be established. (to set fast, i.e. (literally) to turn resolutely in a certain direction). Then on the race course there will be many discouragements that will endeavor to weaken us. If Satan cannot win by flatteries, he will try discouragement. David said, Ps 27:13 “I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD. He says it twice wait on the Lord. The meaning of the word wait is that of twisting, a cord, or a measuring line. A three-fold cord is not quickly broken. As faith cannot live alone, it must have its two children love and hope with it continually. The gold of divinity, the silver of redemption and precious stones are turned into living stones along the journey. There are many 3’s in the Bible.

Therefore we must encourage ourselves with the freeness of the promises, the tender-heartedness of our loving Savior, the merits of His blood, the freeness of His invitation to come, the greatness of the pardoned sin, and the wonders of His grace. Meditate on these and let heaviness lift; take heart in your race course and say to them that seek your destruction, as in Mic 7:8 “Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.” Note you running this race course is not **necessarily a movement**. In Hebrews 4:9, it says, “There remaineth therefore a rest to the people of God. Let us labour therefore to enter into that rest. The word labour in the Greek is the same word as study. It is a tremendous labour to study God’s Word. As the labourer looks to the shade of the evening, so let us look to the things above not on the things of the earth. We have the peace of God that passes all understanding. Remember: Isa 40:31 They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles, They shall run, and not be weary; and they shall walk, and not faint. We have no confidence in the flesh, counting all things but dung that we might win Christ. Then run with patience. Hindrances will arise, Satan will try to stop you if possible, and men will try to detain you. But **Looking unto Jesus**, for it is His pleasure that we win.

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Feed from Shepherd's hand, climb into His arms, and He will carry you in His bosom, and shall gently lead us on. He ran before us enduring the cross. So run that you may obtain. His faith starts us and takes us through. **Looking Unto Jesus**, Meditate on the things of yesterday, the love and the mercies of our sweet Savior. When we are low, it is well to sing of the fountainhead of mercy, and of our glorious Lord, Christ Jesus, who undertook our redemption. If we could go back to the years of eternity, where the hills were fashioned, or the fountains of the great deep were scooped out, and if we could see our Lord inscribing our name in His eternal book; if we could see in His loving heart, those eternal thoughts of love for us. Think of yesterday, But if you may not be tuned so high as to yesterday, sing of the mercies that you have experienced. It was a little while ago, of the hour when Jesus met thee; when a blind slave sporting with death He saw thee, and said, "Come poor slave, come with me." Can you not sing of the rapturous moment when He snapped you from the fetters? He dashed the chains to the earth and set us free. Can we never forget that happy morning, when in the house of God our voice was loud with praise, "I am forgiven, I am forgiven."

Beloved, "It is the Lord's mercies that we are not consumed and because His compassions fail not." If we cannot sing very loud, yet sing something like this, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." The child of God acknowledges that he has no right to the least of God's mercies, but that they come through the channel of grace alone. As long as I am out of hell, I have no right to grumble. I should have no right to complain, for I feel, when convinced of sin, that there is no one more deserving to go there than I. However dark the night is, there is always a star or the moon. There is never a night when there is at least one lamp burning up there. But beloved, there is another thing of which to sing yet more sweetly; and that is, we can sing of the **day that is to come**. As we gaze upon our Bridegroom, we know that He is near our side running with us in this race and stirring and cheering us on. Hear His voice as He says; Run that you may obtain! We can cheer ourselves with the thought of the coming of the Lord. Thy head may be crowned with thorny troubles now, but it shall wear a starry crown directly; thy hand may be filled with cares, but soon it will grasp a harp full of music.

Let us go on, if this night be ever so dark, remember there is not a night that shall not have a morning, and that morning is soon to come. Then, the chastening of the Lord, strengthens our run. It makes us overcomers by the very trial in the way. When the journey seems so long and the possibility of fainting arises, it is simply the New Life within you growing and increasing in strength. Looking unto Jesus, Lift up the hands that hang down and the feeble knees. Discouragement can be the cruelest of tests. Let us cry out upon our knees in prayer for the weary racers. O Beloved, Have you ever stood at the window in the night and listened? Listened to what? The silence, or maybe imagined the harp of God playing in the heavens. Have you thought of the stars and the eyes of God looking down on you? Can you hear the chant of praises which are loud to the heart? Can you hear that great cloud of witnesses cheering us on, Run that you may obtain! Let us say as the Apostle Paul said, Php 2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Can you hear the Apostle Paul, **Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.**

## 1Corinthians 10 September 25, 2025

### Page 1

This chapter Paul is focusing on the oneness of the body. He began to do this in the first chapter. He wanted them to be one in spirit. The Corinthians as far as we read here in the scriptures, they never did become one in the Spirit. The reason they didn't was because they would not listen to what Paul said. But here again he is making his plea for unity so he actually lays out the basis for true oneness in Christ starting in V1. 1Co 10:1 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; 1Co 10:2 And were all baptized unto Moses in the cloud and in the sea; There are three major things that the children of Israel had in common. The first is they were all under the cloud and that cloud is symbolic of the Holy Spirit. He was also referring to the pillar of fire that led them at night and the cloud by day. It tells us of that constant leading power of the Holy Spirit. Then they passed through the sea. This tells us of going through death without dying or the death, burial, and resurrection of Christ. We were identified with Him going across the Red Sea and we didn't even get our feet wet, but it is all a matter of being one in Christ.

Then they were all baptized into Moses. That is they all had the law in common. They were all under the law not just one here or there. Then the next one: 1Co 10:3 And did all eat the same spiritual meat; It was manna that rained down to all of them. 1Co 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. Compare this with Nu 20:11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. 12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. These verses are about when Moses was to smite the rock with the rod and water came out. They drank of Christ. The symbols used throughout the Old Testament have spiritual meaning. That rock was Christ; it means He is the source of all of the blessings and the refreshing that God has for us today. Then in V5, many of them God was not well pleased. 1Co 10:5 But with many of them God was not well pleased: **for they were overthrown in the wilderness.**

Though they had so much for them here in V1-4, yet unbelief destroyed them. Get this, they were overthrown in the wilderness. The key is ALL. And yet ALL these persons were under the cloud; ALL passed through the sea; ALL were baptized into Moses in the cloud and in the sea; ALL ate the same spiritual meat; ALL drank the same spiritual drink, for they were made partakers of the spiritual Rock, CHRIST. Nothing can be a more significant proof than this that people, are made partakers of the grace of our Lord Jesus, but to abuse their privileges and grieve the Spirit of God is to fall from their state of grace. Let those who are continually declaring that this is impossible, beware lest they themselves, end in the flesh, though they began in the Spirit. Scripture says, you shall not surely die; but remember the mischiefs produced by unbelief. Paul is saying the same thing to Christians today. We all have all of these things in common. There is not one that has any greater chance than another. All men are leveled before God in Christ. All have the same opportunity. What makes the difference is whether they are going to give in to unbelief the way the Israelites did or whether they are not. See Nu 14:30 Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

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31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. 32 But as for you, your carcasses, they shall fall in this wilderness. We learn so much from Israel's journey through the wilderness. 1Co 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 1Co 10:7 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. We find this in Ex 32:6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. It is the very same day they got the law and yet when God said that thou should only worship the Lord Thy God then they were worshiping the golden calf. They broke the first commandment. Ex 32:7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: Ex 32:8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. They made this calf to please the people.

1Co 10:8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. We find this in Nu 25:1 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. 2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. 3 And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel. This is not just natural fornication here but it is talking about idolatry or spiritual fornication. Todayt in our world men do not pay any attention to spiritual fornication. There are those who are taking headships that do not belong to them; the headship belongs only unto Christ. 1Co 10:9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Find this one in Nu 21:5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. This is where they complained and they murmured about the manna and God sent serpents among them to destroy them. 1Co 10:10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

Many in the Church today have grown tired of God's Word, (the manna that He supplied) and are desiring some new thrill, experience, and doctrine. They are inventing ways just like Adam and Eve. These thrills, experiences, and new doctrines amount to self-works. They say they have a new way and new doctrine. The new way invented by man is just trying to get out from under the curse. This is not God's way! Remember the golden calf, which Aaron made. It represents man's way not God's way! Man's substitutes for God's way. It is idolatry. Idolatry is independence of God. They wanted to be independent. Idolatry is of the heart. Idolatry is when men substitute another way at God's expense. Even when people listen to some things outside of God that is idolatry. 1Sa 15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. 1Co 10:11 Now all these things happened unto them for ensamples: (or for types) and they are written for our admonition, upon whom the ends (or the climax) of the world (ages) are come. Paul says they were written specifically for us. We are to understand from those things that happened to Israel.

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And when we understand the symbolic language that God uses throughout the Old Testament then we are so enriched with more understanding of who Christ actually is. The root cause of this failure is found in Hebrews 4:6; 11:6. It was because of unbelief. Heb 4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. God's dealings with Israel were recorded in 1Co 10:6 to 11 for our example. 1Co 10:12 Wherefore let him that thinketh he standeth take heed lest he fall. This means that we must never become independent and think we can't learn anymore. If we ever get to the place where we don't have a teachable spirit, that is the day we will quit growing. Paul says if you do that, you are going to fall. 1Co 10:13 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. So many times people think their situation is unique.

They think, I am the only one that has ever been here, but that is not so. There hath no temptation taken you but such as is common to man, but God is faithful. And sometimes we really have to reach out to claim this next one. Who will not suffer you to be tempted above that ye are able; Sometimes we think that we have really gone beyond our limit so often and yet it is God who knows the tests that we need. He never allowed Israel to be tested beyond their measure or their limit. They thought He did but He didn't. He 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**. This is so important for our lives and Israel is our example of how this was really proved again and again. They thought they had gone beyond their limit. How many times did they accuse God of bringing them out in the dessert to kill them? They thought they were beyond their breaking point but God knew exactly what He was doing. He knew how much they could bear. Notice this; He will with the temptation also make a way to escape; we like to put a period here saying God is going to make a way of escape, but that is not what it says. It says make a way to escape, that ye may be able to bear it.

We go through Israel's history find many times that God did not deliver Israel the way that they wanted Him to deliver them. But He did make a way for them to bear it and He does the same exact thing for us as well. He had a reason for doing that for Israel, just the same as He has a reason for the things that happen in our lives. 1Co 10:14 Wherefore, my dearly beloved, **flee** from idolatry. These Corinthians lusted after evil, and they were idolaters. Paul brings idolatry up again here. This must be important for us to grasp as well. There are people just like these Corinthians who stay in a place that are teaching error which is idolatry because it is where I have always gone. We humans love to have structure and we do not like to disrupt our routine. We are creatures of habit. I have heard, well there is some truth there. He said some good things. Well the devil also said some good things to Jesus, but he changed it from the truth. Is error idolatry? Deuteronomy 13 describes the danger of false prophets who lead people to follow the wrong things. The Apostle Paul equates accepting a different gospel with apostasy and calls down a curse on anyone who preaches it. Ga 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

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9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. Paul indicates this is similar to how the Old Testament treats idolatry. Scripture frames false teaching as a form of rebellion that functions like idolatry by replacing the truth of God's word with a false, human-made version. Again we can refer to 1Sa 15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Rebellion is idolatry. Rebelling against God or refusing to submit to him. (1Co 10:14) Paul says flee, get away from these things. Paul says further in 2Ti 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables. Those who would please people rather than give out Truth. Sometimes the truth hurts, but we cannot withhold the truth from people. If I refuse to teach what is in the scriptures and skip over certain things because it might offend some people, I am robbing God's people. We must present the whole truth or we will not grow in grace and knowledge of our Savior. The flesh hates the truth and it cuts deeply sometimes. We need a good healthy (sound) diet of the truth in order to grow.

Paul said flee, but where should we flee? Into the arms of Jesus! Remember; When we flee from temptations, be sure you don't leave a forwarding address behind! Live for God's glory, if you do that, no testing can ever shake you! If it glorifies God for us to lose our property, We are no loser. We gave God those goods years ago! If I am put in prison and have lost my liberty, I am no loser. I gave up my liberty years ago! If you are told you are going to die, you are no loser. For you gave Him your life years ago! 1Co 10:15 I speak as to wise men; judge ye what I say. 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Notice in V 16 that Paul goes back and emphasizes this unity that he has been talking about all throughout this chapter. Basically if they are going to have unity, they must submit unto the One head that is Jesus Christ. If you are ever going to achieve unity we must submit to Christ as our head. That's why Paul said flee from idolatry. He emphasized this so strongly in the first 2 or 3 chapters. Here we have some more of the basis of that unity that we have in Christ; the cup in v16 and notice it is only one cup, the cup of blessing which we bless, is it not the communion of the blood of Christ?

The communion service expresses the unity of the body of Christ and yet the communion service is done more today to divide the body than anything else in the Christian community. That is not God's fault. There is nothing wrong with the symbol of taking the Lord's Supper. Paul says in 1Cor 11 that it is the attitude that men have in taking the communion. The communion draws the lines of division quicker than anything else. There is only one blood and only one body of the Lord Jesus. People have various reasons for taking communion. Some people think it makes them more spiritual; Some people think that if you can take the communion that you are worthy and if you are worthy than that makes someone else unworthy. So the communion is used as a manner of comparison one with the other. Sometimes when you go into some churches, they will not allow you to take communion because you are not a member of that Church. So the communion service is actually used by some to separate the body of Christ rather than to join it together. 1Co 10:17 For we being many are one bread, and one body: for we are all partakers of that one bread. We are one and that is to be demonstrated in taking communion. The reason we are one is because we are partakers of Christ.

## Page 5

To be a partaker of Christ in the Christian context means to share in His identity, divine nature, and blessings, receiving His life, Spirit, and calling into our own life. This participation is established through faith and signifies a deep spiritual union with Christ, resulting in an inheritance of His victory over sin and death and a transformation to live out His overcoming life in this world. Some would say to have unity, we just need to accept everything and every one's opinion even if it does not line up with the word of God. There is no unity if the truth is not taught. Paul said in 2Ti 1:13 Hold fast the **form** of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That word form means pattern or outline. It is the same as a delineator which is a pattern that women use to lay over cloth material and trace out a dress. Stores would issue a pattern or a sketch to make a dress. Paul urges Timothy to hold to that pattern that he taught. Paul's Gospel is the delineator or the pattern for the making of the bridal robes of the Lamb's wife. Without Paul's truth of the Gospel, there is no unity. The unity of the Spirit can only be accomplished as we hold fast to the pattern of sound healthy words which we have heard of the Apostle Paul, in faith and love which is in Christ Jesus.

1Co 10:18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? We become one with the altar. We become one with Christ. We accept Christ. We are one with Christ and no one in the body of Christ has anymore elite place than any other part of the body. 1Co 10:19 What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? Back in that day they had a lot of idol worship and it was really outward idol worship. There were certain parts of the sacrifice that God had said men are not to eat. God had said this is mine and they are not to consume it. The offerings offered to idols and of course the idol didn't eat it, because they were of stone or wood or something else. So they would eat it themselves. Israel ate some of those offerings. So they had a real problem back in that day of people eating meat that had been offered to an idol. Some felt like just by offering it to an idol that it just completely contaminated it and so you would be defiled by eating it. Paul once again goes into that it is our attitude and our own appreciation of the gospel and whether we are weak in the faith or not as to whether it is going to defile us to eat something that has been offered to an idol.

But there is a stipulation and it is very important that we understand it, because it is also going to have to apply if we have the opportunity to take the communion service. For example, notice in V 18 Israel; 1Co 10:18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? Now Paul wants us to know that when Israel partook of those sacrifices, they were actually one with God. They were actually saying I am a part of this; I identify with this. 1Co 10:19 What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? 1Co 10:20 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. What Paul is saying here is that you do not want to set yourself up as being associated with idol worship. 1Co 10:21 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. Verses 20-21 They were taking this meat offered to idols into the worship service to the Lord. Paul says you cannot be associated with that. We cannot allow men to approve those things which are not of Christ Himself. That means we cannot go into a religious service be it a wedding or funeral and partake of communion with a group of people that teach contrary to Christ.

## Page 6

Also when the doctrine is not of God, we cannot give the impression that it is alright. If it is contrary to the scriptures and to God's word, we cannot give the impression that we are saying it is right when it isn't. Paul names another class of idolaters, which are numerous in these last days; lovers of pleasures more than lovers of God (II Tim. 3:4). 1Co 10:22 Do we provoke the Lord to jealousy? are we stronger than he? Paul means do we by our actions and attitudes try to force God to come to our way of thinking. Some would say well those people are honest and good people but they are provoking the Lord Jesus Christ. Paul says that we cannot allow ourselves to be caught in such a trap as that. 1Co 10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Paul is saying I could eat that meat even though I knew it had been offered to an idol, I could do it without it affecting me. But he says I am not going to put myself in a position to affect someone else in a negative manner. Wuest's translation of V23 says it this way. All things are permissible but not all things are profitable or expedient. All things are permissible, but not all things promote growth in Christian character. We are to please God.

To be pleasing to our heavenly Father, a Christian must pick and choose that which builds up not only himself, but also others who are members of the body of Christ. A good scripture to follow on this is Ac 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. The Word of God's grace has the inherent power to supernaturally build up and also has the power to enable a believer to "tap into" (so to speak) our inheritance in Christ. 1Co 10:24 Let no man seek his own, but every man another's wealth. It is what other people are going to think as they look upon our conduct as to what they are going to do. If it is contrary to the scriptures and to God's word, we cannot give the impression that we are saying it is right when it isn't. Remember Israel's journey from Egypt to Canaan is typical for us. Such a wilderness experience is very necessary in our Christian experience that we may learn the total depravity of the flesh; but God does not intend that we should remain there. His purpose is that we accept the heavenly Canaan on the basis of faith alone. Out of Egypt, out from burdens, out from Pharaoh, and out from bondage.

John 1:11. Moses flight into Midian and his return at the age of eighty to deliver Israel out of Egypt, foreshadows Christ's ascension to Heaven and His return for their final national deliverance from sin and the world. Our citizenship is now in heaven, and we are seated in the heavens with Christ, Ephesians declares, and we must know and declare that, now are we the sons of God. It is in Christ and we can lay hold of them now. We have already been blessed with ALL spiritual blessings. Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: What is our unshakable foundation that we are to stand upon? The Word of God. 1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ. Isa 28:16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Lu 6:48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. 1Co 10:25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: This verse is to contrasted with verse 20-21.

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There is no contradiction V20-21 seem to be eating in a full atmosphere of a religious service. They are holding up the idol as being just as good as God. We can never give that impression at all. Here in V25 is that beast that is sold in a shamble. What they did was they took that meat that was offered to the idols, because the idol didn't eat it. They would take it to the market place or the shambles and they would sell it at a reduced rate. There wasn't a thing wrong with it. The food value was still there. Because it was a real bargain some people would just snap that right up. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake. We are talking about the conscience of another and not our own. We don't want to make a stumbling block for another. 1Co 10:26 For the earth is the Lord's, and the fulness thereof. Think about eating meat that is unclean. Have you ever thought about the meat that Elijah ate whenever the raven brought food to him? A raven is an unclean bird but yet this is what God chose to bring food to Elijah. As long as God had cleansed it and sanctified it then Elijah was alright in eating it. Yet he would be greatly criticized by anyone who was following a Kosher diet. 1Co 10:27 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.

This is another example of Paul becoming all things to all men. If someone that does not believe invites you and they serve food offered to idols, you can't go in there and try to straighten them out so to speak but if you choose to go, whatever is set before you eat, asking no questions for conscience sake. Eat so as not to offend. To eat or not to eat depends on the conscience sake of the other. Paul is saying it is not ourselves that is the question; it is the affect that we are going to have on someone else because of what we do or do not do. We must limit our own liberties for their sake. If it is to their advantage to eat what is put before us, we are to do that or if it is not to the advantage to eat what is set before us then we are to refrain from it. 1Co 10:28 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: It is not what you eat that defiles you but what comes out of the heart of man. Our motive behind all our actions should be to win others to Christ rather than alienate them. 1Co 10:29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

You are to be worried about the conscience of the person who is watching you. It is his life we are concerned with. Then Paul says this, for why is my liberty judged of another man's conscience; this is where we must understand the difference in attitude. By our actions we can offend that person that has a weak conscience. If that happens it is our fault because they do not have the faith for it. On the other hand there are those that would judge our liberties and we can't do anything about that. If people judge us, they are taking the place of the stronger one and they are condemning us exactly the way that Job's comforters did him and there is nothing we can do. So Paul says, why is my liberty judged of another man's conscience? 1Co 10:30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Just like Elijah was a partaker. If God use the Raven to bring this food for me and I give thanks for it, then praise God that He gave it to me to nourish my body. Without the grace of God there can be no true thanksgiving. The grace of God makes every gift of God acceptable with gratitude, recognizing that one does not deserve it, but has the privilege of receiving it. When one is a recipient of the grace of God, he is also grateful. Paul implies that he, as a partaker of the grace of God, should also seize every opportunity to win a soul to Christ.

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Grace does not compromise with anything sinful, but it will take advantage of every opportunity to lead someone to Jesus Christ. 1Co 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. There are many things that we may have liberty to do, but we may not have liberty to partake of them when other people are around such as eating of meats and drinking of wine as Paul says in Rom 14. Ro 14:22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. Jesus said for us to live in such a way that our lives would give glory to our Father in Heaven. He said we are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house.

Let your light shine before men in such a way that they may see your good works, and glorify your Father Who is in heaven. 1Co 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 1Co 10:33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Paul did not want to offend or alienate anyone. He wanted to win them to Christ. We can glorify God as we seek not our own profit, but the profit of others. Jesus always glorified His Father in heaven. There was never a moment when He did not glorify God. Our Lord's every thought, word, and action was totally devoted to the glory of God. When Jesus faced the temptations of Satan (Matthew 4:1–11), Jesus quoted Scripture all three times. Jesus was a man of the Word, fully committed to God's will, and His example in overcoming temptation offers hope to all of us who seek to stand firm during times of testing.

### Page 1

This chapter deals with two main subjects. The first portion of this chapter is the subjection of a wife unto her husband, which is shown forth by her long hair and her head covering. The second part of this chapter deals with communion or the partaking of the Lord's Supper. In verse three, the Apostle Paul talks about God's Divine order. In this chapter we will also see two traditions in this chapter and Paul calls them ordinances. 1Co 11:1 Be ye followers of me, even as I also am of Christ. Paul was not out to try and establish a following by this statement. Why could Paul exhort the Church to follow him? It was because he followed Christ. Paul was a man that preached Christ. He was setting the example before them. He wasn't saying do as I say, but he lived that message of the Gospel. The Gospel was demonstrated in his life before them. He was an example before them how the Gospel was able and did work in his own life and in his own experience. Back in 1Co 10:33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Paul's life was an example to those around him and that is exactly what God intends for our lives today. We too should be such an example. The example in V1 is for men to see Christ in me.

That is the purpose of my life. That pleases the Lord. Paul wrote in 1Th 4:1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye **ought to walk and to please God**, so ye would abound more and more. And that is not just the preacher or teacher but all us are to give that example that Christ would be manifest in our lives. 1Co 11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, (or the traditions) as I delivered them to you. These traditions were pass down from one generation to another. What are the two memorials (or traditions) did Christ institute, which have been handed down to the Church through Paul's writings? It is water baptism and the Lord's Supper or communion. Refer to Acts 18:8. See also Romans 6:3 and I Corinthians 11:23-26. One of the traditions that Paul enlarges on here is the woman's head covering worn in a worship service. Paul gives us the reason for that head covering or why a woman should cover her head when she comes into the place of worship. 1Co 11:3 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 first thing we read in V3 is the absolute facts.

I would have you know, that the head of every man is Christ. That is not negotiable or up for debate; this is what Paul says. Then he says the head of the woman is the man; now this is in God's reckoning. Now there are many in our age of women's liberty that question this and want no part of it, but the scripture teaches that throughout. Note also there is a portion of this verse 3 that is grossly misunderstood. The question here is the man the head of the woman? Many would read this verse and answer yes. However, let us note what Paul is teaching here. He says, The head of every man is Christ. However, is Paul telling us that every man is the head of every woman? This verse as found in the King James Version, teaches the following. The Greek word "gyne," is translated "woman." It is also the same word used for "wife." And, the Greek word "aner" is translated "man" is also the same word used for "husband." Therefore, Paul is not speaking of men and women in the second portion of the verse, but rather of husbands and wives. I am a man; however, I am not head over all women. I am the head of one woman, and she is my wife. I have headship over my wife from the natural or family standpoint. This headship does not carry over into the spiritual realm, for Christ is my wife's spiritual head.

## Page 2

Note the latter part of Ephesians 1:22- ....gave Him to be Head over all things to the church. Also, Colossians 1:18 He is the Head of the Body, the Church. My wife is saved, so she is a part of the Church; and, therefore, as a part of the Church or Body of Christ, Christ is her spiritual Head. I am not lord or head over her spirit in any way. The Scripture does not teach that when husband and wife are made one, they are one spirit; but rather that they are one flesh. Refer to Genesis 2:24 and Ephesians 5:32. We do read, however, in I Corinthians 6:17 that he that is joined unto the lord is one spirit. When we are joined to the Lord whether male or female, we become one spirit with Him; therefore, He becomes our spiritual Head. Eph 5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Then notice Paul states further that the head of Christ is God. Now this puts it in perspective. Sometimes people look at headship as being domination and that is not so. We find that the pattern comes right on down here directly from God, to Christ, to man. The head of Christ is God. Was God demanding and domineering of Christ? No! It was Christ Himself submitting to the will of His Father. Christ is not domineering and demanding over men today.

He simply holds out His will and it is up to us whether we submit to Him or whether we do not. It is our choice. God does not force us to do anything. It is the same between a man and his wife. The man is to assume that place of leadership and headship and indeed the woman is to submit herself unto that. As we find in Ephesians 5, it is not a place of taking away her freedom and her liberties. Headship as we discover in Ephesians 5 is actually a 5-point definition of **protection** that the man exercises over the woman and the woman is to enjoy this even as the Church today enjoys that 5-point Headship protection with Christ Himself. 1. Sacrificial love; 2. Spiritual sanctification; this means actively encouraging his wife's spiritual growth and safeguarding her from bad doctrine and influences. 3. Careful nourishment; no one ever hated his own flesh, but nourishes and cherishes it. A husband is called to protect his wife by nourishing and caring for her. 4. Intentional cherishing: The Greek word for "cherish" implies warming with body heat, as a bird cherishes its young. The husband's protection is to be tender, warm, and intentional. He is called to create a safe haven for his wife, a place of peace and security. 5. Glorious presentation; The ultimate goal of Christ's love for the church is to present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. A husband's protective love mirrors this for his wife to support her in this.

1Co 11:4 Every man praying or prophesying, having his head covered, dishonoureth his head. There is a great deal of controversy over this tradition. The first thing we observe is every man praying or prophesying, having his head covered. Now some think that the covering that Paul is talking about is the head so you don't need to worry about it. A woman comes into the assembly with her hair then that means she is covered. If that were true then in view of this verse, every man would have to be bald. Because the scripture tells us that every man praying or prophesying, having his head covered; if the head covering is the hair then only a bald man could do all the praying because they would be the only ones not dishonoring their Head. The cover is something in addition to the hair. By covering his head he makes it appear that Christ is not the Head of the Church but is subject to some other man. 1Co 11:5 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. Paul says if she is not going to wear this external head covering, then let her shave her head and appear before God that way. It is important to understand the symbolism of the head covering.

### Page 3

With the head covering it means that this woman is saying to everyone I am under the authority that God has placed in my life. The head covering shows subjection to authority. A woman is to have her head covered when praying or prophesying publicly. Compare this with Nu 5:18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: This scripture specifically tells us that when she comes in uncovered, she is standing before God without any husband; without any protection. In other words she is on her own. That is what the head cover indicates. It is that this woman is under the authority of her husband that he is the one responsible for her. So if this woman comes in with her head uncovered, she is saying alright I am responsible for myself. I will take care of things for myself. That can be a very dangerous thing to do. 1Co 11:6 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. The long hair is a symbol of weakness. Look at Samson; it was illustrated in him; the rite of the Nazarite. The long hair symbolizes that you take a place of weakness.

But that is not what it symbolizes in our world today. It is more a symbol of rebellion than anything else. The long hair of a woman actually tells of a place of weakness. 1Co 11:7 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. A man indeed ought not to cover his head why? Because he is in a place of authority. He is in a place to be a protector of the woman. To cover his head means that he is taking subjection to another. He is not supposed to do that outside of Christ. He is to be in the place of leadership and a place of authority just exactly as Christ is in that place of leadership over him. 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.** And that is not an inferior or a lesser place for the woman. One thing to point out is when the wife was made subject to her husband. That was after the fall in Ge 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 1Co 11:8 For the man is not of the woman; but the woman of the man.

Now we get into the way that God created the man and the woman. Men today are trying to do away with that. They don't want to acknowledge the way that God did things. They would rather establish their own thing in the name of equality. But Paul tells us exactly how the man and the woman came into being. God established an order here and it is very important that we observe that order. God in the beginning created them male and female. That means God created them differently. Men and woman do not act and think the same way. Yet in our day they are trying to do exactly that. There are many groups today trying to make men and woman the same. God never intended that. The woman is to compliment the man and add to the man. Then notice how Paul describes God's order in 1Co 11:8 For the man is not of the woman; **but the woman of the man.** God created Adam a complete man. He could have gotten another handful of dust and created the woman, completely independent of the man, but God didn't do that. Instead He took a rib out of the man and He created the woman. That is why Paul says that the woman is actually of the man and of course she is a part of him and that is one of the beauties of marriage is that woman is a very intricate part of the man. Note also: We are Christians in Christ where we are all one. Ga 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

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1Co 11:9 Neither was the man created for the woman; but the woman for the man. God created man simply for Himself, but He created the woman for the man. 1Co 11:10 For this cause ought the woman to have power on her head because of the angels. This means; for this cause: It is the cause of V 8 and 9. Because of God's order, Paul says. This is what is wrong in our world today, men have left out God's order and they have gone about to establish their own order. There are definitely complications because of it. They have tried to make men and woman exactly the same, but it is impossible to do. There is not a man in this world that can have a baby. Yet men try to make themselves the same, but God never intended that. For this cause ought the woman to have power or that she should have a covering that she is under the power of her husband. **That is what the head covering means. It means that the woman who wears a head covering is saying to all the world, I am in submission to my husband.** I am under his authority. Now some don't like that because they think it is a place of weakness. If we are under the authority of Christ, does that mean we are any lesser of a person or in weakness? No! It simply means that we are observing God's order.

Some may say; if I get married, I will lose my identity by taking my husband's name. Well ask this question, do I lose my own identity by being joined unto Christ? I am still the same person. I am still just as real and an individual before God as I ever was. So it is not a loss of identity. It is a matter of taking the place that God has ordained for me. So Paul says because of this order here in V 8 & 9, For this cause ought the woman to have power (or this symbol of authority) on her head (and notice it is because of the angels). What is Paul talking about when he says, because of the angels? He is talking about being in a worship service. He is talking about a public worship service. Who are the angels? They are not the heavenly angels. These angels are better known as the pastors or the leaders of the assembly. If we look at all of the letters written to the seven churches in the book of Revelation every one of them is unto the angels of the Church of..... This is what Paul is saying here 1Co 11:10 For this cause ought the woman to have power on her head because of the angels. When a woman wears the head covering in a worship service, she is telling the pastor, you don't have to worry about me usurping authority over you or anyone else, I am subject to my husband.

**This is what the head covering stands for.** And she is saying it for all to hear. **What if she is not married?** Every woman is under some kind of authority. A young girl before she gets married is under the authority of her father. When we get further into Corinthians, we will find out that Paul was correct in saying this because it was the women here in Corinth that were usurping authority and creating the problems. There is something that is very important in this chapter to keep in mind. There are some who are teaching today that a woman cannot teach in the Church and that is not scriptural. Paul said in 1Co 14:34 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. There are some who interpret that to mean that a woman is never to open her mouth in Church and that she is out of order. They say there are to be no woman preachers; she is to be silent. If that is true, then why did Paul say in V5. 1Co 11:5 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. Paul is saying it is fine for her to pray or prophesy. Prophecy is another way of saying to preach. It is fine for a woman to preach as long as she has the covering on her head. So Paul made provision for a woman to speak in Church.

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When Paul said let your women keep silence in the churches; he meant let your Corinthian women keep silent because they were causing all of the trouble. 1Co 11:11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. Paul is creating the balance. If there is one word that sums up the Christian experience and our walk with God, it is balance. It is when men get things out of balance that things get off. Here Paul is balancing out the man and the woman. He is not saying in any of this that woman is inferior to the man. Scripture is plain that the woman is to be treated as the most precious treasure. This is how Christ looks upon His bride. He says she is a goodly pearl in Matt 13. A pearl worth more than any other and that is the way He treats her. Neither is the man without the woman, neither the woman without the man, in the Lord; in order to be complete, they are together. One is just as necessary as the other is. Notice what Paul says further. 1Co 11:12 For as the woman is of the man, (God took her from the rib portion of the man) even so is the man also by the woman; but all things of God. Even so is the man also by the woman; there isn't any man that ever gave birth. Since Adam, there is no man that has ever gotten into this world without a mother. Even Jesus Himself came into this world by a woman.

1Co 11:13 Judge in yourselves: is it comely that a woman pray unto God uncovered? Scripture never defines long hair on a man as sin. Long hair is symbolic of taking the place of weakness. That is what we find in Samson. He took that place of weakness. That was the place that a Nazarite took. 1Co 11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. It is given her for a covering or a veil and it is especially given to her for the benefit of her husband that she looks beautiful in his eyes. Nature teaches that it is a shame for a man to have long hair; but long hair is a glory to the woman for her hair is given her for a covering. Many people have thought that it is a sin for a man to wear long hair, or at least hair that is considered long by the culture. But long hair in itself is no sin; after all, Paul apparently had long hair for a time in Corinth as a part of a vow (Acts 18:18). But the vow would not have meant anything if long hair was the norm; that's what Paul is getting at. While it is true that it is wrong for a man to take the appearance of a woman (Deuteronomy 22:5), longer hair on a man is not necessarily an indication of this. In both Jewish and Greek cultures, short hair was common for men.

But it is far better for folks to be concerned about what they speak about instead of the length of people's hair. In some cultures and at some times, men have worn their hair longer than other times, but no matter how long men have worn their hair women in general have always worn their hair longer. Some saints think that this covering of nature is sufficient as a religious covering. The Holy Spirit teaches us here that if a woman's long hair is a glory to the natural and shows her reverence to her husband, and man's short hair expressed his lordship in the natural, how much more should woman have her head covered with a veil in worship, thereby expressing the subjection of the Church to Christ. Samson had power with God when his hair was long. He took that place of weakness. That was the place that a Nazarite took. Long hair is symbolic of taking the place of weakness. "For indeed we are weak in Him;" that is, Paul chose that place of utter helplessness and dependence upon God. He persistently renounced his own strength in every way. He said, I am "strong in the Lord and in the power of His might. Any strength other than that is an abomination to the Lord; because it robs Christ of His place in us.

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2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. 1Co 11:16 But if any man seem to be contentious, **we have no such custom**, neither the churches of God. This point is not to become a point of contention, but Paul declares that we have no such (other) custom to show the subjection of the woman. Sometimes people take this verse as an indication that it nullifies everything Paul says in the above verses. That is not true. But the word “such” means we have no “such custom” it should be translated “other” we have no “other” custom. We have no other custom that we know of that shows the submission of the man and women, the way that the head covering does. Down through the years there have been plenty of men and woman that have been contentious about the head covering. Then in V17, he comes to the second portion of this chapter and to this second tradition. This also causes a great deal of controversy in Christendom today. This one is in regards to the Lord’s supper.

1Co 11:17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. If you read in verse 2 Paul said, 1Co 11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. Here Paul was praising them for the head covering. It seems that they had no problem observing the head covering. But when it came to the Lord’s Supper, Paul said, in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. I cannot commend you for the way you are observing the Lord’s Supper. You come together not for the better, but for the worse. Can you imagine people coming together to observe the Lord’s Super and Paul say you are not better for it; you are worse for it. In view of this chapter, Paul could come to Christendom today and say to Christendom as a whole you are worse for taking the Lord’s supper rather than better. Some would come unglued over that. 1Co 11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. This has been the problem in Corinth and Paul devoted the first 3 chapters to this very problem. There were sects and divisions.

They were calling themselves by the name of the preacher by whom they had come to the Lord. And Paul said that is wrong. You don’t call yourselves by Paul. He said who is Paul or Apollos or any of these others except preachers? There is only one that died for you and that is Jesus Christ. 1Co 11:19 For there must be also heresies among you, that **they which are approved** may be **made manifest among you**. Heresies means sects. In other words there are going to be divisions in the Church and there have been since the beginning of the Church. God did not want that and He does not want that now. God ordained the Church as one, but the Church is not one today. We usually think of divisions among Christians as nothing but a problem. But Paul reveals a purpose that God has in allowing divisions. It was so those who are approved may be recognized among you. God allows divisions so that, over time, those who really belong to God would be made evident. There are all of these divisions because men have taken other headships as described in the first 3 chapters of this book. But notice God is not defeated and all is not lost. Here is what God says about the heresies or the sects or these divisions. God actually proves those that are right in His eyes by those that cause the division.

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Division is caused by men not walking according to truth. If people are walking according to truth, then they will not be part of anything contrary to God. 1Co 11:20 When ye come together therefore into one place, this is not to eat the Lord's Supper. Come together therefore into one place which means that the overriding theme of the Lord's Supper teaches the unity of the Body. They had a wrong attitude which brought division. The Body of Christ is one Body not many. The teaching of the Lord's Supper is unity of the Body of Christ. But the Lord's Supper today is one of the most divisive ordinances that there is in Christendom. There is a very unscriptural thing known as "closed communion." If you are not a member of a particular church, you can't partake of it. Jesus did not ordain that. Jesus only has one body, not many of them. If we are a Christian, we are of the one body of Christ. We are not of separate bodies. When ye come together therefore into one place, this is not to eat the Lord's Supper. Paul means you have missed the whole point of the Lord's Supper, because of the way that you are observing it. 1Co 11:21 For in eating everyone taketh before other his own supper: and one is hungry, and another is drunken.

For in eating every one taketh before other his own supper; this was a clear problem in Corinth. In that day, at common meals, it was expected that the "upper class" would receive better and more food than the "lower class." This cultural custom was carried over into the church, and the Corinthians weren't really sharing with one another. At the feast, the rich brought more food and the poor brought less food; but they were not sharing the food fairly. Everybody was out for themselves. Paul gives the exhortation to let each esteem others better than themselves. But the Corinthian's were not doing this. Corinthian's were the most selfish people; they were rich people but they only cared about themselves. Paul again and again tries to get them to consider other people. When you are eating these meats, you have to consider those around you. You are going to stumble or wound someone; you are going to hinder some in their spiritual growth. Well they did the same thing with the Lord's Supper. Notice one is hungry, and another is drunken. That is not the purpose of the Lord's Supper. it was right in front for everybody to see. The Corinthian Christians came from a culture where the pagans commonly had wild, riotous banquets given in honor of a pagan god.

This is how it might not seem so strange to the Corinthian Christians to even get drunk at a church common meal. 1Co 11:22 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. Even in the communion service, it was very evident of those who had something and those who did not have much. That is not the purpose of the communion service. The communion levels everybody to exactly the same plane. There is not anyone more worthy or less worthy or any more prestigious than any other. We are all one in Christ. That is what Paul is teaching here in this one Body. What shall I say to you Corinthian's? shall I praise you in this? I praise you not. Then as Paul often does, he gives the basis for what he is talking about in V 23. 1Co 11:23 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: For I have received of the Lord; The Lord showed this to Paul. If people are going to evaluate the ordinances, then we would have to put the communion service above the tradition of the head covering, because Paul says here, "what I am about to tell you here, I received of the Lord." Paul doesn't say that about the head covering. Paul says the instruction for the communion service, came directly from the Lord.

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I have received of the Lord that which also I delivered unto you; now Paul had evidently told them about this before, but now he reiterates once again because of the importance of it. The Lord's Supper is a memorial to Christ Himself. From the Gospels, Jesus observed the Passover with His disciples and the communion service is a direct commemoration of the Passover service. The Passover pointed forward specifically unto Christ Himself. Jesus is the fulfillment of the Passover. He is that Pascal Lamb. The Jews don't recognize that even today, nevertheless it is exactly true. 1Co 11:24 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. Notice, this do in remembrance of me. Jesus said, as often as you do it, simply do it in remembrance of me. 1Co 11:25 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. When we take the cup, we remember that the blood of Christ was shed for us. Jesus purchased this new covenant or New Testament for us. It is the wonderful covenant of Divine grace. Then he says, this do ye, as oft as ye drink it, in remembrance of me. There is no set time to take communion.

We can take it every day and it is scriptural. It can be taken at every service if you want to. As oft as you do it. 1Co 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. We know that we are looking back to the time that Jesus died there at the cross and that He shed His blood for us, but the communion service also looks forward till He comes. It is a proclamation that yes Jesus died but He also rose from the dead and He is coming again. All of those things are stated by the communion service and in all of that; there nothing about us. It is all about Christ. 1Co 11:27 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. **The word wherefore**, because of the forgoing thoughts; because Paul received these words from the Lord and he has outlined here; because of this; whosoever shall eat this bread, and drink this cup of the Lord, **unworthily**, shall be guilty of the body and blood of the Lord.

Unworthy when someone takes communion; Paul does not say the person is going to be guilty of the body and blood of the Lord. That is not what He is saying. He is talking about doing it in an unworthy manner. The key here is what does it mean to take this cup and this communion service unworthily? How do you do it so that you are guilty of the body and the blood of the Lord? 1Co 11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 1Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation (condemnation or judgment) to himself, not discerning the Lord's body. Here is the key; not discerning the Lord's body. This is how you take the communion service unworthily is when you do not discern the rest of body. This is what the Corinthian's were doing. They were not actually acknowledging other members of the body of Christ. Some were being shut out, one was drunk and another was hungry. They were not acknowledging that they were of one body. People who practice this ungodly doctrine of closed communion are eating and drinking unworthily why? Because they are not acknowledging The Lord's body. They are not acknowledging the rest of the body or discerning the body of Christ. If a person has believed on the Lord Jesus Christ, he has just as much right to partake of this communion service as anyone else. 1Co 11:30 For this cause many are weak and sickly among you, and many sleep. For the cause that men are taking the communion service unworthily. The Church today is no longer a unified body. More often than not in our day, the church is competing with itself. They are competing to get members.

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Paul says many are asleep. 1Co 11:31 For if we would judge ourselves, we should not be judged. Paul says we need to judge our own attitude toward the rest of the body. What is my attitude towards another brother and sister in Christ? Am I looking down my nose at them? Am I better than they are? 1Co 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 1Co 11:33 Wherefore, my brethren, when ye come together to eat, tarry one for another. When we see a wherefore, find out why it is there for. It means that it points back to what Paul had already said from V18 on down where he described the problems in Corinth and what they were doing. So Paul's advice is this. 1Co 11:34 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. The communion service is not to show people how affluent they were or what they were able to afford. If any man hunger, let him eat at home; that ye come not together unto condemnation. God does not want the communion service polluted in this manner.

## 1Corinthians 12 October 9, 2025

Christendom today has missed the meaning and practicality of chapter 12. Many speak that the gifts are no longer for today. This chapter is about the gifts of the Spirit and there are nine of them. The members of the Godhead are God the Father, The Holy Spirit, and Jesus Christ and they have all given gifts unto men: God the Father gave His only begotten Son John 3:16: The Spirit of Truth given in John 14:16,17; 16:13 Jesus gave the Apostles, prophets, evangelists, pastors, teachers - Ephesians 4: 11: The Holy Spirit has given us Gifts of the Spirit: The Word of Wisdom: The Word of Knowledge: The Gift of Faith: The Gifts of Healing: The Working of Miracles: Prophecy: Discerning of spirits: Divers Kinds of Tongues: The Interpretation of Tongues in I Corinthians 12:8-10. Each of these gifts are necessary today, in order for maturity and growth that the Apostle Paul speaks of throughout his writings. 1Co 12:1 Now concerning spiritual gifts, brethren, I would not have you ignorant. It should be translated, "concerning spirituals." There are righteous godly spirituals and there are satanic spirituals. Satan is also a spirit and he can influence people which is seen all through the scriptures. Paul says concerning spirituals, I would not have you ignorant. Some people have just gotten rid of all of the spirituals.

God has never done that. God intends and teaches us to separate the one from the other. Again in Corinthians, Paul is setting the Church in order. That is why he is telling us these things. 1Co 12:2 Ye know that ye were Gentiles, carried away unto these **dumb** idols, even as ye were led. What led them and how were they carried away? By Satanic spirituals. There is a satanic spiritual spirit in this world and so many things done in our day are because of satanic influences. The word dumb means voiceless, a mute by nature or choice. There is a satanic influence in this world today. He is called the god of this world. For example in the Old Testament in Nu 31:16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD. That verse tells us that it was Balaam the false prophet or these spirituals that led Israel away from the Lord. Satan still has these spirituals that are leading people away from the Lord. And he will use Christians. What better place to get satanic recruits than the pulpit? Take care what we listen too. Then there is a satanic spiritual behind every ungodly religion, those that deny Christ. That is Satan offering a counterfeit. He has done that down through the ages.

So Paul is writing this chapter concerning spirituals, I would not have you ignorant. Paul wants to instruct us of the difference in spirituals. He wanted us to learn what is right and what is wrong. 1Co 12:3 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. The first way you can tell that something is not right. No man speaking by the Spirit of God calleth Jesus accursed: It is by men's attitude toward Christ. If men deny Christ, it tells you right at the outset that they are not right. The Jewish people were God's chosen people, but the major thing that is wrong with the Jewish religion is that it denies Christ. And without Christ, men can't be saved. And any other religion around the world, if it denies Christ, it is an ungodly religion. Further, no man can say that Jesus is the Lord, but by the Holy Ghost. There is a twofold meaning here. First of all, it is the power of the Holy Ghost that convicts a person to bring him to Christ. There is no way that a person can be saved unless he is convicted by the power of the Holy Spirit. That is the Holy Spirit's job. That is what Jesus said in Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: A person doesn't even know he is a sinner until the Holy Ghost shows him. It is the Holy Ghost that witnesses Christ. So Paul says, no man can say that Jesus is the Lord, but by the Holy Ghost. Take that a step further. In our practical walk as a Christian, we must take Christ as our personal Lord. Unless He is our Headship and the Lordship in our lives; we cannot obtain that place except through the power of the Holy Ghost. It is the Holy Spirit that brings us to that place where we are submissive unto the Lord. Herein V3, Paul lays down a principle for discerning matters regarding spiritual gifts. We must judge things by how they relate to Jesus Christ. Does a spiritual gift glorify Jesus? Does it promote the true Jesus or a false one? Many times we have heard someone prophesy, but they call or point the attention to themselves rather than glorifying the Lord. Jesus made it plain, saying that when the Holy Spirit would come, He will testify of Me (John 15:26), and He will glorify Me, for He will take of what is Mine and declare it to you (John 16:14). The ministry of the Holy Spirit is **not** to promote Himself or any man, but to glorify and represent Jesus.

The true ministry of the Holy Spirit will be according to the nature of Jesus. It seems amazing that the Corinthians needed instructing on what was being uttered by any one speaking in the Spirit of God. There were persons who were carried away by speaking in tongues and Paul would not leave this unchecked and unpunished. The so-called leaders in Corinth would not call any one to task for things spoken that they thought were supernatural. That happens in some churches today. Things are spoken of and they are allowed. Paul was gentle, but firm as he wanted to teach these people concerning the spirituals whether they be of God or not. In church meetings today, people are not taught the correct way. We must follow Paul to set the church in order. It is not to be harsh. We are to follow scripture in regards to these things that Paul is teaching. 1Co 12:4 Now there are diversities of gifts, but the same Spirit. Here is an outline of the rest of this chapter of what is contained here. There are three (3) persons in the godhead, The Father, Son, and the Holy Spirit. V7-11 gives us the responsibilities of the Holy Spirit. That is, He distributes the gifts. This goes with V4. 1Co 12:4 Now there are diversities of gifts, but the same Spirit. V12-27 goes with V5. 1Co 12:5 And there are differences of administrations, (or ministries) but the same Lord.

This is the responsibility of Jesus Christ which is defined in V12-27. 1Co 12:6 And there are diversities of operations, (or activities) but it is the same God which worketh all in all. This is the responsibility and the work of the Father and that is defined in V28-31. So Paul tells of the Trinity that is combined in our spiritual welfare and wellbeing. So the first of this in V4, there are diversities of gifts, but the same Spirit. Those gifts are defined again in V11. There are nine of them. 1Co 12:5 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. 7 But the manifestation of the Spirit is given to every man to profit withal. The gifts can be broken down in three ways. The Gifts of Revelation and those include a word of knowledge; a word of wisdom; and discerning of spirits. There are three gifts of the Spirit that are classified as gifts of revelation. All of these are very well separated by God. They are not a hodgepod. Then the gifts of power; The gifts of faith; the gifts of healing; and the work of miracles. The vocal gifts; the gift of tongues; the interpretation of tongues; and prophesy. The dominant purpose is to know God's word. All "revelation" must be measured against the Scripture.

The key to the genuine manifestation of both Wisdom and Knowledge is that they contain “specific” information. For example: It is a specific supernatural revelation by the Holy Ghost which could be given in a sermon preached. It is very specific. 1Co 12:7 But the manifestation of the Spirit is given to every man to profit withal. These nine gifts are an outward manifestation of the power of the Holy Ghost that is within us. This verse tells us that every person that is filled with the power of the Holy Ghost will receive at least one gift. Notice given to every Spirit filled man. Being filled is after the order of Acts 2. They were filled with the Holy Ghost and they spoke in tongues as the Spirit gave utterance. Speaking in tongues initially does not mean they actually have the gift of tongues. Speaking in tongues is just the sign that God gave. It shows that a person has surrendered to the point of being filled with the Spirit. If a person is filled with the Holy Spirit, that person really needs to know what gift or gifts God has given him. Some people are operating one these gifts and they don’t even know it. 1Co 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; The ministry gifts given to the Church by our Lord Jesus Christ is found in Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Then the gifts that God the Father gave unto us is found in John 3:16; John 14:16. His Son, Jesus Christ, the Holy Spirit, and the operational gifts of Romans 12:6-8 prophecy, serving, teaching, exhortation, giving, ruling, and mercy. The Father gave us His Son, Jesus Christ and The Comforter, The Holy Ghost to lead us into all truth Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; The gifts of this chapter are distributed and given by the Holy Ghost for the purpose of edification. To profit withal V7. 1Co 12:8 For to one is given by the Spirit ~~the~~ word of wisdom; (This should be **a word** of wisdom **not “the”**) to another ~~the~~ a word of knowledge (a not “the”) by the same Spirit. A word of knowledge and a word of wisdom interact one with the other. The key to a word of knowledge is specific. Some say they had a word of knowledge and often times it is generic. A word of knowledge in scripture is very specific, and it does not mean that thus sayeth the Lord and I am going to tell you something specific about your life.

That is not what a word of knowledge is. More often than not, a word of knowledge actually comes forth the ministry of a sermon or a lesson or something like that. It can be very specific. I am talking about things that are specific to your life at any given moment and only the Holy Ghost knows what that is. I have heard of more than one person when they have heard a message preached and go to the preacher and say that was just for me and that is exactly right. God hit the nail right on the head. There were certain things that they were wondering about and God came out with a word of knowledge and specifically gave them the answers to their questions. It can also happen in a conversation about certain things only to find out that the following sermon, God enlarges on it and the person that gave out the message wasn’t even party to the conversation. Who knew about that? The power of the Holy Ghost. That is a word of knowledge and it is very specific. A word of knowledge is very specific and not a general thing. A word of wisdom – Once you have the knowledge, what do you do with it? If God gives specific knowledge, what do you do with it?

Joseph had a word of wisdom after he told Pharaoh that you are going to have 7 good years and 7 years of famine; Joseph said Pharaoh here is what you need to do. You need to take a certain percentage of all of the crops during the 7 years of plenty and build granaries as we would say. Store it up during the 7 good years so you can dispense it out in the 7 bad years. That's wisdom. A person who has a word of wisdom is able to give specific instruction as to the exact path that a person should take. It doesn't mean that we go to someone and say the Lord told me to tell you this. It simply means we give out God's word and the wisdom is there and it is pointed in the right direction. It could happen in sermon when a person listens to it. They know exactly what God intends for them to do. That is a word of wisdom; not some general thing that might work or it might not. Another example of specifics is: Joseph of the Old Testament is a wonderful example of a person who had a word of knowledge. Remember the dreams that he had and he did this more than once. He told the butler what was going to happen in three days. He took that dream and he interpreted that and he gave very specific knowledge such as in three days you are going to be restored to your butlership.

The baker had a dream and the interpretation was that in three days you are going to be hanged. Now you can't get any more specific than that. Then what about Pharaoh, he also had a dream; 7 cows come up and the dream was repeated twice and Joseph said alright the number 7 is 7 years of plenty and then 7 years of famine. This is specific. Since these dreams came to you right away; it is going to happen right now; it doesn't mean they are going to happen some day; it will happen right away, immediately. 1Co 12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; We know that God intends for all of us to have faith. But there are some people that have a special gift of faith to do certain things. For example Moses didn't cross the Red Sea every day, but God gave him faith to do it that day. There all sorts of miracles like that that God gave faith for. Elijah who called fire down from heaven.

Now he didn't do that every day, but God gave them the faith to do it at that time. Notice it is gifts of healing; we are a three-fold being; spirit, soul and body. God gave gifts of healing! There are people who are very skillful; God has given them that special faith or that special ability, gifts of healing to minister to the emotions; to minister to the spirit. There are people who have gifts to minister to the interpersonal relationships; gifts of healing. These are special gifts from God and some have this wonderful gift and ability from God. We are to believe and walk by faith. That is the way that the church is supposed to be. But many today do it by fund raisers, or pledges, twisting peoples arms in order to get them to contribute to one program or another. If a program is of God, God will give the faith to the person in order to support it. For that reason, I believe there are Churches across America that are in debt so far up to their neck it is sad. God didn't intend that. That is not faith. If there is something that we need and we can't do it; who owns the cattle on a thousand hills? Men are given faith in order to meet those needs. A person with the gift of faith, the works that they can do are just legion and some people have this special gift of faith by the same Spirit. 1Co 12:10 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: Elisha is a wonderful prophet when it comes to miracles. He did twice as many as Elijah did. Such as making an axe swim; the manna from heaven is a miracle, the water from the rock is a miracle. Prophecy is very important gift. Some people look at prophecy as just foretelling of future events and that is not so.

Prophecy is for edification, exhortation, and comfort. People may hear prophecy and they don't even realize it because people are unassuming or modest or humble in giving it out. This is the way that God intended it. Sermons and teaching of a lesson can be prophecy. Just people talking back and forth one with another can be prophesy, why? Because if you are edified, exhorted, and comforted, that is prophesy. God has given some people that kind of gift. Prophesy fits in with a word of knowledge and a word of wisdom; it is very specific. If a person is going to prophesy and you will find it all the way through scripture, you will find how specific God is in His prophesy. It is very precise and very specific and that is what prophesy does. Prophesy meets the very specific needs of people in order to comfort them. You don't comfort a person by patting them on the head and telling them it is going to be alright. But we give them something specific to help. And then to another discerning of spirits. People get this wrong all the time. God didn't give any the ability to read another person's mind. Some call it discernment; there is no such gift. Jesus could do that but nobody else could or can't today. Discerning of spirits is likened unto the sense of smell.

It tells you something is wrong even when you cannot see it and even when you cannot feel it. We need discerning of spirits in the body of Christ today because, there is so much down below the surface that you just can't put your finger on it and yet these people who have discerning of spirits, they know something is wrong. Discerning of spirits is discerning a spirit that is not of God. Is it a spirit of righteousness or a spirit of unrighteousness? Sometimes people do the right thing for the wrong reason. Discerning of spirits can often discover that before it ever comes out. Then in V10 ..... ; to another divers kinds of tongues; it means what it says different kinds of tongues. On the day of Pentecost they spoke in tongues. Speaking by the Spirit of God they spoke with other tongues in languages that could be understood. Every person who is filled with the power of the Holy Ghost is going to speak with tongues. God gave tongues for a reason. James tells us that the tongue is the unruly member. When God has the tongue under control, He has the whole vessel under control. This is the manifestation that God uses and that God ordained to show that the person is absolutely submissive to Him. It shows that God has complete control of the body; when God can control the tongue, it means that God can control that entire vessel.

Jesus said himself, Mt 12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. When God has the heart under control, He can control the tongue. That's why God uses tongues as the sign of the infilling is because that shows Him; He has absolute control over this vessel. He can do anything that He wants to with it. That is not only true of speaking in other tongues. If God can control our native tongue, He has absolute control of every part of the body. Every person that is filled with the Holy Spirit will experience that sign of speaking in tongues but not every person is necessarily going to get the gift of speaking in tongues. That is why you may find a person that speaks in tongues when they are filled with the power of the Holy Ghost and they may never speak in tongues again. Some have been condemned that over the years. They say they are not submitting or yielding to the Lord or you're not spiritual. Then V10.....to another the interpretation of tongues. Paul goes into this in detail in Chap 14 because there was such a misuse of the gifts. Paul says if a person is going to speak in tongues, he needs to pray so that he can interpret. If I come to you speaking a language you don't understand, it doesn't edify you at all.

In order for the rest of the body to be edified, that message in tongues has to be interpreted. That is why God gave the gift of interpreting tongues so that it can be interpreted so that everyone will understand what was said. 1Co 14:5 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. 1Co 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. It is up to the power of the Holy Ghost which gifts we are given. In another place Paul tells us to covet earnestly the best gifts. So which one of the gifts is the best? Who can put one above the other? All of the gifts are important. The Holy Ghost gives them severally as He will for a reason. We are given a certain place in the body of Christ and the gifts are given to us as an individual to fulfill our place in the body of Christ. There were two gifts that were given exclusively to the Church, they are tongues and interpretation. You will not find anyone of these in the Old Testament speaking in tongues under the power and influence of the Spirit and you will not find anyone interpreting. Those two gifts were given exclusively to the Church in addition to the other seven. These seven can be found and they are clearly defined there in the Old Testament.

1Co 12:12 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, is a profound statement. Paul said earlier in Ch 6:17, he that is joined to the Lord is one Spirit. This shows our personal union with Christ. But these words announce the oneness of the whole Church with Christ and declare us inseparably to be the Christ in mystery. Literally, So also is the Anointed One. The Assembly is His body, the fullness of Him. Paul does not put an undo emphasis on the gifts. What Paul is emphasizing is that we use those gifts to fulfill our place in the body of Christ. Does God only give one gift? Not necessarily. 1Co 12:12 For as the body is one, and hath many members, notice the word “for” which points right back to v11; he divides to every man severally as he will. Why? Because 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. These gifts are given for the distinct purpose of enabling a person to function in his place in the body of Christ. We are all one body in Christ working together. Every part of the body is essential. 1Co 12:13 For by one Spirit **are** (this word are should be **were**) 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.

It was at the day of Pentecost when we were baptized into one body. Compare with Lu 3:16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: And compare with Ac 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Made to drink into one Spirit is the individual infilling of the Holy Spirit. Compare with Joh 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) As a person drinks, it is the Holy Spirit that gives him the gifts severally as He wills. 1Co 12:14 For the body is not one member, but many. All of these gifts are necessary. So often people want the vocal gifts; they want to be heard.

Notice in 1Co 12:15 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? 18 But now hath God set the members every one of them in the body, as it hath pleased him. These different parts of the body seem to correspond to some of these various gifts. For example the foot seems to be an expression of the gift of faith. In other words stepping out by faith. Like Moses stepped out by faith and he was willing to come down and step in the responsibility of bringing the children of Israel out of Egypt. There were others like Gideon stepped out by faith and did what God wanted him to do. The hand is a wonderful expression of the working of miracles for example laying hands on people for healing. The eyes are a wonderful expression of the gift of revelation. That is the revelation of light, the knowledge, and then the mysteries of God. The ear is a real good reference to prophecy; one who hears the voice of the Lord and of course he is faithful to speak out what God gives to him.

I love that phrase in Samuel; 1Sa 9:15 Now the LORD had told Samuel in his ear a day before Saul came, saying, 1Sa 9:16 Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. Samuel's ear was tuned to the voice of God. How desperately we need people whose ears are in tune with what God is wanting to say and give forth. Then the nose; this is one of the most priceless gifts there are because this one is discerning of spirits. It is the nose that is able to detect something that you can't see. You really can't hear it; often times it is down below. It is like smelling gas and you know it's there and if you don't warn somebody maybe the whole neighborhood might blow. Discerning of spirits corresponds with the sense of smell. With this one there is no tangible evidence; everyone can't smell it; or everyone doesn't know it is there; sometimes people feel this in their spirit; they know something is wrong. Sometimes they become people who are very vocal and they begin to sound the alarm and people don't appreciate it. Often times they are blamed but you will find so often what they say actually is happening around us.

If people had listened before it all began to come down, a lot of heartache could have been avoided. But sometimes people don't want to listen to those that have this gift of discerning of spirits. They are the ones that have a good nose. We need them because satanic influence and fleshly influence are so rampant in the Church today. What God did was take all of these gifts and put them together and made the whole. There is not one of us that is whole and complete in himself. There is not one of us that can say I don't have any need of you. Every member of the body needs the other members of the body of Christ. It doesn't matter who we are or how much authority we think we have; we all need the other members of the body in order to complete the whole body. Notice Paul gives two different sides to this. V15 and 16 is the attitude concerning self. We are going to have to take our place and not discount ourselves. V21 is our attitude concerning others. 1Co 12:21 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. 1Co 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

In other words, I need you. 1Co 12:23 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: \*\*\* This means that God may give some prominent gifts to people that are rather unclear. They are not always out in the open. They feel rather uncomely and off in the background, yet God's gives them gifts to bring them out. He gives more abundant honour to that part which lacked. 1Co 12:25 That there should be no schism (flaw) in the body; but that the members should have the same care one for another. Notice that Paul is still battling the same old attitude in the Corinthians. They had no need of anyone. They were so rich in themselves that they just did not need anybody. And so it even showed up in these gifts of the Spirit. When one part of the body hurts, it hurts all of the body. 1Co 12:26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. We should be able to feel the difficulties and the hurts of other people. Then sometimes people are so full of themselves, if someone else is honored, then they feel so jealous and they feel so mistreated. We ought to be rejoicing with that member that is being honored. 1Co 12:27 Now ye are the body of Christ, and members in particular.

When Paul says, members in particular, he means every one of them are necessary. Yes, we are individuals. But there are no useless members. God placed us in the body for a reason. V28 lists the official places in the body. 1Co 12:28 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. This is not simply the gifts; it points out official places in the body; now the gifts enter in here, but these are the official places in the Church. God hath set some in the church, first apostles which means sent one, but all apostles do not have the same authority. There was only one chief apostle and that was the apostle Paul and then there were other Church apostles. But I want to look at helps because it is so important in the Church today. It means those who hold and support. These are the pillars and they may not be prominent and vocal but boy they are pillars of faith. They are those people who stand regardless like those that held up Moses' arms. Then there are governments and it means wise council and they are so valuable as councilors. They understand the word of God. Then there are diversities of tongues. There are those in the meeting that have been given this office of the gift of tongues.

1Co 12:29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? 30 Have all the gifts of healing? do all speak with tongues? do all interpret? The answer to V29 and 30 is no. Everyone does not have that. If everyone had all of these, we wouldn't need each other. But it takes everybody to make the collective whole. 1Co 12:31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way. This is so important for every believer. But covet earnestly the best gifts; what is the best gift? The best gifts means the gifts he gives us to function in our place. The place that God has given me in the Body. I need to pray that God would give me the gift that will make me function to the utmost there. No matter what that is. Covet the best gifts **for us**. Covet meaning warmth of feeling for; or best (stronger) so we see the gift that God has given to us individually is the one that burns stronger within us. So that we should have a warmth or the feeling for it. Now Paul was not obsessed with gifts. Covet earnestly the best gifts: and yet shew I unto you a more excellent way.

The more excellent way, he begins immediately 1Co 13:1 Though I speak with the tongues of men and of angels, and have not charity, (love) I am become as sounding brass, or a tinkling cymbal. Love is the more excellent way. If we are going to operate the gifts of the Spirit, but they must be operated from a motivation of divine love. 1Co 13:2 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 (love), I am nothing. Operation of the gifts of the Spirit do not make a person spiritual nor do they mean that he is spiritual. The gifts can be operated by spiritual people, but it does not mean that a person is spiritual if he operates it. The key is divine love. If we are controlled and motivated by divine love this is what makes us spiritual. The more excellent way that Paul speaks of in V. 31 is Divine love

## The Seven Gifts - Ray Quintana

Romans 12 is the practical side of the Gospel. The first 8 chapters are glorious provisional truths of what God has made us in Christ. Then there are three parenthesis chapters for Israel 9, 10, and 11. The rest of the book of Romans is the practical results of the gospel. Ro12: 1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. An outline of this chapter is Verses 1-5 are the foundation that Paul lays for the gifts. There are 7 gifts that God has given to the church. Simply stated, those gifts are us.

There is also a wonderful 7 point foundation that the Apostle Paul gives prior to announcing those gifts. From Verses 6-8, we see the definition the gifts. Then in verses 9-15, we find controlling verses for those gifts. Each one of the gifts must be controlled. Then verses 16-21 is Paul's final exhortations concerning our spiritual growth. So Paul states, I beseech you therefore, brethren, (Number 1 of the 7 point foundation) by the mercies of God. That word beseech literally means, I am begging you. It is because of this matchless grace that Paul is literally begging the people to listen to him.

Then number 2 foundational point is that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. We have studied the two creations and we have found that the body will yield just as quickly to the old flesh as it will to the new creation. This is what Paul is saying here. It is that we present our bodies in order that God might manifest the gift that He has given to us. He wants to express that marvelous gift that he has given to us in and through this body in a very practical way. So Paul says, present your bodies, "a living sacrifice."

Christ was the sacrifice who was crucified, but Paul says that we need that same mentality in our own lives, but in a "living way," as a living sacrifice day after day. We are to be a living sacrifice surrendering our body unto the Lord, so that He can operate through it any way He sees fit. We are flesh and blood and these bodies are limited, but as we present them, they are indeed holy unto the Lord. They are consecrated and completely given over into His hand. They belong to Him and what belongs to God is indeed holy and acceptable unto God.

Then number 3 of the foundational points. Romans 12:2 **And be not conformed to this world:** Why? Because since we've been born into this world we have been conformed to this world. This will take the Holy Spirit and the word of God. Then number 4 of the foundational points is, but **be ye transformed**. The moment that we believe, we are not automatically perfected. There are those that teach that when you are born again that the old man is taken out root and branch. Then if you do something wrong, then you must not have gotten him all out, so you will have to do it all over again. This is not what the scripture teaches.

You will battle with that old man until Jesus takes us home, but you can live in victory. We are to be transformed and that is a slow meticulous and sometimes very painful process by which we are changed or transformed from what we were to what God wants us to be. Notice how it happens, transformed by the renewing of your mind. This is why the study of God's word is so important in our lives. Only the scripture is able to transform us and renew our minds.

Whatever we believe is ultimately going to be translated into our lives. When God renews our minds, He changes our belief system and then that is translated into our lives. The 5<sup>th</sup> foundational point is **that ye may prove**. This word prove means to test with expectation of approval. It tells us of a practical expression or a practical test in our lives to show that our bodies are truly surrendered unto the Lord. So we read **that ye may prove what is that good, and acceptable, and perfect, will of God**. This really brings out three major expressions of the will of God.

The good will of God, then the acceptable will of God, but what we are wanting is the perfect will of God. It is a learning process to go through these. All Christians start out being saved with the good will of God. Paul said in Ro 7:14 ..... but I am carnal, sold under sin. Why would he say that? He is the Apostle Paul. He said I am carnal why? Because every believer starts out carnal. We are not born again one day and totally spiritual the next. There will be times of ups and downs and that is what we find in our lives in this particular state but then we must go on to His perfect will, which means to walk in the ways of the Lord, constantly and continually as we take our place in the heavenlies in Christ. So this is something that is proved by experience.

It is proved by daily living by the things that we allow and do in our own experience. Ro 12:3 For I say, through the grace given unto me, to every man that is among you, ( Number 6 point of the foundation) - not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. When we see how wonderful these gifts are, we might have a tendency to become very puffed up and even independent of God because we have this great and mighty gift. It is God's gift to us for the body and we must realize that it is according as God has dealt to every man the measure of faith.

Verse 4 and 5 are the 7<sup>th</sup> plank or block of the 7 point foundation. Ro 12:4 For as we have many members in one body, and all members have not the same office: It is so very important that we understand and realize that other people have gifts to. These gifts were given so that we might complement one another. No member of the body can stand on his own. We are not isolated and we are not complete unto ourselves. We are a part of the body. Every member is part of the body of Christ and God has put all of these gifts together in order to form the whole, so not all members have the same office notice.

Ro 12:5 So we, being many, are one body in Christ, and every one members one of another. We are a part of each other. We interact with one another and are dependent upon one another. Some Christians believe that we are to have all of these gifts, but no one member has all 7 gifts. If I had all 7 gifts, I wouldn't need you. In v 6-8, are the 7 gifts which are the predominant gifts. What I mean by predominant gifts is that we may manifest some of these different characteristics and traits, but my life is motivated by really only one gift. It is the one that actually consumes me. It is a part of my personality; and the way I think; and the way I feel; and it is not important for me to know what your gift is.

I may be able to observe that of you. God will cultivate the gift in us as we let Him. You will also know why you have conflicts and clashes with other people. All are members of the same body, but not all come from the same point of view. But they are eventually to work together.

So Paul says in Ro 12:6 Having then gifts differing; even though we are all a part of the body of Christ and we were born again and even though we have been filled with the power of the Holy Spirit, we are STILL DIFFERENT! We are not the same. It would be bad if you had a hand that had five thumbs. We are not all the same gift in the body of Christ. We have gifts differing one from another in order to function in the place that God has placed us. It is **according to the grace** that is given to us, whether prophecy, let us prophesy according to the proportion of faith. We have these gifts from the time we are born into this world, even before we are born again. We can see these gifts operating even in the world.

God planned it so. Ro 11:29 For the gifts and calling of God are without repentance. God gives the gifts, but any gift can be misused and abused. God has given some people an amazing gift in music, and they can use those gifts to create music that is not of God. When we are born again, it does not mean that God completely transforms us so that we are different from before. That may seem to happen in some people, but by in large we are still the same person; we still have the same motivation, but, it is now headed in a different direction. Watch little children at a playground. You will be able to see some of these gifts emerge. So v 6-8 is the 7 gifts of ministry that God has given to the Church. We just went over the foundation and now the gifts.

The first gift mentioned is prophecy and when people think of prophesy, they think of telling future events and that is only one part of prophecy, but it is for edification, exhortation, and comfort. The word prophecy means an inspired speaker. It means one who is persuasive in speaking. The one with prophecy is absolutely obsessed with declaring truth. There are some little children that have a way of getting to the truth. They have to tell truth. The person with the gift of prophecy has an amazing black and white view of right and wrong. A young boy can walk into a house and he looks around and says, momma this is the dirtiest house I have ever been in my life. Then his mother wants to find something to crawl under. But that is what he sees.

He is just declaring truth. Black is black and white is white. But these gifts must be controlled. We will see in the verses to follow how that every one of these gifts have to be controlled in our lives or they will run-a-muck. A person with the gift of prophecy that is out of control can be so obnoxious and abrasive because they have to declare truth and they don't care who it hurts or who it might offend. It is the truth isn't it? They also have an amazing way of getting to the truth. Watch some of the news reporters and how tenacious they are at getting at the truth. It's the truth and people need to know it and never consider how it may hurt.

A person with the gift of prophecy is passionate for the truth of God's word. It is one that knows and is able to see and to ascertain truth, but it has to be done in a manner which will not be abrasive or destructive. Also note that some of these gifts overlap just like prophecy and exhortation will overlap a little bit. But the way to tell the difference in prophecy and exhortation is this. A person with the gift of prophecy is very uncomfortable speaking one on one. He searches out truth and then he is more comfortable declaring truth to a majority. He is much more comfortable speaking to a crowd than to an individual.

But the encourager, the one with the gift of exhortation, he is much more comfortable one on one with a person. Prophecy is absolutely imperative for the Christian experience, because without truth we will not prevail; without truth we are not built up; we need truth.

We need those true prophets of God. We find those prophets throughout the Old Testament bringing forth the truth. The next gift, number 2 is ministry in v 7. It is listed second, but no gift is any more important than the other. This is better translated as service. There are some people that find their fulfillment just in serving others. You can find these traits in children. Children go through phases wanting to help mom, but for some it is not just a phase, it continues all through their lives. We need these people in the body of Christ today. If a person with the gift of serving walks in and sees something out of place, they have to fix it. They are not someone that can tell others what needs to be done. The server is one that jumps right in to make things right.

We need these people in the Church today. Ro 12:7 Or ministry, let us wait on our ministering: A person can get so obsessed with serving that they really don't give any credibility to anything else, nothing else matters and nothing else is important just serving. There are many churches that are oriented that way. They don't have time to sit down and study the word. But there has to be a balance in all of these gifts. So let us wait on our ministry. Then number 3 of the gifts is Ro 12:7 ..... he that teacheth, on teaching; there is no substitute for a good teacher. The major point that you will find in a teacher is that they are obsessed with details.

They are so alert that they will give so much detail that you lose the overall picture. They will tell you about the picture and the bird that flew by and the snake that was watching him and so on. But we need teachers. There are times that we must get into the details in order to make sense. Again balance is the key. If you have a preacher that has the gift of teaching, unless that gift is controlled, they will bore you to tears with detail. A good teacher is one that goes in and he gives that fine detail, but he doesn't become so obsessed with it that he loses site of the entire picture that is beneficial to the rest of the body.

Then number 4. Ro 12:8 Or he that exhorteth, on exhortation: The exhorter, persuades, encourages or helps. I believe that the Apostle Paul had the gift of exhortation. He uses words like I exhort you. Beseech is another one that he used countless times. He deeply wanted to move people. Again, observe some children that are real persuaders. They can persuade other kids to do things. That is why it is so important not to misuse and abuse these gifts. God tells us that we are to persuade or to encourage those to do that which is right, not wrong.

The Apostle Paul wanted to provoke Israel to do what was right. He encouraged and persuaded other people to yield to the Lord. Then gift number 5. Ro 12:8 ..... he that giveth, let him do it with simplicity; we can all in some measure exercise all of these gifts, so if my gift is prophecy, it does not exclude me from giving, but my life and your life may not revolve around giving. We are exhorted to give and that means the entire body of Christ, but there are some people that are absolutely obsessed with giving. People with the gift of giving will absolutely deprive themselves in order to give to someone else. They see others need more than their own need.

You can also see this with some children where if not watched they will give away every toy in the toy box and think nothing of it. If they see a need and don't have anything to give, they will begin to believe God for it and soon they will have it to give. But this gift has to be controlled also. A person with the gift of giving can also give for the wrong reason. Ro 12:8 so..... he that giveth, let him do it with simplicity; that means without pretense or self-seeking.

The person with the real gift of giving is one that does not want the left hand to know what the right hand has done. They want to give just because of the need. So let them give it properly with simplicity. Their fulfillment comes in the form of simply giving. They will run away from taking credit for it. The 6<sup>th</sup> gift is Ro 12:8 ..... he that ruleth, with diligence; One who rules is more properly called an organizer. They know how to give orders. But the person with the gift of ruling or organization can be the most obnoxious people to be around in your life. Why? Because they are so bossy. But the Lord must rule through them.

We need these organizers that see what needs to be done and are able to motivate other people in the body of Christ today. So let them rule, with diligence; they have to be diligent in what they need to get done. Then the 7<sup>th</sup> one is Ro 12:8 ..... he that sheweth mercy, with cheerfulness. It is a gift of showing mercy. It is amazing how compassionate these people are. They can meet strangers and in a few minutes, the stranger can see the compassion; before long that stranger is pouring their heart out to the individual with the gift of mercy.

Again this can be manifested early in children because they bring home every cat and dog in the neighborhood simply because of the mercy they feel for these animals and then they transfer that to people. People with this gift of mercy have such compassion that other people can sense that here is somebody that will listen to me. Then we have the **controlling verses** which are exactly in order with the gifts. Ro 12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. V9 goes with the gift of prophecy. We are all exhorted to preach the truth in love. This is especially applicable to the person who has the gift of prophecy.

The reason is that when a preacher or a teacher declares truth, truth can really cut to the core. It is the word of God quick and powerful, sharper than any two-edged sword. So let love be without dissimulation or pretense. Notice they abhor that which is evil; the prophet must have that on display in his life to be any kind of effectual minister at all. The prophet doesn't see any gray areas. It is black or white. There is nothing in between. One of the greatest things that the prophet has to have is diplomacy. They can be extremely hard and harsh. If you want to see a real prophet, study the life of John the Baptist. You generation of vipers, who hath warned you to flee from the wrath to come?

He was right and he went to the heart of things and rightfully so, because they were in such a rebellious state. But the person with the gift of prophecy has to learn the lessons and the art of diplomacy. A great expression of diplomacy is found in 2Samul 18, David's son Absalom was killed. Joab sent two men back to tell David. There was a man by the name of Ahimaaz who wanted to run. He pictures young preachers that are so full of zeal, but they really don't have anything to say and don't have the strength to tell what they do know. So then he called a man by the name of Cushie and told him to go report to David. So Cushie took off and ran. Well Ahimaaz is just jumping up and down, he wants to run and so finally Joab said, well alright run.

And sure enough Ahimaaz took off and he outran Cushie and beat Cushie to David. David had one question. He said I want to know how the young man Absalom is. Even though Ahimaaz knew he was dead, he said there was a great tumult, and I didn't know what was going on. Then Cushie came in. David wanted to know how his son was. So David asked Cushie the same question. Cushie gave such a great answer.

He said, the enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. He told David that Absalom was dead, but look how he told him. He emphasized the positive. He didn't just come in and say he's dead and that is good enough for him, he deserved it. This is the secret of declaring truth. We must declare it in such a positive way that people can identify with the positive rather than being cut to pieces with the negative. This is something that God has to work in the heart of a prophet.

It doesn't always come easy, because a person with a gift of prophecy can be extremely hard, harsh, cold, and unfeeling just because he is going to declare truth. The next controlling verse is Ro 12:10 Be kindly affectioned one to another with brotherly love. This is for the person with the gift of serving. They must serve from a loving point of view. There are times when servers will do things and nobody ever notices it. That is why the person with the gift of service must be kindly affectioned one to another with brotherly love. Their service has to be motivated by divine love because they love to serve people and they don't need the recognition.

But it is absolutely important that we give anyone who does things for us some kind of recognition. Then, Ro 12:11 Not slothful in business; fervent in spirit; a teacher unless this gift is controlled, they become so boring that you can't hardly listen to them. The teacher can be so attentive to details that they lose sight of the whole picture. But a good teacher is one that is so fervent in spirit. They are so vibrant and so excited about what they are saying that it is not just facts and figures, but they are conveying to you something wonderful. Then the exhorter is the one who works one on one with people and he wants to see some results.

And as Paul found, results are not always instantaneous. Sometimes, it seems like your words fall on deaf ears, so you have to rejoice in hope. Our hope is in the Lord. Ro 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer; the person that has this gift of exhortation, can get people rather angry because an exhorter can be very pointed. They can tell you exactly what to do and when to do it. They exhort you almost ordering you. They must learn to be patient because there will be tribulation. It will not always go smoothly. But they must continue instant in prayer; the exhorter has to realize to continue instant in prayer.

Ro 12:13 Distributing to the necessity of saints; this is the key to the giver. The real spiritual giver, the one that has the gift of giving, they learn to spot real need and not simply wants. So they distribute to the necessity of saints and they must be given to hospitality or opening their hearts to other people. The controlling verse for the ruler is in Ro 12:14 Bless them which persecute you: bless, and curse not. There is always someone that wants to kill the person who is the boss. Bless them which persecute you, and rulers are going to get that kind of flack. Then v15 is the one who shows mercy.

Ro 12:15 Rejoice with them that do rejoice, and weep with them that weep. The person with the gift of mercy has the amazing ability to identify with people in their misery but also in their joy. The person with the gift of mercy really has to learn that his feelings go from one extreme to the other, by being so compassionate to one that is downtrodden and then to able to rejoice in the victory that another person has. Then there are verses are for all of us. Ro 12:16 Be of the same mind one toward another. We all must be tolerant of other people's gifts. We will have conflicts because these are gifts differing from one another.

Others will see things differently than what we do, but that doesn't mean they are wrong as long as it aligns with the word of God. These gifts are to blend together. We cannot become so prideful and arrogant, because of our gift or any other thing; mind not high things, but condescend to men of low estate. It is in the humble state that God is able to give us grace to be such a blessing and benefit other people. Further, Ro 12:16 .. Be not wise in your own conceits. Yes we have a wonderful gift, but we can't become so conceited and arrogant as though it was the only gift that existed. Out of all 7 of these gifts, not one of them is more important than the other.

God has set them in the body as it pleased Him and they are equally important, though they do not all do the same thing. Ro 12:21 Be not overcome of evil, but overcome evil with good. You cannot let evil alone and evil will not let you alone. You must fight. And in the battle you must either conquer or be conquered. May we not know the dishonor and misery of being overcome of evil! He that is born of God overcomes the world. Our Lord Jesus said, "Be of good cheer, I have overcome the world," and He makes all His true disciples partakers of this victory! "To him that overcomes will I give to eat of the hidden manna." "Him that overcomes will I make a pillar in the house of My God."

"To him that overcomes will I grant to sit with Me on My Throne, even as I also overcame and am set down with My Father on His Throne." We are not to be defeated in the battle of life. That would prove that we did not belong to that conquering seed whose heel was bruised, and bruised the enemy's head. It is a matter of necessity that we wage this war and succeed in it. We must triumph over the powers of darkness! Then picture the old and new creation. There is a battle always between the two. Ge 25:23 ..... the elder shall serve the younger. So how is it that we are to overcome this Old nature, this flesh or stay on this camel that we ride?

All that is needed is in Christ Jesus and as we yield to the Holy Spirit through His word! What is there which is good which is not, also, difficult? Do we love those virtues which cost us most? Paul said in Php 3:11 **If by any means** I might attain unto the resurrection of the dead. **If by any means**; what is the means that Paul is talking about? There are really only two means. What are the means to attain unto this out resurrection and be in that bridal company? Number 1, we will have to ride this camel and be victorious over this camel. I am talking about this flesh. We must have victory over our own flesh.

Then, the number 2 "means" is that it will take the Holy Spirit to do this and lead us to the Bridegroom. We must be willing to allow the Holy Spirit to lead us no matter how hard it may be at times. **If by any means**: We must ride these camels and be led of the Holy Spirit. If it is hard to obtain the jewel, it will be all the more precious.

It will be by divine grace because it is written in His own blood, Jesus of Nazareth, the Crucified One, the chief of those who overcame evil with good overcame all for me. Heaven is to have self-dethroned. Heaven is to be purged of all anger and to be delivered from all pride. What is life but a great battle, lasting from our earliest days until we sheathe our sword in death or be taken in the air? Heaven is, in fact, to be God-like! So God has given these gifts, simply stated you and me, through Jesus Christ our Savior, by the work of His Holy Spirit, to be a benefit to the whole body.

## 1Corinthians 13 – 14:8 October 16, 2025

The Apostle Paul takes a break writing about the gifts to teach us about love. However, this chapter is not placed here by accident. Paul is not telling us how much greater love is than the gifts. Neither is he giving us a written explanation on the subject of love. The subject of this chapter is not love, but rather a contrast between the Gifts with Love and the Gifts without Love. Many would attempt to use the teaching of this chapter to discredit the use of the Gifts today; however, when rightly divided, this chapter can only confirm that the Gifts of the Spirit are still needful and in full operation. Operation of the Gifts of the Spirit do not make a person spiritual nor do they mean that he is spiritual. In Mathew 7 tells about all of these things that they had done in thy name. Mt 7:21 Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Every Christian has an interest in and a desire to please God by living in accordance with His will. Especially in seemingly large, life-affecting decisions. We want God to give us His counsel, His advice, His direction. There is certainly nothing wrong with that. What we really want is for God to decide for us so that we won't have to. The question is, does God direct us when we make personal decisions, and if so, how can I find that guidance? God has given us this guidance in the writings of the Apostle Paul. Paul has told us, we are to actively pursue spiritual maturity, and to live a life that reflects our faith through actions, even amidst suffering. So it is by faith and how does faith come? Ro 10:17 So then faith cometh by hearing, and hearing by the word of God. Many today want Gods perfect will, but they do not want to follow it by faith. Is Christ and the word of God number one in our life. Do we accept only partial truth? Do we turn a blind eye to the instruction that we have been given by the Apostle Paul? Is there unity of the Spirit outside of the word of God? Absolutely Not! Is my life centered on Christ? Are afraid to walk with the Lord if we are the only ones to please Him. But you don't understand, they are my friend and my family.

Jesus said, Mt 12:48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. Do we realize who Jesus is and what He has done for us. My family did not die for me. I love them but the Lord is who we serve. Paul warned us in Col 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Again, Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Are we pleasing God or man? Ga 1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I **should not be the servant of Christ**. 1Th 4:1 Furthermore then **we beseech** you, brethren, and **exhort you** by the Lord Jesus, that as **ye have received of us** how ye **ought to walk and to please God**, so ye would abound more and more. Do we please ourselves or someone else? No! Heb 11:6 But **without faith** it is **impossible to please him**: for he that cometh to God must believe that he is, and that he is a rewarder of them that **diligently seek him**. Again, what is faith Ro 10:17 and how do we diligently seek Him? Put the Lord first and above **everything** else.

God's will in personal decision making is a process, not an event. It is a process wherein we follow principles that God has given in His Word. We are held accountable to His Word! The Gifts can be operated by spiritual people, but it does not mean that a person is spiritual if he operates the Gifts. They don't make us spiritual and they don't show that we are spiritual. The key here is divine love. Love should be first directed to God, with the first and greatest commandment being to love the Lord your God with all your heart and with all your soul and with all your mind (Matthew 22:37-38). **If we are controlled and motivated by divine love, this is what makes us spiritual.** 1Co 12:31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way. This is so important for every believer. But covet earnestly the best gifts; what is the best gift? The best gifts means the gifts he gives each one of us to function in our place. The place that God has given me in the Body. I need to pray that God would give me the gift that makes me function and contribute to the body of Christ. No matter what that is. Now Paul was not obsessed with gifts the way that some have been obsessed in the Church today. Covet earnestly the best gifts: and yet shew I unto you a more excellent way.

The more excellent way, Paul begins immediately in 1Co 13:1 Though I speak with the tongues of men and of angels, and have not charity, (love) I am become as sounding brass, or a tinkling cymbal. Love is the more excellent way. If we are going to operate in the gifts of the Spirit, they must be operated from a motivation of divine love. The Lord said in Jer 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. What an example is the Lord's love to us. In this chapter Paul says, in relation to the highest abilities, talents, gifts, and to the highest services, without this charity (love) man himself is nothing: I am nothing. Note, this text tells of one particular ability, and that is eloquence. Though I speak with the tongues of men and of angels. How did Paul know that angels speak. Maybe Paul heard their speech when he was caught up into the third heaven. Paul means, though he had eloquence of the highest type, without charity (love), it would be utterly worthless. 1Co 13:2 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 (love), I am nothing. V2 deals with the mind.

The greatest thing in the universe is the mind. Here the Apostle Paul teaches that whatever a human intelligence may be, if it lacks love it is nothing. V1 shows us two gifts, tongues and interpretations. 1Co 13:1 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. If I have not love they become as sounding brass, or a tinkling cymbal, just noise. V2 show us four gifts; gift of prophecy; knowledge; faith and love. 1Co 13:2 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 (love), I am nothing. 1Co 13:3 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. We can go through all sorts of fleshly expressions and all kinds of fastings and Paul says if love is not the motivating factor, I am nothing. Note also, though the motives of the one who operates the gifts are wrong, the word can be given out and people are blessed regardless of the attitude of the person giving it out. God cares for His people and they could be blessed by the operation of the gift yet the Gift does not make the person delivering it spiritual. V4-8 give 16 characteristics of divine love. That is double the new creation number of 8.

It tells us then that the only way to fulfill these requirements is through the new creation. Then notice, love is one of the ministries of the power of the Holy Ghost. Romans 5 says the Holy Ghost is shed abroad in our hearts and this is the minister of divine love. So when we have love operating in our lives, this is a manifestation of the Holy Ghost in addition to the Gifts. 1Co 13:4 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. 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 never fails. Love is the strongest force in the soul. It is the strongest sustaining power. None of these things can be said of the flesh. The flesh cannot produce spiritual things. These are the qualities of divine love that we want on display in our lives and only God can work those in us and that's through the new creation life of Christ that He has implanted within us.

Love bears with the faults and weaknesses of others, love is kind or useful, is not jealous, shows no parade (vaunteth not itself), is not conceited, has good manners, is not selfish, does not seek the hurt of others, doesn't think evil concerning others, does not rejoice in evil, but rejoices in truth, bears others burdens, possesses faith, is given to Hope rather than despair, stays under the burden, and never fails. Long suffering, one of the fruit of the Spirit and is kind which means to make oneself useful. Love envies not; that is love not jealous. Vaunteth not itself, which means that love is not rash. Moffat translates it this way; it shows no parade. Love is not puffed up. That is it is not arrogant or conceited. V5 Doth not behave itself unseemly; that means it is not unmannerly or another way to say this is love has good manners. Seeketh not her own, which means love is not selfish; is not easily provoked and provoked means, to sharpen alongside. It shows one who would cut or be malicious or hateful or spiteful to others. Love doesn't do that. Thinketh no evil; this means thinking no evil in terms of retaliation. Love does not spend time dwelling on those negative evil things. V6 Rejoiceth not in iniquity; Moffat translate it this way. It is never glad when others go wrong.

Rejoiceth in the truth, which means rejoicing in the truth of God's word. V7 **Beareth all things** which means that love is a burden bearer. All things: We might have hoped Paul would have chosen any phrase but this! **All things** covers everything! We can all bear some things, we can all believe some things, we can all hope some things, and we can all endure some things. But God calls us farther and deeper into love for Him, for one another, and for a perishing world. It gets under the load and bears the burden of other people which may be hard on them, but nevertheless they do it. Believes all things; Love is really an expression of faith; reaching beyond site and circumstance; love believes all things. Along with that love hopes all things because of course that hope is in God. Love endures all things and the word endure means to stay under. This means that one will stay under the burden of others. Some may do that for a little while but love is one who will stay there as long as is needed. The V8 sums it up; Charity (love) never faileth. These are the qualities of divine love that we want on display in our lives and only God can work those in us and that's through the new creation life of Christ that He has implanted within us. 1Co 13:8 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.

After the first statement that love never fails, Paul goes back to the gifts. Notice whether there be prophecies, they shall fail; (or that is they should be done away) whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. There is going to be the time when prophesy is going to be done away and there will be the time when tongues will cease and there will be the time when knowledge will vanish away but when is the question? Paul says, we know in part, and we prophesy in part. In other words we don't have it all at one time. V9 is the key. The moment that we are born again, we are not made complete; we are not made a full-grown mature Christian the moment that we believe and accept Christ as our personal Savior and we are not made a full-grown mature Christians the moment we are filled with the power of the Holy Spirit. It just doesn't happen that way. 1Co 13:9 For we know in part, and we prophesy in part. We know in part and we prophesy in part. Our partial knowledge should make us humble, and want us to study even more. Then Paul tells us exactly when that which is in part is going to be done away in V10. 1Co 13:10 But when that which is perfect is come, then that which is in part shall be done away. This will happen at the coming of Jesus.

That which is in part refers to the Gifts. We prophesy in part; we know in part; that which is in part is going to be done away when that which is perfect is come. The word perfect means complete then that which is in part shall be done away. He is talking about the Church. When the Church is complete, or when the Church has come to fruition, or when the Church has come to maturity, there will be no more need for prophesy, for the tongues, for the interpretation, or any other gift. Then Paul tells us of some other things that will not be necessary either. The gifts not be needed then because God's purpose will have been completed. The gifts are for the purpose of assisting in growth of one who has not yet reached total maturity. 1Co 13:11 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. \*\*\*If Paul was talking about the word of God, which he isn't, he would be saying when the word of God was a child. Never in the scripture is the word of God called a child. So what is he saying? Once again, he is talking about the Church in her infancy. So when the Church was a child, it spoke as a child; understood as a child; and thought as a child, but when I became a man, I put away childish things.

When Paul looks forward here and speaks of being a man, he is looking forward to eternity. 1Co 13:12 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. Notice, **now I know in part**; now when the Church is incomplete; now when the Church is immature, we just simply speak in part. We know in part. But then shall I know even as also I am known. Circle or underline the two little words then. Now we see through a glass darkly, but then! When is "then"? It is when the Church is perfect. When the Church is complete. When God has finished His work in the Church, then face to face. That is when we are going to see Jesus. Right now we see darkly, but then we will see the Savior face to face when everything is complete. **Now** I know in part, but at that time when the Church is complete. Face to face, then shall I know even as also I am known. We will know Him indeed as He knows us. The Apostle Paul in 1Co 14:18 I thank my God, I speak with tongues more than ye all: This is further proof that the gifts have not been done away with today. This will not happen until the Church is complete. So now we can understand V8 when it says; 1Co 13:8 ..... whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. Who needs that once we have been perfected?

There will not be any more prophesy or anything else. Notice Paul continues in this analogy of **now and then**. **Now** in the imperfect sense; **then** in the perfect sense, when the Church has come to completion. 1Co 13:13 And **now** abideth faith, hope, charity, these three; but the greatest of these is charity. There is coming a time when we will not need hope anymore and a time when we will not need faith in the sense that we know it today. Faith to the soul, Hope to the body, and Love to the spirit. Faith and hope will end. Then the Church will have come to full growth. Her mission on earth as the Church will have ceased. The “perfect day” will have come. She will hear a voice from heaven; “Come up hither.” Until that day, all the offices and gifts, brought to her on the day of Pentecost, should continue with her. But the love which contrived this wondrous plan and fills the Church shall abide forever; for “God is love.” The encouragement, is to “Pursue love.” Love never fails and will continue to be, even in eternity for love is Christ. The Lord Jesus brought down the love of the Father to this world of ignorance, error, and sin. He revealed Divine love, which was the motive of His arrival to this world. It was also the main and characteristic of His ministry, and the explanation of His willing and sacrificial death. It was Divine Love.

Jesus’ new commandment was: Love one another. He said, by this shall all men know that ye are my disciples, if ye have love one to another. Faith is in a Divine Deliverer and in His promise of salvation; it is the means towards life eternal. Hope is hope of final and eternal fellowship with God; But love is an end in itself. Charity is the bond of perfectness; beyond this even Christianity cannot carry us. It is the grace of faith and the grace of hope that realize their purpose when they produce the grace of Christian love. And this conviction is confirmed when we consider that, of all virtues, love is usually the most difficult and the last to be acquired. There have been confessors and martyrs whose faith was firm and whose hope was bright, who yet did not arrive at the culmination of perfect love. This is the test and the crown of spiritual maturity. Paul ends Chap 13 with 1Co 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity. An Paul starts chapter 14 with follow after love. 1Co 14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. If the greatest is love then follow after love. We do not eliminate the other two faith and hope as long as we are in this world. But the overall perspective here must be by divine love.

Once again Paul tells us that it is very proper to desire and to long for spiritual gifts and it is not to make a show in the flesh, but these gifts are very important and necessary for our spiritual growth. Paul makes it very clear that as long as we are in this world, we need these gifts during this Church age. So he says, desire spiritual gifts, but rather that ye may prophesy. These first few verses, Paul is going to spend contrasting the gift of tongues and interpretation with that of prophesy. Tongues and interpretation are equal in their affect to prophesy. That is why he says rather that ye may prophesy. 1Co 14:2 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. 1Co 14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. V3 tells us he that prophesieth; he said in V1 that covet or desire spiritual gifts, but rather that ye may prophesy. He said it would be better for you to prophesy and the reason for that is because in V3 he that prophesieth speaketh unto men to edification, and exhortation, and comfort. This is why we need prophesy. But now prophesy shall fail and some conclude that has already happened.

If that be true, then it means that we don't need edification, and exhortation, and comfort any more. And of course we know we do. We need these three until the time that we are taken out of this world. The word edification simply means to be built up. Prophecy is the way that we are built up. We are built up in Christ and built up in the scriptures, and built up in Spirit because of the wonders of His word. Then exhortation which means one to help and we need such help. We need assistance in our lives today. And we certainly need comfort. The word means a gentle influence with words. And how we need to be comforted in our lives today. Prophecy fulfills all three of these needs that we have today. Paul is going to contrast the gift of tongues with that of prophecy. There are **7 facts** that are recorded in this chapter about tongues. In 1Co 14:2 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. #1 He that speaks in tongues speaks to God. #2 also in V2; he speaks mysteries. If people say there is no place for tongues, we would ask the question, do we need to speak to God or not? If a person is speaking in tongues, it means that his spirit is speaking to God's spirit. So he is speaking unto God and then he speaks mysteries.

In 1Co 14:4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. #3 the person speaking in tongues edifies himself. #4 is in V17. 1Co 14:17 For thou verily givest thanks well, but the other is not edified. #4 Others are not edified, just the person speaking in tongues. Someone else is not edified. #5 1Co 14:22 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. #5 tongues are a sign to unbelievers. Then #6 in 1Co 14:23 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? #6 Tongues misused can provoke ridicule. That is, it doesn't bring about edification. #7 is V19-20. 1Co 14:19 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. 20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. Tongues misused is termed childish. So these are 7 facts about tongues. Then in 1Co 14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. There are 8 facts that we see about prophecy.

The first three are in V3. #1 One who prophesies speaks unto edification; #2 they speak to exhortation and #3 they speak to comfort. #4 is in 1Co 14:14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. One who prophesy's teaches, so prophesy is a teacher. #5 is in 1Co 14:24 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: #5 Prophecy is in judgment of the unbelievers and that is simply because prophecy is really an expression of God's word and Paul tells us that men shall be judged according to my Gospel. (Ro 2:16). #6 is in 1Co 14:24 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: #6 also the unbeliever is convicted. #7 is in 1Co 14:25 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. #7 The secrets of the heart are made manifest through prophecy. Then #8 is in 1Co 14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted. #8 we learn by prophecy.

We will go back to 1Co 14:4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. He that speaketh in an unknown tongue edifieth himself and that is true. We find that the person that is filled with the power of the Holy Ghost and speaking with tongues, he certainly does edify himself in that wonderful infilling experience. But notice Paul says he that prophesies edifies the church. That is where Paul wants to make the distinction between tongues and interpretations and prophesy. If people just speak in tongues without the interpretation, then they edify themselves, but the rest of the body is not edified. If they prophesy and they interpret then the rest of the body is edified. This has been a central theme of Paul's message in this book. He wanted these people to be interested in someone beside themselves. As we have seen again and again, the Corinthians were just as selfish as any people that there ever was. They were out to see that they got what they wanted. They were not concerned with building up or being beneficial to anyone else and it was the same way with the gifts. So Paul said as long as you are just speaking in tongues, you are not doing each other any good at all.

So in V5 Paul says, 1Co 14:5 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.\*\*\* so a person who prophesies, is considered greater than the person just speaking in tongues. It takes the two gifts of tongues and interpretation in order to equal the one gift of prophesy. The reason is because the message must be interpreted in order to become a source of edification to those who are hearing it. Then Paul gives his illustration in V6. 1Co 14:6 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? There are 4 ways that Paul says that I could come to you. #1 is by revelation and that means that Paul comes to them with the revelation of the scripture. That is not some revelation out of the clear blue that nobody ever heard of or out of his own mind and heart. We must understand that any revelation that God gives today has to have its basis in the scripture. We have to measure what men say by God's word. Then #2 Paul comes with Knowledge and that means I have this knowledge of the personal truth or mystery that God has given to me Paul says.

Then Paul comes by #3 prophesying and that is just the glorious expression of the word of God. Peter calls it a word of prophesy or a more sure word of prophesy. That is where real prophesy comes from the word of God. Then #4 he comes by doctrine and the word doctrine means teaching. Once again all of these must center around God's word. Some Churches say we just don't teach doctrine and if they don't; they don't teach. That is what doctrine means is teaching. It is the teaching of the scripture and that is what we need. It is the word of God that is our map or chart to follow. It is to study His word. We must study His word. 2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2Ti 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works. The chief purpose in the ministry of the gifts is to edify the body, the church. It is for edification, and exhortation, and comfort. 1Co 14:12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

There are three positive statements and three negative statements concerning speaking in tongues without the interpretation. Positives: Speaks to God, speaks mysteries, and edifies self. Negatives; Provokes ridicule, childish, and others are not edified. Church tradition has taught us that the gift of prophecy and preaching are one and the same. If that were true, then tongues with the interpretation would then be brought on the same level as the Word of God. That is not true. It is important to remember that the Ministry of God's Word can be a manifestation of the gift of prophecy. It is imperative that no gift however, supersede God's Word. Again anything said must be measured by the Scripture. A person who prophesies, is considered greater than the person just speaking in tongues. It takes the two gifts of tongues and interpretation in order to equal the one gift of prophesy.

The reason is because the message must be interpreted in order to become a source of edification to those who are hearing it. According to Paul, the biggest offenders were in the vocal gifts. That is why Paul devotes an entire Chapter in order to set these vocal gifts in order. 1Co 14:7 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? Paul says that there are all sorts of sounds made in this world. We have all sorts of instruments and those instruments make different kinds of sounds one sound being distinguished from another otherwise you just have a jumble noise and it doesn't mean anything. 1Co 14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? If the world did not recognize the sounds of the trumpet, you would have an army in disarray. In the Old Testament they had the ram's horn with different sounds that they made for different things.

## **I Corinthians 14:8-40 October 23, 2025**

1Co 14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 1Co 14:9 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. 1Co 14:10 There are, it may be, so many kinds of voices in the world, and none of them is without signification. If we can go all around the world and what may sound like some odd thing to some people it may actually be something very meaningful to the person who understands that language. Paul is saying that there so many voices in the world that none of them are without signification. These sounds mean something. 1Co 14:11 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. We may be total strangers and have no idea what one is saying. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Note also that one might speak in tongues at length and the interpretation may be very short, or vice versa. It is because it is an interpretation, not a direct translation. 1Co 14:13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

Wherefore means because you want to excel to the edifying of the Church; because of this; let him that speaketh in an unknown tongue pray that he may interpret. This exhortation reaches down to our day. It is wonderful and marvelous to speak with tongues and we love to hear people speak with tongues. But Paul says, if we are going to be edified then the one who is speaking needs to pray that God would also give him the interpretation so that everyone else can enjoy what he has said so that others would be edified by what he has brought forth. 1Co 14:18 I thank my God, I speak with tongues more than ye all: Paul was a man who had the gift of speaking in tongues and he says, I do it more than all. Paul means that he prayed in tongues especially when he was by himself. When we speak to God in tongues; it is my spirit that prays; but we must seek for the understanding of what we pray. We speak to edify the Church by giving the understanding of what we spoke. Paul spoke in tongues to edify those in the Church. 1Co 14:19 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. So in the Church where other people were gathered, and listening to him, he said I would rather speak 5 words that people could understand rather than ten thousand that they could not understand.

1Co 14:20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. Be not children in understanding; that is children are limited in their understanding. They were operating like children. Every child comes into this world, he certainly does not know a great deal and he must learn. Paul did not want them to remain as children. Sadly in our day so many Christians are children in understanding. They really do not understand the depths of the word of God. He says further, howbeit in malice be ye children meaning that children don't hold on to grudges the way that adults do. 1Co 14:21 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. This is a prophesy from the Old Testament that God is going to speak with tongues. There was a beautiful fulfillment of this on the day of Pentecost when they heard all of these people speak with other tongues, as the Spirit gave them utterance. This means even though those that were there on the Day of Pentecost heard the marvels and the glories of God, that doesn't mean that all of them actually accepted what was said. They witnessed a phenomenon and they witnessed the miracle, but that doesn't mean that they became believers.

So God says here, yet for all this they will not hear me saith the Lord. There are some people that can see such signs and demonstration and wonders and they still do not believe. God has used signs and wonders down through the years to get the attention of people, but that doesn't necessarily mean that the people who witnessed those signs and wonders are really going to believe on the Lord Jesus Christ. Tongues is a sign to Unbelievers, revealing the hardness of heart. 1Co 14:22 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. God used tongues as a supernatural sign to let men know that He was indeed God and that He was on the scene. They did not need to be ignorant of their assessment of God. Tongues are for a sign and notice, not for them that believe, but to them that believe not. Prophesying though serves not for them that believe not, but for them that believe. Once we have believed, it is prophesy that is so important. Prophesy is the beautiful and glorious application of God's word. God gave signs and wonder to prove Himself and get our attention, but there does come that time when we will be shut up to the word of prophesy. In other words you will have to listen to God's word and that is for the believer.

1Co 14:23 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? This was the atmosphere that was going on at this time in Corinth. The Corinthian Assembly was a very chaotic Assembly and Paul says if people come in and they begin to observe what you are doing, they are going to think you are nuts. They cannot understand what you are saying. They were not speaking in languages that they could understand as they did on the Day of Pentecost. It also doesn't mean that God always speaks in languages that people can understand. But if they all 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 you are mad? This kind of an atmosphere justifies people to think there are those holy rollers who are absolutely nuts. This is not the atmosphere that we want to give. Now then what can be done differently? 1Co 14:24 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: If all prophesy, we can have tongues, but we also must give forth the interpretation so that people can hear and understand.

The primary thing is we must give out the word of God in order that people understand what is being said. So the reason why the one that believes not or the unlearned is convinced of all and is judged of all or convicted of all is because he heard the truth of what is actually being said. 1Co 14:25 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. And thus are the secrets of his heart made manifest; only God's word can do that. God's word is expressed to men that they are actually convicted in their own heart. It is the word of God that discovers things in our hearts that only God could know and God has done that through the prophesy of His word. It is the word of God that changes as heart. Paul seems to indicate that tongues are not beneficial in ministering to unbelievers, while prophecy is what is beneficial to unbelievers. So, how then can tongues be a sign to unbelievers, and prophecy be a sign better suited for those who believe? Tongues are a sign of God's power, not for the unbelievers but to the believer. Preaching the word of God, on the other hand, is a sign of God's power to those who do not believe. The word of God convicts the heart of an unbeliever, causing them to repent.

Tongues do nothing to bring the unbeliever closer to God; they may instead turn him off. Although tongues are a sign of the power and the Presence of God. Tongues alone cannot bring one unto salvation. Salvation comes through believing in the Lord Jesus. Prophecy or the word of God can both edify the believer and also speak to the heart of an unbeliever. 1Co 14:26 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. Here is the condition that prevailed in Corinth at that time. The thing is they were doing this all at one time. It was necessary for Paul to write to these Corinthian saints concerning Church order because they were out of control. One over here was singing a song; another was giving a doctrine; and another was speaking in tongues and so on. All of this was going on at the same time. Imagine the chaos if anyone came in, they would have no idea what was going on. Many assemblies in our day would profit greatly by heeding Paul's instruction in this chapter. They must have order and not to have confusion. The gifts in the assembly must be to edify the Church. We read of the little word **let** in V 26 which means that we must render to the power of the Holy Ghost. We will have to let God do what He wants.

**Let** all things be done unto edifying. The purpose for edifying is so people will grow in grace and knowledge of our Lord and Savior Jesus Christ. We must be interested in other people so that they can be edified and built up in the truth. 1Co 14:27 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. This is the second **let**. **Let** it be by two or at the most by three. There are some who criticize this verse because some people think that there should not be any restraint so far as messages and tongues and interpretation and things like that. God did not intend for an assembly to be taken over with speaking in tongues and interpretations. **By course** means one at a time. You don't do it all together all at once. There are those who allow tongues, interpretations, and prophesy to take absolute precedent over God's word and God says no. His word is to be the major and the main factor, the preeminent factor. Then notice let one interpret. If someone is speaking in tongues, you must stop and let someone interpret instead of going on and on. 1Co 14:28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

If someone is speaking in tongues, and there is no interpretation, evidently God does not want it to continue and so Paul says just keep silent. There is no reason to go on speaking if there is not going to be an interpretation. Let him speak to himself and to God. He needs to surrender his mind and his heart unto the Lord and speak unto God. 1Co 14:29 Let the prophets speak two or three, and let the other judge. There is more than one person that has the gift of prophesy. The gift of prophesy is the specific speaking forth of God's word. God does speak to the hearts of people and when they speak it touches specific issues in men's hearts. Let the other judge. This is very important. It means just because a person gets up and says something in the Church, it doesn't have to be considered gospel by everybody. Let the other judge. It means that we are to be very severe in our judgment of what people say and the judgment is this. Does it agree with God's word? Over and over down through the years we have heard various tongues and prophesies and interpretations and things of this nature. And some of those things did not match up with God's word. When they do not match up with God's word, then absolutely throw them out, not the person, but the words spoken. We judge according to the authority of God's word. That is the only judgment we have. That is the only measure that we have.

If someone says something that is contrary to scripture, we do need to be very severe in our judgment of it. Some cannot even tell the person in love because of fear of retaliation. Error is dangerous! Paul is saying a person cannot use the gift for his own ego. That is just to promote himself or just to exalt himself or show he knows a new devilish doctrine. If someone else has something to say that sits by, let the first hold his peace. The purpose is for edification of the body and not to feed a person's own ego. The gift of prophecy does not make us a prophet, as spoken of in Ephesians 4:11. Compare I Corinthians 14:1 and 31 with 12:29. There are some who have been called to preach or teach the word and others have not. To prophesy in the meeting is the gift of prophesy that a person has been given, but they may not necessarily be called to preach or teach the word of God. Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 1Co 14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 1Co 14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted. Paul emphasizes one by one, not all at the same time. There is no way to keep up with it all, if everyone is doing it at the same time.

The reason one by one is so all may learn, and all may be comforted. One by one, then all are edified. V32 is probably the key verse of this 14<sup>th</sup> chapter. 1Co 14:32 And the spirits of the prophets are subject to the prophets. Some say I just couldn't help it, I had to just break out in tongues and it didn't make any difference if the preacher was finished preaching or not. They say I had to do it. That is not true. 1Co 14:32 And the spirits of the prophets are subject to the prophets. The power of the Holy Spirit does not force us to be out of order. When the flesh operates these gifts, the result is chaos as stated in 1Co 14:33 For God is not the author of confusion, but of peace, as in all churches of the saints. God does not bring forth this chaotic atmosphere that is seen in some Pentecostal Churches today. 1Co 14:34 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. Paul goes into something a little different even though it is still a part of the chaos that went on at Corinth. Evidently, the women were the ones so out front in this chaotic condition in Corinth. Let your women keep silence in the churches: There are some churches that have built a complete doctrine on this, they say you see it says in black and white that women are not supposed to talk in Church. But notice some very key words.

“Let your women keep silence in the Churches.” The reason was because the Corinthian women were the ones that were causing the problems here. If Paul meant, let all women keep silence in the churches, then why did Paul say in 1Corinthians 11, that if a woman is going to pray or prophesy, let her have her head covered. Why would he give that provision if they were not supposed to say anything at any time? It doesn't make sense. Paul is simply setting things in order. We know from other scriptures that others such as Phoebe was a pastor of an assembly. As a pastor of an assembly you can't keep silent in the churches. Paul is talking about a condition that prevailed in Corinth at this time that needed to be corrected. 1Co 14:34 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. This is absolute in scripture that **God did put the woman under obedience**. This is something that the modern-day woman's lib movement would have me strung up by the heels if they listened to this message. But this is what God says. For a woman to be under obedience does not make her inferior or lesser.

Compare this with 1Co 11:9-11 where Paul brings these two together. 1Co 11:9 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. 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. Then Paul says further in 1Co 14:35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church. This is where the husband has to take the role of leadership. The husband is supposed to be a teacher and an instructor for his wife. Paul is talking about the attitude that is manifest. 1Co 14:36 What? came the word of God out from you? or came it unto you only? This seems to give us an indication of what the problem was. What? came the word of God out from you? He is talking about these woman in Corinth. We have found before that woman are a whole lot more apt to get a revelation of the scripture than men are. The reason is that woman go with their heart and a man goes with his head. He has to reason things out. So men are not apt to accept the word of God as how women are. Remember God's word is designed to speak to the heart. Eventually the man does have to get by his reasoning mind and accept the word of God with his heart. But God made him a man and man is given to reason.

It is the woman that lays hold on things with her heart. Therefore a woman will accept the word of God far more readily than what a man will. When Paul went to Philippi who did he find over there in Macedonia? It was a group of woman that were there. That is who he ministered to. So the woman heard the truth before the men did. That is exactly what happened here at Corinth. The woman in Corinth heard the message long before the men did. What? came the word of God out from you? or came it unto you only? Are you woman the only ones that received this message and understood the word that came forth? 1Co 14:37 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. You prophets want to jump in here and criticize, you need to understand that what I am telling you is the truth. 1Co 14:38 But if any man be ignorant, let him be ignorant. If he is going to disregard these instructions from the scripture then let him be ignorant. That is true today. How many are ignoring the truth. People will not search things out in the word and see that it is truth. They would rather rely on another's opinion. That is dangerous!

1Co 14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Paul closes this chapter almost like it begins. Covet to prophesy; he told them in the very beginning; you need to seek these spiritual gifts; you need to go after them. Paul closes the entire chapter with 1Co 14:40 Let all things be done decently and in order. This is the key to the Christian life. It is the key to operating the gifts; it is the key to operating an assembly; all things are to be done decently and in order. Paul ends this section with some very practical advice. He is determined that anyone who possesses a gift should receive every chance to exercise it; but he is equally determined that the services of the Church should not become a kind of competitive disorder. Only two or three are to exercise the gift of tongues, and then only if there is someone there to interpret. There must be liberty but there must not be disorder. The God of peace must be worshipped in peace. This chapter is such an interesting section in the whole letter. It sheds a flood of light on what an early church service was like. I think Paul is clear that it is a mistake to think that only the professional ministry can ever bring God's truth to men.

The early Church service must have been that almost everyone came feeling that he had both the privilege and the obligation of contributing something to it. A man did not come with the sole intention of being a passive listener; he came not only to receive but to give. Obviously, this had its dangers, for it is clear that in Corinth there were those who were too fond of the sound of their own voices; Maybe the Church has lost something when she delegated so much to the professional ministry and left so little to the ordinary Church member. I think the Apostle Paul was anticipating protest and resistance from the Corinthian church. Paul asks them the following two questions. "Did the Word of God come forth from you?" That is to say, are you Corinthians the human instrument by whom God spoke His Word, so that what you Corinthians say and do is the authoritative word and practice for the entire church of Christ? (the answer to Paul's question is obviously, "No!") "Did the Word of God only come to you?" In other words, are you Corinthians the sole possessor of God's Word, so that all the church of Christ must look to you and accept your word and practice as authoritative? (once again, the answer to Paul's question is obviously, "No!")

The point that the Apostle Paul is making is that the Corinthian church, and every other Christian congregation, must regulate their faith and conduct by the Word of God which is communicated to Jesus Christ's Church through His Apostles and that would be namely Paul's Gospel. Paul was trying to set the Church in order. There are those that are trying to set up their own doctrine. Paul said this in Ga 1:11 But I certify you, brethren, that **the gospel which was preached of me is not after man.** 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Ro 2:16 In the day **when God shall judge the secrets of men by Jesus Christ according to my gospel.** We are being judged today by Paul's Gospel and we are not to add anything to it. So, **what is our responsibility?**

Col 1:23 If ye **continue in the faith grounded and settled, and be not moved away from the hope of the gospel,** which ye have heard, and which was **preached to every creature which is under heaven;** whereof I Paul am made a minister; 24 Who now **rejoice in my sufferings for you,** and fill up that which is behind of the afflictions of Christ in my flesh **for his body's sake, which is the church:** 25 Whereof I am made a minister, according to the **dispensation of God** which is given to me for you, to **fulfil the word of God;**

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory:** 28 Whom we preach, **warning every man,** and teaching every man **in all wisdom;** that we may present every man perfect in Christ Jesus: 29 Whereunto **I also labor,** striving according to his working, which worketh in me mightily. Follow Paul as he followed Christ! Col 2:18 Let no man **beguile you of your reward** in a **voluntary humility** and worshipping of **angels,** intruding into those things which **he hath not seen, vainly puffed up** by his fleshly mind. Paul is saying: let no man beguile or (defraud) you of your reward. What is our reward? Is it not to have God's best. **Voluntary humility** (false humility). Angels are messengers that either give out the truth or false things. Good or bad giving out those things which they have not seem. (No truth). Vainly (high opinion) of themselves. Puffed, like leaven; inflated. By their fleshly mind means opposed to the soul (or spirit); that old nature.

## 1Corinthians 15:1-37 The Resurrection! October 30, 2025

This is one of the best chapters in the Bible. It is the great resurrection chapter.

1Co 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; The gospel that he is talking about is the Gospel of the Lord Jesus which is the Gospel of the resurrection. There were some who were saying that there was no resurrection. That was a doctrine of the Sadducees. Refer to Ac 23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. Compare this with 1Co 15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? Paul just finished the discourse of spiritual gifts. He begins to tell them of the most necessary subject of the resurrection. The Corinthians were unstable in this and did not understand the resurrection. If they were persuaded that there is no resurrection of the body, the devil would have gradually persuaded them that neither was Christ raised. The devil would also try to persuade them that Jesus Christ had not come nor had done what He did. That is the craft of the devil. 1Co 15:2 By which also ye are saved, if ye keep in memory what **I preached unto you**, unless ye have believed in vain.

Refer to 2Co 2:11 Lest Satan should get an advantage of us: for we are not ignorant of his devices. **Four facts contained in the Gospels given** to these Corinthian saints? Verses 3,4,5 1Co 15:3 For **I delivered unto you** first of all that **which I also received**, how (#1) that Christ died for our sins according to the scriptures; (and one of those scriptures is Ge 3:15 which is the first mountain peak of prophesy where that Christ was prophesied to die)) 4 And that (#2) he was buried, and that (#3) he rose again the third day according to the scriptures: 5 And that (#4) he was seen of Cephas, then of the twelve: This is the four point message that the Apostle preached to these people. He is saying to them, if that did not happen, then you have believed in vain. You have believed a lie; you have believed a myth and there is nothing going to come of it, if Jesus was not resurrected from the grave. He calls them to be witnesses of the things that he preached. He told them you received this not in word only, but also by deeds and signs and wonders they received it. Paul goes on here to describe the resurrection and the justification for teaching the resurrection and V5-8 are a hint of Jesus' different appearances to the Church. We know that after the resurrection Jesus appeared to more than one person or group of people. It was an important fact that Jesus was born into this world, but what is Paul's focus. If Christ did not die and if there was no resurrection of the Son of God and if that did not happen, what would have become of the human race.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Without the resurrection there would be no everlasting life for us. So first this is Paul's focus to set the Church in order. So in V5, He was seen of Cephas and the twelve, but in 1Co 15:6 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. These were 500 hundred eyewitnesses that had seen him after the resurrection. Then Paul says, of whom the greater part remain. The greater part of that 500 were still alive when Paul wrote these words, but some had already gone home to be with the Lord. Then 1Co 15:7 After that, he was seen of James; then of all the apostles. 1Co 15:8 And last of all he was seen of me also, as of one born out of due time. Note these six appearances of Christ, which correspond with the different companies mentioned in Revelation. These different appearances seem to be also typical of the different appearances that Jesus will make when He comes again.

As we know He will appear first to the bride of Christ, and then the 500 could symbolize by the innumerable company in Rev 7 and after that He was seen of James and the early Apostles out of Israel. But 1Co 15:8 And last of all he was seen of me also, as of one born out of due time. Paul is typical of the nation of Israel as Isaiah says in Isa 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or **shall a nation be born at once**? For as soon as Zion travailed, she brought forth her children. This is the time when the nation shall look upon Him whom they have pierced. They will do exactly the same thing that Paul did. Paul is typical of the Jews as a nation and the mission of Israel at that time and it will be the ministry to the Gentiles throughout the millennial period. Paul did that at the beginning of this age. The Jews as a nation are going to accomplish that same thing during the millennial period. So Paul says in V8, I was born before the rest of the nation of Israel was born. That will not happen for Israel until the beginning of the 1,000 period of the millennial. For Paul it was until the period of blindness should be lifted; Paul was a type of Israel in their blindness. Ro 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and **the rest were blinded**.

Ro 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that **blindness in part** is happened to Israel, until the fulness of the Gentiles be come in. But Sovereign grace was revealed by Jesus Christ ahead of the time. This was appointed for the Christ rejecting nation of Israel. There Paul in his spiritual birth was premature. There Paul representing Israel was born again out of due time. So, Paul says, 1Co 15:8 And last of all he was seen of me also, as of one born out of due time.

Jesus' other appearances mentioned above, are typical of His final appearances to other saints. The first five groups are all seen by John in heaven; the last will be on earth. Remember, that these appearances of Christ are recorded in this most significant chapter about the resurrection. Christ was seen by six different companies, who were only an earnest down payment of six other larger companies, many of whom are now in their graves. They will also see Him; for the Head and the Body, the Church, must be brought together in one place, and God's covenant promise to Israel must be fulfilled. But it will be every man in his own order. 1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Note what Paul says in 1Co 15:2 By which (or by the Gospel) also ye are saved, (it should be you are being saved or being delivered; it is actually a present tense and a continuous process and we must understand that in our own lives that salvation is actually a constant process. We are saved from hell the moment we believe, but that is not the end of our salvation or the end of our deliverance) if ye keep in memory what I preached unto you, (this means, it is a constant thing of keeping the gospel in memory).

This is how that we are delivered day after day regardless of the obstacles or the oppositions. We are delivered day after day as we keep in memory what I preached unto to you. What Paul preached unto them was a four-point message that we find here in V3 and 4.) What I preached unto you unless ye have believed in vain. Paul is saying by which you are being saved, if you keep in memory what I preached unto you. Now what did Paul preach unto them? It is the message of the resurrection. Paul says here if there is no such thing as the resurrection then yes you have believed in vain and what you believe is worthless. We can bring it down to our Day.

If there is no resurrection of Christ, everything we believe is worthless. That is what Paul is telling these people. If you don't believe in the resurrection then you have believed in vain because the resurrection is the basis for the gospel that Paul preached unto them and unto us. 1Co 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. Paul says, I don't deserve anything but God chose me even though I was a persecutor and I wasted the Church and breathed out slaughter against the Church. He just annihilated the church. He was there agreeing at Stephen's death and I don't think Paul ever forgot the vision that He got of Stephen as Stephen told them what he saw. This what Paul remembers about Stephen. Ac 7:55 But he, (Stephen) being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and **Jesus standing** on the right hand of God, 56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. (This was Paul) 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

It was all by the grace of God. 1Co 15:10 But by the grace of God I am what I am: (Israel as a nation will eventually discover this too. It is by divine grace and not by the law, but by the grace of God. Because of divine grace, they will be the evangelist to the rest of the world, even as Paul was the Apostle to the Church.); and His grace which was bestowed upon me was not in vain; (Paul further states, God didn't waste His efforts on me at all. His grace was not bestowed on me in vain.) but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. (Paul had a real understanding and revelation of the grace of God, so he let people know that it was not him or his stick-to-itiveness as a Jew or his persistence as a Jew. It was because of the wonder and the splendor of the grace of God that he was able to fulfill the ministry that he did. Note: Though Paul took the place of the least of the apostles, God's grace gave him the place as the chief apostle for this age. Let that sink in! It was all by the grace of God that God chose him to be the Apostle to the Gentiles and the Apostle to the Church. This reminds me of the five "much mores" of the book Romans. Ro 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, **much more the grace of God**, and the gift by grace, which is by one man, Jesus Christ, **hath abounded unto many**. Place your name there hath abounded unto...your name. You are included in the many.

Some of the Corinthians did not believe in the resurrection of the dead for themselves, although they did not dispute Christ's resurrection. 1Co 15:11 Therefore whether it were I or they, so we preach, and so ye believed. 1Co 15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? This is the theme of this Chapter, the resurrection of Christ and Paul is saying that everything that we have and everything that we have preached centers around that message. Notice further, 1Co 15:13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, (1) then is our preaching vain; and (#2 same thing he said in V2) your faith is also vain. 15 Yea, and; (#3) 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: Paul says you can't have one without the other.

Christ could not have been raised from the grave and then there would be no resurrection of the dead after that. They both go together. If one is true the other is true. The one demands the other. 17 And if Christ be not raised; (#4) your faith is vain; Note Paul says this 3 times. That is if this is true, there is no resurrection, then you have no faith. Your faith is in vain. Ye are yet in your sins; If Jesus is still in the grave, then we are not free from sin. (#5) 18 Then they also which are fallen asleep in Christ are perished. (If Christ has not been raised from the grave, if a person dies, he is dead and that is it. (#6) 19 If in this life only we have hope in Christ, we are of all men most miserable. (if the only hope we have is while we are alive today in Christ and if it is all over after that, then we are the most miserable people. We enjoy it for a while but the closer you get to the end of your life you become a real miserable person because it's over. These are 7 statements that Paul uses, but note #2 in V14 and #4 in V17 are the same. V17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 1Co 15:20 But **now** is Christ risen from the dead, and become the firstfruits of them that slept. This is an absolute fact. Paul says, **now is Christ risen** and then he states the second absolute fact. The firstfruit means that there is more to follow.

We can compare that when Jesus was resurrected from the grave in Mt 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. God proved it immediately that there were people who came out of the graves after Jesus was raised for the grave. Jesus was the firstfruit of them that slept. The reason given for V20 is found in 1Co 15:21 For since by man (Adam) came death, by man (Christ) came also the resurrection of the dead. So Man (Adam) plunged us into death; yet it was Christ the man who brought us forth out of death because He conquered that greatest weapon that the devil ever had. 1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive. In Adam all die and no one is excluded here. Every man dies in Adam; now we met that appointment in Christ the moment we believe because we died with Christ. But we that are saved are made alive in Christ. Refer to: Ro 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Ro 6:7 For he that is dead is freed from sin.

Ro 6:8 Now if we be dead with Christ, we believe that we shall also live with him: The provision has been made but only those who accept the message by faith, are declared to be "in Christ" and saved. Only those that believe. In V23 notice that there is an order of the resurrection. Every man in Christ shall be made alive. It doesn't matter where they are, if they are in Christ (saved) every man shall be made alive and we are talking about in this physical body. It will be a glorified body. Every man in his own order tells us that not every person is going to be raised at the same time. The whole Church will not be raised up at the same time. This is not what Paul says. Every man will be raised in his own order: The **word order** is a **military term** meaning **different ranks** in the military. All the ranks in the military do not go forth at the same time. If they did that, it would be absolute chaos. 1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Another very important word here is **coming** and it is **parousia in the Greek**. It literally means often coming. When scripture speaks of the coming of the Lord, it is actually talking about repeated appearances over a number of years. They are all referred to the coming or the Parousia of the Lord, but it happens more than once.

There are multiplied appearances. Just like Jesus had multiplied appearances to people after He was raised from the grave likewise there will be multiple appearances when He comes in the end of this age. 1Co 15:24 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. The end that He is taking about is not the end of this Church age, but it is the end after the millennium is over. It is after the 1,000-year reign of Christ. That is when the end is going to come. We see further, when he shall have delivered up the kingdom to God. Jesus will not do that until after He has reigned a 1,000 years. 1Co 15:25 For he must reign, till he hath put all enemies under his feet. Again, this refers to after that 1,000 years that Christ reigns as He rules as God, and He will have put all enemies under his feet. 26 The last enemy that shall be destroyed is death. Compare this with Re 20:7 and 14, death is not conquered until after the millennial age is over. Death will not be cast into the lake of fire until after the 1,000 years of the millennial age. **The end doesn't come until Jesus has put down all of His enemies and the last one is death.** This will not happen until the end of the millennial period. 27 For he (that is God) hath put all things under His (Christ's) feet.

But when he saith all things are put under him, it is manifest that he (God) is excepted, which did put all things under him (Christ). When Jesus reigns as King of Kings and Lord of Lords, and He reigns as God for those 1,000 years, scripture points out that the Father is not going to be under Jesus' feet. Jesus reigns as God, but God does not become subservient to Christ. 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. This a most powerful and sobering verse. This means that Jesus will never have the place of equality that He had with His Father before He came into the world. **When Jesus took those seven steps down starting in Php 2:7 to become a man, it was an eternal step. He will forever be a man** and after he has ruled for that 1,000-year period as God, scripture says that He is going to render that Kingdom back unto His Father and then **He shall be subject unto the Father throughout all eternity.** We can never begin to comprehend the love of Christ that He has for us. Jesus stepped down in order to redeem us, but in so doing, **He took an eternal step down** and He will never have that place of equality. He will Himself be subject unto him that put all things under him that God may be all in all.

Note also; Re 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison, Re 20:14 And death and hell were cast into the lake of fire. This is the second death. Chapter 15 is just a marvelous chapter of victory. It answers so many questions if people have the diligence to search them out. 1Co 15:29 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? Some people here believed that a person can be baptized for someone who has already died and that person will be saved. That is absolutely contrary to the scripture. If that were true, it would be the person that was being baptized that would be the savior rather than Christ and that is not true. So what is Paul talking about being baptized for the dead? The first thing we see about baptism is that it teaches the resurrection. Baptism means you go down into death with Christ and you come in resurrection in newness of life. Paul is just speaking about the ritual or the ordinance or the tradition of water baptism, he is talking about the truth of death. 1Co 15:30 And why stand we in jeopardy every hour? 1Co 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. In other words I am baptized into death daily.

Paul is not talking about reckoning his old man dead every day. He is talking about being in danger of physical death every day. He is saying, if Satan had the opportunity, he would take Paul's life day after day after day. If God did not sustain him, and deliver him then Paul would actually die at the hands of the enemy. Paul said in 1Co 15:32 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 tomorrow we die. He was talking about the games that were in Ephesus when they would throw Christians in and let those animals toy with them before they finally killed them. Paul likens those beast unto the satanic principalities and forces that he dealt with in his ministry. Paul says why in the world should I hazard my life literally if there is no resurrection. He went through this in order that he might minister to people and bring them into the ways of Christ. If there were no resurrection and no reward for his suffering and labor, what gain would Paul receive for such a self-sacrificing life? There would not be any gain if there was no resurrection. We must really pay attention to this next verse because there is so much evil communication in the world, both in the religious and natural realms. 1Co 15:33 Be not deceived: evil communications corrupt good manners. This means that anything that is not the truth, is going to have a devastating effect on our manner of life.

**There are people today that are leading horrible ungodly lives because they are not following truth. When men and woman do not follow truth, then their lives will reflect that.** They will not grow up into Christ in all things. There are those who follow such an immoral and a ungodly path for exactly the same reason, they do not submit themselves to the truth. So evil communication are those things that are communicated to our lives and hearts; that is what corrupts a good manner of life. It is error and the answer is in V 34. 1Co 15:34 Awake to righteousness, and sin not; for **some have not the knowledge of God:** I speak this to your shame. These are not my words. They are the Apostle Paul's words and we better heed to them. Again in this book of Corinthians Paul is setting the Church in order! Awake to righteousness; the only way to live a righteous life is to follow and live by the very power and righteousness of Christ, The righteousness of Jesus must be produced in our lives in order that we sin not. **For some have not the knowledge of God:** The less knowledge that men have of God, the less righteousness of Jesus will be produced which enables us to live in this world. This is why we need to get acquainted with Him up close and personal through the scripture. We must know who God is. It is amazing how some have a much different conception of God today, then when they were first saved and born again.

So many people when they first come to God, they see Him as this great mighty majestic being just ready to whack them over the head at the drop of a hat. But when we begin to learn who He is, He is my Father; He is my God of all grace, our perception of God changes almost daily at times. Then Paul says this to these Corinthians, I speak this to your shame. In other words you **don't have any excuse** not to know God and the depths of the knowledge of God because Paul had preached this message to them. He again enlarges upon the resurrection. 1Co 15:35 But some man will say, How are the dead raised up? and with what body do they come? Paul could be a little blunt. You fool! You ought to know better than that. 1Co 15:36 Thou fool, that which thou sowest is not quickened, except it die: Jesus said the same thing. Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. Paul uses the same analogy here.

1Co 15:37 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: So this body whether wheat or corn that you sow into the ground, we know scientifically that it has to die in order to spring forth into new life. Paul uses the same analogy concerning the body. When we plant wheat, we are going to get wheat, or oats, you get oats and when you plant our bodies then you are going to get a human body. The only difference is; it is going to be glorified as Paul will tell us later on in this chapter.

## 1Corinthians 15:38 – 58 November 6, 2025

1Co 15:38 But God giveth it a body as it hath pleased him, and to every seed his own body. The question is; did Jesus have the same body as He had here in the world? Did the nails in the hands disappear or the hole in His side? No it did not. He had the same body, but it was glorified. After that pattern I believe we will have this same body, but it will be glorified. There were people called the Gibeonites in the book of Joshua and they were part of the Canaanites. They came to Joshua and they disguised themselves. They said, Jos 9:6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. They made a league with the Gibeonites. They didn't ask the Lord but they just made a covenant with them that they would not hurt them when they came in. Well three days later they found out the Gibeonites were as much Canaanite as anybody else. They said we can't do a thing to them; we can't kill them because we have made a covenant with them. They not only allowed them to live, but they actually had made a covenant to protect them. **The Gibeonites are typical of this mortal body.** This mortal body has actually taken on a covenant to order, or to house or to take care of the new man.

As a result the new man is bound to defend this body and to take care of this body. So the body today is used as a temple and as a tabernacle for the new man. So this body has the right to expect protection and preservation. So the body is going to be preserved and it will be glorified. It is that same body which Jesus was crucified, and the same again that rose from the dead. The type of this was Jonah. For surely it was not one Jonah that was swallowed up and another that was cast out upon dry land. And why did Jesus say, Joh 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 1Co 15:39 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. Here again we read that there will be different glories in the resurrection. The glory that a person has in eternity depends on how much of the glory of Christ he has appropriated here. The more of Christ that we show in our lives in this life, that is the extent to which we will bear the glory of Christ in heaven.

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. Paul brings out here in V40, and we need to understand what he is talking about because, the Church is the celestial or the heavenly body or glory that he is talking about. The celestial bodies refers to the Church; the terrestrial speaks of the earth and it especially speaks of those of Israel. Israel is the earth dweller throughout the millennial period. It will be that way on into eternity. So what about the glory that will prevail here on the earth? We don't know what that will look like. We don't know whether those people are going to shine or sparkle or whatever and it makes no difference. But the glory of the terrestrial is one and the glory of the celestial is another. So there will be still a different glory between heaven and earth. These are some of the secrets that God only has locked away in His own heart and mind. V39 seems to indicate the glories which will be manifest here on the earth and V41 describes the different glories in heaven. 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. Now we are told that the sun is just another giant star and we know that the sun is used to typify Christ Himself. He is called the Sun of Righteousness. So there is a Sun glory whereby there are some people that are going to shine in the same glory of Jesus.

2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. This v18 tells us as we look into that image, we are changed into the same image even from glory to glory, even as by the Spirit of the Lord. This transformation is taking place right now. So the glory that God works in us today, is going to be manifest outwardly throughout eternity in the glorified body. The moon is a lesser glory and this is where the bulk of the Church is going to be in this moon glory. Then there is the star glory; one star differs from another star in glory. Those that have yielded to the Lord, even they are going to experience different individual glories. The thing about the stars, and this is such a wonderful analogy to our own spiritual experience. The stars stay in their places all the time. The moon doesn't. The moon just runs around all over the place. Sometimes it seems it is more out of the heavens than in the heavens. That is the way the Church is. But individual stars speak of these individual full overcomers and they are always in their courses scripture says. They are not a reflection of the sun the way the moon is. The moon just reflects the glory of the sun back down to the earth.

But these stars actually assume or take the very energy or the glory of the sun. That is why they shine all the time and the darker it gets the brighter they shine. They don't go on and off the way the moon does. That is the way with the full overcoming believers, they actually absorb the energy of the Christ and they radiate that back on a constant basis. This is what we are to do as being stars; we are to appropriate that glory and let God work that glory of Christ in us where we radiate the glory of God and we will do that throughout all of eternity. 1Co 15:42 So also is the resurrection of the dead. It is sown in corruption; it is **raised** in incorruption: He uses this analogy of the different glories of these heavenly bodies to show the differences in the resurrection of the body. It is the resurrection of this mortal body. It is sown in corruption; it is **raised not produced** in incorruption: He did not say "is produced," so that we might not think it is a work of the earth, but he says it is raised. And by sowing here, he means not from our being in the womb, but the burial in the earth of our dead bodies. 1Co 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

Sown in dishonor could be someone that has such a disease that their dignity and honor is completely taken away from them. They are just a shell of what they were at one time. 1Co 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. There are four qualities that the bodies of all resurrected saints will have. Verses 42-44 (1) It is raised in incorruption and God is going to make that transformation. (2) It is raised in glory. Then (3) raised in power. The body is sown in a natural body, (4) but then there is a spiritual body. The spiritual body means that the body is now glorified. This body is going to give way from all of the weakness and corruption and give way to a body of glory and honor. 1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. This is the contrast of the two Adams. Here is where we see that God uses the natural to illustrate the spiritual. Adam was made a living soul and this is the Adam that was there in the Garden of Eden. But the last Adam was made a quickening spirit. The word quickening means life-giving. This is Christ Himself. He is the one who quickens us. 1Co 15:46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. Adam was created first in the Garden but he was only created natural. The second Adam was created spiritual.

This is the same way it starts out in our lives; we are all born into this world in the natural. It is the spiritual that comes later. That order will not be reversed or altered. We all come into this world as natural and then we develop as spiritual after the new birth. 1Co 15:47 The first man is of the earth, earthy: the second man is the Lord from heaven. The second man is Christ and Paul emphasizes the second because Christ became a man. 1Co 15:48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. Likewise Adam was earthy so are we earthy; and as is the heavenly, such are they also that are heavenly. This is as we take of Christ and as we accept Christ, then we become the heavenly being exactly as He is. 1Co 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Meaning we are going to be like unto Christ as to our glorified bodies. We are going to look like unto Him in so far as that glory is concerned. Refer to Ro 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Compare this with Lu 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. **After the resurrection scripture says that Jesus had flesh and bone, but He did not have flesh and blood.** So flesh and blood cannot inherit the kingdom of God. The life is in the blood, but it is not that life that is in heaven. It is the new spiritual life that is there. So there is no blood in heaven. Neither doth corruption inherit incorruption. So this life of corruption that we know is not going to continue on. It will give way to incorruption which life is indestructible. Paul tells us in Ro 8:8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. These bodies will be raised in glory and raised in power. 1Co 15:51 Behold, I shew you a **mystery**; We shall not all sleep, but we shall all be changed. The mystery is not simply of resurrection. There were many Old Testament saints that spoke of the resurrection, but there was no mystery to that. So what is the mystery? We shall not all sleep. That means we shall not all die a physical death, but we shall all be changed. This is the mystery. There are going to be a great many people that are going to be translated. That is what we are looking forward too today. They are going to receive their glorified bodies without dying. This was the hope of so many that wanted to live until the coming of the Lord and be transformed in the twinkling of an eye from this body of corruption into a body of incorruption. But many have already gone home to be with the Lord. Despite all of that there is still going to be a group of people that are going to be translated and go to heaven without dying. 1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words. 1Co 15:52 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. There must be a first trump if there is a last trump. There is no scripture that says there is the first trumpet, but if there is a last trump, there must of necessity be a first trump. We find that the trumpet is going to sound a number of times. What we need to understand is that the trump is actually the voice of Jesus. In Re 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. This the voice of Christ. It is the voice of authority.

It is the voice of command and every time Jesus signals a change, it is signaled by the blast of the trumpet. We don't know how many times that trumpet will sound, but scripture does tell us that there has to be at least 2 of them. We do believe that the trumpet will be followed by the calling forth of every rank that is in the church. This last trump will have to happen at the end of the millennial period because he says; the dead shall be raised incorruptible, and we shall be changed. 1Co 15:53 For this corruptible **must** put on incorruption, and this mortal must put on immortality. There is no debate because of the word **must**. It will happen. 1Co 15:54 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. It will be shown forth at that time that Jesus has absolute victory and power over death. 1Co 15:55 O death, where is thy sting? O grave, where is thy victory? The sting of death is sin and the strength of sin is the law. V55 is not going to happen or be shown forth in its entirety until the millennial period is over. We can compare that with Re 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison, and Re 20:14 And death and hell were cast into the lake of fire. This is the second death.

This will be the time when Jesus casts death into the lake of fire and death will be absolutely done. 1Co 15:56 The sting of death is sin; and the strength of sin is the law. It is sin that is responsible for death. We were born with the seeds of sin within us, so we have the seeds of death within us. Even a small innocent baby that is born into this world has the seeds of death in him the moment he is born because of the seed of sin is there. Conceived in sin and shapen in iniquity is what David said. The strength of sin is the law and that means it is because law actually reveals sin. Law shows that sin is there. Ro 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 1Co 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ. He gives us the victory right now. We don't have to wait for a glorified body in order to see and experience that victory. It is because of that same resurrection life of Christ that He manifested when He was raised from the grave. We can have victory over sin. 1Co 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ. He gives us the victory right now. We don't have to wait for a glorified body in order to see and experience that victory.

It is because of that same resurrection life of Christ that He manifested when He was raised from the grave. 1Co 15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. The resurrection of Christ guarantees it is not in vain. Therefore means in view of all the wonderful truths of this resurrection chapter and in view of all the glories of the resurrection; because of that 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. Why? It is because of the resurrection. The resurrection guarantees that our preaching and our teaching and everything else is not in vain. It abounds because of the resurrection of Christ. Paul says, knowing that your labor is not in vain in the Lord. So, is this our practical experience? Paul says in 1Th 5:6 Therefore let us not sleep, as do others; but let us watch and be sober. 1Th 5:7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. Let us not therefore sleep, my beloved. It cannot be that anyone be slothful and should attain to the kingdom of heaven.

How great is our conflict at hand. Paul told Timothy in 2Ti 2:1 Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. 6 The husbandman that laboureth must be first partaker of the fruits. 7 Consider what I say; and the Lord give thee understanding in all things. 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: 9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. We are to follow Paul as he followed Christ. But how prone to evil man is. And how easily sin besets us. And how many snares are in the way?

Why then do we draw upon ourselves such great cares over and above those of nature, and give ourselves more trouble, and make our burdens greater? Is it not enough, our having to care for our food and clothing and houses? Is it not enough to take thought for things necessary? Although even from these Christ withdraws us, saying, Be not anxious for your life what you shall eat, neither for your body what you shall put on. (Matthew 6:25) Again Paul says, No soldier on service entangles himself in the affairs of this life. (2 Timothy 2:4). 1Co 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ. For the trophy Jesus Himself erected, but the crowns He hath caused us also to partake of. This not of debt, but of mere mercy. The Lord's mercy is compassion that forbears punishment even when justice demands it. In the judicial system of God, mercy depends entirely on the will of God, who doesn't have to give a reason for granting it. But God's mercy is open-handed and abounds unto us. In a sense, grace is getting what we don't deserve and mercy is not getting what we do deserve. Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

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. 2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Heb 4:11 Let us **labour** therefore to enter into that rest, lest any man fall after the same example of unbelief. 12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. That word Labor is the same word as study in 2Ti 2:15. **History of Corinth:** At the time of Paul writing this book Corinth was a bustling Roman colony rebuilt by Julius Caesar (44 B.C.) It is located in Greece on an isthmus between the Aegean and Ionian Seas, which guaranteed its importance both militarily and commercially. Corinth was the capital of the Roman province Achaia. It was a prosperous city but it was an immoral city. It was filled with commerce, sailors, athletes, philosophers, and a steady stream of new religious ideas into the city.

This was during Paul's eighteen-month ministry; Acts 18:12–17. The Corinthians were steeped in materialism, and various cults, all of which gave them false ideas about the body, soul, and disbelief of the resurrection. Roman elites around Corinth, saw the material body as a temporary prison. Another sect of the Epicureans doubted any afterlife at all. So the Corinthian believers, were shaped by such philosophies and the temple culture of different gods. Acts 18 tells of Paul's ministry in Corinth during his second missionary journey. Paul came to Corinth from Athens, which was about 45 miles away. In Corinth he met Aquila and Priscilla and worked with them in the tentmaking trade. Paul used the income he earned to preach the gospel without relying upon support from others. Paul preached in the synagogue every Sabbath. When the Jews would not respond, Paul decided to take the message to the Gentiles. His ministry resulted in the salvation of both Jews and Gentiles, so the church in Corinth was made up of both. Paul ministered in Corinth for about a year and a half.

During Paul's time in Corinth, opposition against him began to grow. The unbelieving Jews in the city brought charges against Paul before the Roman proconsul. Paul stayed a bit longer but eventually moved on to Ephesus. Paul remained in contact with the Corinthian church through letters and personal messengers, sending them warnings and instruction. Paul's letters to the Corinthians make up his largest body of work directed to an individual congregation. These two letters address problem areas that are still often problems in the church today. The church at Corinth were divided in loyalty to different leaders, just as the Church is today. This was the reason why some people were questioning Paul's character and authority (1 Corinthians 1-4). Paul rejects this disunity, telling the church members to focus on Christ. The individual leaders should only point them to Christ. In 2 Corinthians, Paul has to cover much of the same territory again. False teachers had followed Paul and tried to convince the Corinthians that he was not a legitimate apostle or that they, the false teachers, were much better than Paul. In 1858, the ancient city of Corinth was completely destroyed by an earthquake. A new city was rebuilt. Today, the city of Corinth is officially under the Church of Greece

## **1Corinthians 16 November 13, 2025**

1Co 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Paul has been writing about this collection for Christian Jews. These were saints and he was writing to the Romans and to the Corinthians and what he was doing was taking up a collection from these Gentile assemblies to send to the poor saints at Jerusalem. This collection is specifically for these poor Jews which live in Jerusalem who were having such a hard time. We can compare this with Ro 15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. Paul seems to have completed his discourse concerning doctrines. He does not discuss morals in general here, but Paul begins here with temperance and meekness and long-suffering and the rest. For what reason does he do this? Before in the previous chapters, Paul chastised the fornicator; and he corrected those who go to law among Gentiles; he talked about the drunkards and the gluttons; he condemned the seditious, the contentious, and those who loved to have the authority; Paul also had told them concerning the love of God. But here the subject which most pressed on him, was the aid required for the saints. He had persuaded them concerning the resurrection.

He had spoken to them about sowing unto them spiritual things. Note Paul's loving heart for all saints. Think of Paul at one time, he persecuted the church. 1Co 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 1Co 16:2 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 tithe is a tenth, but this one was just as God has prospered you. If the Lord has prospered you, then you can give more than some others would do. The Corinthian assembly was a very rich assembly and these people really had a whole lot of material substance and yet from the way that Paul writes, they were just about as tight as anybody could be. They were just as selfish and as greedy as anyone could ever be. So Paul was trying to teach them this grace of giving. Every believer needs to learn that grace of giving. They promised to do that but they didn't follow through with it. Why was the church in Jerusalem so needy? There may be many reasons. We know they supported a large number of widows (Acts 6:1-6) and they were in the midst of famine (Acts 11:27-30).

1Co 16:3 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. Paul wanted others as we will find in 2 Corinthians 8<sup>th</sup> and 9<sup>th</sup> chapters; he wanted things to be above board. He did not want to leave any room for false accusations or that he had taken money that did not belong to him. Whomever you approve by your letters, I will send to bear your gift to Jerusalem: Paul wanted a representative from the Christians in Corinth to help deliver the gift to Jerusalem. The Corinthian Christians could choose their own representative. Paul did this to be above reproach in financial matters. 1Co 16:5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. Macedonia is the location of the Philippian assembly and Paul uses these saints as the example of real giving in 2Cor chapter 8. They gave beyond what they were able to give for this very offering that he is talking about. 1Co 16:6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. This is the closest Paul ever gets to asking for an offering when he said, that ye may bring me on my journey whithersoever I go. He did not beg for money or any other support. 1Co 16:7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

I can't come now, but when I do come, I hope to spend a little bit of time with you, but he adds this if the Lord permit. He said this to signify his love and his outward demonstration of friendship. 1Co 16:8 But I will tarry at Ephesus until Pentecost. Why didn't Paul go to Corinth immediately? Because he sees that God had given him opportunity now in Ephesus. Paul wisely relied not only on his own desires, but also on God's open doors. Evidently Paul was at Ephesus when he wrote this letter to the Corinthians. So he said he would stay here until the feast of Pentecost is over and the reason is in V9 a great door and an effectual door is open unto me. 1Co 16:9 For a **great door** and effectual is opened unto me, and there are **many adversaries**. Those things go together. If God opens a door, often times there are so many adversaries also. There is always opposition to what God is trying to do. Some people think it is smooth sailing, but that is not the case. There are always many adversaries trying to stop the work of the Lord. Note: it was a great door. How could there be **many adversaries**? Why are there many adversaries? It was because Paul's faith was great; and because the entrance was great and wide.

For us, there are many prepared to receive the faith. But for Paul and us there is always the blast of the breath of the devil, because he does want the truth to go forth and have many turning away from him. The enemy is always on the job to deceive whoever he can. Paul said, if the Lord permit, but how did God permit it? Was it that he might be crowned as a mighty man or that he might receive a severe wound. For when after benefits are awarded or a man such as Paul suffers grievously, yet he continually gives thanks. You know what that does to continually gives thanks. It is a blow to the devil. For it is a great thing, even when our affairs are flowing on prosperously, to show mercy and to follow righteousness. But it is far greater detriment if we or Paul stopped giving out this Gospel. This is what God has called us to do for God's sake of the truth. So then, though we be in peril, beloved, though we suffer ever so greatly, let us with the greater zeal apply ourselves to our labors for righteousness sake. Let us not ask for our crowns to show them off here, and weaken our reward of such bright crowns which await us in heaven above. Let us not seek for our reward here. But let us rejoice, when doing well we suffer ill. 1Co 16:10 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.

Paul had trouble with the Corinthian Christians not respecting his authority as an apostle and as a minister of the gospel. If they didn't respect Paul, what might they do to a young man like Timothy? So, Paul asks the Corinthian Christians to respect Timothy when he comes. Let no one despise him: This echoes Paul's later words to Timothy in 1 Timothy 4:12. Apparently, Timothy suffered from both a lack of confidence and a lack of respect. It was important for God's people not to take advantage of this in Timothy, and it was important for Timothy to never give others reason to despise him. 1Co 16:11 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. That he may come to me: Wherever Timothy was, he was on his way to see Paul, and would probably stop in Corinth on the way. This was also because of Timothy's youth. He tells these people you respect this man. Timothy means honored of God and God intended for these people to honor him because of who he was as being a minister of the Gospel. Again, compare this with 1Tim 4:12. We find a number of places where Paul singled out some individuals that were very valuable to him and that he depended on in order to be encouraged. Paul also needed the encouragement of people too.

He needed to be reinforced and reaffirmed and there were certain brethren that did that and every one of us need that at times. So one of these was Timothy. 1Co 16:12 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. Apollos was a tremendous minister of God. He had a tremendous zeal of the Lord. But he came and got acquainted with Pricilla and Aquila and they saw that he was not preaching the fullness of the message. They took him aside and began to expound unto him the way of the Lord more perfectly. Apollos was the type of man that was not conceded and proud of his gift that nobody could teach him anything. There are some today that think they know it all and they can't learn anything from anyone else. That is so dangerous. Apollos let them teach him. He is a wonderful example of the right attitude that we need to have as having a teachable spirit and one willing to learn truth. Apollos did that and he reached out and laid hold of that and he became even more of an effectual minister of the gospel than he did before. You can read about him in Acts 18:26.

Paul uses this example which is contrary to what the church does today using boards and councils etc. to make their decisions, but this is not the way it should be. Notice, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time. Paul was the missionary of missionaries yet he did not try to dictate to Apollos as to when he should come or where he should go. That was between Apollos and the Lord. This is the way that it must be and should be in our day. Men going out to minister must be open to the Lord as to where and when they should go. Apollos did not come at this time. But he will come when he shall have convenient time. When he feels it is of God and God has opened up the way for him then that is what he will do and this is the way we must conduct our own lives. Then **Paul gives 5 wonderful admonitions here that he gives to these Corinthians.** Number 1. 1Co 16:13 Watch ye, stand fast in the faith, quit you like men, be strong. It is so important that we be watching for the ways of the Lord and the will of God and what He is wanting us to do. Number two: stand fast in the faith. It is so imperative that we stand fast in the truth that we have been taught and the message that God reveals, because there will be much opposition to it.

We cannot compromise truth is what Paul is teaching us. We must stand for the wonderful treasures that we have learned from God's word. Number 3 quit you like men. It means act like men. Don't act like little children, but act like men (bold) who are going to stand up and do that which is right in the sight of the Lord. Number 4; be strong and it takes strength to stand against the opposition of this world and even the religious error that is taking place today. So many times standing means standing alone. It means being isolated. It is not a popular way. It takes one who is strong in order to do that. Paul says this: Eph 6:11 Put on the whole armour of God, that ye may be able to stand against the **wiles of the devil**. What are the wiles of devil. Wiles means cunning craft. Paul is also referring to Eph 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; **they lie in wait** is the same Greek word as **wiles**. Why do men who are used of the devil do? They lie in wait to deceive. Therefore, Put on the whole armour of God, that ye may be able to stand against the **wiles of the devil**. Number 5; 1Co 16:14 Let all your things be done with charity or love. That is, we must be motivated in everything that we say and do by divine love. That doesn't mean we become marshmallows. We stand for truth in boldness.

1Co 16:15 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,) This is a wonderful statement. Addiction means you are in something beyond your control. They were driven by the ministry to the saints. That is a real good addiction to have in our lives so that our purpose in life is to minister to people and that should be the ministry of every member of the body of Christ. 1Co 16:16 That ye submit yourselves unto such, and to everyone that helpeth with us, and laboureth. So those people who are ministering the way that they should, Paul says **submit** yourself unto people like this to everyone that helpeth with us, and laboureth. 1Co 16:17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. The word Stephanas means crowned and it speaks of those people who will be crowned with that crown of life. Fortunatus means well freighted or well loaded with the gospel. Achaicus means wailing; there really is a segment of people; part of the body of Christ that are wailers so to speak. In other words they are wailing because of the bearing of burdens. Some people God has just given them this place in the body.

They are burden bearers. That is why they are such prayer warriors. Many times they are weeping and wailing before the Lord because of those burdens they are bearing for one another. Then notice, that which was lacking on your part they have supplied. The Corinthians were a very rich assembly. They could have funded all of the trips of Paul's missionary journeys, but they didn't do that. But the work didn't stop. This is what we find throughout scripture. If a person does not stand up or measure up to what God wants to do, God will find someone else to do it and bless them for it. 1Co 16:18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such. All these different workers have refreshed Paul and it is refreshing to see those who are giving of themselves and to the gospel both of their substance and of their own energy. Stephanas, Fortunatus and Achaicus were the three men who brought these questions of the Corinthian Christians to Paul. Paul sends them back with this letter, Paul asked that they be received as devoted servants of the Lord. Apparently, Stephanas was the head of the household, and Fortunatus and Achaicus were two household slaves of his, who accompanied him on his visit to Paul.

Fortunatus and Achaicus were common names for slaves at that time. At this time they were freedmen (former slaves). Paul said, they refreshed my spirit: Paul was especially grateful for their coming, because they ministered to Paul's needs when they visited. They did what the Corinthian church should have done, but did not (what was lacking on your part they supplied Paul said). Therefore acknowledge such men: Paul could call the household Stephanas the firstfruits of Achaia because they were among the first saved in that region, and were baptized by Paul himself (1 Corinthians 1:16). Again Paul wrote Corinthians from Ephesus. See Acts chapters 18 and 19. 1Co 16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. Aquila and Priscilla were tremendous Stallworth's in the faith and were real pillars in the church as we find here. They had a church that was in their house and it prospered. The **word salute** means to unfold in the arms. It is more than just a casual glance. It is where we embrace people with the **arms of our heart**. 1Co 16:20 All the brethren greet you. Greet ye one another with an holy kiss. This is not a fleshly kiss. It is a holy kiss. 1Co 16:21 The salutation of me Paul with mine own hand. 1Co 16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

This word love here means friendly affection not the agape or the divine love that is spoken of in 1Cor 13. You see a man must have this even to be joined unto Christ. So if a man does not have this love, he says, let him be Anathema which means accursed, Maranatha means the Lord cometh. So it means let him be accursed in view of the coming of the Lord. Paul always looked for the return of Jesus. 1Co 16:23 The grace of our Lord Jesus Christ be with you. 1Co 16:24 My love be with you all in Christ Jesus. Amen. It will take the grace of God that we are enabled to overcome and we grow. It is by grace and knowledge of our Lord and Savior Jesus Christ. Notice here how Paul ends this book. After all the rebukes and corrections which have gone before, Paul expresses the true tenderness of his feelings toward these saints. 1Co 16:24 My love be with you all in Christ Jesus. Amen. It was through grace by love. These saints were very carnal yet Paul loved them trying to get them to turn unto the ways of the Lord.

Some peoples conception of Christ and His atoning work is so meager that they see Him only as a beautiful character, a lovely man. His death for them does not seem to impress them yet they believe in Him and accept Him as Savior. To them Christ is only a tenth part of an ephah of flour; just a small amount. Le 5:11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering. God saves people upon their confession of faith in Him. But God sees the blood which His Son shed. The meaning of the word love expressed in the above verse is the Greek word phileo. We can understand this meaning by Peter's first love for Jesus in Matt 16. He could not see the necessity of Jesus dying for mankind.

Peter loved Jesus as a man at that time but that love grew as the love for the Son of God. After our Lord's death and resurrection, Jesus enquires of Peter, if he still has only a human love for Him and if he still sees Him as a meal offering only. Peter learned what it is to truly love the Lord. How fitting that this tender mercy of God, this smallest view of the Savior should be placed at the close of this epistle. If anyone does not love the lovely holy character of Jesus Christ as God's dear Son. If any man does not receive Christ as Paul always preached Him as Christ crucified, died, buried, and resurrected; because God sees Him that way, then the sinner is cursed of God. We know that the curse of God due to every sinner fell upon His Son at Calvary. He who bore the curse once for all men. This is the eternal blessing to all them that believe on Him. This is a very peculiar ending to this book. It breaths the Father's heart of the Apostle Paul who said in 1Cor 4:15; ye have not many fathers. What a deep yearning he had for all the saints.