



Teaching 1Corinthians

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "[the perfect word of God](#)" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: "[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)". The true definition of the word "[dividing](#)" is: '[a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result](#)'. However, while most people understand that '[there is one interpretation but many applications of the word of God](#)', they fail to separate the procedures of each. And, as a result, they fail to separate the '[one interpretation of the word of God](#)' from the '[many applications of the word of God](#)'. This leads to many errors which people blame on "[the perfect word of God](#)" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("[jot and tittle](#)") of His sentences. Therefore, God preserved what He wanted us to understand and God told us [how to understand](#) His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "[the word of God](#)", instead of using God's way.

In [Isaiah 55:8-9](#) we read: "[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)". Thus, God warns us that our ways are wrong and that using God's "[way](#)" produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: "[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](#)". Therefore, we can not properly understand the spiritual "[word of God](#)" using man's way. We must use God's way to understand God's preserved "[word of God](#)". And, the basics of God's way is to

understand His preserved “[word of God](#)” is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies “precepts” (‘truths that never change for any circumstance’). It then goes through the Bible book sentence-upon-sentence (“[line upon line](#)”). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what ‘[the word of God](#)’ tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The ‘[the word of God](#)’ tells us that God preserved punctuation (“[one jot or one tittle](#)”) in [Matthew 5:18](#); [Luke 16:17](#). And, the ‘[the word of God](#)’ tells us that God preserved “every word” when God wrote: “[Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God](#)” in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved “[word of God](#)” using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect “[word of God](#)”.

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand “[the word of God](#)”. In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand “[the word of God](#)”. And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written ‘*bible*’ or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in “[the perfect word of God](#)”. This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years’ experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level

of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that “the perfect word of God” is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God’s “way” which produces no errors and no conflicts.

Overview of 1Corinthians:

Epistle Theme: Basic Doctrine for Spiritual Babies

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

One of the main subjects that this epistle deals with is [Sin](#) which is the result of our inherited human nature. And, when people are truly saved but continuing to live in sin, it is evidence of spiritual immaturity.’

In this epistle, the first sins that Paul deals with are sins of commission: things that they were doing that God wanted them to stop doing. Then, Paul deals with sins of omission: things that God wanted them to add to their life which they had failed to add.

In this epistle, Paul calls these people “babes in Christ” ([3:1](#)). Thus, we have a basic definition: ***'Saved people who are still dealing with these sins on a regular basis are “babes in Christ”, regardless of how old physically they are and regardless of how long they have been saved.'***

The [Test of Spiritual Maturity](#) is a theme that runs all through this epistle. It is a different perspective of this epistle than looking at each chapter, from beginning to end, and at the sentences within each chapter. Therefore, the '[Outline by Sentences](#)', below, gives the perspective that is normally taken in all detailed Book Studies. This epistle can then be studied from either perspective and get a valid idea of the message of this epistle.

This epistle was written to spiritually immature saved people who believed, wrongly, that they were spiritually mature. They had this error because they had the wrong way to value spiritual things. And, many people, who claim to be saved, have the same problem. This epistle is Pre-“[gospel of Christ](#)”. The “[gospel of Christ](#)” teaches spiritual maturity to saved people who are true disciples. However, when we first get saved, we are spiritual “[babes in Christ](#)”. God does not teach us directly but only teaches us through our spiritual mother, which is the church. The teaching of spiritual “[babes in Christ](#)” is what this epistle is about. Only after we learn the lessons of this epistle, and pass His [Test of Spiritual Maturity](#), does God determine that we are spiritual enough for Him to teach us directly and for Him to treat us as disciples.

These people were “[babes in Christ](#)” because the basis of all that they were doing was from a physical perspective and not from a spiritual perspective. Their instruction on how to live came from “[the wisdom of men](#)” / “[the wisdom of this world](#)” and not from “[the wisdom of God](#)”. We see the evidence of this in all of the [sins](#) that they still embraced and in all of the blessings which they had not received because we must give up our “[sin](#)” before God will give us His blessings. Simply put, you don't put something “[pure](#)” into a filthy container until after you clean up the container and make it “[pure](#)”.

As seen in the **Test of Spiritual Maturity**, and in the later chapters of this epistle, God wants to add things to our life which will cause us to mature spiritually and make us fit to be a leader within the church. These lessons start in **Chapter 11** where Paul starts with “keep the ordinances, as I delivered them to you”. From there he continues to explain how we are to do that and provides guidance in the application of those “ordinances”, especially when it comes to things like using “spiritual gifts” and being “orderly” within the church. Within these lessons we have the famous verse of: “and now abideth faith, hope, charity, these three; but the greatest of these is charity.” We are also told how to conduct church services. Then, we are told about “the gospel which I preached unto you” and how that is to emphasize “resurrection of the dead” and how this truth is to result in our having a changed life which is holy, righteous and displays the changes which are due to a personal relationship with God. That truth leads into Paul telling us about the rapture. After these things, Paul concludes with his plans of the future and the requirement for saved people to keep the promises that they make.

Within this book, the most used words (with counts in parenthesis) are: YE (123), ALL (105), YOU (98), AS (91), GOD (83), IF (80), MAN (77), HAVE (76), THINGS (74), CHRIST (62), ONE (61), LORD (57), THIS (56), WHICH (54), BY (52), OR (50), LET (48), THEM (46), ALSO (43), BODY (43), HIM (42), HATH (38), WILL (38), NOW (37), SO (37), ANY (35), EVERY (34), MY (34), NO (34), ME (33), THERE (33), SPIRIT (32), BRETHREN (28), ANOTHER (26), COME (26), JESUS (26), KNOW (26), WERE (26), YOUR (26), SPEAK (25), AN (24), OUR (24), OWN (24), THEN (24), WHAT (24), WORLD (24), DO (23), EAT (23), MAY (23), MEN (23).

The word “ye” is the most used word, in this epistle, and it means 'each and every one of you personally'. The main reason that these people had so much sin and other problems is that they did not realize their personal responsibilities to God that are an integral part of a personal relationship. They thought that if they participated in religious activities and had signs of spirituality to impress men and positions within the church, that God would reward them based upon what the entire church did. They did not really understand about personal responsibility and judgment.

Notice that **the words** “all” and “you” are the second and third most used words. In this letter, Paul is separating what is done personally from what is done as a group (“you”). Then, the next most used words are “God” and “man” because one of the main reasons that God saved us is to use our life to reach our fellow man. While I could go on with further words, I will leave that analysis to others who may wish to pursue it. The point being that the most used words give us an indication of what was most on Paul's mind as he wrote this epistle.

Chapter Summaries

The Chapter Summaries were created from the summaries of each sentence within the chapter. The sentences have the detailed information. On a later pass of this epistle and this document, those summaries were expanded in order to help others to better understand this epistle.

Below are the summaries from each chapter which are combined into an Epistle Summary. From this procedure, the reader can tell that this Epistle Summary was not decided before this Study was done. It is rather the result of that study and is supported by the lowest detail of this epistle.

Summary of Chapter 1:

Chapter theme: We are to have a testimony of following the “Lord Jesus Christ” and not of following religious men.

Basically, everything that saved people have is from the “Lord” and given **in Christ Jesus**. This makes the claims of having received these God-given things from men a ridiculous claim. It is also “foolishness” because men do not have the power and authority that God has. Finally, the evidence from their own saved life and from their church was that God rejected the very sources of fleshly pride that they were seeking. If they kept it up, they could lose all that God had given them. Therefore, these divisions that they had were “foolish” and were based upon fleshly pride and would result in the judgment of God coming upon them.

1. **(1:1-3)** is the opening salutation.
 - a. This sentence tells us who the letter is from and establishes Paul's God-given authority to write these things.
 - b. It also tells to whom it is written to and what God expects from their life (“called to be saints”).
 - c. It also tells the blessings from “God our Father, and from the Lord Jesus Christ” given to those people who obey the commands of this epistle.
2. **(1:4-8)** gives us a general outline of what our salvation experience should be and the blessings which are dependent on how well we obey. The salvation experience is:
 - a. “the grace of God which is given you by Jesus Christ”
 - b. “Even as the testimony of Christ was confirmed in you”
 - c. “Who shall also confirm you unto the end”

The blessings which are dependent on how well we obey are:

- d. “in every thing ye are enriched by him, in all utterance, and in all knowledge”
 - e. “So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ”
 - f. “that ye may be blameless in the day of our Lord Jesus Christ”
3. **(1:9)** tells us about being “faithful”.
 - a. We are each personally (“ye”) “called unto the fellowship of his Son Jesus Christ our Lord”. He is also “faithful”.
 - b. This means that we are also required to be “faithful”.
 - c. “God is faithful”. Therefore, we also are supposed to be “faithful”.
 - d. After this sentence, Paul deals with the first sin, which shows that they were not “faithful” to “Christ”.
 4. **(1:10)** tells us that they were not “faithful” to “Christ”.
 - a. They did not all personally (“ye”) “speak the same thing, and that there (were) divisions among them”. If we are divided, we can't possibly be following commands from the same “Lord”.
 - b. Our testimony, as a church, is to be “perfectly joined together in the same mind and in the same judgment”.

5. (1:11) tells us the reason for Paul's accusation.
6. (1:12) tells us the claims which caused this doctrinal error. These doctrinal errors were the root cause of the problems in the church and the poor testimony.
7. (1:13) has 3 sentences in it which show us how ridiculous it is to base our faith on a man when it should be based upon the "Lord Jesus Christ".
 - a. First, Paul asks: "Is Christ divided?"
 - b. Next, Paul asks: "was Paul crucified for you?"
 - c. Next, Paul asks: "or were ye baptized in the name of Paul?"
 - d. The obvious answer to these questions is: 'No'. Therefore, they were basing their divisions on doctrines from men instead of the same doctrine which comes from "Jesus Christ".
8. (1:14-15) tells us Paul's reaction to their doctrinal error. He thanked God that they were so limited in what they could blame him for.
9. (1:16) tells us additions to Paul's memory. Who he baptized was not remembered because baptism is not critical to salvation.
10. (1:17) tells us the correction for all of their doctrinal errors.
 - a. The phrase "For Christ sent me not to baptize" means that "baptism" is not critical to salvation.
 - b. The phrase "but to preach the gospel" means that "the gospel" is what is critical to salvation.
 - c. The phrase "not with wisdom of words" means that it is not how we present "the gospel" but that it is presented so that God's "Holy Spirit" can do the spiritual work.
 - d. The phrase "lest the cross of Christ should be made of none effect" means that "the cross of Christ" can not cause a change in people's lives ("should be made of none effect") if we are depending on our ability to speak.
11. (1:18) tells us the difference due to true "faith".
 - a. "them that perish" do so because they consider "the preaching of the cross to be foolishness".
 - b. "but unto us which are saved it is the power of God".
 - c. Therefore, it is not our ability to speak but their willingness to believe.
12. (1:19) tells us the scriptural basis for the claims made by Paul.
13. (1:20) has 4 sentences.
 - a. The first three are Paul's challenge to types of people who try to detract from the gospel: ("the wise" {*the so-called intellectual*}, "the scribe" {*the so-called educated person*}, "disputer of this world" {*the so-called critic*}).
 - b. The last sentence tells us how God reacted to their claims.
14. (1:21) tells us why God "made foolish the wisdom of this world".
15. (1:22-24) tell us why "it pleased God by the foolishness of preaching to save them that believe".
 - a. The phrase "For the Jews require a sign" tells us why "the Jew" reject the gospel. To them, "the gospel" is "a stumblingblock".
 - b. The phrase "and the Greeks seek after wisdom" tells us why "the non-Jew" reject the gospel. To them, "the gospel" is "foolishness".
 - c. The phrase "But unto them which are called, both Jews and Greeks" tells us why people are saved. To them "the gospel" is "the power of God, and the wisdom of God".
 - d. Notice that Paul writes that "the gospel" is "Christ". That is: an ongoing personal relationship with God causes a changed life and spiritual maturity after we receive "Jesus" as our personal "Lord".
16. (1:25) tells us why the prior sentences are true and why their arguments were foolishness and doctrinal error.
17. (1:26-29) tell us the evidence that we can see in this world which proves Paul's claims.
 - a. The phrase "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called" tells us that there are not many, of the type of people that they were trying to be, who were saved.
 - b. The phrase "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; And base things of the world, and things which are despised, hath God chosen" tells us why this is true.

- c. The phrase “and things which are not, to bring to nought things that are” tells us how God displays His power and wisdom.
 - d. The phrase “That no flesh should glory in his presence” tells us why God does things this way.
18. (1:30-31) tells us that we have it all **in Christ Jesus** and that we should “glory in the Lord” for what He provided to saved people.
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Summary of Chapter 2:

Chapter theme: “the natural man receiveth not the things of the Spirit of God”.

It is absolutely impossible for the lost or the carnal saved person to have “the mind of Christ”. And, it takes the “Spirit of God” working through the word of God, according to this chapter, for people to understand why this is so. Simply put, they were saved by God's Holy Spirit; giving them God's spiritual life and God's spiritual wisdom. They were not saved by “man's wisdom” because “the natural man receiveth not the things of the Spirit of God.” Therefore, God, Who does not change (**Malachi 3:6; Hebrews 13:8**) uses the “wisdom of God” to increase God's spiritual life in us.

This entire chapter is a single argument, from beginning to end, which tells us that it is wrong to try and understand spiritual things with man's wisdom. We must understand spiritual things by the wisdom of God. This argument can not be properly understood without doing an in-depth consideration of all the detail that God had Paul put into this short chapter.

Please note **2:12** which starts with the word: Now. The word means: '**after you understand what was said before the now**'. That sentence, and continuing through the end of the chapter, tells us the results which are based upon the sentences which precede the word 'Now'. In addition, **2:1** starts with an “and” which means it is added into what was said in the end of Chapter 1. Please keep this significant contextual consideration in mind as you study this chapter.

This entire chapter is summed up in the last two sentences (**For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.**) However, those sentences can not be properly understood without first considering all of the details that this chapter provides while building up to that finale. Therefore, please consider all of this chapter before dealing with any part of it separate from the rest.

This chapter can be summed up with the phrase: But we have the mind of “Christ”. Simply put, it is absolutely impossible for the lost or the carnal saved person to have the mind of Christ and it takes the Spirit of God working through the word of God, in this chapter, for people to understand why this is so.

1. (**2:1**) tells us that Paul gave no credentials for what he preached other than “the testimony of God”.
 - a. This chapter is added to Chapter 1 because the sentence starts with “and”.
 - b. The phrase “came not with excellency of speech or of wisdom” means: Paul did not rely on his method of preaching.
 - c. The phrase “declaring unto you the testimony of God” means: Paul did rely on “the testimony of God” to bring souls to true salvation.
2. (**2:2**) tells us that Paul “determined” to not admit to knowing anything religiously “save Jesus Christ, and him crucified”.
 - a. The phrase “I determined not to know any thing among you” means: Paul deliberately forgot the Jewish religious traditions.
 - b. The phrase “save Jesus Christ, and him crucified” means: this was all that Paul preached.
3. (**2:3**) tells us additional evidence from Paul's ministry to these people that he did not rely upon the things of the flesh.
4. (**2:4-5**) is the third piece of evidence given in this chapter for Paul building that ministry (church) using God's “wisdom” and avoiding anything that “this world” says to use.

- a. The phrase “And my speech and my preaching was not with enticing words of man's wisdom” means that Paul did not use what is taught as the right way to preach.
 - b. The phrase “but in demonstration of the Spirit and of power” means that Paul “demonstrated” the “power” and wisdom of God's “Holy Spirit”.
 - c. The phrase “That your faith should not stand in the wisdom of men, but in the power of God” tells us why Paul did this. Most of the time, when people make a profession of salvation and then doubt their salvation, it is because they trusted in “the wisdom of men” instead of “the power of God”.
5. (2:6-8) tell us God's “wisdom” is unknowable to this world.
 - a. The phrase “Howbeit we speak wisdom among them that are perfect” means that the ‘*spiritually mature (“perfect”)*’ understands, and accepts, the “wisdom of God”.
 - b. The phrase “yet not the wisdom of this world, nor of the princes of this world, that come to nought” means that the “wisdom of God” does not match the wisdom of this world nor does it match the power of this world.
 - c. The phrase “But we speak the wisdom of God in a mystery, even the hidden wisdom” means that Paul revealed things which God hid until the time of the New Testament.
 - d. The phrase “which God ordained before the world unto our glory” means that God hid this “wisdom” until it could be understood by people who have the indwelling “Holy Spirit” Who will give them the understanding.
 - e. The phrase “Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory” tells us how we can be sure that God's “wisdom” can not be found using worldly methods.
 6. (2:9) tells us the scriptural basis for Paul's claim.
 7. (2:10) tells us how the “wisdom” of God is revealed.
 8. (2:11) tells us it is man's “spirit” that “knoweth the things of a man”.
 9. (2:11) tells us that it takes “the Spirit of God” to know “the things of God”.
 10. (2:12) tells us how we are to know “the things of God”. This is why God gives the indwelling “Holy Spirit”.
 - a. We are to not use “the spirit of the world”.
 - b. We are to use “the spirit which is of God”.
 - c. We are to only use what we “received” from “the spirit which is of God”.
 - d. Our obedience to these commands let us “know the things that are freely given to us of God”.
 - e. What is implied in this sentence, and taught elsewhere, is that if we use the things of this world then God will stop revealing His wisdom to us.
 11. (2:13) tells us how to teach God's “wisdom”.
 - a. The phrase “Which things also we speak” means that we are to tell others the things which God's “Holy Spirit” teaches to us.
 - b. We are not to teach “in the words which man's wisdom teacheth”.
 - c. We are to teach what “the Holy Ghost teacheth”.
 - d. We receive what “the Holy Ghost teacheth” by “comparing spiritual things with spiritual”.
 12. (2:14) tells us what is impossible for “the natural man”.
 - a. The phrase “But the natural man receiveth not the things of the Spirit of God” means that our natural reasoning can never figure out “the things of the Spirit of God”.
 - b. The phrase “for they are foolishness unto him” tells us why this is true.
 - c. The phrase “neither can he know them, because they are spiritually discerned” means that the only way to “know the things of the Spirit of God” is through spiritual “discernment” (***The ability to see the difference between the spiritual and the physical***).
 13. (2:15) tells us How the “spiritual” man is different from the “natural” man when it comes to judging.
 - a. The phrase “But he that is spiritual judgeth all things” means that the truly spiritual person “judgeth all things” from a spiritual perspective.
 - b. The phrase “yet he himself is judged of no man” means that he does not care if people judge him from a physical perspective. The only judgment that means anything to him is from God.

14. **(2:16)** tells us that “the natural man” can never understand God and His way of judging. In addition, God ignores the opinions of “the natural man”.
 15. **(2:16)** tells us “But we have the mind of **Christ**“. Only with “the mind of Christ” can we know how God will judge everything.
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Summary of Chapter 3:

Chapter theme: Evidence of spiritual versus carnal.

This chapter takes the general doctrine, of the prior chapters, and gives us a detailed application of that doctrine in a way which makes the doctrine personal. Their usage of “man's wisdom” to try and understand spiritual things caused them to be “carnal” and “babes in Christ”. Their lack of spiritual maturity was shown by the fact that they “walk as men”.

Paul concludes this chapter with: “Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's.” They had divisions within the church because some people claimed to have special knowledge that others were denied of. In this chapter, Paul shows us that we all have access to everything that God has. We just need to spiritually mature, and 'Stop our Sinning' in order to access what He provides.

This chapter started with the word “and”, just like **Chapter 2** did. That means that everything from the start of this epistle, after Paul's opening and general comments (**1:9**), through the end of this chapter is a single thought. They had divisions because they were using the methods of “the wisdom of this world” which is the opposite of the methods of God's “wisdom”.

Look at the end of this chapter (**3:18-21**) and see how it summarizes this entire section that started in **1:9**. In the next chapter, Paul will start the next subject of this epistle but this chapter is the finale of his comments on the first **Sin** that he addresses in this epistle, which is divisions between the children of God who are supposed to have “One Lord, one faith, one baptism” (**Ephesians 4:5; Mark 12:29; 1Corinthians 8:6**).

1. (**3:1**) tells us that in this chapter, Paul is adding (“and”) a personal application of the general principles found in Chapter 2. However, he was limited in what he said and how he said it because he had to speak to them “as unto babes in Christ”.
2. (**3:2**) tells us the limit that Paul put on the doctrine that he taught them. Paul said that they could only handle “milk doctrine”.
3. (**3:3**) tells us the evidence that they are “carnal” and can not handle “meat doctrine”.
4. (**3:4**) tells us the detailed evidence that they are “carnal”. They had divisions in the church over the applications of truth which came from different Bible teachers and did not agree on the basic doctrine of the gospel.
5. (**3:5**) tells us that Paul makes them see the position of these ministers from “the Lord's” perspective. They did not dictate the basic doctrine, which is to be the same for all saved. They only showed different applications, which can vary with circumstances.
6. (**3:6**) tells us that Paul explains the true job of the preacher. The preacher is to deliver the word of God (“seed”) and to the things in this world too help it to grow but “God gave the increase”. Only God can take a seed and cause it to become new life (**Mark 4:27**).
7. (**3:7**) tells us that Paul explains that the workers, and their opinions, are not important. What is important is what comes directly from God.
8. (**3:8**) tells us that the workers do different jobs but are all working together to do the same job from God.
9. (**3:9**) tells us that the people in the church are what God is busy building. The workers (preachers) are only doing what God dictates so that God can build His character into the saved people of the church.
10. (**3:10**) tells us how God worked in and through Paul and others to build His church.
11. (**3:10**) warns us “But let every man take heed how he buildeth thereupon”. We will be judged by God for how we “build”.
12. (**3:11**) tells us that the spiritual “foundation” is “Jesus Christ”.

- a. The second prior sentence told us that Paul “[had laid the foundation](#)”. This means that God used Paul to reveal to us that “[Jesus Christ](#)” is to be the “[foundation](#)” of our life.
 - b. The phrase “[For other foundation can no man lay than that is laid](#)” is written because it was God Who made “[Jesus Christ](#)” the “[foundation](#)” of our life and “[no man](#)” can challenge the power and authority of God.
 - c. The phrase “[which is Jesus Christ](#)” lets us know that “[Jesus Christ](#)” is to be the “[foundation](#)” of our life. “[Jesus](#)” shows us how to live in the flesh using the power of God's “[Holy Spirit](#)”. (Please see the Doctrinal Study called **What Did Jesus Do?**.) Also, “[Christ](#)” teaches us how to mature spiritually.
13. **(3:12-13)** tells us that what we “[build](#)” will be revealed by God.
 - a. God will judge us based upon the spiritual value of things which we use to build. We are all “[building](#)” in the “[foundation](#)” laid down by Paul. And that “[foundation](#)” tells us what we are to use to build.
 - b. The phrase “[gold, silver, precious stones](#)” spiritually signify things which God approves of. These are things which are relatively permanent. They were created strictly by God and they represent the things which are the pure “[word of God](#)”.
 - c. The phrase “[wood, hay, stubble](#)” spiritually signify things which God approves of because they are temporary in nature. They come from things living in this world and they represent the natural reasoning of man, which leads to doctrinal error. Just as men can have a part in growing the plants which these things come from, so men also have a part of producing doctrinal error.
 - d. The phrase “[Every man's work shall be made manifest](#)” means that God will reveal everything about what we do in our life and nothing will be hid from everyone in Heaven.
 - e. The phrase “[for the day shall declare it](#)” is speaking about the “[judgment seat of Christ](#)” (**Romans 14:10; 2Corinthians 5:10**).
 - f. The phrase “[because it shall be revealed by fire](#)” means that God will put the works of our life through the harshest test possible.
 - g. The phrase “[and the fire shall try every man's work of what sort it is](#)” lets us know that only what comes purely from God working through our life will survive the test.
 14. **(3:14)** tells us the positive results from that test.
 15. **(3:15)** tells us the negative results from that test.
 16. **(3:16)** tells us why our life will be judged as just described. Since “[the Spirit of God dwelleth in you](#)”, (the saved) they have no excuse for claiming that they did not know how to act right.
 17. **(3:17)** tells us the consequences of ignoring God's “[Holy Spirit](#)” when it says: “[If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are](#)”.
 18. **(3:18)** says, “[Let no man deceive himself.](#)” If any saved person is deceived, then they are responsible because they ignored God's “[Holy Spirit](#)” Who tries to tell all of us the truth.
 19. **(3:19)** tells us the cure for self-deceit. It tells us to stop being “[wise in this world](#)” and do what the world calls “[foolishness](#)” so that you will become truly “[wise](#)”.
 20. **(3:19)** tells us why we must follow the procedure of the prior sentence.
 21. **(3:29)** tells us the scriptural basis of what Paul has been teaching.
 22. **(3:20)** gives us another scriptural reference for what Paul has been teaching.
 23. **(3:21)** tells us the conclusion of this chapter and all said since the beginning of this epistle.
 24. **(3:21-23)** tells us why the prior conclusion is Biblical.
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Summary of Chapter 4:

Chapter theme: Right and wrong ways to judge people's service to the Lord.

This chapter gives us the application of all the doctrine that has come before this chapter. It ends with an altar call for the reader.

In the first three chapters, Paul has been dealing with doctrine from a general point of view. He has been showing the reader that the doctrine which came from “the wisdom of men” / “the wisdom of this world” is the opposite of that which came from “the wisdom of God” from every perspective. Paul has been careful to present this in a non-personal way so that the reader agrees with the truth before he makes it personal and people get defensive. Now that the reader has either stopped reading or has agreed with all that has been said in a general sense, Paul is going to apply the truth to the personal lives of the readers. That change in application is the major difference between this chapter and the prior chapters.

Here, Paul is getting personal as the most used word is “ye” (*each and every one of you personally*) and that the second most used word is “you” (group identifier). What we have here is an *altar call* which encourages the reader to choose the things which “Christ” and “God” offer even though they come with a requirement of rejecting/giving up the things that they possess (“have”) which came from “the wisdom of men” / “the wisdom of this world”.

Each of us chooses how God deals with us personally. God will send someone “with a rod” if we refuse to humble ourselves and hold onto pride. However, if we humble ourselves, then God will send someone *in love, and in the spirit of meekness*” to help us and instruct us. Also, the reader is promised blessings from “Christ” and “God” in proportion to how much they choose (“will”) to give up the things that they possess (“have”) which came from “the wisdom of men” / “the wisdom of this world” in order to receive those blessings. This chapter ends with a choice which is given to every saved person.

1. (4:1) tells us that Paul, and his fellow preachers, represent God.
 - a. The phrase “Let a man so account of us” means: *this was a God given position*.
 - b. The phrase “as of the ministers of Christ” means: *they were servants of the role of the Son of God which teaches discipleship and spiritual growth*.
 - c. The phrase “and stewards of the mysteries of God” means: *Paul, and his fellow preachers, were given the job of revealing things in God's word which were hid until the New Testament*. This was important because the people who were teaching doctrinal error were insisting on religious traditions and fighting against the new revelations of the New Testament.
2. (4:2) tells us that there is a primary qualification for a “steward”. (*Moreover it is required in stewards, that a man be found faithful*). We are required to remain “faithful” to the “word of God” when religious traditions and doctrinal error oppose it.
3. (4:3) tells us that judgment by any man does not matter.
4. (4:4) tells us that only “the Lord's” judgment matters.
5. (4:5) tells us to not judge anything before “the Lord” reveals His judgment.
 - a. The phrase “Therefore judge nothing before the time, until the Lord come” means wait until the “judgment seat of Christ” (**Romans 14:10; 2Corinthians 5:10**) to find the true judgment of God.
 - b. The phrase “who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts” means that God will reveal things which we do not currently know but which affects true judgment.

- c. The phrase “and then shall every man have praise of God” means that the only thing that matters is receiving the “praise of God”.
6. (4:6) tells us to keep God and men in proper perspective.
- The phrase “And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes” means that Paul used himself and Apollos as a “figure” to teach this general principle.
 - The phrase “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” means that we should not think that one man's doctrine is better than another man's doctrine. Only consider the message from God which comes through men.
7. (4:7) tells us to examine the basis of our contentions with men. (“For who maketh thee to differ from another?”).
8. (4:7) tells us to realize that we do not have any true basis for pride (“and what hast thou that thou didst not receive?”) If someone gives you a lot of money, you can not truthfully claim that you earned it.
9. (4:7) tells us not to claim that we earned something which was truly a gift (“now if thou didst receive it, why dost thou glory, as if thou hadst not received it?”).
10. (4:8) uses sarcasm to show us the foolishness of their contentions (“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”).
11. (4:9) tells us the true conditions that “apostles” work under.
12. (4:10) contrasts the conditions that “apostles” work under the conditions of these church members. (“We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised”).
13. (4:11-13) provides details about the conditions that “apostles” work under.
14. (4:14) tells us why Paul is providing these details.
15. (4:15) tells us the proper perspective for the person who led us to our personal salvation. (“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.”) This means that we are never to despise the person who led us to salvation.
16. (4:16) tells us the conclusion of all that Paul has been saying. (“Wherefore I beseech you, be ye followers of me.”)
17. (4:17) tells us how Paul will help their spiritual maturity.
18. (4:18) warns those with a proud attitude. (“Now some are puffed up, as though I would not come to you”).
19. (4:19) tells us what Paul will do to the proud.
- The phrase “But I will come to you shortly, if the Lord will” means that this is what Paul planned. Between the time of this letter and the time of **2Corinthians**, Paul was delayed by “the Lord”. And, the liars who were teaching doctrinal error used the delay to claim that Paul lied and, therefore, was not reliable. They deliberately hid the fact that Paul wrote “if the Lord will”.
 - The phrase “and will know, not the speech of them which are puffed up, but the power” means that we are to judge preachers by the evidence of God's “power” in their life and ministry. We are to not judge based upon their ability to preach and inspire others to follow their doctrinal error.
20. (4:20) tells us why Paul will challenge this wrong claim of authority.
- The phrase “the kingdom of God” means: **God's character in you**. If someone does not have God's character, even while they claim to speak for God, they prove themselves to be liars.
 - The phrase “is not in word” means that we are to not judge based upon their ability to speak convincingly.
 - The phrase “but in power” means that we are to look for the power of God in their personal life and in their ministry.
21. (4:21) gives the reader a challenge. (“What will ye? “).

22. (4:21) tells us the choice that God gives to all saved when they are proud (“shall I come unto you with a rod, or in love, and in the spirit of meekness?”).

Summary of Chapter 5:

Chapter theme: Judgment of sin.

In this chapter, Paul is going to deal with the most important sin which they had not dealt with. Here we see how the “wisdom of men” / “the wisdom of this world” destroys the testimony of the church and of God. These people were allowing a “brother” to live in an ongoing obvious sin which was destroying the testimony of the church and the ability of the church to win the lost. They did this because they were following the “wisdom of men” / “the wisdom of this world” instead of “the wisdom of God”. The sinner's actions were also bringing shame of God the Father and on “Christ” instead of bringing “glory”. Finally, it supported the doctrinal error which is known as '*Easy Believism*'. Since we have this doctrinal error rampant today, it should be obvious that churches today are making the same error that Paul wanted to correct with this epistle. We need to take the actions specified within this chapter.

1. (5:1) tells us that Paul states the new subject that is started in this chapter. He names a sin which is “reported commonly”. Thus, this was the main testimony of this church.
2. (5:2) tells us that Paul identifies their wrong reaction to the sin.
 - a. The phrase “And ye are puffed up” means that they were full of pride because they thought their opinion was greater than the commandment from God.
 - b. The phrase “and have not rather mourned” means that they should have “mourned” over the fact that a church member thought that they could get away with the obvious sin they are doing.
 - c. The phrase “that he that hath done this deed might be taken away from among you” means that they should have also “mourned” because this person valued their fellowship less that he was willing to risk losing it in order to do this sin.
3. (5:3) tells us that Paul tells the correct reaction to this sin problem.
 - a. The first phrase tells us that Paul “judged already” and is telling them how they were to act.
 - b. The phrase “In the name of our Lord Jesus Christ” means: '*in the power and authority “of our Lord Jesus Christ”*'. He is the top authority in all true churches.
 - c. The phrase “when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ” means: the next time that the church meets. Do not delay acting on this sin.
 - d. The phrase “To deliver such an one unto Satan for the destruction of the flesh” means that they are to put him out of the church and pray consistently that God would use Satan to “destroy his flesh”.
 - e. The phrase “that the spirit may be saved in the day of the Lord Jesus” means that he would be proven to be truly saved. Only the truly saved are killed by God because of sin.
4. (5:4) tells us that Paul states the result of their error. They were “glorifying” over their '*being understanding*' and allowing this sin to continue in the church. Such an attitude comes from Satan.
5. (5:5) tells us that Paul asks how they could not realize the consequences of their error. “Know ye not that a little leaven leaveneth the whole lump?” means allowing a little doctrinal error into the church will cause all of the doctrine of the church to turn to sin.
6. (5:6) tells us that Paul says how to correct the error.
 - a. The phrase “Purge out therefore the old leaven” means: '*Remove all doctrinal error from human reasoning and traditions of men*'.
 - b. The phrase “that ye may be a new lump, as ye are unleavened” means '*so that your doctrine is new and comes only from the “Lord Jesus Christ”*'.
7. (5:7) tells us why we need to “Purge out therefore the old leaven”.

- a. The phrase “For even Christ our passover is sacrificed for us” means that “Christ” was “sacrificed” in order to remove us from the old sinful ways and to bring us into a new relationship with God.
 - b. The phrase “Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness” means *'When we meet to celebrate the resurrection of Christ from the dead, don't do it with religious allowed sin nor with religious allowed sinful attitudes'*.
 - c. The phrase “but with the unleavened bread of sincerity and truth” means: *'have “sincerity and truth” be the main attitudes of our worship and do not allow any attitude of sin to be in our worship'*.
8. **(5:8)** tells us how they are to “Purge out therefore the old leaven”.
 - a. The phrase “I wrote unto you in an epistle not to company with fornicators” means that this epistle is not really the first epistle to this church but is the first epistle that God preserved. It also means that Paul already gave them the correct doctrine on this matter. Therefore, the problem was that they were listening to people who convinced them that obeying their true authority was optional and not mandatory.
 - b. The phrase “Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters” means that we are not to refuse to talk to sinners altogether.
 - c. The phrase “for then must ye needs go out of the world” means that interpretation would require us to die.
 9. **(5:9)** tells us a new action to take.
 - a. The phrase “But now I have written unto you not to keep company” means that they can deal with sinners but just “not to keep company” with them.
 - b. The phrase “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” means that these types of sins are to cause the church to excommunicate someone and “deliver such an one unto Satan for the destruction of the flesh”.
 - c. The phrase “with such an one no not to eat” means they are to stop having fellowship with church members who do such sins.
 10. **(5:10)** tells us why Paul gave this clarification. We are to judge church members who destroy the testimony of the church but not to judge non-church members.
 11. **(5:11)** tells us that we are wrong if we do not judge church members.
 12. **(5:12)** tells us that God judges people who are not church members.
 13. **(5:13)** tells us the conclusion of the chapter and subject. (“Therefore put away from among yourselves that wicked person”).
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Summary of Chapter 6:

Chapter theme: The error of putting physical concerns above spiritual considerations.

This entire chapter is about the error of putting physical concerns above spiritual considerations. It starts out with talking about saved people going to the lost for judgments. Then it switches to dealing with “fornication”. While these might seem to be two separate subjects, both sins are the result of saved people looking at physical things instead of taking the spiritual perspective.

In this chapter, Paul wrote “Now therefore there is utterly a fault among you, because ye go to law one with another”. This is because we are supposed to take our wrongs before God and let God reward us for any wrong we suffer for His name (1Peter 2:19; 3:14-16, 3:17; 4:14, 4:16). Also, 1Corinthians 6:8 and the few sentences that follow it basically say, about the saved person who deliberately puts the physical above the spiritual, that: (“ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God”).

Part of what we read (“Know ye not that the unrighteous shall not inherit the kingdom of God?”) tells us that going to the world for what should come from God will cause us to lose our “inheritance”. This chapter started with “go to law” but turns to the “righteousness” that goes beyond the law. Paul said: “but ye are sanctified...in the name of the Lord Jesus”. We must be following Him, and not the world, in order to be sanctified. The lesson of our chapter is summarized with: “All things are lawful unto me, but all things are not expedient”. Hence, we are to seek what our “Lord Jesus Christ” says is “expedient” and not what the world says is “lawful”.

Notice that three of the most often used words in this chapter identify the reader (“ye”, “your”, and “you”). Other than those words we have (“God”, “body”, and “know”). “God” and our “body”, are each trying to make us “know” something different. This chapter is trying to teach us to listen to “God” instead of the lies that our “body” is telling us.

6:9 starts with “Know ye not that the unrighteous shall not inherit the kingdom of God?” and then provides a more detailed definition of unrighteous and ends by telling the Corinthians that none of the unrighteous shall inherit the kingdom of God (end of 6:10). That leads into the “and such were some of you” (6:11). When Paul says “were” (past tense), he is letting us know that we are not to be acting unrighteous any longer. After detailing several sins that are unrighteous, Paul says, “but ye are sanctified, but ye are justified in the name of the Lord Jesus.” “Justified” is a legal term, which requires God's role as “Lord”.

This chapter started with “go to law” and it starts out dealing with legal matters (which is why Paul uses “Lord” through 6:14) but turns to the “righteousness” that goes beyond the law. That is why Paul switches to “Christ” in 6:15. (We saw the same switching between “Lord” and “Christ” in Ephesians and Colossians for the same reason.)

When Paul reminded us that each and every one of us personally (“ye”) “are justified in the name of the Lord Jesus”, he is reminding us that the Son of God paid the price for our sin in His role as “Jesus” so that he could remove the legal charges for our sin using His role as “Lord”. As He taught in Matthew 18:23-35, after he forgave us of so great a debt, He has the right to expect and demand from us that we do the same for a brother who couldn't possibly owe us as much.

Going on, Paul said: “but ye are sanctified...in the name of the Lord Jesus” (6:11). As a result of our “sanctification”, we are to act different. (That is: *'We are set aside from our sinful life-*

style and set aside unto the service to God.) But before Paul gets to this difference, he explains what God did to “sanctify” us.

Our initial sanctification occurs at our initial profession and is done by the priestly role of “Jesus” (and not “Christ”) because this sanctification is given unconditionally to all saved and it is done completely by “Jesus”. We have no part in our initial sanctification which is part of our salvation. Between the roles of “Lord” and of “Jesus”, God has completely removed the record of our sin and set us aside to live differently than the world lives. Paul goes on, in the next verse, to say, “All things are lawful unto me, but all things are not expedient” (6:12). Yes, God has made it so that I will not go to His jail (“lake of fire”) but that does not mean that I should start acting like a criminal.

Paul explains that God made our bodies as “members of Christ”. Therefore, what we do in our bodies reflects on “Christ”. As a result, Paul tells us how we are to act and tells us what happens if we don’t follow God’s plan. However, our obedience or disobedience after profession doesn’t change what God did at our salvation.

Thus, we see that different roles of the Son of God are used throughout this chapter. We also see that there is a relationship between the role used and what is done with “Lord” taking care of legal matters, “Jesus” taking care of our human sin problem, and “Christ” maintaining our personal relationship with God after our initial profession.

1. (6:1) tells us an error that will bring the judgment of God upon the people involved.
 - a. The phrase “Dare any of you” lets us know that doing this thing is risking punishment from God.
 - b. The phrase “having a matter against another, go to law before the unjust, and not before the saints?” is the action which risks punishment from God. It also implies that “going before the saints” is the right thing to do.
2. (6:2) tells us the first qualification of “saints”, to judge, which they failed to realize.
3. (6:2) tells us how much they are qualified to handle this problem.
4. (6:3) tells us another consideration of our qualification to judge.
5. (6:3) tells us to consider the implication of the prior qualification when it comes to “things that pertain to this life?”
6. (6:4) tells us a solution if they refuse to provide a better solution. Obviously, there are others who are more qualified, in the church. However, Paul is letting them know that “them who are least esteemed in the church” are more qualified than the lost.
7. (6:5) tells us that the church should be ashamed for what they did.
8. (6:5) Paul asks how this condition could occur.
9. (6:5) Paul asks if there is even one person qualified to judge.
10. (6:6) tells us the error they are doing.
11. (6:7) tells us why they are wrong.
12. (6:7) tells us that their priorities are wrong. (“Why do ye not rather take wrong?”). If we “take wrong”, for the testimony of the church and for the kingdom of God, then we can rely on God to replace our loss.
13. (6:7) asks the same question as the prior sentence only uses different words (“why do ye not rather suffer yourselves to be defrauded?”).
14. (6:8) says: “Nay, ye do wrong, and defraud, and that your brethren”. When we join the church, we become part of the family of God (“your brethren”). Thus, we agree to treat church members as family but when we take them to law, we are not doing what we agreed to do. Therefore, we “defraud our brethren”.
15. (6:9) says: “Know ye not that the unrighteous shall not inherit the kingdom of God?”. The “unrighteous” does not receive ‘God’s character in them’ and, therefore, does not receive the everlasting rewards given to people who have ‘God’s character in them’.

16. (6:9-10) tells us in detail the type of people who will not receive “the kingdom of God”. (Please see the detail note for the definitions of the words in this sentence.)
17. (6:11) tells us they had a changed life and that was why they “shall inherit the kingdom of God”.
- The phrase “And such were some of you” means that they had a changed life.
 - The phrase “but ye are washed” means that the sin has been removed from their life (1John 1:9; Titus 3:5).
 - The phrase “but ye are sanctified” means: ***'We are set aside from our sinful life-style and set aside unto the service to God'***.
 - The phrase “but ye are justified in the name of the Lord Jesus” means that they were legally “justified” when they followed the example of “Jesus” on how to live in the flesh.
 - The phrase “and by the Spirit of our God” means that they were legally “justified” when they followed the personal commandments given by “the Spirit of our God”.
18. (6:12) tells us the precept behind what Paul is teaching.
- The phrase “All things are lawful unto me” means that God will not send any saved person to Hell for any reason.
 - The phrase “but all things are not expedient” means that many things do not ***'tend to promote the object proposed'***. These things will not get me a greater everlasting reward.
 - The rest of the sentence is equivalent to the first half of the sentence with the first phrase being the same. That makes the fourth phrase equivalent to the second. That is, “but I will not be brought under the power of any” delivers the same message as the prior phrase. All sin is addictive. Even as a saved person, we can become addicted (“brought under the power of any sin”) if we engage in that sin. Such acts will not get me a greater everlasting reward and will, in fact, get me punishment at the “judgment seat of Christ” (Romans 14:10; 2Corinthians 5:10). Therefore, engaging in certain activities is foolishness even if it is lawful for us to do so.
19. (6:13) tells us an example to illustrate prior precept.
- The phrase “meats for the belly, and the belly for meats” speaks about a doctrinal argument in the church over meat bought in the market. When animals were sacrificed to idols, only part of the animal was burned. After the sacrifice, the priests took what they wanted and sold the rest of the meat in the market at a cheap price to get rid of it. So, the best meat was the cheapest and some saved people bought it. Others claimed that doing so made them participants in the idol worship. We see this subject also dealt with in Hebrews and in 1Timothy. Paul deals with it much more in Chapter 8. But, in this chapter, Paul is not dealing with the details but is only presenting the general concepts of the doctrine. And, what we see here is that it is not the act itself that is sin but the intentions of the heart and the influence upon others for their belief in God.
20. (6:13) seems to change subjects but is actually continuing the same spiritual subject while changing applications.
- The true Biblical definition of the word “fornication” is: ***'A violation of a sanctified relationship. It includes all wrongful sex which includes the emotional and mental aspects. However, it also goes beyond sex since giving worship to anyone other than God is spiritual fornication. While all sexual sin is fornication, it is not limited to sexual sin but also includes other violations of a sanctified relationship'***. The phrase, “Now the body is not for fornication” is still talking about our relationship with God. And, that is the context of the prior sentences. Therefore, we need to understand this sentence within the context in order to get the true message of the sentence.
 - The phrase “but for the Lord; and the Lord for the body” is still talking about our relationship with “the Lord”. The “Lord” tells us how to act within our “body”.
21. (6:14) tells us that our future bodily resurrection is dependent upon “the Lord”.

22. (6:15) says “Know ye not that your bodies are the members of Christ?”. The church is the “body of Christ” (Romans 12:15; 1Corinthians 12:13-27; Ephesians 3:5-6; Ephesians 4:12. As members of the church, we, and our “bodies”, are “members of Christ”.
 23. (6:15) tells us the spiritual consequence of our willful engagement in sin.
 24. (6:15) tells us “God forbid”. There is absolutely, positively no way that God will accept this type of sin.
 25. (6:16) asks what they don't understand.
 26. (6:16) asks if they don't understand what was supposed to be obvious.
 27. (6:16) tells us the scriptural basis for what Paul just said.
 28. (6:17) tells us that our union with “the Lord” is spiritual and not physical.
 29. (6:18) simply says: “Flee fornication.” We are to not try and see how close we can get while not doing the sin. We are to run away as fast as we can.
 30. (6:18) tells us the difference between “fornication” and other sins. When we engage in “fornication”, we are violating our relationship with God and that separates us from His protection of our “body”.
 31. (6:19) asks how they could not know the spiritual truth of the next sentence.
 32. (6:19) tells us a basic truth about being saved. This is explained in the next sentence if anyone has trouble understanding it.
 33. (6:20) tells us why the doctrine of this chapter is important.
 - a. The phrase “ye are bought with a price” speaks about our being “redeemed” with the blood of “Jesus Christ”.
 - b. The phrase “therefore glorify God in your body, and in your spirit, which are God's” tells us of our responsibility because of the price paid by “Jesus Christ”.
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Summary of Chapter 7

Chapter theme: Stay and serve where God put you.

Three places within this chapter ([7:19](#), [7:26-27](#) and [7:31](#)) tell us the theme of the chapter which is to accept the circumstances of life that “the Lord” put us into.

Many people think that this chapter is about marriage because that is what a lot of the chapter talks about. However, that is not all that the chapter talks about and if we look at the entire chapter we see that the theme of the chapter is '*stay and serve where God put you*' with marriage being only one of the applications of that theme. Within this theme, Paul covers all circumstances of being married or single so that we see how to apply a spiritual precept to different circumstances. He also applies this same theme to other conditions than being married or single. That way, we see that this precept applies to any circumstance in life. We even see it applied to many different circumstances so that we have an example of how to do this function.

Paul starts this chapter by saying that he is answering the questions that they sent to him. Then within this chapter, we find several general doctrinal statements (“precepts”). We also see that Paul gives these “precepts” as the basis of his answers to their questions. The specific answers are interwoven with these “precepts” throughout the chapter but the detailed answers are actually applications of the “precepts”. So while most people are concentrating upon the detailed answers, in order to deal with the specific circumstances that are currently causing them problems, wiser people will look at the “precepts” and at how these “precepts” are applied to circumstances of life. Then, when life provides a unique set of circumstances, the wiser person can use the “precepts” and the lessons on how to apply the “precepts” to find an answer. The person who only looked at the specific answers has no clue on how to deal with circumstances that do not have a specific answer in the Bible.

In [7:7](#), we see the first general doctrinal statement (“precept”) of this chapter. The sentences before that have specific answers from “the Lord” and from Paul as an experienced preacher. However, those specific answers are then shown to be based upon the “precept” found in [7:7](#). Then, we have a repeat of this pattern. The “precepts” found in this chapter are:

[7:7](#) “Every man hath his proper gift of God, one after this manner, and another after that.” God gives different people different “gifts” and they have different circumstances of life which are designed to exercise their specific “gift of God”.

[7:15](#) “A brother or a sister is not under bondage in such cases: but God hath called us to peace.” Our religious rules are not to put “a brother or a sister” into “bondage”. Neither are our religious rules to destroy the “peace of God” in the lives of saints. If our rules do that, then the rules are wrong for the circumstances involved.

[7:17](#) “But as God hath distributed to every man, as the Lord hath called every one, so let him walk.” Stay in the circumstances that God put you into and let the “gift of God” provide for your needs within those circumstances.

[7:20](#) “Let every man abide in the same calling wherein he was called.” Basically, a repetition of the above “precept” makes this a doctrine that is “established of God” and one that all saved are to obey.

[7:24](#) “Brethren, let every man, wherein he is called, therein abide with God.” This is the third repeat of same “precept”.

While others might argue that other sentences and phrases within this chapter are “precepts”, I believe there are more general rules applied to a group of circumstances that are broad but not as broad as covered by a “precept”. In other words, including or not including other statements within this chapter within the category of “precept” is a judgment call. However, what we do see are several statements that range from specific answers to specific circumstances to broad “precepts” that cover all circumstances and statements with ranges of application that are in-between these two extremes. With this range of applications, we see that the specific answer and the broad “precept” must be in agreement and we see a series of steps which show us how to move from a broad “precept” to a specific answer when the Bible does not directly provide the required specific answer.

I understand that the above paragraph will be hard for some to follow. However, with prayer some people will be able to understand what I am saying and, thereby, learn a procedure for getting answers from the Bible even when the Bible does not deal with the specific circumstances that they face. It is for those people that I include these instructions.

1. (7:1) tells us the start of Paul's answer to their question. The message of this answer is ignored by many people. A married man can not obey this sentence and many people believe that anyone in ministry must be married because Titus 3:2 and 1Timothy 3:2 say that a pastor “must be the husband of one wife”. However, the Bible does not require this of everyone in the ministry. In addition, this doctrine ignores the fact that Paul was single at the time of his being a missionary. Therefore, it is important to consider the context of the entire chapter in order to understand when this sentence should be applied and when it should not be applied. And, we have our first exception in the very next sentence.
2. (7:2) tells us an exception to prior simple answer. The most important part of this sentence is “to avoid fornication”.
3. (7:3) tells us the primary attitude that people are to have in marriage.
4. (7:4) tells us why the prior instruction is given. Now, lots of people want to argue against this sentence, especially lost and carnal people. We have thousands of women murdering their babies based on the false belief that: *'It's my body'*. This sentence directly disputes that claim for the married woman and the Bible makes it clear that a woman should not have sex with anyone but her husband. This sentence also makes it clear that a woman is wrong to tell her husband 'NO' or *'I have a headache'* or any other way to deny his power over her body.
5. (7:5) tells us how to obey the prior instruction.
 - a. The phrase “Defraud ye not one the other, except it be with consent for a time” means refusing sex, unless agreed to first, is to “defraud” the marriage partner.
 - b. The phrase “that ye may give yourselves to fasting and prayer” tells us the only reason to deny sex to the marriage partner.
 - c. The phrase “and come together again, that Satan tempt you not for your incontinency” tells us the consequences of disobeying this instruction.
6. (7:6) tells us a qualification to the prior instruction. Paul is not making this as a commandment because there may be a circumstance which he has not considered. However, unless there is an extreme circumstance, this instruction is to be followed.
7. (7:7) tells us why Paul gave this permission. This sentence is part of how we know that Paul was single when he wrote this epistle. Now, he had to be married at some point in order to have some of the Jewish qualifications which he had and in order for him to give instructions on marriage. People speculate that his wife left him when he got saved and they speculate other things but we can not be sure of anything more than what I have written.
8. (7:7) tells us that Paul can't have his way because God gives people specific “gifts” and then puts them in different circumstances of life to exercise those spiritual “gifts”.
9. (7:8) tells us Paul's conclusion to “the unmarried and widows”.
10. (7:9) tells us the exception to the prior sentence.

11. (7:10-11) tells us the commandment from “the Lord” on marriage.
 - a. The phrase “And unto the married I command, yet not I, but the Lord” makes it clear that this commandment is not optional regardless of the circumstances that people find themselves in. God gives instructions so that people can avoid a bad marriage, but most people ignore these instructions. And, when people find themselves in a bad marriage, God commands how they are to deal with it. However, that command does not include divorce or separation.
 - b. The phrase “Let not the wife depart from her husband” is very clear. And, our next phrase deals with the exception to this phrase. Further, while many will disagree with this opinion, it is my belief that the only Biblical exception to our current phrase is when one marriage partner is doing felony abuse (*causing permanent physical damage which includes a threat of death*).
 - c. The phrase “But and if she depart, let her remain unmarried, or be reconciled to her husband”. This phrase is the qualification to the prior phrase. Many people claim: *God is always against divorce!*. However, that claim goes against what is said here and claims that *God is against God!* because both **Isaiah 50:1** and **Jeremiah 3:8** tell us that God is divorced. In addition, God's prophet was divorced while preaching and writing the Bible. No, what God is truly always against is remarriage.
12. (7:12) tells us of instructions from Paul, who was a godly pastor and missionary.
 - a. The phrase “But to the rest speak I, not the Lord” means that people can ignore these instructions if they want to be foolish.
 - b. The phrase “If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away”. The next sentence deals with a saved woman who was married to a lost husband and sentences after that deal with other circumstances. And, following the identification of various circumstances, we read the doctrine to apply. Therefore, the entire chapter needs to be considered together.
13. (7:13) tells us an addition to Paul's instructions.
 - a. This sentence matches the prior only with the identification of the saved person changed. This entire chapter needs to be considered together.
14. (7:14) tells us the doctrinal reason why Paul gave the instructions in the prior two sentences.
 - a. The First Equivalent Section tells us that “the unbelieving (mate) is sanctified by the saved (mate)”. If the saved leaves their unsaved mate, and that unsaved mate goes to Hell, then they will have to see them burning in Hell for an average of more than twice a week and for more than 1,000 years.
 - b. The Second Equivalent Section tells us “else were your children unclean; but now are they holy”. Since the “children” belong to both parents, their spiritual condition is determined by the least spiritual parent.
15. (7:15) tells us an allowed exception to Paul's instructions. This instruction does not include the saved mate who is driving the lost mate away.
16. (7:15) tells us that we do not have to stay married under this condition. The claim of *God is always against divorce!* goes directly against this sentence and puts a saved person into “bondage”. In addition, many treat divorce as the *unforgivable sin* and even claim that this stain will be with someone throughout all eternity. However, our religious rules are wrong when they go against what God's word truly says.
17. (7:16) Paul now returns to the saved mate who can stay married but wants to leave. Here, he tells us the perspective for the wife in this situation.
18. (7:16) This sentence matches the prior sentence with the exception that Paul now tells us the perspective for the husband in this situation.
19. (7:17) tells us to accept the circumstances of life that “the Lord” put us into. We are to “walk” in the circumstances that “the Lord” allowed us to have and to look to Him for our necessary help.
20. (7:17) tells us that the command is consistent to all saved.
21. (7:18 through 7:18) tell us that the same reasoning applies to “circumcision”. Notice that this is a totally different application but that the same precept applies in both

- circumstances. People will miss the connection if they do not “rightly divide the word of truth” and separate the precept from the application.
22. (7:19) tells us why these commandments were given.
 - a. The phrase “Circumcision is nothing, and uncircumcision is nothing” speaks about an application which religious men argued about and even claimed that salvation was dependent upon. This phrase can be replaced with any application which religious men claim to determine spiritual results.
 - b. The phrase “but the keeping of the commandments of God” tells us what truly does make a spiritual difference.
 23. (7:20) tells us to accept the circumstances of life that “the Lord” put us into. (“Let every man abide in the same calling wherein he was called”).
 24. (7:21-22) uses “servants” as an example of the attitude that we are all to take. We are to not be concerned about our position in the world but concerned on how we can use our position to “serve the Lord”.
 25. (7:23) says “Ye are bought with a price; be not ye the servants of men”. This means that we are to serve God no matter where God puts us.
 26. (7:24) tells us the theme of this chapter, which is to accept the circumstances of life that “the Lord” put us into and “therein abide with God”.
 27. (7:25) tells us Paul’s advice to “virgins”. And, while this seems to be a change of subject, we will see that Paul is still applying the same precepts which deal with maintaining a proper relationship in the Lord. In our sentence, Paul writes: “I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful”. That is, “The Lord” has not given Paul a commandment but “The Lord” has shown His approval on what Paul did and what He advises us to do.
 28. (7:26) tells us we are best off if we stay “virgins”.
 29. (7:27) asks if we are married and the next sentence tells us what to do if this is our case.
 30. (7:27) asks if we are single and the next sentence tells us what to do if this is our case.
 31. (7:28) tells us it is not sin to marry.
 32. (7:28) tells us the consequence of getting married (“Nevertheless such shall have trouble in the flesh: but I spare you”).
 33. (7:29-31) tells us that in the end, none of these circumstances will make a difference because our time in this life is short.
 34. (7:32) tells us to not get upset at circumstances.
 35. (7:32-33) tells us the difference between married and single man and what they care about.
 36. (7:34) tells us that wives and “virgins” are different in a way that is similar to the difference between the married man and the single man.
 37. (7:34) tells us the difference between the married and single woman and the things that they care about.
 38. (7:35) tells us why Paul is telling us all of these. It is to remove things which people worry about so that they can concentrate on serving “the Lord”.
 39. (7:36) tells us that if two unmarried people have sex then they have not sinned as long as they get married.
 40. (7:37) tells us that if someone can live without sex, then they are best off to remain single.
 41. (7:38) tells us that it is good to marry but better to stay single.
 42. (7:39) tells us that if a widow decides to marry, she can marry anyone that she wants to so long as it is “in the Lord”.
 43. (7:40) tells us “But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God”.
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Summary of Chapter 8:

Chapter theme: The conscience of our weak brother is to be a controlling factor in what we do publicly.

There are certain things which we can do, which are not wrong, but which others think is wrong to do. When we do those things publicly, we cause confusion. And, keeping a clean testimony for God is the main thing that we are to seek. Therefore, even if we are allowed to do something, we should not do it if it causes confusion about the things of God.

1. **(8:1)** tells us that “we all have knowledge”, of idols, but does not say that the conclusions drawn from that “knowledge” are always correct.
 2. **(8:1)** tells us that “Knowledge puffeth up”. Therefore, when someone is claiming “knowledge”, they are showing pride. However, “charity edifieth” and someone who really wants the “edify” will be “charitable” towards the person displaying “knowledge”.
 3. **(8:2)** adds to the prior sentences and tells us that people don't really “know” what they think they know.
 4. **(8:3)** tells us that a person who really “loves God” will live a life that demonstrates that love and give him a testimony of such. Implied is the comparison of the prideful person who claims “knowledge” and the person who demonstrates a “love of God”. The man who demonstrates their “love of God” has greater authority.
 5. **(8:4)** tells us that in the argument over idols, the idol doesn't matter but what matters is the only true God.
 6. **(8:5-6)** tells us that the devils which are behind “idols” may be called “gods” but they can not match “God, the Father” nor the “Lord Jesus Christ”. He created “all things”, using the power of “God, the Father”, and none of the so-called “gods” have demonstrated a similar level of power.
 7. **(8:7)** tells us that some people do not know this truth. As a result, they do not realize the vast difference between them and “God, the Father”. Nor do they realize the vast difference between them and the “Lord Jesus Christ”. As a result, they have the mistaken belief that eating certain meat is worshipping an idol just like we are to worship God. Their wrong belief can make their “conscience be...defiled”.
 8. **(8:8)** tells us that meat has nothing to do with true worship.
 9. **(8:9)** tells us that our true “knowledge” could become a “stumblingblock” to our weaker brother.
 10. **(8:10-11)** explains how the prior sentence is possible.
 11. **(8:12)** tells us that if we “sin so against the brethren”, then “ye sin against Christ”.
 12. **(8:13)** tells us of Paul's conclusion that we are to do anything to avoid offending the “weak conscience” of a brother.
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Summary of Chapter 9:

Chapter theme: Paul's answer to them that do examine me.

In this chapter, we see Paul answer “them that do examine me”. He uses the first 23 sentences, out of 37, to provide answers to these people. Paul shows that they are way off base and far from reasonable evidence, scripture, common practices, and the laws of God and of nature. He does this because the people who “examined” Paul were trying to destroy his God-given authority so that they could replace him and lead these people into doctrinal error. These people would get rewards from the world, their flesh and Satan while God's people would suffer the judgment of God.

Paul uses the last part of this chapter to reveal God's reward and punishment system and uses himself as an example. He then challenges the reader to seek God's rewards using God's way to obtain those rewards.

1. (9:1) is Paul's first evidence to “them that do examine me”. Paul has the position and authority to “examine” them but they have neither the position nor the authority to “examine” him. In this sentence, he asks: “Am I not an apostle?” This means that he was the highest human authority in the church and none of the others had the right to “examine” Paul. Please see the Word Study on **Apostle** for the doctrinal requirements for someone to be an “apostle”.
2. (9:1) says “am I not free?” as the second evidence to “them that do examine me”. These people tried to claim that Paul did not have the rights which all “free” men had. Thus, they proved themselves to be liars.
3. (9:1) says “have I not seen Jesus Christ our Lord?” as the third evidence to “them that do examine me”. This is speaking about seeing the living body of the resurrected “Jesus Christ”. Seeing Him in the flesh is one of the requirements to be an “apostle”. Paul had the primary qualification to be an “apostle”, while these others did not. Thus, they had no authority over Paul.
4. (9:1) says “are not ye my work in the Lord?” as the fourth evidence to “them that do examine me”. The Corinthians owed their personal salvation to Paul while they owed the other people nothing. The Corinthians had a debt to Paul which should have made them loyal to him.
5. (9:2) says *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* as the fifth evidence to “them that do examine me”. Outside of loyalty, the approval from our “Lord” on the work of Paul proved his position.
6. (9:3-4) says *Mine answer to them that do examine me is this, Have we not power to eat and to drink?* as the first counter challenge to “them that do examine me”. They tried to deny Paul even the basic rights of food and drink. This proved that they were not following the “Spirit” of God.
7. (9:5) is Paul's second counter challenge to “them that do examine me”. They tried to deny Paul, even the basic rights of companionship which others enjoyed. This proved that they were not following the “Spirit” of God. (*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?* “).
8. (9:6) is Paul's third counter challenge to “them that do examine me”. They tried to deny Paul, even the basic rights of religious leaders which others enjoyed. This proved that they were not following the “Spirit” of God. (*Or I only and Barnabas, have not we power to forbear working?* “).
9. (9:7) is Paul's fourth counter challenge to “them that do examine me”. Their arguments went against basic “precepts” accepted by all people. (*Who goeth a warfare any time at his own charges?*”).

10. (9:7) is Paul's fifth counter challenge to "them that do examine me". Their arguments went against another basic "precept" accepted by all people. ("who planteth a vineyard, and eateth not of the fruit thereof?").
11. (9:7) is Paul's sixth counter challenge to "them that do examine me". Their arguments went against another basic "precept" accepted by all people. ("or who feedeth a flock, and eateth not of the milk of the flock?").
12. (9:8) is Paul's seventh counter challenge to "them that do examine me". He challenges them to think about where "precepts" come from. ("Say I these things as a man?").
13. (9:8) is Paul's eighth counter challenge to "them that do examine me". Paul points out that these "precepts" are the basis of law. ("or saith not the law the same also?").
14. (9:9) is scripture which supports Paul's counter challenges. He points out that these "precepts" come from scripture and God. ("For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.").
15. (9:9) is the first challenge to think about the meaning of the scripture. Paul points out that God even provides for the ox. ("Doth God take care for oxen?").
16. (9:10) is the second challenge to think about the meaning of the scripture. Paul points out that the scriptures teach these "precepts" for our sake. ("Or saith he it altogether for our sakes?").
17. (9:10) is the application of prior quoted scripture. Paul points out that these "precepts" that they want to scrap are the basis of our "hope". "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".
18. (9:11) is the first challenge to think about the meaning of the scripture. Paul challenges the basis of their thinking in order to make them think about the true source of their attitudes. The Bible clearly teaches that the spiritual is more valuable than the physical and that God commands: "Let him that is taught in the word communicate unto him that teacheth in all good things" (Galatians 6:6). This attitude was also one of the sins which was keeping them as spiritual "babes". (See the **Test of Spiritual Maturity**.)
19. (9:12) is the second challenge to think about the meaning of the new scripture. Paul contends that he has a right to what others would deny him while those others do not have a right to take what truthfully belongs to Paul.
20. (9:12) This sentence lets us know that the critics of Paul were taking what truly belonged to Paul as the pastor who started the church and led them to true salvation. Paul passed up what was his right to take so that people could not claim that he preached for money. He did this: "lest we should hinder the gospel of Christ".
21. (9:13) is the first reasoning based upon common religious practices which "the Lord ordained". ("Do ye not know that they which minister about holy things live of the things of the temple?").
22. (9:13) is the second reasoning based upon common religious practices. Paul reminds them of the support given to all religious workers. ("and they which wait at the altar are partakers with the altar?").
23. (9:14) is the third reasoning based upon what "the Lord ordained".
24. (9:15) Paul explains why he didn't take advantage of these common practices. He gave up physical gain to receive spiritual gain.
 - a. The phrase "But I have used none of these things: neither have I written these things" means: Paul did not take what was his right to take.
 - b. The phrase "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" means: Paul "gloried" in God's provision for him and how God used him to win these worldly Corinthians to true salvation by removing their suspicion that Paul preached for money.
25. (9:16) Paul explains his commission from God.
 - a. The phrase "For though I preach the gospel, I have nothing to glory of" means: Paul did not brag about being a preacher nor did he brag in knowing things that others did not know.
 - b. The phrase "for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" means: God required Paul to "preach not the gospel". And, we see a truth here that most people miss. When Paul writes "woe is unto me, if I preach not the gospel", we see that

God will punish any of His children that He gave a spiritual gift to if they do not use it for God's intended purpose.

26. (9:17) Paul explains the consequences of his choice.
 - a. The phrase "For if I do this thing willingly, I have a reward" means: God provides for the physical needs of His true servants and gives them everlasting rewards in Heaven.
 - b. The phrase "but if against my will, a dispensation of the gospel is committed unto me" means: God gave Paul a spiritual gift and job ("dispensation") and will punish him if he does not do what God intended him to do.
 - c. Please note: this is one of the only four times that the word "dispensation" is used in the Bible and it is not a "dispensation of time". In fact, a "dispensation of time" only occurs once in the Bible and that is not enough to build a proper Bible doctrine even though people preach '*great ages throughout the Bible*' based upon the "dispensation of time". Some of what is preached is true and some is doctrine from devils. Therefore, God's people need to be very careful about what they believe as related to '*great ages throughout the Bible*'.
27. (9:18) is a question to make the reader think. ("What is my reward then?"). In the next sentence, Paul answers this question for his physical reward but not for his spiritual reward.
28. (9:18) In this sentence, Paul explains his policy. ("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"). By relying strictly on God for his physical needs, Paul avoids the temptation to preach for money and to alter his message in order to appease rich and influential men.
29. (9:19) In this sentence, Paul explains why he has this policy. He is more effective in winning souls as a "servant" than he is as a lord.
30. (9:20-21) Paul explains his plan of action. This sentence, and the next two sentences, are a very important precept for all missions work. Paul did not change the basic gospel but changed the application of it to fit different cultures. Paul showed people that they did not have to give up their culture in order to be saved, as Jews preached. God wants all men everywhere to be saved (1Timothy 2:4). And, God can accept different cultural applications so long as people accept "Jesus Christ" as their personal "Lord".
31. (9:22) shows more on Paul's plan of action. This sentence, the prior sentence, and the next sentence, are a very important precept for all missions work. Where the prior sentence dealt with specific cultures, this sentence gives the controlling precept ("I am made all things to all men, that I might by all means save some").
32. (9:23) tells why Paul chose this plan of action. This sentence, and the prior two sentences, are a very important precept for all missions work. Here we see why Paul followed this precept ("And this I do for the gospel's sake, that I might be partaker thereof with you"). Please notice the phrase: "partaker thereof with you". This is not possible with the person who makes a profession but never comes to church. Nor is it possible for the person who comes to church as an observer but never participates in the ministry.
33. (9:24) is a reasoning to make others consider using Paul's plan of action. One of the disasters in society is due to people demanding that children be rewarded for showing up and that there be no distinction between participants and observers and no rewards for doing the best. This demand supports the doctrine from devils called '*Easy Believism*', which claims that everyone who says a prayer gets a mansion regardless of how they live. True Bible doctrine is that salvation is based upon a relationship with God while everlasting rewards and punishment are based upon attitudes and actions.
34. (9:24) is a challenge to the reader. ("So run, that ye may obtain".)
35. (9:25) tells about the requirement of the challenge. ("And every man that striveth for the mastery is temperate in all things".)
36. (9:25) shows the difference between lost people and saved. ("Now they do it to obtain a corruptible crown; but we an incorruptible".)
37. (9:26-27) shows the action that Paul took and that he challenges us to take.

- a. The phrase “I therefore so run, not as uncertainly” means that Paul verified his doctrine against what the Bible truly says. He did not rely on what someone else told him that it said.
 - b. The phrase “so fight I, not as one that beateth the air” means that Paul made sure that his actions were effective. He was not happy with just giving out the gospel but made sure that souls were converted.
 - c. The phrase “But I keep under my body, and bring it into subjection” means that Paul controlled how much his “body”, and the lusts thereof, controlled his attitudes and actions.
 - d. The phrase “lest that by any means, when I have preached to others, I myself should be a castaway” means that Paul was careful to make sure that God would continue to use him. The word “castaway” does not mean losing salvation, as some claim, but means that God stops using him before he goes to Heaven.
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Summary of Chapter 10:

Chapter theme: We are to be willing to give up 'our rights' in order to reach the lost and carnal saved person.

This chapter is going '**above and beyond**' the prior chapter. While the prior chapter told us to not deny God's children what is rightfully theirs, this chapter tells us to be willing to give up what is rightfully ours in order to serve God.

Paul starts out by telling us how God's people '*demanded what they thought was their rights*' and suffered judgment from God when they were wrong. This warning is summed up with the sentence that says: "Wherefore let him that thinketh he standeth take heed lest he fall." Paul then goes on and warns us that God put this account, of His judging His people because of their attitude, into the Bible to warn us. Instead of '*demanding our rights*', we are told to "*whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ.*"

[1Corinthians 10:12](#) summarizes the warnings found in [10:1 through 10:12](#). It says: "Wherefore let him that thinketh he standeth take heed lest he fall." Part of human nature is to believe '*I'm OK. Nothing is going to happen.*' Then, we complain when something bad happens. What's worse is that people tend to ask: '*Why didn't God keep this from happening?*' Here we are told that it is our job to avoid these problems and we are told how to avoid them.

1. [\(10:1-4\)](#) tells us that beyond the reasoning of the prior chapter, we have an example in scripture to teach us the same thing.
 - a. The word "Moreover" means: '**going above and beyond what was just written**'.
 - b. The phrase "brethren, I would not that ye should be ignorant" means that Paul is writing to saved people who should be able to understand scripture. Therefore, he is making sure that they are not "ignorant" ('**lacking knowledge**').
 - c. The phrase "how that all our fathers were under the cloud, and all passed through the sea" lets us know that Paul is writing about the time when God saved the Jews from slavery in Egypt.
 - d. The phrase "And were all baptized unto Moses in the cloud and in the sea". This is a critical phrase into understanding that the true Biblical definition of the word "baptize" is: '**identified with**'. The Jews crossed "the sea" on dry ground. They were neither sprinkled nor dunked but they were '**identified with**' Moses and the Mosaic Law. Likewise, we are to be '**identified with the holiness and righteousness of God the Father, the sacrifice and service of God the Son and the ongoing personal relationship which is maintained by God's Holy Spirit**'. We are ceremonially dunked to be '**identified with**' the death, burial and resurrection of the gospel.
 - e. The phrase "And did all eat the same spiritual meat; And did all drink the same spiritual drink" is a scriptural reference to the "Lord's Supper" ([Matthew 26:26-30](#); [Mark 14:22-26](#); [Luke 22:17-20](#) and [1Corinthians 11:23-26](#)). Also, see [1Corinthians 11:25](#) about the word "sup"). Both are symbolic of letting "Jesus" show us how to live in the flesh and letting "Christ" change our "spirit".
 - f. The phrase "for they drank of that spiritual Rock that followed them: and that Rock was Christ". Please see the detailed note about the meaning of this phrase.
2. [\(10:5\)](#) tells us that many of God's people did not please God even though He provided for them. The phrase "But with many of them God was not well pleased: for they were overthrown in the wilderness" references the many times that God killed His people for their ongoing sins.
3. [\(10:6\)](#) tells us that God wrote about them in the Bible to give us a warning.

4. (10:7) tells us how God dealt with “idolaters”. This is referencing to the time when Moses came down from the mountain and found the people naked and partying before an idol. Moses ordered the people who were on God’s side to kill all who opposed God.
5. (10:8) tells us how God dealt with “fornicators”. The word “fornicator” means: *‘one who violates a covenant relationship’*. This sin was recorded in **Numbers 25** and is associated with “the error of Balaam” which is covered by the note for **Jude 1:11**.
6. (10:9) tells us how God dealt with people who “tempt Christ”. This sin was recorded in **Numbers 21:5-6** and is associated with God’s people complaining about His provision (“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. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died”). Please see the detailed note for more Bible references to where we also see God’s people “tempt” God.
7. (10:10) tells us how God dealt with “murmurers”. We see this result in general with the constant “murmuring” and complaining by the Jews while they were in the wilderness, and by God constantly killing some of those Jews. In addition, we have specific instances in **Numbers 14:37** and **Numbers 16:46-49**.
8. (10:11) tells us why God put these things in the Bible. (“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come”). Even the parts of the Mosaic Law, which do not directly apply to us, can teach us about God’s character and how we should expect God to react to our attitudes and actions.
9. (10:12) tells us the resulting warning. “Wherefore let him that thinketh he standeth take heed lest he fall”. All of those people thought that they could get away with their sin because they were sure about some doctrinal error.
10. (10:13) tells us of God’s promised protection.
 - a. The phrase “There hath no temptation taken you but such as is common to man” tells us that what we think is a terrible circumstance is something which is, actually, “common to man”.
 - b. The phrase “but God is faithful, who will not suffer you to be tempted above that ye are able” means that whatever you go through, God promises that you will be able to handle it without sinning. When I had one accident, many doctors and nurses came into the Emergency Room to see me and say: *‘I’m not on your case. I just want to see someone who could live through that accident!’* I claimed this verse and phrase. I was put into a coma for six (6) days with morphine and two other opiates because morphine was not enough to contain the pain. But I was completely healed and unsaved doctors even claimed that I had multiple undeniable miracles. And, I have no lasting pain even though doctors claim that my results are impossible. God’s people need to trust His promises and devote their life to the service of God if they want to see miracles in their own life.
 - c. The phrase “but will with the temptation also make a way to escape, that ye may be able to bear it” tells us that God does “make a way to escape”, but we have to use God’s way and not our own.
 - d. In order to receive the promise of this sentence, we must fulfill the requirement in the next sentence (“flee from idolatry”).
11. (10:14) tells us the resulting command.
 - a. The word “Wherefore” means that this command is based upon the prior sentence. There, we were made a promise from God. However, we must fulfill the requirement in this sentence (“flee from idolatry”) in order to receive the promise of the prior sentence.
12. (10:15) tells us Paul’s challenge to be “wise”: “I speak as to wise men; judge ye what I say”. This challenge, which is expressed after this sentence, requires people to understand spiritual symbolic meaning, which requires us to be spiritually “wise”.
13. (10:16) gives us the first spiritual symbolic meaning.
 - a. The phrase “The cup of blessing which we bless” is speaking about the “Lord’s Supper” (**Matthew 26:26-30**; **Mark 14:22-46**; **Luke 22:17-20** and **1Corinthians 11:23-34**). Also, see **1Corinthians 11:25** about the word “sup”).

- b. The phrase “[is it not the communion of the blood of Christ?](#)” lets us know that the spiritual meaning of the “[grape juice](#)”, at the “[Lord's Supper](#)”, represents our ongoing sharing of the blessings (“[communion](#)”) of “[the blood of Christ](#)”. And, “[the blood of Christ](#)” is to cause us to stop sinning. It is not to allow us to go on sinning with the attitude that “[Christ](#)” must continue to pay for our sins even while we refuse to let Him change our life. That doctrine from Satan goes against the true meaning of the word “[communion](#)”.
 - c. Paul explains more of this doctrine in **1Corinthians 10:19-23** (further in this chapter).
14. **(10:16)** gives us the second spiritual symbolic meaning.
- a. The phrase “[The bread which we break](#)” is also speaking about the “[Lord's Supper](#)”. (See above for Bible references.)
 - b. The phrase “[is it not the communion of the body of Christ?](#)” lets us know that the spiritual meaning of the “[bread](#)”, at the “[Lord's Supper](#)”, represents our ongoing sharing of the blessings (“[communion](#)”) of “[the body of Christ](#)”. Our body is made up from things which we eat. Symbolically, this represents our agreement to let “[Christ](#)” control how we act in our flesh. (Please see the Doctrinal Study called **What Did Jesus Do?**.)
 - c. Paul explains more of this doctrine in the next sentence and in **1Corinthians 10:25-29** (further in this chapter).
15. **(10:17)** tells us of the spiritual symbolism of these things.
- a. The phrase “[For we being many are one bread, and one body](#)” tells us that we are the “[body of Christ](#)” ([Romans 7:4](#); [1Corinthians 10:16](#); [2Corinthians 12:27](#); [Ephesians 4:12](#)).
 - b. The phrase “[and one body](#)” tells us what was just explained for the prior phrase.
 - c. The phrase “[for we are all partakers of that one bread](#)” means that when we partake of the “[Lord's Supper](#)”, we are symbolically agreeing to be one with the church and to let “[Christ](#)” control how we act in our flesh.
16. **(10:18)** Paul uses Israel to show how the symbolism works. The question of “[Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?](#)” lets us know that “[eating of the sacrifices](#)”, symbolically, makes people “[partakers of the altar](#)” (***partakers of the sacrifices made on the altar***).
17. **(10:19)** says “[What say I then?](#)” to let us know that Paul will explain what truly happens spiritually.
18. **(10:19)** tells us that “[the idol \(and\) that which is offered in sacrifice to idols](#)” is nothing, spiritually, when compared to God because the devil behind the idol can not match the power of God.
19. **(10:20)** tells us that we can not have fellowship with devils and with “[the Lord](#)”.
20. **(10:21)** The exception to the prior answer is that we are to not “[have fellowship with devils](#)”.
21. **(10:22)** tells us about the personal consequence of “[having fellowship with devils](#)”.
22. **(10:22)** questions if we really considered the consequence of “[provoking the Lord to jealousy](#)”.
23. **(10:23)** says: “[All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify no](#)”. Yes, we can claim that doing the prior actions will not send us to Hell. However, those actions can result in an early death and other results which we really do not want.
24. **(10:24)** tells us of the required action based upon the prior sentence. That is: here is how we are to apply the principle just stated.
25. **(10:25-26)** tells us how to reason out our actions.
26. **(10:27)** tells us a specific example on how to apply this teaching.
27. **(10:28-29)** tells us the exception in our example.
28. **(10:30)** challenges us to consider the consequences (being “[evil spoken of](#)”) if people think you are doing something spiritually different from what you are actually doing.
29. **(10:31)** starts the conclusion of the chapter and tells us the right attitude to keep.
30. **(10:32-33)** continues the conclusion of the chapter. However, the conclusion of this chapter really includes **11:1** (“[Be ye followers of me, even as I also am of Christ](#)”).
- a. The phrase “[Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God](#)” means we are to consider how our attitudes and actions will be considered by others, especially by the people of God.

- b. The phrase “Even as I please all men in all things, not seeking mine own profit, but the profit of many” means that Paul lived an example for us to follow.
 - c. The phrase “that they may be saved” lets us know that this is to be the primary motivation of all that we do.
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Summary of Chapter 11:

Chapter theme: How to understand symbols.

Paul starts this chapter with “Be ye followers of me, even as I also am of Christ”, but that sentence really is the final summary of **Chapter 10**. This chapter really starts in verse 2 where Paul starts with “Now” to start a new subject. He then commends them because they “keep the ordinances, as I delivered them to you.” But right after that, Paul very quickly gets into symbolism about head coverings and about “the Lord's supper”. Since the majority of this chapter is about properly understanding symbolism, the exact way that Paul wanted us to “follow” him was in the interpretation of symbols. However, this first sentence was clearly written in a way that invites using it for other areas beyond interpreting symbols. But when we do so, we need to follow the pattern found within this chapter for the correct way to apply this sentence to other areas of life.

This chapter really starts in verse 2 where Paul starts with the word “Now” to start a new subject. He then commends them because they “keep the ordinances, as I delivered them to you.”. But right after that Paul very quickly gets into symbolism about head coverings and about “the Lord's supper”. Since the majority of this chapter is about properly understanding symbolism, the exact way that Paul wanted us to “follow” him was in the interpretation of symbols. However, the particular symbols dealt with in this chapter have to do with authority and our spiritually and symbolically showing how submissive we are to our God-given authority. With that in mind, we see the lesson on the Lord's Supper and the possible consequences of not properly appreciating the spiritual significance of these symbols.

1. **(11:1)** says: “Be ye followers of me, even as I also am of Christ”. People preach this sentence but skip the meaning of “even as I also am of Christ”. If the person can not show how “Christ” is causing them to spiritually mature and to properly understand symbols, as Paul demonstrates in this chapter, and how to separate true spiritual worship from physical religious worship, like Paul did in the prior chapter, then they have not fulfilled what Paul meant by the phrase “even as I also am of Christ”.
2. **(11:2)** gives us the introduction of a new subject within this chapter.
 - a. The word “Now” means: *'After you understand what was just explained'*. We need to understand how to separate true spiritual worship from physical religious worship, like Paul did in the prior chapter, before we can understand symbolism within the Bible.
 - b. The phrase “I praise you, brethren” lets us know that Paul starts with “praise” before he gets to correction.
 - c. The phrase “that ye remember me in all things, and keep the ordinances, as I delivered them to you” means that they continued in doing the religious things just as Paul taught them. However, as we get further in this chapter, we see that they did not understand the spiritual significance of the religious acts which they did
3. **(11:3)** tells us God's structural order which is what they misunderstood. We have God on top, “Christ” beneath God, man beneath “Christ” and woman beneath the man.
4. **(11:4)** tells us how a man misrepresents his position in God's structural order. I believe that the symbolism of this sentence had greater significance in Paul's day than it has today. The people that Paul wrote to understood the symbolism where people of today do not. For example, it used to be that men always took off their hat when talking to a superior. However, if you told someone to do that today, they would honestly wonder why you commanded that action. Thus, the symbolic meaning is not understood like it used to be understood.
5. **(11:5)** tells us how a woman misrepresents her position in God's structural order.
 - a. The phrase “as if she were shaven”, at that time, meant that she was a whore.
 - b. The phrase “with her head uncovered dishonoureth her head”, symbolically meant that she was refusing to acknowledge that a man was in authority between her and God. A

- woman, at that time, remained under the authority of her father until her father gave her to a husband. Thus, in that culture, a woman always had a man over her.
- c. The phrase: “**But every woman that prayeth or prophesieth**” means that the woman was publicly dealing with God in a way that others were aware of her action. One thing to note here is that many religious people deny that a “**woman prophesieth**”.
 6. (11:6) tells us why the prior action by a woman is wrong. Again, what was culturally understood, in that day, is not significant today. Paul is writing for the woman to maintain proper symbols of authority. And, the true message is that we are to all recognize God's authority structure and how it applies to us. The cultural differences are not important but the attitude of submitting to God's authority is important.
 7. (11:7) Here, Paul explains the symbols involved and their meanings. Since the symbols do not have the same meaning today, it is not important to keep the symbols, which have no meaning, but it is important to keep the spiritual truth. That is: a man is to show that “**he is the image and glory of God**” and a woman is to show that she “**is the glory of the man**”.
 8. (11:8) tells us why these symbols are different for a man and for a woman. The phrase: “**For the man is not of the woman; but the woman of the man**” speaks about how God created the woman from a rib taken from the man.
 9. (11:9) tells us the reality that the symbols are based upon. “**Neither was the man created for the woman; but the woman for the man**” tells us the priority that God had in creation and it does not matter how we feel about this truth.
 10. (11:10) tells us of the consequence to women who ignore the meaning of these symbols. The phrase: “**because of the angels**” includes devils. When “**the woman has power on her head**”, any angel, or devil, must go through her “**head**” in order to deal with her. That is the protection which God ordained for her. However, when she does not have “**power on her head**”, then she does not receive God's protection.
 11. (11:11) tells us that the symbols do not make a man better than a woman, nor do they make the woman better than the man, but only recognize the differences.
 12. (11:12) tells us why the prior sentence is true.
 - a. The phrase: “**For as the woman is of the man**” means that the woman was created from the man's rib.
 - b. The phrase: “**even so is the man also by the woman**” means that a man is born by a woman.
 - c. The phrase: “**but all things of God**” means that God put things in the order that God wants.
 13. (11:13) challenges us to consider the symbols involved. Again, the cultural significance is different today but the message is still the same. That is, we need to accept God's symbols of authority and order.
 14. (11:14) relates the symbols to nature. The phrase: “**Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?**” is still true today even if Sodomites tell people to deny this truth.
 15. (11:15) tells us a natural reaction to the symbol involved. The phrase: “**But if a woman have long hair, it is a glory to her: for her hair is given her for a covering**” is true even today, especially when a woman is young and looking for a man to marry.
 16. (11:16) tells us that if society does not recognize these symbols then we do not have to hold to them.
 17. (11:17) tells us that Paul is now changing subjects to something that needs correction.
 - a. The word “**Now**” means: ‘**After you understand what was just explained**’. Paul has been dealing with symbols and they are used to give us the many applications. Thus, there can be differences in different cultures and in different circumstances. However, Paul is now moving to a precept which there can not be disagreements to. Those who disagree are daring God to bring judgment upon them.
 - b. The phrase “**in this that I declare unto you I praise you not**” means that what they were doing is wrong.
 - c. The phrase “**that ye come together not for the better, but for the worse**” means that they were not becoming more spiritual but less spiritual.

18. (11:18) tells us that this error is related to the divisions within the church that Paul dealt with in the first chapter.
19. (11:19) tells us that the result of this error is “there must be also heresies among you”.
20. (11:20) tells us that they were mistreating the “Lord's supper” by how they acted. And, our next sentence gives us the details of the mistreatment.
21. (11:21) tells us that they were mishandling “the Lord's supper”.
 - a. The phrase “For in eating every one taketh before other his own supper: and one is hungry” shows that some people do not recognize that all church members are equal before the “Lord”.
 - b. The phrase “and another is drunken” shows that they were ignoring the spiritual meaning of the “Lord's Supper”. Being “drunken” shows that the member is controlled by the lusts of his flesh and not by the “Lord”.
22. (11:22) asks “what” they fail to understand.
23. (11:22) asks why they are using “the Lord's supper” as a simple home meal.
24. (11:22) asks if they don't understand the consequences of this wrong handling of “the Lord's supper”. They were not considering how they were treating God's children.
25. (11:22) asks “What shall I say to you?”.
26. (11:22) asks “Shall I praise you in this?”.
27. (11:22) tells us that we will not be praised for this type of error.
28. (11:23-24) tells us the basis of “the Lord's supper”.
 - a. The phrase “For I have received of the Lord that which also I delivered unto you” means that this came directly to Paul from the “Lord Jesus Christ” as He Himself trained Paul.
 - b. The phrase “That the Lord Jesus the same night in which he was betrayed took bread” means that “Jesus” created this loving symbol in the face of betrayal. Thus, we are to have the same loving attitude at “the Lord's supper”.
 - c. The phrase “And when he had given thanks, he brake it, and said” means that “Jesus” “gave thanks” even while facing the cross.
 - d. The phrase “Take, eat: this is my body, which is broken for you: this do in remembrance of me” means that “the Lord's supper” is to be concentrated on His sacrifice and not on the lusts of our flesh. That written, there is much more symbolism here but this summary will skip it.
29. (11:25) continues to tell us the basis of “the Lord's supper”.
 - a. The phrase “After the same manner also he took the cup, when he had supped, saying” means that this is part of the same symbolism.
 - b. The phrase “This cup is the new testament in my blood” means that “Jesus” had to shed His blood in order to bring in “the new testament”. His death was not sufficient.
 - c. The phrase “this do ye, as oft as ye drink it, in remembrance of me” means that “the Lord's supper” is to be concentrated on His sacrifice and not on the lusts of our flesh. That written, there is much more symbolism here but this summary will skip it.
30. (11:26) says: “For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come”. This means that “the Lord's supper” is to continue “till he come”. It also means that it looks forward to “the Lord's” return. It also says “ye do shew the Lord's death”. Therefore, the amount of respect that we show towards “the Lord's supper” reveals how much respect we have for His “death”.
31. (11:27) tells us the consequence of mishandling “the Lord's supper”. As explained in the chapter note, this chapter deals with properly understanding symbols. The “Lord's Supper” is a symbol of our ongoing personal relationship with Him and the sacrifice that He made in order for us to have this relationship. Mishandling “the Lord's Supper” is insulting His sacrifice.
 - a. The phrase “Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily” is usually explained by pastors when the church has “the Lord's supper”. Anyone who has unconfessed sin in their heart is guilty of this. Our next sentence commands what to do in this case.

- b. The phrase “shall be guilty of the body and blood of the Lord” brings judgment from God. The second next sentence and third next sentence tell us the consequence of this phrase.
32. (11:28) tells us that we are each personally responsible for our own actions in this matter. “But let a man examine himself, and so let him eat of that bread, and drink of that cup” means that each is personally responsible for making sure that their personal relationship with God is right and free of sin at that time.
33. (11:29) tells us why we need to personally “examine” ourselves.
- a. The phrase “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself” tells us the possible consequence and our next sentence spells out this consequence in more detail.
- b. The phrase “not discerning the Lord's body” means that this judgment is due to our attitude. While religion wants to concentrate on our action, it is the attitude of our heart which is what God judges. Our heart is supposed to react to the promptings of God's “Holy Spirit”. When we react to the desires of the flesh instead, we sin.
34. (11:30) tells us the consequence if we fail to personally “examine” ourselves. It says: “For this cause many are weak and sickly among you, and many sleep (die)”.
35. (11:31) tells us how to avoid those consequences from God. It says: “For if we would judge ourselves, we should not be judged”.
36. (11:32) tells us what the “Lord” will do if we fail to “judge ourselves”. It says: “But when we are judged, we are chastened of the Lord, that we should not be condemned with the world”. **Hebrews 12:8** says: “But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.”.
37. (11:33) gives us the conclusion of these lessons. That conclusion is that when the church meets it is to “tarry one for another”.
38. (11:34) adds instructions which tell us how to avoid this condemnation. It says: “And if any man hunger, let him eat at home; that ye come not together unto condemnation”.
39. (11:34) tells us that the other problems were not common enough for God to put into the Bible.
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Summary of Chapter 12:

Chapter theme: diverse things given by God to help the entire church.

This chapter is teaching us about "spiritual gifts" that are within the "body of Christ". It makes it clear that God decides who gets which "spiritual" "gifts", offices, and jobs within the "body of Christ". In addition, we have no influence on who gets what "spiritual" "gift", office, or job. Further, while we should "covet earnestly the best gifts", we are not to think more or less of people because of the "spiritual gift" given to them.

[12:12](#) through [12:27](#) use the human body to illustrate how the church is to be the "body of Christ". The verses within this chapter before these give us the spiritual teaching which these sentences are illustrating. The rest of the chapter tells us the application, which is the fact that different people have different "spiritual gifts" and different (related) roles / positions within the church. The last sentence is an introduction to the next chapter where we are told that what every saved person is to have is "charity".

Please also see Romans 12 for a similar lesson.

1. ([12:1](#)) tells us that this chapter is teaching us about "spiritual gifts" that are within the "body of Christ". The phrase "I would not have you ignorant" means that we need to know the spiritual truth about these things. These people thought that they were spiritual adults because they had the most showy gift. Later in this chapter, Paul corrects them about which gifts are the most valuable. And, those gifts are the ones which help others to mature spiritually.
2. ([12:2](#)) tells us that in the past we were lost and did not understand spiritual things.
 - a. The phrase "Ye know that ye were Gentiles" is used in the Bible to describe lost people who knew nothing about God and nothing about godly things such as "the word of God".
 - b. The phrase "carried away unto these dumb idols, even as ye were led" means that they worshipped "idols" because the devils, who were behind the idol, showed power to do miracles.
3. ([12:3](#)) tells us that there is a difference between the saved and the lost when it comes to acknowledging "Jesus" as "Lord".
 - a. The phrase "Wherefore I give you to understand" means: because of your past wrong teaching, Paul was telling them how to tell the differences in spirits that are behind a religious claim.
 - b. The phrase "that no man speaking by the Spirit of God calleth Jesus accursed" means that there were people claiming to be saved but were doing this thing.
 - c. The phrase "and that no man can say that Jesus is the Lord, but by the Holy Ghost" means: a truth that some people misunderstand. We can not accept "Jesus" as our personal "Lord" "but by the Holy Ghost". Many people preach endless opportunities to get saved, but that is a doctrine of Satan. [Romans 3:11](#) says: "There is none that understandeth, there is none that seeketh after God". Since "there is none that seeketh after God", God must seek us in order for us to be saved. But, [Genesis 6:3](#) says: "And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years". And, there are other Bible references which tell us the same doctrine with different words. Therefore, unless "the Holy Ghost" comes and offers someone true salvation, they can not truly accept "Jesus" as their personal "Lord".
4. ([12:4](#)) says "Now there are diversities of gifts, but the same Spirit."
 - a. The word "Now" means: **'After you understand what was just explained'**. We need to understand the difference between "the Holy Ghost" and devils before we can truly understand the differences in the spiritual things which each gives to men.

- b. The phrase “there are diversities of gifts, but the same Spirit” follows the same precept as: ***‘there is one interpretation but many applications’***. In this case, the “diversities of gifts” are the many applications of what is provided by “the same Spirit”. (Please notice that “Spirit” is capitalized which means that it is identifying God’s “Holy Spirit”).
5. (12:5) says “and there are differences of administrations, but the same Lord.” Please notice that “gifts” are associated with God’s “Holy Spirit” while “administrations” are associated with the “same Lord”.
 6. (12:6) says “and there are diversities of operations, but it is the same God which worketh all in all”. Please notice that “operations” are associated with God because “operations” require the use of “gifts” under the direction of “administrations”. This is what most people call ***‘Ministries’***.
 7. (12:7) tells us that the “spiritual gifts” that are given to us are given to help all saved people.
 - a. The word “But” means this sentence has the same subject as the prior sentence while going in a different direction. Where the prior sentences were telling us about the single source (God), this sentence is telling us about the different ways that God works through the spiritual gifts that He gives to different people.
 - b. The phrase “the manifestation of the Spirit” is speaking about the use of spiritual gifts within the ministries of the church.
 - c. The phrase “is given to every man to profit withal” tells us why God gives us spiritual gifts. It is so that God can use them to help everyone in the church. God does not give these gifts so that people can be filled with pride and feel that they are better than others who do not have their particular gift.
 8. (12:8-11) tells us that God’s Holy Spirit gives different “spiritual gifts” to different people as He wants.
 - a. The First Equivalent Section, of this sentence, names several particular spiritual “gifts”. (Please see the detail sentence about the details on these gifts.).
 - b. The Second Equivalent Section, of this sentence, tells us, “But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will”. Please notice that it is God’s Holy Spirit Who decides which spiritual gift is given to whom. Each of us needs to be grateful for what we are given and to use it to the best of our ability to help the entire church.
 9. (12:12) tells us that the “body of Christ” is like a human body. Our function, within the “body of Christ” is like the functions of different parts of our human body.
 10. (12:13) tells us that all saved are in “one body”. And, the emphasis is on the fact that it is the single “Holy Spirit” Who saves us and puts us where He wants us to be within the “body of Christ”. Therefore, the “one Spirit” is in control and we have no basis for objecting to where God’s “Holy Spirit” puts us.
 11. (12:14) tells us that while all saved are in one “body”, there are “many members”.
 12. (12:15-17) gives us illustrations about the importance of each member of the church.
 13. (12:18) tells us that God determined where we were put and it was “as it hath pleased him”.
 14. (12:19-25) says “and if they were all one member, where were the body?” These sentences then continue to explain the importance of having different members in the “body of Christ”.
 15. (12:26) tells us that all of the “body of Christ” suffer or are honored together.
 16. (12:27) says: “Now ye are the body of Christ, and members in particular.” That means that we need to understand the unity of “the body of Christ” even while understanding the importance of the diversity within the members of “the body of Christ”.
 17. (12:28-30) names several spiritual positions that God gives within the “body of Christ” and shows us that this is God’s design.
 18. (12:31) tells us to “covet earnestly the best gifts: and yet shew I unto you a more excellent way.” When we are seeking to gain additional spiritual gifts, we are to seek the gifts which will allow us to help other saved people to mature spiritually. However, even if we are not given those spiritual gifts, the next chapter tells us the best way to please God and receive everlasting rewards.



Summary of Chapter 13:

Chapter theme: Charity.

In the first three sentences, we are told what “charity” is not. In the next two sentences, we are told what “charity” is. In the last five sentences, we are told why “charity” needs to be the main consideration of all of our attitudes and actions.

It is important to note that many preachers erroneously define “charity” as “love”. The first reason that this is an error is that “charity” and “love” are both Bible words and, while two different Bible words can have the same application under certain circumstances, they can not have the same definition.

Secondly, while “charity” and “love” have the same actions, “love” is only extended to people we know while “charity” is extended to strangers in addition to people that we know.

Most people know **John 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.”). However, they have a hard time reconciling that verse with **Romans 9:13** (“As it is written, Jacob have I loved, but Esau have I hated.”). The fact is that while **Romans 9:13** is personal (since it names “Esau”), **John 3:16** is not personal since “the world” is at the group level. The Biblical fact is that God extends His personal “love” to those who have a personal relationship with Him (are saved), and He offers His “love” to “the world” but requires that they do what He means by “believeth in him (God's Son)”.

Moreover, God the Father provides “charity” to all people. Both saved and lost receive grace and mercy from God until they make it clear that they will always follow doctrinal error and reject truth from God. Thus, we see no conflict with the distinction which I have made between “charity” and “love” while also eliminating the supposed conflict between God “loving the world” while still “hating” an individual who has deliberately chosen to reject God's way of salvation.

The '[Parable of the Good Samaritan](#)', and the reason why it was given, (**Luke 10:25-37**) teaches us about “charity” in the same way that this chapter does. In this parable we see:

- This parable was spoken by “Jesus” in response to an answer from a religious lawyer when he was “willing to justify himself”. While he was still willing to listen to “Jesus”, “Jesus” explained the truth to him. But when he closed his mind and stopped listening, “Jesus” stopped trying to win him. God does not force salvation on anyone.
- The Priest (type of preacher today) was not willing to help. It was probably because his religion told him that touching the hurt man would make him '[unclean](#)'. “Jesus” made it clear that the attitude of our heart is all that can make us “unclean” (**Matthew 12:34-35**). True Biblical “charity” is extended to all without regard for what the religion or the world calls undesirable people.
- The Levite (type of saved person today) was not willing to help. It was probably because of fear -- that it might be a trap or something else. This matches the “[stony places](#)” in the '[Parable of the Sower](#)' (**Matthew 13; Mark 4; Luke 8:5**). Fear keeps the average saved person from fulfilling the requirement for “charity”. True Biblical “faith” causes the child of God to trust Him for their provision and protection while they do service in the “[kingdom of God](#)”.
- The Samaritan displays the true acts of “charity” which God requires. He ignored social conventions which required him to not help a person of a different social class. He went out of his way to help. He spent his own money and he even made provision for follow-up so that the man was completely helped.

1. [\(13:1\)](#) tells us that without “charity”, it does not matter how well we speak. If we do not support our mouth with our life, then we are “become as sounding brass, or a tinkling cymbal”. The saved claim to have the Spirit of God. Therefore, they need to display God’s Spirit in their life by showing the “love of God”, which includes true “charity”.
 2. [\(13:2\)](#) tells us that without “charity”, it does not matter how much spiritual power we have.
 3. [\(13:3\)](#) tells us that without “charity”, it does not matter how much of a sacrifice we make.
 4. [\(13:4-7\)](#) tells us how “charity” acts. Please see the detail note for more on this sentence.
 5. [\(13:8\)](#) tells us that “charity” is more reliable, and longer lasting, than any other spiritual gift.
 6. [\(13:9\)](#) tells us the limit on the amount of spiritual “knowledge” which anyone might have. However, there is no limit on how much “charity” that God can do through our life.
 7. [\(13:10\)](#) tells us there is a time when this limit, and the limited spiritual gifts, will be removed.
 8. [\(13:11\)](#) tells us that we should grow up and “put away childish things”. Basically, we need to grow up spiritually. And, that is shown by a change in our attitudes and actions.
 9. [\(13:12\)](#) tells us that we will have full “knowledge” after we get to Heaven.
 - a. The phrase “For now we see through a glass, darkly” means that there is a limit on our spiritual understanding while we are in this flesh and in this physical reality.
 - b. The phrase “but then face to face” means that we will see “Jesus Christ” “face to face” and that He will be able to explain all things to us.
 10. [\(13:13\)](#) says, “And now abideth faith, hope, charity, these three; but the greatest of these is charity”. Please see the detail note for more on this sentence.
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Summary of Chapter 14:

Chapter theme: How to conduct public worship services.

In this chapter, we have very clear commands about “tongues”. Those people who claim that *'speaking in tongues within public services shows that they are spiritual'* only prove that they are spiritual children who refuse to grow up spiritually.

Our chapter tells us “forbid not to speak with tongues” but also tells us that “tongues” are not to be used in public worship services unless there is an “interpreter” available who will provide the “interpretation”. Even then, “tongues” are restricted to “two, or at the most by three, and that by course; and let one interpret”. And, this is where we read: “Let your women keep silence in the churches”. However, the context makes it clear that this is not a broad command, as many claim, but is actually speaking about “tongues” in public worship services. That is, women are to be restricted from speaking in “tongues” within public worship services.

In addition, to restricting “tongues” in public worship services, our chapter encourages the use of “prophecy” with the majority of the chapter comparing “tongues” (negatively) to “prophecy”. Then starting in **14:26** we are told how to order our public worship service. Thus, while the majority of this chapter is talking about “tongues” and “prophecy”, that is only to eliminate the source of error before giving the true doctrine of this chapter. Therefore, the true subject of this chapter is how we are to conduct our public worship service.

This chapter covers one of the most controversial subjects of the last 100 years or so. People want to claim that spiritual maturity is displayed by *'speaking in tongues'* and some even claim that *'speaking in tongues'* is required for salvation. Please note that I did not use the color and type of quotation marks used in this site for Bible quotes but used the color and type of quotation marks used in this site for the claims of men which are often a lie. That is, because what is used to support this doctrinal error is a lie, is **not** Biblical, and does **not** match the requirements found within this chapter.

Please note the places within the New Testament that use forms of the word “speak” along with forms of the word “tongue”. Please note that most references are within this chapter, and all of those must be considered within the context of the entire chapter. However, please also note the significant doctrine found in the other verses referenced below. Please also see the notes for each verse for more detail about that verse.

If we really look at these verses so that we truly understand what is said all across the New Testament, and then go look at each of them within the context that they are found, we can not do anything but condemn the Tongues movement as a doctrine from the devil that is designed to turn people away from God.

1. **(14:1)** transitions subjects from the prior chapter to this chapter. It says: “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy”. That is: the most desirable spiritual gift is “prophecy”.
2. **(14:2)** tells us why “prophecy” is a better spiritual gift than “speaking in an unknown tongue”.
 - a. Please notice that the sentence is speaking about “an unknown tongue”. This is different from many Bible references to “tongues”, even though the devil-motivated liars claim that all Bible references are talking about “an unknown tongue”.
 - b. The phrase “For he that speaketh in an unknown tongue speaketh not unto men, but unto God” lets us know that this is not fulfilling the primary purpose of salvation, which is taking the gospel to every nation.

- c. The phrase “for no man understandeth him” tells us why this is not a blessing to other people.
 - d. The phrase “howbeit in the spirit he speaketh mysteries” means that he is only speaking to his own spirit and even he does not understand because “he speaketh mysteries”.
3. (14:3) tells us why “prophecy” is better.
 - a. The word “But” starts this sentence and lets us know that it is dealing with the same subject as the prior sentence while going in a different direction. This sentence is speaking about a different spiritual gift and a different result from the different spiritual gift.
 - b. The phrase “he that prophesieth speaketh unto men to edification” tells us that “prophecy” builds men up (“edification”). Please see the detail note for the true Biblical definition of the word “prophecy”, because there is popular doctrinal error which is based upon a wrong definition.
 - c. The phrase “and exhortation, and comfort” gives us additional results from “prophecy”. Please see the detail note for the definitions of these words.
 4. (14:4) compares the results of “prophecy” and “speaking in an unknown tongue”. Basically, “speaking in an unknown tongue” produces a selfish result while “prophecy” “edifieth the church”.
 5. (14:5) tells us Paul's preference of spiritual gifts.
 - a. The phrase “I would that ye all spake with tongues” means that Paul wished that every one of them displayed spiritual gifts.
 - b. The phrase “but rather that ye prophesied” makes it clear what is the better spiritual gift.
 - c. The phrase “for greater is he that prophesieth than he that speaketh with tongues” clearly states which gift is better.
 - d. The phrase “except he interpret” lets us know that someone who has a true spiritual gift of “tongues” should also be able to “interpret”. However, that rarely happens.
 - e. The phrase “that the church may receive edifying” tells us why this is true.
 6. (14:6) tells us the limits of “speaking in tongues”.
 7. (14:7) makes it clear that making noises which people do not understand does not communicate anything.
 8. (14:8) uses “the trumpet” to show us that sound without meaning is useless
 9. (14:9) asks how our use of our “spiritual gift” will help another person.
 10. (14:9) tells us that a wrong use of our “spiritual gift” makes it a waste.
 11. (14:10) tells us that every “voice” (as opposed to just a sound) has “signification”.
 12. (14:11) tells us that without “signification”, we “shall be a barbarian” unto others.
 13. (14:12) tells us “forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church”. That is the main purpose of spiritual gifts.
 14. (14:13) tells those who “speaketh in an unknown tongue” what to do so that they are more spiritual. He should “pray that he may interpret”.
 15. (14:14) says why they should obey the prior sentence. It says: “For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful”. And, without increased understanding, I not only can not help others but I myself do not mature spiritually.
 16. (14:15) asks what we can conclude from this truth.
 17. (14:15) tells us that our prayers and singing need to be with “understanding”.
 18. (14:16) tells us that if we don't use “understanding”, then when others hear us they will not also praise God.
 19. (14:17) says to do otherwise helps us but does not help anyone else. Such things are not following the Spirit of God but are of the selfish flesh.
 20. (14:18-19) tells us that Paul spoke “tongues” more than anyone but he preferred to teach.
 21. (14:20) tells us to spiritually grow up and increase our “understanding”.

22. (14:21) tells us the Bible verse that all of this teaching is based upon. Please see the detail note for those Bible references.
 23. (14:22) tells us the Biblical conclusion about “tongues”. It says: “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”. That is, “tongues” were not meant for showing off in a church service but were meant for giving the gospel to someone who does not understand our native tongue.
 24. (14:23) tells us that “speaking in an unknown tongue”, in a church service, only serves to make the stranger believe that all church members are crazy.
 25. (14:24-25) tells us the different results of people “prophesying”.
 - a. The First Equivalent Section says: “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”. That is: all that is preached can be used by God to let him know that he will be judged by God if he dies lost.
 - b. The phrase “And thus are the secrets of his heart made manifest” because God's “Holy Spirit” can then deal with his heart.
 - c. The phrase “and so falling down on his face he will worship God, and report that God is in you of a truth” means that he can be convicted and saved.
 26. (14:26) offers a challenge.
 27. (14:26) tells us how people are to prepare for public worship. Each is to bring something that matches the “word of God”.
 28. (14:26) tells us the attitude that we are to have when we come to a public service. It says: “Let all things be done unto edifying”.
 29. (14:27-28) tells us the Biblical limit on public use of “an unknown tongue”.
 30. (14:29) says, “Let the prophets speak two or three, and let the other judge”. That is, we should know if someone speaks doctrinal error and immediately correct any doctrinal error.
 31. (14:30) tells us to control ourselves. That is, people who claim that God overcomes them and forces them to preach are lying and probably are speaking for a devil.
 32. (14:31) tells us to do things orderly to avoid confusion and to help others. It says: “For ye may all prophesy one by one, that all may learn, and all may be comforted”.
 33. (14:32) tells us that true “prophets” are not overcome in their “spirit”.
 34. (14:33) tells us why this is true when it says: “For God is not the author of confusion, but of peace, as in all churches of the saints”.
 35. (14:34) says that women are not to speak in church. However, given the context, this is speaking about them speaking in tongues and their prophesying.
 36. (14:35) tells us that women are to ask questions at home and not in church services (about matters of doctrine).
 37. (14:36) asks what they do not understand.
 38. (14:36) asks if God gave His word through them (obviously not).
 39. (14:36) asks if they are the only ones who ever received the word of God (obviously not).
 40. (14:37) commands us to acknowledge that these commandments came from the “Lord”.
 41. (14:38) tells us that if anyone refuses to learn better then let him remain ignorant.
 42. (14:39) tells us the final conclusion of this chapter. It says: “Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues”. Unfortunately, many preachers and people who claim to be a Bible authority ignore this clear command.
 43. (14:40) tells us why we have this conclusion. It says: “Let all things be done decently and in order”. This is a precept that applies to many things. In particular, pay attention to the phrase “all things”.
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Summary of Chapter 15:

Chapter theme: The resurrection of the dead (**1Corinthians 15:12**).

Our chapter started out with the basic gospel that all truly saved believe and are to preach. That gospel includes the “[resurrection of the dead](#)”. Please note that this is where people get the definition that the “[gospel](#)” is: *'the death, burial and resurrection of Jesus Christ'*. However, following that are several sentences telling us that “[Jesus Christ](#)” provided evidence of His resurrected life. Therefore, the true “[gospel](#)”, from this chapter, is: *'the death, burial and resurrection of Jesus Christ with evidence of resurrected spiritual life'*.

With this truth that is in our chapter included, we eliminate a lot of false professions. After all, if someone does not have evidence of a changed resurrected life, then he has a hard time proving that he was truly saved. Yes, the newly saved need time to show their changed life but someone who claims to be saved for some time but has no evidence of a changed life probably needs to review the truth of their claim and verify if it is based upon Bible truth or on a religious lie.

After presenting the basic “[gospel](#)” in a summary fashion, the chapter has several sentences which refute the claim that there is no “[resurrection of the dead](#)”. Paul explains how the “[resurrection of the dead](#)” occurs and then explains how it is tied into our salvation and the life which we live after being saved. He explains that without the “[resurrection of the dead](#)”, we are all vain liars who are wasting our lives. Paul goes on to answer some doctrinal questions about the “[resurrection of the dead](#)” and says that people who got caught up into these errors and questions are “[fools](#)”. Next, Paul explains the results of being “[resurrected](#)”. Our second last sentence says, “[But thanks be to God, which giveth us the victory through our Lord Jesus Christ](#)” which is followed by the conclusion of how we should live as a result of the truths in this chapter.

Within this chapter, we have the basic definition of “[the gospel](#)” with the promise from God, to all saved, that they will have “[victory through our Lord Jesus Christ](#)”, but that “[victory](#)” requires us to go “[through](#)” (*'enter a barrier on one side of it and reach our goal by coming out the other side'*) “[our Lord Jesus Christ](#)”. People who never enter into the relationship that the Bible identifies as “[our Lord Jesus Christ](#)” never receive this “[victory](#)”, even if they are saved. Thus, the main theme of this chapter is the “[resurrection of the dead](#)” with the gospel being centered upon this promise from God to all saved.

A second theme is the involvement of the Son of God in our ongoing salvation through His role as “[Christ](#)”. (The notes for this chapter in the **Lord Jesus Christ Study** explain this theme in much more detail.) The first couple of sentences, within our chapter, eliminate any claims of salvation being a one-time religious act and show us that when we “[received the gospel](#)” we started an ongoing relationship and that if it is not an ongoing relationship then we “[believed in vain](#)”. The name of “[Christ](#)” is used 15 times in this chapter and the **Overview of the name of Christ** explains how “[Christ](#)” only deals with saved people after their initial profession and never deals with the lost. Thus, this chapter is dealing with changes in the life of saved people after they initially receive salvation.

Our chapter is concluded with: “[Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.](#)” Notice that all of these action verbs are in the present tense and are telling us what we are to do right now as saved people. That is what the Son of God helps us to do and He does it through His role as “[Christ](#)”.

The basic interaction between “[Christ](#)” and the “[resurrection of the dead](#)” is that since “[Christ rose from the dead](#)” we can know that we will rise from the dead and, therefore, “[death](#)” and “[the grave](#)”

no longer have power to keep us from obeying “Christ” in our current life. That is why the fourth last verse of our chapter says: “O death, where is thy sting? of grave, where is thy victory?” Thus, a major theme of this chapter is how we are to let “Christ” work in and through our life, once we are truly Biblically saved, because His “resurrection from the dead” removes the hindrance of death from our life.

The notes for this chapter in the **Lord Jesus Christ Study** are quite extensive and were written before this Book Study was started. While large notes are often moved from the Lord Jesus Christ Study to a Book Study when the Book Study is done, that has not been done this time because those notes give us a flow of the chapter and show us how “Christ” is woven throughout the chapter. You can look at a forest as a whole or you can look at individual trees or you can do both because each perspective is valid and provides information which is not obtained from a different perspective. The same is true here and the Bible Student is advised to receive each perspective on the basis that each perspective provides valuable insight that is available only from that perspective. That is: the detail study of the sentences within this chapter provides one perspective while the expensive notes within the Lord Jesus Christ Study provide a different, but equally valuable, perspective.

If the reader truly thinks about the subject of this chapter, and Paul's response to this doctrinal lie, then you must wonder how those people could be so foolish as to believe this particular lie. Then, if we use the same type of reasoning on popular doctrinal lies of today, we must conclude that people are still just as foolish as these people were. God gave each of us a brain and expects us to use it. As **Proverbs 1:7** says: “fools despise wisdom and instruction”. Again, **Proverbs 10:21** says: “fools die for want of wisdom”. Also, **Proverbs 28:26** says: “He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered”. Even as in days past, fools believe what their fleshly heart makes them feel good about and they refuse to use their brain to examine facts and consequences of what they choose to believe. Please, use your brain to not only consider what is written in this chapter but how the reasoning of this chapter should also be applied to other doctrinal claims.

1. **(15:1-2)** tells us that “the gospel which I preached unto you” goes '*above and beyond*' the order of what is to be in our public worship service. Our personal service to God is to be '*above and beyond*' going to church and it is to be based upon the true gospel.

- a. The phrase “Moreover, brethren” means this is written to saved people who are expected to go '*above and beyond*' going to church in their personal life.
- b. The phrase “I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand” means the true “gospel” is the basis of our salvation and requires '*each and every one of us personally*' (“ye”) to “stand” (*To be on its foundation; not to be overthrown or demolished; as, an old castle is yet standing*) in the present based upon what we “received” (*in the past*). People who claim to be saved, but do not “stand”, have a problem with their claim.
- c. The phrase “By which also ye are saved” means that the true gospel was the means of our being saved.
- d. The phrase “if ye keep in memory what I preached unto you, unless ye have believed in vain” means that people who claim to be saved but do not remember the gospel or do not live by it have probably “believed in vain” (*are still lost*).

2. **(15:3-6)** tells us the basic gospel and the witnesses to it.

- a. The phrase “For I delivered unto you first of all that which I also received” means that Paul delivered what the “Lord Jesus Christ” “delivered” to him to pass onto us.
- b. The phrase “how that Christ died for our sins according to the scriptures”. Please see the detail note for those Bible references.
- c. The phrase “And that he was buried, and that he rose again the third day according to the scriptures,” the prior phrase, and this phrase, are the basic definition of the “gospel”. Please see the detail note for those Bible references.

- d. The phrase “And that he was seen of Cephas, then of the twelve: 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” identifies many witnesses of the resurrected “Jesus Christ”.
3. (15:7) tells us that Christ “was seen of James; then of all the apostles”. This speaks of “Jesus” witnessing to his physical family so that they would be saved and then meeting the apostles just before His ascension. Please see the Doctrinal Study called **Sequence of Gospel Events** for the Bible references to these events.
4. (15:8) tells us that Christ “was seen of me also, as of one born out of due time”. This was after Paul was saved and when he was personally trained to be the “apostle to the Gentiles”.
5. (15:9) tells us why Paul was last and what his opinion was of his personal importance.
- (15:10) tells us why Paul was also made an apostle. Many people like to quote part of this sentence (“by the grace of God I am what I am”) without also fulfilling another part of this sentence (“I laboured more abundantly than they all”).
- The phrase “But by the grace of God I am what I am” means that regardless of when he was saved, God made Paul what he was.
 - The phrase “and his grace which was bestowed upon me was not in vain” means that Paul produced the results that God expected when God gave Paul “grace”.
 - The phrase “but I laboured more abundantly than they all” means that Paul “laboured” to produce the results that God wanted and did not let anyone or anything stop him. As a result, he produced “more abundantly than they all”.
 - The phrase “yet not I, but the grace of God which was with me” means that it was really God working through Paul to produce the spiritual results.
6. (15:11) tells us that it does not matter which apostle told them the gospel, it is the same from all.
7. (15:12) tells us the controversy that he will deal with in this chapter. This sentence introduces two of the most often used words in this chapter: “Christ” and “dead”.
- The word “Now” means: *'After you understand what was just explained'*. We just read the basic gospel and all of the witnesses to the resurrection and how Paul's life was changed by the gospel. Therefore, this word is telling us that what follows is based upon our understanding of these facts.
 - Next, the phrase “if Christ be preached that he rose from the dead” means: *'if you are truly saved and believe the gospel'*.
 - The phrase “how say some among you that there is no resurrection of the dead?” means: *'how can you dispute this basic part of the gospel while claiming to be saved?'*
8. (15:13-14) tells us that the gospel and faith are both “vain” without the “resurrection of the dead”.
9. (15:15) tells us that all saved are liars without the “resurrection of the dead”.
10. (15:16-17) tells us that all who claim to be saved are still lost sinners without the “resurrection of the dead”.
11. (15:18) tells us that saved people who died are in Hell without the “resurrection of the dead”.
12. (15:19) says, “If in this life only we have hope in Christ, we are of all men most miserable”. That is, without “resurrection”, the saved suffer needlessly.
13. (15:20) tells us that “Christ” is the “firstfruits” of the “resurrection of the dead”. Our hope of “resurrection” is based upon “Christ” being “raised from the dead”.
14. (15:21) tells us why this is true. (“For since by man came death, by man came also the resurrection of the dead”).
15. (15:22) tells us why “Christ” had to be a literal physical man. (“For as in Adam all die, even so in Christ shall all be made alive”).
16. (15:23) tells us the order of resurrection.
- The phrase: “But every man in his own order” is said because God is a God of order (1Corinthians 14:40).
 - The phrase “Christ the firstfruits” means that “Christ” was the first to rise from the dead and He led the Old Testament saints from Paradise to Heaven.

- c. The phrase “*afterward they that are Christ's at his coming*” is speaking about saints who will return with “Christ” for His 1,000 years reign. Notice that Paul does not bother to deal with people who claim salvation but refuse to live a resurrected life.
17. (15:24) tells us about the end of this physical heaven and earth.
- The phrase “*Then cometh the end, when he shall have delivered up the kingdom to God, even the Father*” means that after the 1,000-years reign of “Christ”, and after Satan is cast into the “lake of fire”, “Christ” will deliver all of the saved to God the Father in Heaven.
 - The phrase “*when he shall have put down all rule and all authority and power*” speaks about the final defeat of Satan and all of his devils.
18. (15:25) tells us that “Christ” must rule the saved today and that He will rule all of the world and destroy all who would rebel against God.
19. (15:26) says, “*The last enemy that shall be destroyed is death*”.
20. (15:27) tells us that God the Father put all authority under God the Son.
21. (15:27) tells us that God the Father is the only Being who is not under the authority of God the Son.
22. (15:28) tells us that God the Son is subject to God the Father.
23. (15:29) is usually misunderstood and often misinterpreted.
- The phrase “*Else what shall they do which are baptized for the dead*” is speaking about people who are ‘*identified with*’ the dead. Saved people are ‘*identified with*’ the dead such as “Jesus Christ” and the saints who have already gone to Heaven. And, we need to keep the rest of this sentence in context in order to properly understand it. However, the practice of getting physically dunked so that ancestors can be saved out of Hell is a doctrine from Satan.
 - The phrase “*if the dead rise not at all*” means that if there is no “resurrection”, then why should we pay attention to dead people and what they said?
24. (15:29) asks why we are identified with the dead. This question follows the prior sentence and implies the addition of: ‘*if there is no resurrection from the dead*’.
25. (15:30) asks “*why stand we in jeopardy every hour?*”. This question is added to the prior question and also implies the addition of: ‘*if there is no resurrection from the dead*’.
26. (15:31) tells us “I die daily”.
- The phrase “*I protest by your rejoicing which I have in Christ Jesus our Lord*” means that their own “rejoicing” in their salvation and in their blessings, as saved people, proves that the claim of ‘*the dead rise not*’ is a lie from a devil. If ‘*the dead rise not*’ then they have no basis for claiming salvation. If ‘*the dead rise not*’ then “Christ Jesus our Lord” could not get them blessings from God. If ‘*the dead rise not*’ then they are liars when they preach and witness. If ‘*the dead rise not*’ then everything else that Paul writes in this chapter applies to the people who claim that lie.
 - The phrase “*I die daily*” means that every day Paul deliberately chose to give up the pleasures of the flesh and of this life in order to serve God and lay up everlasting rewards to be enjoyed when he returned with “Jesus Christ” for His 1,000-year reign.
27. (15:32) asks us why should someone be a martyr “*if the dead rise not*”. The phrase “*fought with beasts at Ephesus*” refers to people who were forced to fight wild starving beasts, who tore them up and ate them, and who were forced to do so because of their religious beliefs.
28. (15:32) tells us “*if the dead rise not*” then “*let us eat and drink; for to morrow we die*”. Without the “resurrection of the dead”, there is no reason to do anything beyond enjoying the lusts of the flesh.
29. (15:33) warns us that doing sins will “corrupt” our testimony in this life. Our sentence says: “*Be not deceived: evil communications corrupt good manners*”. The word “communications” means ‘*life style*’ and our “manners” produce our testimony.
30. (15:34) tells them, and us, to change how we live.
- The phrase “*Awake to righteousness, and sin not*” means ‘*change from a sinful lifestyle to one that displays God's "righteousness"*’.
 - The phrase “*for some have not the knowledge of God*” means that there are still people who need to hear the gospel from a true witness.

- c. The phrase “I speak this to your shame” means that saved people who are not being a true witness should be ashamed in this life and will be ashamed for eternity after they get to the “judgment seat of Christ” (Romans 14:10; 2Corinthians 5:10).
31. (15:35) introduces a doctrinal question that will be answered. It says: “But some man will say, How are the dead raised up?” Anyone who asks this question is looking only at the physical reality and not considering that the spiritual has power over the physical.
32. (15:35) adds to the prior question with: “and with what body do they come?”. As answered for the prior question, anyone who asks this question is looking only at the physical reality and not considering that the spiritual has power over the physical.
33. (15:36-38) tells us that people who ask the prior questions are “fools” and then answers those questions.
- The phrase “Thou fool” means that anyone thinking these questions is personally proving that they are a “fool”.
 - The phrase “that which thou sowest is not quickened, except it die” is speaking about farming and using the basics which everyone understood to teach the truth. The seed must “die” (*stop being a seed*) before it is “quickened” (*made into a living plant*).
 - The phrase “And that which thou sowest, thou sowest not that body that shall be, but bare grain” means that the “body”, of the seed, is not the same as the “body” of the resulting plant.
 - The phrase “it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him” means that seeds are very similar in shape but the resulting plants can vary in shape and that God decides what shape the plant takes.
 - The phrase “and to every seed his own body” means that the “body”, of the resulting plant, is dependent upon the type of seed.
34. (15:39) Paul gives another illustration when he explains that there are different types of “flesh”. Our sentence says: “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”.
35. (15:40) Paul gives another illustration when he explains that there are different types of “bodies”. Our sentence says: “There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another”.
36. (15:41) Paul gives another illustration when he explains that there are different types of “glory”. Our sentence says: “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”.
37. (15:42) tells us that “the resurrection of the dead” is similar to the prior examples. Different people will have different “bodies” in the “resurrection of the dead”.
38. (15:42-44) tells us how “the resurrection of the dead” will be changed from the current physical body.
- The phrase “It is sown in corruption; it is raised in incorruption” means that when Adam sinned our physical bodies were “corrupted”. There is a proven “corruption” in the cell reproduction process called *aging*. And, although Adam did not finish dying physically for almost 1,000 years, the “corruption” of our physical bodies started when he sinned.
 - The phrase “It is sown in dishonour; it is raised in glory” speaks about the “corruption” of our heart and soul (Our heart is short-term and our soul is long-term and both are *the way we think, the way that we make decisions of our will and the way that we react emotionally to the circumstances of life*). All of these were “corrupted” when Adam sinned and we are born with a “dead” heart and soul. That is why our way of thinking, our way of making decisions of our will and our emotional responses bring us “dishonour”, but all of that will be changed when the saved are “resurrected from the dead”. And, with that change, all of our soul will produce “glory”.
 - The phrase “it is sown in weakness; it is raised in power” means that we currently live in “weakness” but, after our resurrection, we will live in “power”. However, the amount of “power” that we have will depend on how much we serve God now.
 - The phrase “It is sown a natural body; it is raised a spiritual body” means that the type of “body”, that we have, will be changed. Our “natural body” can only interact with this

- physical world while our future “spiritual body” will be able to interact with the spiritual reality and the physical reality.
39. (15:44) points out that “a natural body” is different from “a spiritual body”.
40. (15:45) points out the difference between what we received from Adam and what we received from Christ.
- This is a reference to **Genesis 2:7**.
 - The phrase “The first man Adam was made a living soul” means that God made Adam to interact with this physical reality with his “soul” and that his “soul” was like God because it was created “living”.
 - The phrase “the last Adam” is a symbolic reference to “Jesus Christ”.
 - The phrase “was made a quickening spirit” means that His human “spirit” (notice that the word is lower-case) shows us how to become more alive (“quicken”) when we follow His example.
41. (15:46) tells us that the “spiritual” comes after the “natural”. That is, “the first man Adam” was a “natural” man and “the last Adam” was a “spiritual” man. Likewise, we are born a “natural” man and must become a “spiritual” man if we want to become saved.
42. (15:47) says: “The first man is of the earth, earthy: the second man is the Lord from Heaven”. Our next sentence explains why Paul points out this difference.
43. (15:48) tells us that everyone receives their nature from their source. That is, if our life is based, and concerned with things of this earth and physical life, then we are “earthly” and will die like all things of this earth. However, if our life is based, and concerned, with things of Heaven and spiritual life, then we are “heavenly” and go to Heaven when we leave this earth.
44. (15:49) tells us that we must bear the nature of Heaven.
45. (15:50) tells us that we “can not inherit the kingdom of God” with our “flesh and blood”.
- The phrase “the kingdom of God” means ‘*God’s character in you*’. No one will receive the character of God acting according to their flesh (“flesh and blood”).
 - The phrase “neither doth corruption inherit incorruption” means that we will not learn to be like God (“incorruption”) acting in our sinful natural way (“corruption”). It also means that nothing of our natural body (“corruption”) will be used to make our spiritual body (“incorruption”). People worry about how their body is cared for after they die but that makes no difference because it has no effect on us after we die.
46. (15:51-52) tells us that all saved will be changed including those who go up in the rapture.
- The phrase “Behold, I shew you a mystery” means that Paul was revealing something that was hidden before he revealed it.
 - The phrase “We shall not all sleep” means that some of the people who go up in the rapture will not have to wait long for their new body after abandoning their physical body. (Different people receive their spiritual body at different times in Heaven. In addition, the “falling away”, of **2Thessalonians 2:3**, is speaking of bodies falling as the souls and spirits of raptured people abandon their corrupted bodies. As our current chapter says: “neither doth corruption inherit incorruption”. Therefore, our current corrupt body must be abandoned in the Rapture.)
 - The phrase “but we shall all be changed” speaks about our bodies being changed and our becoming part of the spiritual reality.
 - The phrase “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound” speaks about a different time than the start of the sentence. **Revelation 9:14** is the last mention of a “trumpet” in that Bible book. And, while it is speaking about things happening on Earth, it can also signal things happening in Heaven, such as our next phrase.
 - The phrase “and the dead shall be raised incorruptible, and we shall be changed” means that everyone in Heaven will receive a new incorruptible body.
47. (15:53) tells us why the prior sentence is true. It says: “For this corruptible must put on incorruption, and this mortal must put on immortality”. Our corrupt mortal body can not go to Heaven.
48. (15:54) tells us that the prior sentences are a fulfillment of prophecy. Our sentence is referencing **Isaiah 25:8**.

49. (15:55) is in a question form but tells us that “death” has lost the fight. This is a fulfillment of Isaiah 26:19; Daniel 12:2; Hosea 13:14 and, Matthew 27:51-53.
50. (15:55) is in a question form but tells us that the “grave” has lost the fight. This sentence is a fulfillment of Isaiah 28:5.
51. (15:56) tells us why “death” and the “grave” have lost the fight because “Christ” has redeemed the saved from the law.
52. (15:57) tells us that death and sin are defeated “through our Lord Jesus Christ”. We are to thank God for what He did for us.
53. (15:58) tells us the conclusion of this chapter.
- a. The phrase “Therefore, my beloved brethren” means that this is the conclusion for all saved.
 - b. The phrase “be ye stedfast, unmovable, always abounding in the work of the Lord” means that our life here is to be consistent and never changing for any reason as we work to do “the work of the Lord”. Please see the detail note for more on these words.
 - c. The phrase “forasmuch as ye know that your labour is not in vain in the Lord” means that this is the reason to obey the prior phrase. The promise of a “resurrected body” comes with a promise of everlasting rewards which are proportional to how much we serve our “Lord” in this life.
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Summary of Chapter 16:

Chapter theme: Future events.

Paul concluded the great doctrinal teachings of this epistle in the prior chapter. While there is doctrinal teaching in this chapter, Paul does not explain it and assumes that even the spiritually immature people of this church understood these basic things. Thus, people who have trouble with the doctrine of this chapter are not even spiritual “babes” but are like new-born infants.

In this chapter, we see Paul deal with their preparation of the collection which was the primary reason for Paul to return to this church. Therefore, even a spiritual “babe” understands the need to participate in the ministry and support it with time and money. Paul then tells them of his future plans and possibilities with the needs of the ministry taking precedent over all other considerations. Paul then gives a couple of final commands, sends greetings from other saved people, sends a blessing from God and warns them to curse anyone who “love not the Lord Jesus Christ”. With a final blessing and a call to God to witness his letter, Paul concludes this letter.

1. (16:1) tells us to obey the commands given to all saved concerning tithes and offerings. We are to not think that we are special and exempt from this basic activity of all saved people.
 - a. The word “Now” means: 'After you understand what was just explained'. Paul is changing subjects.
 - b. The phrase “concerning the collection for the saints” means that Paul is now dealing with financial giving. This is above and beyond “tithes”.
 - c. The phrase “as I have given order to the churches of Galatia, even so do ye” means that all saved people are to be involved with giving that goes above and beyond “tithes”.
2. (16:3) tells us that each church decides for themselves on who will handle the offerings, but they are to trust those people the handle the money and not try to micro-manage them in their function. Notice that Paul did not handle the money personally. He was careful to avoid any chance of people accusing him falsely.
3. (16:4) tells us that the people could go with Paul, but only if it was “meet”. This means 'if it meets the approval of the church in every possible way'.
4. (16:5) tells us about Paul's traveling plans and possibilities.
5. (16:6) tells us more possible travel plans.
 - a. The phrase “it may be” makes it clear that these plans are not definite.
 - b. The phrase “that ye may bring me on my journey whithersoever I go” means that Paul expected them to provide for his needs and to provide for his future travels. Many churches of today reject this truth which is taught here and many other places in the Bible. They expect a preacher to come and bless them and for the preacher to have enough faith to provide for his needs. The church, with all of their people, does not have enough faith to commit to provide for his needs. Such so-called churches are acting like lost people and are refusing to act in a way that will get them God's blessings.
6. (16:7) tells us the many plans that Paul hoped would happen.
 - a. The phrase “For I will not see you now by the way; but I trust to tarry a while with you” tells us of Paul's plans. Please notice the word “trust”. This was not an absolute commitment even though liars claimed that Paul lied and was not trustworthy because his plans did not work out.
 - b. The phrase “if the Lord permit” means that “the Lord” has the final say. James 4:13-15 tells us to not say that we will do anything but we are to say: “If the Lord will”.

7. [\(16:8\)](#) tells us definite plans that Paul had at that time. Our sentence says: “[But I will tarry at Ephesus until Pentecost](#)”.
 8. [\(16:9\)](#) tells us why those plans were definite.
 - a. The phrase “[For a great door and effectual is opened unto me](#)” says why Paul would tarry there.
 - b. The phrase “[and there are many adversaries](#)” tells us why the missionary, and all preachers, need our prayers.
 9. [\(16:10\)](#) tells us that Paul might send Timotheus to help them. The phrase “[see that he may be with you without fear: for he worketh the work of the Lord](#)” means that churches are to do all they can to remove any worry that a preacher might have.
 10. [\(16:11\)](#) tells us how they were to treat Timotheus.
 11. [\(16:12\)](#) tells us why Apollos would not come at that time.
 12. [\(16:13\)](#) starts Paul's final commands to this church. Please see the detail note for more on the details of this sentence.
 13. [\(16:14\)](#) tells us the second sentence of Paul's final commands to this church. Please notice his command: “[Let all your things be done with charity](#)”. [1Corinthians 13](#) dealt with this subject.
 14. [\(16:15-16\)](#) tells us an action and attitude to have towards people who work in the ministry.
 - a. The phrase “[I beseech you, brethren](#)” means that Paul was begging them so that they would receive blessings from God and not punishment.
 - b. The phrase “[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](#)” tells us of the testimony of these people. The phrase “[the house of Stephanas](#)” means that these people were not church staff (full time workers) but were still to be honored and obeyed because of their work in the ministry.
 - c. The phrase “[That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth](#)” gives us a very clear command. And, this phrase clearly extends beyond obeying full-time workers.
 15. [\(16:17\)](#) tells us that these people supplied “[that which was lacking on your part.](#)” I can not be sure but it probably was a financial support gift.
 16. [\(16:18\)](#) tells us a second reason why Paul was glad for the visit from these church members. Sometimes, encouragement is the most important thing that we can give someone.
 17. [\(16:19\)](#) tells us that other churches sent greetings.
 18. [\(16:19\)](#) tells us that missionaries out of their church sent greetings.
 19. [\(16:20\)](#) says, “[All the brethren greet you.](#)”
 20. [\(16:20\)](#) tells us how to treat each other. (“[Greet ye one another with an holy kiss](#)”).
 21. [\(16:21\)](#) tells us the proof that Paul wrote this epistle. Paul signed all epistles that he wrote and warned that there were epistles written by others who claimed that Paul wrote them.
 22. [\(16:22\)](#) tells us how to deal with people who claim to be saved but refuse to live their claim. The phrase “[Anathema Maranatha](#)” supposedly means: ‘[cursed to the lowest Hell](#)’.
 23. [\(16:23\)](#) tells us the final blessing. (“[The grace of our Lord Jesus Christ be with you](#)”).
 24. [\(16:23\)](#) tells us of Paul's feelings for this church. (“[My love be with you all in Christ Jesus.](#)”).
 25. [\(16:24\)](#) The final “[Amen](#)” means: ‘[Double the prior blessings](#)’.
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Promises In 1Corinthians

1. In [1Corinthians 1:1-3](#), grace and peace are offered to people who obey the doctrine of this epistle.
2. In [1Corinthians 1:4-8](#), we are promised “That in every thing ye are enriched by him, in all utterance, and in all knowledge” and God “shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ” if “the testimony of Christ is confirmed in you”.
3. In [1Corinthians 1:21](#), God promises to “save them that believe” “by the foolishness of preaching”.
4. In [1Corinthians 1:30-31](#), we are promised that we can receive “wisdom, and righteousness, and sanctification” if we personally are “in Christ Jesus”.
5. In [1Corinthians 9:16-17](#), the preacher is promised “woe is unto me, if I preach not the gospel! 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”. When God calls us to a task and gives us the spiritual gift to accomplish it, we are warned that “woe is unto” if we waste God's gift and do not accomplish God's purpose.
6. In [1Corinthians 9:23](#), we are promised to “be partaker thereof (in the blessings of the gospel) with” the people that we lead to salvation.
7. In [1Corinthians 9:24](#), we are promised “a prize” if we run God's race properly and run to win.
8. In [1Corinthians 9:26-27](#), we are promised to be “a castaway” if we do not “keep under (our) body, and bring it into subjection” (Control the lusts of the flesh).
9. In [1Corinthians 10:1-11](#), we are promised “judgment and destruction” from God if we do the sins named there.
10. In [1Corinthians 10:13](#), we are promised: “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”. However, in order to receive this promise, we must fulfill the requirement in the next sentence (“flee from idolatry”).
11. In [1Corinthians 11:3-11](#), the woman is promised protection by God if she stays in subjection to the God-given authority over her and dresses in a way which makes that subjection clear to others.
12. In [1Corinthians 11:23-26](#), says that we “do shew the Lord's death till he come” when the church has the “Lord's Supper”.
13. In [1Corinthians 11:27-32](#), we are promised judgment from God which includes sickness and death if we take the “Lord's Supper” unworthily.
14. In [1Corinthians 15:24](#), we are promised that “Christ” will put down all rebellion and end death before the “great white throne judgment”.
15. In [1Corinthians 15:42-44](#), all saved are promised “a spiritual body that is in: glory, power and incorruption”.
16. In [1Corinthians 15:58](#), all saved are promised “that your labour is not in vain in the Lord”.

Prophecies In 1Corinthians

1. [1Corinthians 15:51-52](#) prophesies the rapture.
2. [1Corinthians 15:54-57](#) prophesies the end of death.

Prophecies Fulfilled In 1Corinthians:

1. [1Corinthians 15:54](#) fulfills [Isaiah 25:8](#).
2. [1Corinthians 15:55](#) fulfills [Isaiah 26:19](#); [Daniel 12:2](#); [Hosea 13:14](#) and [Matthew 27:51-53](#).
3. [1Corinthians 15:55](#) fulfills [Isaiah 28:5](#).

God in 1Corinthians

1. God is
 - a. faithful: [1:9](#), [10:13](#)
 - b. Head of Christ: [11:3](#)
 - c. one God: [8:4](#) (there is none other God but one), [8:6](#) (there is but one God)
 - d. pleased: [1:21](#) (it pleased God by the foolishness of preaching to save them that believe)
 - e. not the author of confusion: [14:33](#)
 - f. all in all: [15:28](#)
2. God's
 - a. husbandry: [3:9](#) (ye are God's husbandry)
 - b. building: [3:9](#) (ye are God's building)
 - c. Christ: [3:23](#) (Christ is God's)
 - d. our body and spirit: [6:20](#) (For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.)
3. God did / do
 - a. called: [1:1](#) (Paul), [1:2](#) (us to call upon Him), [1:9](#) (ye were called unto the fellowship of his Son Jesus Christ our Lord), [7:15](#) (to peace).
 - b. choose foolish to confound wise: [1:27](#).
 - c. choose weak to confound mighty: [1:27](#).
 - d. choose base and despised: [1:28](#).
 - e. destroy: [1:19](#) (the wisdom of the wise), [3:17](#) (any man (that) defiles the temple of God), [5:5](#) (such an one (whose sin destroyed the church testimony)), [6:13](#) (the belly (and) meats), [10:9](#) (people who tempted God), [10](#) (people who murmured), [15:26](#) (death)
 - f. distributed to every man spiritual gifts: [7:17](#).
 - g. gave: [2:12](#) (the spirit which is of God), [3:6](#) (the increase), [3:7](#) (the increase)
 - h. judges: [5:13](#) (them that are without)
 - i. made the wisdom of this world (to be) foolish: [1:20](#).
 - j. ordained: [2:7](#) (the hidden wisdom)
 - k. prepared: [2:9](#) (things...for them that love him)
 - l. revealed: [2:10](#) (things...for them that love him)
 - m. raised up the Lord: [6:14](#).
 - n. raise up us: [6:14](#).
 - o. set: [12:18](#) (the members every one of them in the body), [12:28](#) (in the church)
 - p. take care for oxen: [9:9](#).
 - q. tempered the body together: [12:24](#).
 - r. worketh all in all: [12:6](#).
4. from God
 - a. body: [15:38](#).
 - b. grace: [1:4](#).
 - c. grace and peace: [1:3](#).
 - d. prosperity: [16:2](#).
5. of God
 - a. all things: [11:12](#).
 - b. Christ Jesus: [1:30](#).

- c. church: [1:2](#) (epistle written unto), [1:24](#) (Christ the power of God given unto), [10:32](#) (Give none offence to), [11:16](#) (do not have to follow custom of other churches), [11:22](#) (do not personally despise), [15:9](#) (Paul persecuted).
 - d. commandment: [7:19](#).
 - e. God hath revealed the deep things: [2:10](#).
 - f. foolishness: [1:25](#).
 - g. gift: [7:7](#).
 - h. glory: [10:31](#) (do all to the glory), [11:7](#).
 - i. grace: [3:10](#), [15:10](#).
 - j. Holy Ghost: [9:19](#).
 - k. kingdom: [4:20](#), [6:9](#), [6:10](#), [15:24](#), [15:50](#).
 - l. knowledge: [15:34](#).
 - m. mysteries: [4:1](#).
 - n. power: [1:18](#), [1:24](#), [2:5](#).
 - o. praise: [4:5](#).
 - p. Spirit: [2:11](#), [2:14](#), [3:16](#), [7:40](#), [12:3](#).
 - q. spirit is of God: [2:12](#), [6:11](#).
 - r. temple: [3:16](#), [3:17](#).
 - s. testimony: [2:1](#), [15:15](#).
 - t. weakness: [1:25](#).
 - u. will: [1:1](#).
 - v. wisdom: [1:21](#), [2:7](#).
 - w. witness: [15:15](#).
 - x. word: [14:36](#).
6. with God
- a. abide: [7:24](#).
 - b. foolishness: [3:19](#).
7. to God
- a. meat commendeth us not: [8:8](#).
 - b. being not without law: [9:21](#).
 - c. sacrifice (not): [10:20](#).
8. thank God
- a. He limited action: [1:14](#).
 - b. made apostles spectacle: [4:9](#).
 - c. Paul did: [1:4](#) (always on your behalf), [14:18](#) (Paul spoke with tongues more than ye all).
 - d. victory: [15:57](#).
9. man - God
- a. I would to God: [4:8](#).
 - b. glorify God: [6:20](#).
 - c. God was not well pleased: [10:5](#).
 - d. labourers together with God: [3:9](#).
 - e. love God: [8:3](#).
 - f. pray unto God: [11:13](#).
 - g. man's spirit speaks to God: [14:2](#), [14:28](#).
 - h. report God's truth: [14:25](#).
 - i. world knew not God: [1:21](#).
 - j. worship: [14:25](#).
10. God forbid: [6:15](#).

Test of Spiritual Maturity.

Paul opens this epistle with the message of: '*You're supposed to be saints representing God and His Christ so start acting like it*' ([1Corinthians 1:1-9](#)). Paul then tells them about his God-given authority that is the basis upon which he speaks. Based upon that God-given authority, he tells them about the salvation that is supposed to make them like their "faithful" God. After having established this basis ("Now"), Paul tells them to grow up spiritually by getting rid of certain sins and by adding in lessons which will make them spiritually mature enough that God can start to teach them directly with His Holy Spirit using the word of God instead of only through their '*mother*' church. Once Paul establishes his purpose for writing this epistle, he tells us about the sins which proves that saved people are still spiritual "babes". The purpose of identifying these sins is so that God's people will get them out of their life and grow up spiritually. All of the sins dealt with in this epistle are due to people refusing to become like their "faithful" God (Therefore to him that knoweth to do good, and doeth it not, to him it is sin." [[James 4:17](#)]).

After dealing with the sins which we are to get out of our life, Paul tells us about spiritual lessons which we are to add into our life in order to become useful spiritual adults. God will not teach us directly, but will only teach us through our spiritual mother (the church), until after we mature enough to pass His test of spiritual maturity found within this epistle.

God always removes the bad before adding in good. That's why our epistle names sins to be removed before dealing with spiritual things to add into our life. That is also why the first sin to be removed is the refusal to grow spiritually. No one has a baby with the intention that they still need to be bottle-fed and have diapers changed ten years later. God also does not create spiritual babies (save people) with the intention that they stay spiritual babies. God's children need to mature spiritually or suffer the consequences. Only part of those consequences is the fact that God's children will not receive certain blessings that God has for them until after they pass this test.

Links to specific tests: [Sin 1](#); [Sin 2](#); [Sin 3](#); [Sin 4](#); [Sin 5](#); [Sin 6](#); [Sin 7](#); [Sin 8](#); [Lesson 1](#); [Lesson 2](#); [Lesson 3](#); [Lesson 4](#); [Lesson 5](#).

Sin 1: Remaining spiritually immature ([1Corinthians 1:10-3:23](#)).

1. ([1Corinthians 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". Get rid of the divisions between church members. This command is based upon what God has already given to saved people (Now") and based upon what Paul just reminded the saved people about in [1Corinthians 1:1-9](#) and based upon "the name (power/authority) of our Lord Jesus Christ". (In the Bible, the word "now" is used to tell us '*after you understand what was just said*'. We must truly understand "the name (power/authority) of our Lord Jesus Christ" before we give up our sinful and fleshly pride which leads to divisions [[James 4:1](#)].) Their divisions were giving God and "our Lord Jesus Christ" a bad, and untrue, name. It is sin to not bring glory to the name of God and even more sin to bring shame upon the name of God.
2. Below are other things in the lives of these believers which also caused divisions.
 - a. ([1Corinthians 1:10-13](#)) Spiritual immaturity is shown by divisions according to (preacher / doctrinal camp / college / etc) followed by saved people. It is sin to not mature spiritually.

- a. ([1Corinthians 1:14-30](#)) Confusing religious things (“baptism”, “wisdom of words”, “understanding of the prudent”, religious positions, “disputer of this world”, “signs”, etc) with spiritual things from God (wisdom, and righteousness, and sanctification, and redemption” [[1Corinthians 1:30](#)]) is sin and is due to spiritual immaturity.
- b. ([1Corinthians 2:1-5](#)) Basing faith on the “words of man's wisdom”, ([2:4](#)) instead of on “the testimony of God”, ([2:1](#)) and “the power of God”, ([2:5](#)) is a sin.
- c. ([1Corinthians 2:9-16](#)) Confusing the Spirit of God with the spirit of man.
- d. ([1Corinthians 3:1-10](#)) Confusing God working through a man with the man doing the work himself.
- e. ([1Corinthians 3:18-23](#)) Confusing “the wisdom of this world”, ([3:19](#)) with the wisdom of God.
- f. ([1Corinthians 4:1-21](#)) Stewardship: Confusing the position of a steward with the position of our Master (God). They desired to be '*masters*' and claimed that they were '*above*' the meanest treatment ([4:8-13](#)). Some were “puffed up”, ([4:18](#)) because of religious positions.

Sin 2: Fornication ([1Corinthians 5](#)).

They justified allowing fornication to continue within the church in the name of '*God's love*'. They did not punish sin. Therefore, they did not stop their own sin and did not cause others to stop their sin. Many people confuse things like this. It is not loving to refuse to protect your own child and to let anyone hurt your child on an ongoing basis. It also is not showing God's love to allow this behaviour to happen to another child of God.

When we [interpret the Bible using God's Way](#), the First Step is to '*Remove the Source of Doctrinal Error*'. The main doctrinal error that is taught about “fornication” is that it is the same sin as [Adultery](#). The Word Study (follow prior link) covers **every** usage of this word within the Bible and, using proper Bible Word Study rules, defines “adultery” as: '*A spiritual sin of violating a covenant agreement (spiritual contract) that is enforced by the court of God*'. When the Devil tempted Jesus there was no problem with the scripture that he quoted. The problem was with what he left out. The popular religious definition for “adultery” does not include God's command to include “every word” and leaves out the verse which proves that the religious definition is wrong and this definition is right because it matches “every” usage within the Bible. In addition, the Devil tries to get us to take what the Bible says about spiritual things and say that those things from the Bible only apply to the physical. Thus, the Devil sponsored worldly religious definition of “adultery” removes any spiritual consideration of a strictly spiritual sin and claims that it is just another form of a different sin (fornication”) which has a physical aspect.

Not only is the spiritual nature of “adultery” denied by religion, but the spiritual part of “fornication” is also denied by worldly religion and the fundamental religious people prove themselves to be liars when they claim that the Bible is their final authority while rejecting a truth that comes from the Bible in order to hold onto a definition that comes from the world. Look at what is said about the verse in [James within the Word Study on Adultery](#), and let me know where the Bible says that I am wrong. Lots of people have insisted that Baptist doctrine says that I am wrong, but they prove themselves to be a liar before God when They claim that the Bible teaches their doctrine which goes against what the Bible literally says. That said, we will remove “adultery” from our consideration and continue with what the Bible teaches about “fornication”.

When we consider “fornication” we need to get details from the various notes on this site which talk about it including: [Romans C1S16](#); [1Corinthians C5S1](#); [Galatians C5S20](#) and [Ephesians C5S2](#). As pointed out more than once, this word is used 44 times in the Bible with 39 of those times being in the New Testament and 12 of those being in [Revelation](#). One of the most important aspects of this sin, is that it includes a spiritual sin and is not limited to a physical act. In [Revelation](#) it talks about Babylon being a city and about people, including physical men kings, committing “fornication” with the city. It is not possible to have physical sex with a city.

Further, [Ezekiel 16:15](#) is talking about the city of Jerusalem and says “But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.” So we see that “pouredst out thy fornications” is equated to “playedst the harlot”. Then in two more verses we read “madest to thyself images of men, and didst commit whoredom with them”. Thus, this “whoredom” and “fornication” is “idolatry”.

Sex is physical, emotional, mental and spiritual in nature. According to the Bible, it is restricted to a personal intimate relationship which is started with a vow before God. However, sex is not the only thing that is restricted this way. There are certain thoughts, communications, feelings, attitudes, actions and other things which are also restricted. Any violation of such a relationship is sin. Thus, a person who is having physical sex with their marriage partner but is imagining that they are having sex with another person is sinning. This type of relationship sin is what the Bible calls “fornication”. Thus, while all sexual sin is “fornication”, “fornication” is not limited to sex. It is in these extra areas of our relationships that Satan gets us to sin and destroy our God blessed personal intimate relationships. Sex outside of a marriage is not the start of the destruction of a marriage but comes after many prior violations of that relationship that did not include sex. The true Biblical definition of “fornication” is: *'A violation of a sanctified relationship. It includes all wrongful sex which includes the emotional and mental aspects. However, it also goes beyond sex since giving worship to anyone other than God is spiritual fornication Thus, while all sexual sin is fornication, fornication is not limited to sexual sin but also includes other violations of a sanctified relationship.'*

We need to consider one more general area of error about “fornication”. Since “idolatry” is identified as spiritual “fornication”, some people have made the mistake of trying to make our worship of God into a sexual thing. True intimacy is knowing everything about another including how they think and feel. Older couples who have been truly intimate can finish each other's sentences. God knows everything about us including our body, our thoughts, our feelings, our decision making processes and more. God wants us to become intimate with Him in worship so that we know His thoughts, His feelings, His decision making processes and more. When we take these things, which are supposed to be limited to our personal relationship with God, and give them to another spirit we are committing spiritual “fornication”. Yes, this is a violation of our personal intimate relationship with God but, no, it is not sex.

Please follow the links provided above to see what those notes say about “fornication” and then proceed to Chapter 5 and look at those notes with this general information in mind

Sin 3: Going to the world for justice ([1Corinthians 6](#)).

1. They were taking '*bothers in Christ*' to the world's justice system (go to law before the unjust" [\[6:1\]](#)). Their actions testified to the world that God could not protect them and provide for them and that God was incapable of judgment. This action caused people to wonder why they should turn to a God Who could not protect nor provide for His own.

2. [James 4:1](#) says “From whence come wars and fighting's among you? come they not hence, even of your lusts that war in your members?” James goes on and deals with the same basic problem but where saved people fight each other like family members do and who don't actually go to court. Regardless of going to court or not, the basic attitudes which lead to fighting within the family of God are wrong. First, people are being motivated by fleshly desires instead of being led by God's Holy Spirit. The flesh denies that God will provide and, as a result, fights for what the flesh feels is needed for survival and desires for pleasure. God's Holy Spirit reminds us that our flesh will die no matter what it does to try and prevent death. Therefore, we should be laying up “treasure in Heaven” instead of trying to save a flesh which can not be saved. Further, God's Holy Spirit reminds us that “Yea, and all that will live Godly in Christ Jesus shall suffer persecution.” ([2Timothy 3:12](#)). When we suffer in the flesh, for the testimony of God, we increase our “treasure in Heaven”. (Please see the note for [Hebrews 11:35-38](#) about the phrase “not accepting deliverance; that they might obtain a better resurrection”.) When we fight with our brother in “Christ”, we destroy the testimony of God and of the church before lost people. When we do that we help the devil and defeat the purpose of God in putting us into the church and using us for a testimony within the World.
3. The “unjust”, in the Bible, are people who claim to be saved while living in sin like the lost. Even if they were not going to put their trust in God they should have known better than to seek justice from someone who lies and from someone who can be bought.
4. They confused '*justice*' from the world with justice from God. As our next sin says, they were seeking things of this world instead of being willing to suffer loss in this world so that they would gain in the spiritual. Often, we see God allowing His people to suffer loss in this world so that God could accomplish His purpose. When that happens, God always promises greater spiritual reward, but these people refused God's promise.
5. Here we are told the proper attitude to have, which these people did not have. We are to “rather suffer yourselves to be defrauded”. The “rather” is speaking about when we must choose between truly representing the God of Heaven and our personal physical desires. Paul goes on and says “Nay, ye do wrong, and defraud”. They did this by claiming to represent the God of Heaven and then refusing to act like His true representative. These people were guilty of the very sin that they accused others of doing.
6. [1Corinthians 6:9-10](#) says “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, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” One of the reasons that God saves us is to give us “the kingdom of God”. “The kingdom of God” is to be in us to tell us how to live in obedience to the laws of God. However, when we do these sins we cut ourselves off from “the kingdom of God” which includes protection and justice from God. It also cuts us off from receiving future rewards and spiritual positions within the “kingdom of God”. Rather than spiritually maturing and receiving “the kingdom of God”, these people went to the world for what they should have sought to receive from God. When they refused the spiritually maturing lesson they showed that they were not fit for the job that God was preparing them for (judge angels). When we refuse what God is trying to do in our life then we are accepting eternal loss of reward and position in Heaven.

Sin 4: Preferring the physical over the spiritual ([1Corinthians 6:13-20](#)).

Paul starts this section with “Meats for the belly, and the belly for meats: but God shall destroy both it and them.” Simply put, *Yes, we have physical needs. However they are not what is most important since the physical shall be “destroyed”*. The purpose of our “bodies” is to represent “Christ”. Our reward is in the future after our resurrection and not now. When we use our bodies for the sinful lusts of this world, such as when we “committeth fornication” or are “joined to an harlot”, we are not using our “body” the way that our “Lord” commands. Our “spirit”, which is to be “joined unto the Lord” is supposed to control our “body”. If this is not true then we are liable to have our “Lord destroy” our “body” earlier than God has planned. Our Section ends with “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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.” Everything done in our “body” is to be what is commanded by our “Lord” and that allows the “Holy Spirit” to bring worship to God within our “temple”.

1. (6:13) Our section starts with: “Meats for the belly, and the belly for meats: but God shall destroy both it and them.” Since they are going to be “destroyed”, we are to put no lasting value on them. In particular, [Philippians 3:18-19](#) tells us that people “whose God is their belly” also:
 - a. are the enemies of the cross of Christ
 - a. whose end is destruction
 - b. whose glory is in their shame
 - c. who mind earthly things

As we see here, The use of “belly”, in the time of Paul was used to identify people who concentrated on the physical. We are also told that they were “the enemies of the cross of Christ”, which means that they fought against spiritual maturity which causes people to value things of God higher than things of this world. (Please see the note in Philippians for more details.)

2. (6:13) Next we are told: “Now the body is not for fornication, but for the Lord; and the Lord for the body.” “Fornication” includes sexual sins but is not limited to sexual sins. “Fornication” includes any violation of a proper relationship, while our “Lord” gives us laws controlling a proper relationship. Marriage vows are spoken before the “Lord”. We use our “body” to interact with others and the world and our flesh tell us that our interactions are personal. That belief is what leads to “fornication”. A firm conviction, as said in this verse, that our “Lord” controls our “body”, and any interactions with other “bodies”, will keep us from “fornication”.
3. (6:14) “ and God hath both raised up the Lord, and will also raise up us by his own power.” “Our Lord Jesus Christ” demonstrated power, such as teleportation, which He did not demonstrate before His resurrection. There are many places in the Bible which teach us that our rewards in Heaven will be variable. There are also many places which tell us a little about beings in Heaven and they are not all the same nor do they all have the same abilities. We can see that God provides this variableness here in this life among people. Simply put, this verse is warning us that our reward in Heaven and the abilities and position we have there, or lack of the same, is 100% determined by God and completely controlled by His “power”. What we receive in our own personal resurrection literally depends upon His “power” and only a fool spends this life making God mad and then expects God to give him any form of personal power for all of eternity. Choosing to follow the flesh and this world while preferring physical satisfaction over the spiritual pleasing of God reduces the amount of power that we can reasonably expect to receive at our own resurrection.
4. (6:15) “Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.”
Remember that the relationship between a man and his wife is used as a picture of

the relationship between “Christ” and the church ([Ephesians 5:28](#)). So we are being told that we can expect “Christ” to react in a similar fashion to how a Godly wife will react to a man bringing home a “harlot”. In addition, we have the teaching that the church is the “body of Christ” ([Romans 7:4](#); [1Corinthians 10:16](#); [12:27](#); [Ephesians 4:12](#)). Thus, we are dragging the testimony of the entire church into a sewer when we prefer the physical over the spiritual because the best known testimony of any church is that it is supposed to teach the world about the spiritual things of God. Such actions is why people believe that the church is only a social club and equates the church to temples of false gods where people went to join a “harlot” because their ‘god’ was dedicated to sex and physical satisfaction. Finally, “Christ” is the role of the Son of God which maintains the spiritual part of our personal relationship with God. We always have the Holy Ghost in us, if we are saved, but do not always have [Christ in](#) us even though we are saved. When we prefer the physical to the point of doing something like being joined to a “harlot”, we are rejecting that relationship and the spiritual maturity which goes with it. Since our eternal reward is dependent upon our spiritual maturity, as already discussed in the prior verse which dealt with our “Lord”, our doing this to “Christ” reduces our eternal rewards and power that we will receive at our own resurrection.

5. ([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.” The [Word Studies found on this Site](#) provides several links to where “flesh” is discussed within the various context where it is found within the New Testament. One of the most significant, for relationship to our context, is [Galatians 5:19](#) which lists “fornication” as one of “the works of the flesh (which) are manifest”. However, [1Corinthians 7:2](#) tells us “Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.” The phrase in our current verse of “for two, saith he, shall be one flesh” is a direct reference to the first instance of God accepted marriage ([Genesis 2:24](#); [Ephesians 5:31](#)). Thus, as in every other verse of this section, we see the distinction being made between a proper relationship and a Godly relationship with our “flesh” causing us to prefer the sin. When we are “joined to an harlot” we are preferring the sin of the flesh over the God approved part of a true Godly marriage.
6. ([6:17](#)) “But he that is joined unto the Lord is one spirit.” Now we see the distinction between the “flesh” and the “spirit”. Please notice that this is a lower-case “spirit”, which means that is ours and not the Holy Spirit. Basically, when we let our “spirit” control the desires of our “flesh” and direct those desires into the God approved expression of them, and refuse to express those desires in a sinful way, we are “joined unto the Lord”. This brings us blessings instead of cursing.
7. ([6:18](#)) “Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.” The word “flee” means ‘to run before the danger gets close, run at first sight and, hopefully, before we are sighted by the danger’. That said, what we have in the rest of this verse is a general principle that our sinful “flesh” wants us to reject. However, if we look at properly done scientific medical studies, we will find that this statement is true for “fornication” and for all of the significant “works of the flesh” ([Galatians 5:19](#)). When we prefer the physical, and the sins of the “flesh”, over the spiritual, and God approved ways to use our “body”, we end up with disease and other destructions of our “body” that we would not have if we obey God’s commandments for what to do in our “body”.
8. ([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?” Now we are told that these sins interfere with our personal worship. The Subject Study called [God is a Spirit](#) deals with [John 4:24](#) (God is a Spirit: and they that worship him must worship him in spirit and in truth.”), which provides links to several other Studies on this site that relate to our “worship”. Since our verse tells us that “ your body is the temple of the Holy Ghost (Holy Spirit)”, these Studies relate directly to this verse. However, what is

more directly related to our verse is the Study called [Application of God's Word to our Personal Life](#). In that Study we see that in order to get daily blessings from God for our present life, we must do several things including starting our day with personal “worship”. (This Study is backed by my personal life where I have experienced things like having a Muslim doctor, who denied that Jesus Christ is God, tell me that I has '*undeniable multiple miracles*'.) When these sins interfere with our personal worship, they cut us off from God's daily protection and provision. When they cause us to “defile the temple of God”, then we are promised “him shall God destroy” and that warning is within our current epistle in [3:17](#).

9. ([6:20](#)) “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.” In our section we were first told what tempts us into this sin. Then we were told the “Lord” is the one Who is supposed to control our “body” with the implication of law and judgment by our “Lord” which affects our eternal reward and is based upon how much we engage in this sin, which causes us to disobey our “Lord”. Next we were told that these sins also affect our relationship with “Christ” and this sin interferes with our personal relationship with God, our personal intimate relationships with others such as marriage, our church and the testimony of our church, our personal spiritual growth, and our spiritual blessings in this life and the next, which are the result of our personal spiritual growth. Then our section returned to “the Lord” and how these sins interfere with our “spiritual” relationship which provides protection and healing for our “body”. The last verse warned us that these sins will interfere with our personal “worship” and stop the daily protection and provision from God and may cause us to be “destroyed” by God. Our verse starts with the word “For” and tells us why all of these consequences can come upon us if we prefer the physical over the spiritual. We are told “ye (each and every one of us personally) are bought with a price”. God personally paid the price so that we would “glorify God in (our) body, and in (our) spirit”. When we refuse to let God turn us from focusing on the physical to focusing on the spiritual, our life testifies that God wasted everything paid for our salvation because we will not let Him save us from our sins ([Matthew 1:21](#)) by getting the sins out of us now.

Sin 5: Violating our personal relationships ([1Corinthians 7:1-40](#)).

They were defrauding '*brothers in Christ*'. In [1Corinthians 7:6-17](#) Paul explains how to avoid defrauding your marriage partner. However, the principles provided there can be applied to any type of Christian relationship. The main rule to follow for Christian relationship is in [7:17-23](#). That is: follow the calling that God gave you and don't interfere with someone else following the calling that God gave them even when their calling is different than your calling.

In most cases where one saved person “defrauds” another it is because one or both of the people failed to properly set up the relationship and / or maintain it. Thus, the main focus of a long-term relationship needs to be on properly setting it up initially and then on properly maintaining it. That is what we will see in these verses.

1. ([1Corinthians 7:1-2](#)) says “It is good for a man not to touch a woman. Nevertheless, to avoid fornication”. Don't enter into any long-term relationship except to avoid sin or to serve our “Lord”.
2. ([1Corinthians 7:3](#)) says “render unto the wife due benevolence”: Quite often the thing that we don't like about another person is the thing that first attracted us to them but looked at from a different perspective. Godly people do not set out to “defraud” others. In most cases, it happened because they changed their attitude towards the

other person and, gradually, they justified doing worse and worse things to the other person. Keep your attitude as one that makes God look good and God will help you to avoid “defrauding” another person.

3. ([1Corinthians 7:4](#)) says “hath not power of...own body” When we enter a relationship with another person we agree to let them make certain demands upon us. Don't insist that the other person fulfill your demands while you refuse to fulfill theirs. Also, keep your demands in proportion to the amount of their demands that you fulfill.
4. ([1Corinthians 7:5](#)) says “Defraud ye not one the other, except it be with consent for a time”. All long-term relationships have to have flexibility because *'life happens'* If we don't build-in and maintain flexibility into all long-term relationships then one or the other will try to act like a god or like a master dealing with a slave or *'smother'* the other person or do some other type of controlling behaviour. We each need to have a time when we put the relationship *'on hold'* for a while and trust the other person to not violate the relationship during that time. Also, notice that our sentence says “ ye may give yourselves to fasting and prayer”. This *'time out'* is to be used in the service of our “Lord” and not for fulfilling the lusts of our flesh.
5. ([1Corinthians 7:5](#)) also says “ and come together again, that Satan tempt you not for your incontinency”. When we fail to fulfill our part of a long-term relationship, then we let “Satan tempt” us. Our basic sin nature is selfish and self absorbed. Our “flesh” lies to us and tells us that we are doing more in the relationship than we are really doing and it tells us that the other person is doing less than they really are doing. We need to keep this in mind and do enough to completely be convinced that we are giving more than we are getting, we need to constantly pray over the relationship and doing our part, we need to constantly thank God for our partner and we need to trust our “Lord” to make sure that a proper balance is maintained.
6. ([1Corinthians 7:8](#)) says “But I speak this by permission, and not of commandment.” The prior rules comes from Paul and not from our “Lord”. It is the advice of a really good preacher (Paul) and something to be prayed about. While it should be included in most long-term relationships it is not something to be done regularly but as God provides opportunities.
7. ([1Corinthians 7:8](#)) says “But every man hath his proper gift of God, one after this manner, and another after that.” Since your partner has a different “gift of God”, they will have different views, motives, things to do, etc. Don't try to make your partner become another copy of you. Appreciate their differences and how those differences provide things that a copy of you could not provide.
8. ([1Corinthians 7:11](#)) says “Let not the wife depart from her husband: But and if she depart, let her remain unmarried”. Don't break a long-term relationship with one person only to start the same type of relationship with someone else. The percentage of divorce increases with each level of remarriage. We all seek the same type of person for the same type of relationship. Therefore, whatever caused the first split will show up in the next relationship. If you can't make the first long-term relationship work then don't get involved in that type of relationship ever again.
9. ([1Corinthians 7:12-20](#)) says “If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away”. Don't ever consider entering into a long-term relationship with a lost person or even a saved person who has significantly different beliefs about serving the “Lord”. However, if you are in such a relationship then don't break it off nor drive the other person off. Use the love of the “Lord” to draw them into salvation and greater sanctification and service to the “Lord”, Then, “if the unbelieving depart, let him depart.”
10. ([1Corinthians 7:21-31](#)) says “Brethren, let every man, wherein he is called, therein abide with God.” Don't try to change your partner's religion or service to the “Lord” but only encourage them to do their own service to the “Lord” as dictated by the Bible and their own “calling”. If they are not following the Bible, pray for them and let the “Lord”

deal with them. As long as you are interfering, the “Lord” will not deal with them and you can not do what the “Lord” can do. So **hands off** for the “calling” and service of your partner.

11. (1Corinthians 7:40) shows us that these principles apply to other circumstances beyond marriage.

Sin 6: Causing a brother to stumble (1Corinthians 8).

They were causing '*brothers in Christ*' to stumble spiritually by telling them to ignore a limit set by God that applied to them personally but did not apply to all saved. Paul uses '*meats offered to idols*' as his example to explain this principle that applies to many more things than just '*meats offered to idols*'. The meat itself was not a problem. The problem was that going around the temples of idols was a temptation which caused some to stumble back into sin. A similar problem of today is having an alcoholic sell liquor. To avoid temptation, God had some saved people avoid meat that had been offered to idols so that they wouldn't be tempted to participate in related idol worship. However, other saved people didn't have the same temptation and, therefore, did not have the same restriction placed upon them by God. These others were telling the first that they were wrong to follow some artificial religious rule. They didn't realize that it wasn't an artificial religious rule for the '*brother in Christ*' but was actually a personal limit that God had placed upon that '*brother in Christ*'. By telling the '*brother in Christ*' to ignore what God had placed in their conscience, they caused that brother to '*stumble*' spiritually. Therefore, Paul tells us “But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. And through thy knowledge shall the weak brother perish, for whom Christ died?”, (1Corinthians 8:9-11).

Sin 7: Challenging their God appointed authority the wrong way and upon the wrong basis (1Corinthians 9).

- A. (1Corinthians 9:1-11) God's people were using a double standard. Some people were demanding that Paul and Barnabas live up to some artificial standard that others (including those making the demands) did not have to live up to. They challenged the authority of Paul and Barnabas based upon claims that Paul and Barnabas did not meet impossible standards. They then claimed the authority which they denied to Paul and Barnabas, even though they didn't even try to meet the standards which they set for Paul and Barnabas. Thus, their entire basis for claiming personal authority was fraudulent and, yet, these foolish saved people accepted the claims without even considering the possibility that the people claiming authority were frauds. And, if the fraud was not enough, they were rejecting their God-given authorities, which means they were rejecting God's will for their life.
 0. They denied the God-given authority (apostle") of Paul because they were not using God's method (the seal of mine apostleship are ye in the Lord") to determine true authority from God. (1Corinthians 9:1-2)
 1. They denied the rights that every man has. (1Corinthians 9:3-5)
 2. They denied the rights of God's ministers to have their physical needs met. (1Corinthians 9:6-11)
- B. (1Corinthians 9:11-14) Some objected on providing what they could (carnal things" [9:11]) while they reaped “spiritual things”, (9:11) provided by others. Since they

could not provide these “spiritual things” for themselves, they thought the “spiritual things” should be provided for free while ignoring the fact that others couldn't be providing “spiritual things” to them at the same time as they provided “carnal things” for themselves. They challenged the authority of Paul and Barnabas because they didn't want to do their part of providing for the needs of the whole church ([1Corinthians 9:16-27](#)). They refused to consider and understand eternal rewards and the fact that God does not reward sin but does bless obedience and people taking care of His ministers and church.

0. They denied the relative value of “carnal things” compared to “spiritual things”. ([1Corinthians 9:11](#))
 1. They denied the debt of a relationship with the one who led them to salvation and how to receive the blessings of God. ([1Corinthians 9:12](#))
 2. They refused to consider the true motives of other people. ([1Corinthians 9:12](#))
 3. They refused to consider the law of God. ([1Corinthians 9:13-14](#))
- C. When the church members denied these things to their pastor, who led them to the Lord, they were claiming greater authority from God than their pastor had from God. Such is foolishness.

Sin 8: Refusal to consider the things that God had already taught ([1Corinthians 10](#)).

- A. ([1Corinthians 10:1-6](#)) “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.” ([1Corinthians 10:6](#)) They had the examples from the Bible. Paul and Barnabas had taught them to read and study their Bible but they refused to apply the lessons to their own lives. Today we still hear people claim '*That is Old Testament and doesn't apply to today*'.
 0. ([10:1-4](#)) tells us that we have an example in scripture to teach us the same thing.
 1. ([10:5](#)) tells us that many of God's people did not please God even though God provided for them.
 2. ([10:6](#)) tells us that God wrote about them in the Bible to give us a warning.
- B. ([1Corinthians 10:7-11](#)) They refused to consider the spiritual consequences of certain acts and attitudes of the flesh.
 0. ([10:7](#)) tells us how God dealt with “idolaters”.
 1. ([10:8](#)) tells us how God dealt with “fornicators”.
 2. ([10:9](#)) tells us how God dealt with people who “tempt Christ”.
 3. ([10:10](#)) tells us how God dealt with “murmurers”.
 4. ([10:11](#)) tells us why God put these things in the Bible.
- C. ([1Corinthians 10:12-18](#)) They were not wary and did not avoid temptation.
 0. ([10:12](#)) tells us that they ignored explicate warning.
 1. ([10:13](#)) tells us that they ignored the example from lives of other people.
 2. ([10:14](#)) tells us that they ignored the commandment of God.
 3. ([10:15-18](#)) tells us that they were not wise enough to realize that God would treat them like He treated other of His children who did the same sin.

Further Teaching for Spiritual Maturity.

After we stop our sinning we need to continue to mature spiritually so that God can use us as leaders of the church (Be ye followers of me” means to 'Step into the position that I am leaving behind'. The phrase “even as I also am of Christ” means to 'Do so by following “Christ” in the same way as I did' [[1Corinthians 11:1](#)]). We see this principle in the that that the [Gospel of John](#) tells us that “Jesus” did His ministry the same way as John the Baptist and Elijah and Moses did their ministries. When it comes to the ministry, we are to follow the Godly men who went before us and to the ministry the same way as they did.

Please also see the Message called [Follow Me As I Follow Christ](#) for the application of these verses in the life of the believer.

Lesson 1: Basic acts of a spiritual leader ([1Corinthians 11](#)).

1. ([1Corinthians 11:1](#)) Live a life that is worthy of God using you as an example.
2. ([1Corinthians 11:2](#)) Praise people in the church for what they do right.
3. ([1Corinthians 11:2](#)) “keep the ordinances, as I delivered them to you”, Don't go 'correcting' your Bible or refusing to obey God's “ordinances”.
4. ([1Corinthians 11:3-16](#)) Understand God's structure of authority and the symbols of that structure. Also understand the relationships and responsibilities within that structure and the limits and acceptable exceptions to those relationships and responsibilities.
 - a. ([1Corinthians 11:8-10](#)) Understand that you are only protected (the woman to have power on her head because of the angels”) as long as you stay under your God-given authority. Rebellion allows attacks by spiritual beings (angels”) when you have deliberately left God's protection and that makes you a fool ([2Samuel 3:33](#)).
 - a. ([1Corinthians 11:11-12](#)) Understand that you can't be a leader without followers. Give your followers the respect and loving care that is due to them because they choose to make you a leader by agreeing to follow you.
 - b. ([1Corinthians 11:13-15](#)) Realize that God makes divisions between people giving different gifts and responsibilities to different people. Don't try to lead people against the position that God gave them but always encourage people to accept where God put them and to serve God within their God-given position.
 - c. ([1Corinthians 11:16](#)) Respect the differences between cultures and don't try to force your cultural practices on others. If the Bible literally says something in at least two places then, yes, correct others. If your culture has found a more effective way to accomplish something then tell others about it but do not try to force them to follow your way if they “seem to be contentious”.
5. ([1Corinthians 11:17-34](#)) Understand the spiritual significances of the Lord's Supper along with the expected (related) actions in the flesh and the consequences of ignoring these things.
 - a. ([1Corinthians 11:17-20](#)) Understand the difference between the purely physical act and the physical act which is symbolic of a spiritual truth and which has spiritual consequences.
 - a. ([1Corinthians 11:21-26](#)) Understand the Biblical basis of any physical act which is symbolic of a spiritual truth.
 - b. ([1Corinthians 11:29-31](#)) Understand the spiritual consequences of any physical act which is symbolic of a spiritual truth.

- c. ([1Corinthians 11:32](#)) Understand, and be able to explain, the advantages of being “chastened of the Lord”.
- d. ([1Corinthians 11:33-34](#)) Be able to explain how God's children are to act correctly in order to avoid being “chastened of the Lord”.

Lesson 2: Spiritual Gifts ([1Corinthians 12-13](#)).

([1Corinthians 12:1-13:13](#)) teaches us how to understand the similarities and differences of spiritual gifts from God. This section starts with “Now concerning spiritual gifts, brethren, I would not have you ignorant”. Yet even with this section in this epistle, many of God's people are “ignorant” about “spiritual gifts”. No one can be spiritually mature, and use their “spiritual gifts”, without understanding their own and having an idea of how God works through other people who have different “spiritual gifts”. Paul uses the parts of the body to illustrate these lessons.

1. Our section starts our telling us that we must understand the difference between the leading from devils (dumb idols) and from God's “Holy Ghost”. We are given two tests: the first is that “no man speaking by the Spirit of God calleth Jesus accursed” and the second is “that no man can say that Jesus is the Lord, but by the Holy Ghost”. While many liars can say this in the flesh, they can not do it while “speaking by the Spirit of God”. Thus, all of these “spiritual gifts” only work through “the Holy Ghost”.
2. Next ([1Corinthians 12:4-7](#)) we are told that these “spiritual gifts” are different from one-another (see [C12-S8](#)) and that they have different “administrations” and “operations”. However, they are also “given to every man to profit withal”. Thus, anyone who is using his “spiritual gift” for selfish fleshly purposes is abusing that “spiritual gift”. We must always use our “spiritual gifts” only to “profit withal”. Even as the eye and the hand are different, but both contribute to the good of the whole body, so also are different spiritual gifts. These gifts are given to help the whole church, not for our personal use.
3. [C12-S9](#) tells us that just as the body needs each body part, so also is each spiritual gift needed by the church so that it can do the job that God gives to the whole church. The leading of the whole “body” and of each person (member of the Body) is by “Christ”. That is why the church is called the “body of Christ”.
4. [C12-S10](#) tells us that this “body” is “spiritual” and we are added to it when God's Holy “Spirit...baptizes (us) into one body”. That is why people aren't supposed to join the church until after they have a “baptism” that involves God's Holy “Spirit”. That only happens when the “baptism” is completely scriptural.
5. [C12-S11-21](#) tells us that just as our physical body has different parts (members) which do different functions, so also do different people, who have different “spiritual gifts”, do different jobs within the “body of Christ” (the church). Our epistle uses the example of our need for different body functions in order to teach the need for different “spiritual gifts”.
6. [12:22-27](#) tells us that it is foolish to consider one part of the whole body to be unnecessary. So it is also foolish to consider one spiritual gift to be unnecessary. We are reminded that God's Holy “Spirit” decided who gets what “spiritual gift” and to insult someone's “spiritual gift” is to insult God's Holy “Spirit” for the decision that He made. There's a joke that starts out with various body parts arguing how they were the most important part of the body. One body part didn't argue but simply stopped doing its function which almost killed the rest of the body. Just as the body will definitely get sick and die without certain body parts functioning correctly, so also will the church get sick without everyone using their own spiritual gift properly and for the good of all.

7. [12:28-30](#) tells us that God does not give all gifts to one person. Neither does He give one gift to everyone.
8. [12:31](#) tells us to “covet earnestly the best gifts”. When we use the “spiritual gift” that God gave us the way that God wants us to use it, then God will give us additional “spiritual gift”. When God does that, we are instructed to “covet earnestly the best gifts”.
9. and now abideth faith, hope, charity, these three; but the greatest of these is charity”, ([1Corinthians 13:13](#)). These three (faith, hope, charity”) are “the best gifts” that [12:31](#) talked about. Of these three, “charity” is so important that God had Paul devote an entire chapter to explain it. Even with all that this epistle says on this subject, these three “spiritual gifts” are not the ones that most saved people claim are “the best gifts”.

Lesson 3: Prophecy and Tongues ([1Corinthians 14](#)).

The spiritual gift that God uses for “edification, and exhortation, and comfort” ([14:3](#)), is called “prophecy” in this chapter. The basic lesson of this chapter is that being able to provide “edification, and exhortation, and comfort” is far more important than having the religious signs of spirituality such as “speaking in an unknown tongue”.

This chapter follows up on two chapters which taught us about “spiritual gifts”. The conclusion of that teaching was “and now abideth faith, hope, charity, these three; but the greatest of these is charity.” These three action verbs show spiritual maturity in a way that “spiritual gifts” don’t show. Think of a *‘child protégé’*. They have talent but are not yet mature in character. Think of Hollywood actors and other entertainers who have lots of talents but are known for selfish emotional displays that would put any child to shame. That is what these people had the spiritual equivalent of. They had “spiritual gifts”, but no spiritual maturity. The second prior chapter talked about “spiritual gifts” and the prior chapter talked about spiritual maturity. Now this chapter will put the two together and talk about spiritual maturity in the use of “spiritual gifts”.

1. [C14-S1-S3](#) tells us to “Follow after charity, and desire...that ye may prophesy...unto men to edification, and exhortation, and comfort”. Our primary motivation in seeking “spiritual gifts” is to be a help to others.
2. [C14-S4](#) tells us that “He that speaketh in an unknown tongue” is only making himself feel good while “he that prophesieth” is looking out for the good of the whole “church”. Thus, we see the difference between selfish immature motives and mature motives.
3. [C14-S5](#) tells us that it is good to be able to “edifieth” yourself but the person who “edifieth” the church is far “greater”.
4. [C14-S6-S12](#) explains that he who “comes unto you speaking with tongues” doesn’t share anything more meaningful than hearing birds sing. However, he who “speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine” brings “edification” to all who hear.
5. [C14-S13](#) says “Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.”
6. [C14-S14-19](#) says “Wherefore let him that speaketh in an unknown tongue pray that he may interpret” and then goes on to explain that no one, not even the person doing it, has their “understanding” increased when someone “prays in an unknown tongue”.
7. [C14-S20](#) tells us Paul’s conclusion of: “I thank my God, I speak with tongues more than ye all: 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.”

8. [C14-S21-23](#) tells us to not be “children” in our “understanding” but be “men”. Then Paul explains that “tongues are for a sign, not to them that believe, but to them that believe not”. That is: before the New Testament was complete, “tongues” were used as a “sign” that the person was speaking for God. However, since God used John to complete the New Testament with the writing of [Revelation](#), “tongues” have been replaced by the Bible as our evidence that what we say comes from God.
9. [C14-S24-S25](#) explains why “prophecy” is much better than “tongues” in a church service.
10. [C14-S26-35](#) tells us God's rules for handling these “spiritual gifts” within church services and ends with “For God is not the author of confusion, but of peace, as in all churches of the saints”.
11. [C14-S36-37](#) is often misapplied and used for teaching doctrinal error. The context is that women are to not speak **in tongues** within a church service. Those who say that a woman should not speak at all break their own rule when it is necessary or convenient. However, God's rules have no exception if the context does not provide an exception. Be careful about expanding this rule and then only obeying it part of the time.
12. [C14-S38](#) tells us to realize that these instructions “are the commandments of the Lord”. However, we are to not fight about these things because we are told “But if any man be ignorant, let him be ignorant”. Someone who refuses a “commandments of the Lord” is a Biblical “fool” and God will give him the consequences of his foolishness when God decides to do so. Leave the “ignorant” for God to deal with.
13. [C14-S43-44](#) gives us the conclusion of this matter when it says “Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.”

In this lesson we see that “tongues” had a function in reaching the “unbeliever” before the Bible was written. They had very limited function within church services and even that was removed once the New Testament was completely revealed when John completed [Revelation](#). Now, they only cause confusion and disorder, which go directly against the commandment of God. However, the “spiritual gifts” which “edify the church” are to be used today. The conclusion is that people can “speak in tongues” outside of church, but, within church services, only the “spiritual gifts” which “edify the church” are to be used today.

Lesson 4: The work of the Lord ([1Corinthians 15](#)).

1. ([1Corinthians 15:1-11](#)) The basic [Gospel of Your Salvation](#) which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain”, ([15:1-2](#)) requires ongoing active belief. Those who do not maintain an ongoing active belief “have believed in vain”, (outward show without any inward value).
2. God proved that true salvation (resurrection from dead [sin]) results in a changed life that can be seen by others ([15:3-9](#)).
3. “The grace of God” changes our life and “the grace of God which (is) with (us)” “labours more abundantly” in “the work of the Lord” unless it was “in vain”, ([15:10](#)).
4. Since the [gospel](#) is based upon the fact that Christ “rose again the third day according to the scriptures”, ([15:4, 12](#)) “how say some among you that there is no resurrection of the dead?” Such a claim shows that the person did not really believe “the gospel which I (Paul) preached unto you”, ([15:1](#)) but that such a person's claim to salvation is “in vain”, ([15:2, 14, 17](#)).
5. Those whose faith is not “in vain” will “labour” “in the work of the Lord”, ([15:10, 58](#)).

6. Death, and the results of death, is from man's sin. Life, and the results of life, is from Christ. The way that we live, not our words, shows which (of the two) we really have.
 7. "Be not deceived: evil communications corrupt good manners. " ([1Corinthians 15:33](#)). "Evil communications" is living in sin. "Good manners" is acting (manners") like things from God (Good"). Living in sin makes us stop acting like someone sent from God.
 8. ([1Corinthians 15:34](#)) We need to "Awake to righteousness, and sin not" because "some have not the knowledge of God". Our failure to live right and our continuing in sin will cause us "shame" here in this life and when we are before God ([Romans 9:33](#)). We also need to avoid this "shame" so that we can be "rightly dividing the word of truth", ([2Timothy 2:15](#)).
 9. ([1Corinthians 15:36-49](#)) If we don't understand about life and death as the Bible teaches them then God says we are a "fool", ([15:36](#)).
 10. ([1Corinthians 15:50-57](#)) God "giveth us the victory through our Lord Jesus Christ", ([15:57](#)) and "Death is swallowed up in victory", ([15:54](#)) and "we shall be changed", ([15:52](#)). As a result, "Death" has no hold over us. We have no excuse for continuing to sin.
 11. ([1Corinthians 15:58](#)) "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", . Our eternal rewards are based upon our "labour...in the Lord" and our eternal loss of reward and "shame" is based upon our refusal to "labour...in the Lord".
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Lesson 5: Put Up or Shut Up ([1Corinthians 16](#)).

1. ([1Corinthians 16:1-9](#)) You claim to be saved and that Jesus Christ is your Lord. Prove it by obeying His command to trust Him for your needs and by using the money of this world to provide for the physical needs of those who brought you the [gospel](#).
 2. ([1Corinthians 16:10-12](#)) Give proper respect and aid to the preachers that God sends to you.
 3. ([1Corinthians 16:13-14](#)) Have the proper attitude in all that you do.
 4. ([1Corinthians 16:15-18](#)) Submit to all that labor in the church and give them proper acknowledgment.
 5. ([1Corinthians 16:19-24](#)) Our Lord Jesus Christ and a lot of Christians want to see you do well. Get rid of those (let him be Anathema Maranatha") who "love not the Lord Jesus Christ". (That is, get rid of those who refuse to live a life which proves their "love" of "the Lord Jesus Christ"). That is: live your claimed faith (Put Up) or be put out (Shut Up).
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Q&A for 1Corinthians Class

Test of Spiritual

1. List the eight (8) sins that we are to get out of our life.
2. List the five (5) spiritual lessons which we are to learn, and add God's blessings to our life after we get the sins out.
3. Write a short description of each.

Chapter 1

1. What is the theme of this chapter?
 - a. We are to have a testimony of following the “[Lord Jesus Christ](#)” and not of following religious men. Division within the church, based upon religious men that were followed, was evidence that these saved people had the wrong basis for their beliefs.
2. Who were the human men used by God to write this epistle?
 - a. Paul and Sosthenes. Sosthenes was a respected leader in the church at Corinth and was a leader of the synagogue.
3. Who are the two groups of people this epistle is written to as identified in the opening sentence?
 - a. The church of God which is at Corinth
 - b. God which is at Corinth
4. What was the first problem that Paul deals with?
 - a. Divisions within the church based upon religious leaders and doctrine followed.
5. What was the basis of people claiming to follow Paul and others? This is still used as the basis for doctrinal error and false claims about salvation today.
 - a. Baptism and who baptized whom
6. What does Paul say will make “[the cross of Christ...of none effect](#)”?
 - a. Religious activity such as claiming salvation is based upon baptism or preaching the gospel with “[wisdom of words](#)”.
7. What did God use instead of the “wisdom of this world” to save people and why?
 - a. “[the foolishness of preaching](#)” because “[the world by wisdom knew not God](#)”.
8. What kinds of people are rarely called by God?
 - a. “[wise men after the flesh](#)”
 - b. “[mighty after the flesh](#)”
 - c. “[noble after the flesh](#)”
9. Where do we get “[wisdom, and righteousness, and sanctification, and redemption](#)”?
 - a. “[in Christ Jesus](#)”
10. Are all saved “[in Christ Jesus](#)” and why do you answer like you do?
 - a. No, because we have a free will and can leave Him even if He will never leave us.

Chapter 2

1. What is the theme of this chapter?
 - a. “the natural man receiveth not the things of the Spirit of God”.
2. What does our chapter tell us is the wrong way to present to gospel?
 - a. “excellency of speech or of wisdom”
 - b. “the wisdom of men”
 - c. “the spirit of the world”
 - d. What appeals to “the natural man”?
3. What does our chapter tell us is the right way to present to gospel?
 - a. “not knowing any thing among you, save Jesus Christ, and him crucified”
 - b. With a humble spirit (“in weakness, and in fear, and in much trembling”).
 - c. “in demonstration of the Spirit and of power...of God”
 - d. Quoting scripture
 - e. What is revealed by the Spirit of God
 - f. What is taught by the Spirit of God
 - g. What comes from “the mind of Christ”
4. What is “the mind of Christ”?
 - a. The way of thinking which causes us to spiritually mature
5. Who do we preach crucified and why?
 - a. “Jesus Christ” because “Jesus” is the ‘literal physical man’ Who died for our initial salvation and “Christ” paid the debt for sins done after our salvation so that we don’t have to pay for those sins but can spend our time learning spiritual maturity.
6. Who does our chapter tell us was crucified by “the princes of this world” and why is this name important?
 - a. They crucified the “Lord of glory” Who gave them their positions as “princes” and would have given them the “glory” they wanted if they had accepted Him as their “Lord”.
7. Who gives us “the things of God”?
 - a. The “Spirit of God”.
8. What kind of “spirit” do we have to personally receive, as our own “spirit” in order to “know the things that are freely given to us of God”?
 - a. The “spirit which is of God”. That is: we must accept what God gives that will change our personal “spirit” from a natural sinful “spirit” into one that displays the “Spirit of God”.
9. How do we receive this “spirit”?
 - a. By refusing to listen to religious “words which man's wisdom teacheth” and, instead, by “comparing spiritual things with spiritual”
10. How can we know that some religious claim is not from God?
 - a. If it appeals to the “natural man”

Chapter 3

1. What is the theme of this chapter?
 - a. Evidence of the level of spiritual maturity versus being carnal
2. What is the evidence of spiritual babes?
 - a. They require the “milk of the Word” and can not handle spiritual “meat”.
 - b. They are carnal (motivated by natural things and seek things of this world).
3. What was the evidence of carnality listed by Paul in this chapter?
 - a. Envy
 - b. Strife
 - c. Divisions
 - d. Claiming salvation by a man
 - e. Not realizing that God worked in their life nor how God worked
4. What is the true difference between godly preachers?
 - a. They each have a different spiritual gift and each does a different spiritual job.
5. What is the true spiritual importance of a preacher, according to this chapter?
 - a. They are only tools used by God. It is God who does the true work.
6. What is the measure of the amount of reward that each saved person receives?
 - a. “according to his own labour”
7. What was Paul’s unique job in the church?
 - a. “I have laid the foundation, and another buildeth thereon”. What we do for God is based upon the epistles and teachings which Christ provided through Paul.
8. What are the different materials which are used to build and what is the general symbolic division between them?
 - a. “gold, silver, precious stones, wood, hay, stubble”
 - b. All will be “revealed by fire; and the fire shall try every man's work of what sort it is”. The materials which are organic and produced by men working with natural things will be destroyed. The materials which only come from God and that we have to seek from where God hid them will be preserved.
9. What will cause God to “destroy” us?
 - a. Defiling our body will cause God to “destroy” us. Using our body for very sinful things with God deciding what “defiles” us.
10. What is the conclusion of this chapter?
 - a. “Therefore let no man glory in men... ye are Christ's; and Christ is God's”

Chapter 4

1. What is the theme of this chapter?
 - a. Right and wrong ways to judge people's service to the Lord
2. What is the main job of people who claim to be "stewards of the mysteries of God"?
 - a. "ministers of Christ". That is, their main job is to use those "mysteries of God" in order to help people to spiritually mature. They are not to be used to 'lord' over people.
3. Whose judgment is a "minister" to pay attention to and whose judgment is he to ignore?
 - a. "he that judgeth me is the Lord". We are to ignore the judgment of all others including our own self judgment.
4. When will we be judged and what will be the result of that judgment?
 - a. Saved people will be judged at the "judgment seat of Christ" and "the Lord...will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts". Not only will all of Heaven know what we did but they will also know why we did those things.
5. What is the godly attitude that we are to have about spiritual things which we have?
 - a. We received them as gifts to pass onto others. We did not earn them nor did we make them. Therefore, spiritual gifts do not make is better than others but give us a responsibility to use those gifts to serve others.
6. Why does Paul write "We are fools for Christ's sake, but ye are wise in Christ"?
 - a. He is using sarcasm to show them how foolish they are for being in their prideful attitudes.
7. What is the symbolic lesson Paul is teaching with the role of a parent?
 - a. No matter how successful a person is, they are to remember that their parents gave them life and the basic foundation which their personal success rests upon. Likewise, Paul led them to salvation and taught them the basics of spiritual growth. We should never become so prideful that we look down on our natural parents nor should we look down on our spiritual parents.
8. How did Paul say that the apostles were treated and why were they treated that way?
 - a. "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day". They suffered on what they did so that they could win souls to Christ.
9. What is the true measure of someone's spirituality?
 - a. "the kingdom of God is not in word, but in power"
10. What is the final choice of this chapter which is given to every saved person?
 - a. God will send someone "with a rod" if we refuse to humble ourselves and hold onto pride. However, if we humble ourselves, then God will send someone "in love, and in the spirit of meekness" to help and instruct us.

Chapter 5

1. What is the theme of this Chapter?
 - a. Judgment of sin
2. What is the main doctrinal error which comes from “*wisdom of men*” and the “*wisdom of this world*”?
 - a. ‘**Easy Believism**’. That is, if we say that we believe the things of God, even if we lie, then God has no choice but to give us all of His blessings.
3. What was the specific sin that this church was allowing to continue within the church?
 - a. “*there is fornication among you*”
4. What does the phrase “*such fornication as is not so much as named among the Gentiles*” mean?
 - a. This sin was not even said to be OK by lost people. When even the lost people know that something is wrong, such as things which the law says are wrong, then those actions are to never be allowed to remain within the church.
5. What were they told to do about this person who was destroying the testimony of the church?
 - a. “*To deliver such an one unto Satan for the destruction of the flesh*”. They not only were to put him out of the church but were to actively pray for God to use devils “*for the destruction of the flesh*” so that he would not continue in his sin and so that he would come to true salvation and a changed life which showed the true result of God saving someone.
6. What is the symbolic principle stated with “*leaven*” and what is the spiritual principle it is teaching?
 - a. “*Know ye not that a little leaven leaveneth the whole lump*”. If we let even the smallest part of sin to remain in our life or in the church, it grows until it is throughout everything. That is the danger of false doctrine. It can be 98% true and right and still destroy us. While people are pointing out the 98% good and right, the 2% error gets in and spreads until our whole life is consumed by doctrinal error and the sin which it justifies.
7. What does the command mean when we read: “*Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened*”?
 - a. Get all sin and doctrinal error out of your life so that God can put His righteousness into your life.
8. What does our chapter tell about the reason that “*Christ our passover is sacrificed for us*”?
 - a. His blood covers our life, after we are the “*children of God*”, so that we don’t suffer the “*wrath of God*” but so that we get rid of “*malice and wickedness*” and have a life of “*sincerity and truth*”.
9. What type of sin is to keep us from fellowshiping with someone who claims to be saved?
 - a. “*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*”.
10. What is the conclusion of our chapter?
 - a. “*Therefore put away from among yourselves that wicked person*”.

Chapter 6

1. What is the theme of this chapter?
 - a. The theme of this chapter is about the error of putting physical concerns above spiritual considerations.
2. Why did Paul write, *“Now therefore there is utterly a fault among you, because ye go to law one with another”*?
 - a. Paul wrote it because we are supposed to take our wrongs before God and let God reward us for any wrong that we suffer for His name.
3. How is this related to Paul writing, *“Know ye not that the unrighteous shall not inherit the kingdom of God?”*
 - a. Going to the world for what should come from God will cause us to lose our *“inheritance”*.
4. If we have a problem with another church member, who are we to go to for resolution?
 - a. The church
5. If we believe that the church gives a ‘bad judgment’, what are we to do?
 - a. We are to *“take wrong”* and *“suffer yourselves to be defrauded”*.
6. When we refuse to do this Paul says, *“Nay, ye do wrong, and defraud, and that your brethren”*. Why does he say this?
 - a. When we get saved, we accept Jesus Christ as our personal Lord and agree to accept His provision and protection. When we joined the church it was based upon our claim to having done this. When we go to anyone besides Jesus Christ for our provision and protection, we prove that the basis of our joining the church was fraud.
7. What is the *“kingdom of God”* and who *“shall not inherit it”*?
 - a. The *“kingdom of God”* is the *“kingdom”* that belongs to God and is God’s character in us. It is our obeying the leading of the Holy Spirit in order to show the world what God’s character is like. People whose character is identified as *“unrighteous...fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners”* are refusing to follow the Holy Spirit. That is why they *“shall inherit the kingdom of God”*.
8. What is meant by *“but ye are sanctified...in the name of the Lord Jesus”*?
 - a. We are ‘set apart’ from this world and the lusts of it so that we can live holy and righteous lives that bring service and glory to God.
9. What is the rule for our behavior within this world?
 - a. *“All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any...all things are lawful for me, but all things edify not”*. We are to use what Jesus Christ says is expedient and that causes us to “edify” others as our basic guide to proper behavior. We are to avoid things of this world which seek to have *“power”* over us.
10. What is the major problem with *“fornication”* which this chapter explains?
 - a. Since we are saved, we are *“joined unto the Lord”*. When we engage in sin, we make *“the Lord”* a participant in our sin. Fornication is a sin against our spiritual relationship with the Lord and a sin against the proper use of our body. Since our *“body is the temple of the Holy Ghost”*, this *“defiles”* our body and, as we were told earlier, it invites God to *“destroy”* us.

Chapter 7

1. What is the theme of this chapter?
 - a. [Stay and serve where God put you](#)
2. Why does Paul list different circumstances which is related to marriage in this chapter?
 - a. Paul is teaching us how to apply a precept ('[a truth that never changes for any circumstance](#)') to different circumstances. The precept rule is always the same but the application of that rule changes.
3. Can a man do what Paul says is "[good](#)" to do if he is married?
 - a. No
4. What is Paul's preference about marriage?
 - a. "[I would that all men were even as I myself](#)" – not married and devoting their life to the service of the Lord.
5. Why does Paul say this is better?
 - a. Because a married person must devote time, money and other things to their marriage and to their marriage partner. The single person can devote all of this to the service of God.
6. Why does Paul say that someone should get married?
 - a. "[to avoid fornication](#)" and, as we are told elsewhere (in 1Timothy and Titus), if someone is called to be a pastor, deacon or other '[ruler of the household of God](#)' (the church).
7. How should the married person treat their mate according to this chapter?
 - a. "[render...due benevolence](#)", recognize that the mate "[hath...power of \(their\) body](#)", "[Defraud not](#)" by refusing or withholding sex or by demanding anything in compensation, don't cause a divorce and don't depart. If departing is necessary, then "[remain unmarried, or be reconciled](#)" to the mate.
8. Why do we have these rules?
 - a. The lost mate and children are "[sanctified](#)" by the saved mate. Breaking up the marriage removes the protection of God and can result in the mate going to Hell but it especially can turn the children towards a life of sin which results in them going to hell.
9. Paul uses "[circumcision](#)" and "[servants](#)" to show that the precept of this chapter applies to more than marriage. What are the literal words of this chapter which give us the precept which is the theme of this chapter?
 - a. The main thing which we are to concentrate on is "[the keeping of the commandments of God. Let every man abide in the same calling wherein he was called.](#)"
10. Why are we told to make this our primary direction in life?
 - a. "[Ye are bought with a price; be not ye the servants of men](#)".

Chapter 8

1. What is the theme of this chapter?
 - a. The “conscience” of our “weak brother” is to be a controlling factor in what we do publicly.
2. How can we “become a stumblingblock to them that are weak”?
 - a. By using our “liberty” to convince a “weak brother” that it is okay to sin against their conscience. That is, we convince them to do something that God, and their own “conscience” tells them to not do.
3. What does our chapter say that we do to God when we “sin so against the brethren”?
 - a. We personally (“ye”) “sin against Christ”.
4. What is the basis for the argument which Paul is dealing with in this chapter and why does it cause problems?
 - a. “we know that we all have knowledge” and “knowledge puffeth up”. That is, people claiming to have “knowledge” get “puffed up” with pride in their “knowledge” and forget that their primary purpose, when dealing with the family of God, is to “edify”. Therefore, people are concentrating on their “knowledge” when they should be concentrating on “charity”.
5. What is the meaning of the third sentence (verse 2)?
 - a. There is so much “knowledge” that no one can absorb it all. Therefore, we each have only the type and amount of “knowledge” that God decides we need. Therefore, our “knowledge” does not make us better than some on else because we only have what God gave to us.
6. What does our chapter tell us is the most important thing that people can know about us?
 - a. “if any man love God, the same is known of him”.
7. What is the problem with the “knowledge” of “idols” which this chapter is dealing with?
 - a. Some people “know” that “an idol is nothing in the world, and that there is none other God but one”. However, others “know” that an “idol” is used for worship of devils. Therefore, they “know” different things about the “idol” and, based upon the “knowledge” of each person, different actions are required. This is not a problem until one starts demanding that the other ignore what they “know” and act upon what the other person “knows”.
8. How is a person’s “conscience defiled”?
 - a. By their being convinced to act against the “knowledge” that God gave to them to keep their “conscience” clean.
9. Give a modern-day example of a religious “liberty” which is used to “defile” the conscience of others?
 - a. Some people argue that a ‘little’ wine is not bad, is good and even the Bible says to use it for health reasons. For a drunk, even ‘a little wine’ can destroy their life and testimony. For others, even ‘a little wine’ can destroy their testimony and authority to speak the Word of God.
10. What is the conclusion of our chapter?
 - a. If there is anything which “make my brother to offend”, we are to not do it.

Chapter 9

1. What is the theme of this chapter?
 - a. Paul's answer to "them that do examine me".
2. Why were these people "examining" Paul?
 - a. They were trying to destroy his God-given position and authority so that they could replace him and get these people to provide their physical desires in exchange for them claiming that God had to bless sinful lifestyles.
3. Upon what (multiple) basis does Paul defend his position and authority?
 - a. His God-given position as an apostle
 - b. His personal training by "Jesus Christ our Lord".
 - c. His leading them to salvation and spiritual growth after initial salvation
 - d. Their changed life was proof of the Lord working through his ministry
 - e. As a human being, he had the same rights as any other human being and yet these people would deny his basic human rights.
 - f. His rights as a mature saved person were the same as any other mature saved person in the church (to "lead about a sister", etc.)
 - g. Their right to have their physical needs met just like any other minister of the gospel
 - h. Their right to the fruit from their own work, just like any other owner of a business
 - i. The right of even the ox to eat the food that he helps to harvest
 - j. The promise from God in scripture to provide for those who serve God
4. Why does Paul write "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things"?
 - a. God specifies in the Bible that people who minister "spiritual things" are to "reap your carnal things" from the people who are ministered to.
 - b. "spiritual things" have a greater value than "carnal things". Therefore, the people receiving the "spiritual things" have the greater return from the exchange.
5. Since Paul had all of these rights, why didn't he take them?
 - a. So that no "man should make my glorying void".
 - b. So that "I may make the gospel of Christ without charge".
 - c. To control his own fleshly lusts "lest that by any means, when I have preached to others, I myself should be a castaway".
6. What is the main lesson that we get from Paul's example about how to do the ministry of God?
 - a. We should be willing to accept any circumstances necessary to win the lost so long as we do not sin and do not lose our testimony for integrity and righteousness.
7. What is the lesson from Paul's illustration of people in a race?
 - a. "Know ye not that they which run in a race run all, but one receiveth the prize". Not everyone "receiveth the prize". It goes to the one who prepares the best and works the hardest to win. Simply put:, we are not all getting the same reward when we get to heaven.
8. What does it mean when Paul writes "every man that striveth for the mastery is temperate in all things"?
 - a. We can not be given to excess but must have a firm self-control is we wish to obtain "mastery".
9. What does Paul mean by "a castaway"?
 - a. If we have a tool that used to be good but is now ruined, we "cast it away". A worker does not hold onto a bad tool but replaces it. The warning is that even preachers can lose their use to God and have God refuse to use them any more even though they are still alive and even though they used to be used mightily by God.

10. What was Paul's way of reaching different types of people?
- a. "For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. 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; 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". Paul presented himself in a humble way ("I made myself servant unto all") and adopted their culture instead of demanding that they accept his culture.

Chapter 10

1. What is the theme of this chapter?
 - a. We are to be willing to give up 'our rights' in order to reach the lost and carnal saved person. This requires us to 'go above and beyond' the prior chapter.
2. What is our first sentence telling us about the Biblical account of the Jews?
 - a. They were the children of God
 - b. They were protected by God
 - c. They were led by God
 - d. They were baptized (identified with God)
 - e. They were provided for by God
 - f. They had access to the spiritual truths which come through "Christ"
3. What does Paul tell us about what happened to these people?
 - a. God killed an entire generation ("overthrew") except for Joshua and Caleb because they kept chasing "lusts" of the flesh instead of receiving the character of God.
4. Which "lusts" does Paul mention?
 - a. Idolatry
 - b. Eat and drink
 - c. Fornication
 - d. Tempted Christ
 - e. Murmurers
 - f. Pride: thinking they had standing with God which let them get away with sin
5. What is the main promise of our chapter?
 - a. "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*".
6. What is Paul's conclusion based upon this promise and why did he have this conclusion?
 - a. The conclusion was, "Wherefore, my dearly beloved, flee from idolatry". This is because "idolatry" causes us to follow the "way" of devils, which is going to be the opposite of the "way to escape" which is provided by God.
7. What is the reference to the Lord's Supper?
 - a. The "cup" gives us "communion of the blood of Christ", which provides for the forgiveness of sins done after our initial profession of salvation. The "bread which we break, is...the communion of the body of Christ", which makes us part of the local church.
8. How "do we provoke the Lord to jealousy"?
 - a. By being "partakers of the Lord's table, and of the table of devils".
9. What is Paul's advice about things which cause religious disagreement?
 - a. If you can claim ignorance, then do what you want. However, if someone brings up the religious disagreement then avoid giving offence to any saved people, especially the spiritually immature.
10. The conclusion of this chapter is actually the first sentence of the next chapter. What does it mean?
 - a. We are to look at how Paul, and other leaders within the church, followed "Christ" in order to get their own spiritual maturity. Then we are to do the same things in the same way ("as").

Chapter 11

1. What is the theme of this chapter?
 - a. How to understand symbols
2. Why does Paul say “For this cause many *are* weak and sickly among you, and many sleep”?
 - a. “he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body”
3. What is the symbolic meaning of the Lord's Supper that we also have to pay attention to if we want to avoid this judgment of God?
 - a. 1Corinthians 10:16-17 tells us that the Lord's Supper represents the requirement to stop our sin (“the communion of the blood of Christ”) and our part in the local church (“The bread which we break, is it not the communion of the body of Christ. For we *being* many are one bread, and one body”). When we neglect what the Lord's Supper symbolically represents, we “shall be guilty of the body and blood of the Lord”.
4. What is the symbolic meaning of having our head covered or not covered when we pray or preach?
 - a. We are showing submission to our God-given authority, or refusing to symbolically show submission.
5. What is the symbolic meaning of hair as presented in this chapter?
 - a. Hair covers our head. Long hair is symbolic of a woman's submission to her God-given authority and protects her from devils. It also is used to separate men from women with men having short hair and God wants us to present ourselves so that others are not confused about our gender.
6. What is meant by “But if any man seem to be contentious, we have no such custom, neither the churches of God”?
 - a. These symbols can vary from one culture to another and if a culture does not accept the symbolism then God's people do not need to keep to the symbols.
7. How do we know that the prior allowance to culture does not apply to the “Lord's Supper”?
 - a. By the context of where the cultural allowance is and where the comments on the “Lord's Supper” are and by the fact that Paul says that there are “heresies among you” between the two. Wrong handling of the symbols for the “Lord's Supper” is “heresy”.
8. What does our chapter tell us is the consequence of ignoring the symbolism of the “Lord's Supper”?
 - a. “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body”
 - b. “For this cause many *are* weak and sickly among you, and many sleep.”
9. What is our protection from judgment by God?
 - a. “if we would judge ourselves, we should not be judged”
10. Why does the Lord judge us here in the flesh?
 - a. “when we are judged, we are chastened of the Lord, that we should not be condemned with the world”

Chapter 12

1. What is the theme of this chapter?
 - a. Diverse things are given by God to help the entire church
2. Who determines whom gets particular spiritual gifts, offices and jobs within the church?
 - a. God, in particular, the Holy Spirit (12:8-11)
3. What is the main illustration of our chapter?
 - a. The human body is used to illustrate the “body of Christ”
4. What is the main lesson of this illustration?
 - a. Just as different parts of the body have different functions within the body, so also do different people with different spiritual gifts have different functions within the church.
5. What is the main purpose that God has in mind when He gives someone a spiritual gift?
 - a. The spiritual gifts are given “to profit withal”. That means we are to use our spiritual gift to help the entire church and not for some selfish reason like being filled with pride and claiming to be more important than others within the church.
 - b. Different gifts are given to different people because different people have different offices and jobs within the church (12:8-11). This way, each can do something to help the whole church while also receiving the benefits from belonging to the church and receiving what others provide to the church as a whole.
6. What spiritual gifts are mentioned here and which one do we not see given out today and which one(s) is it questionable about their being given out today?
 - a. Wisdom, knowledge, faith, healing (not today), working miracles (not today), prophecy, discerning spirits, tongues (questionable today), interpretation of tongues (questionable today)
7. Why do we say that some gifts are not given out today and it is questionable if other gifts are given out?
 - a. The Holy Spirit is the One who determines if gifts are given out. If gifts are truly given out by the Holy Spirit then it will be obvious that these gifts come from God and they will be used to bring glory to God and not to increase fleshly pride. God definitely does heal some people but the so-called faith healers have consistently been prideful frauds. The people who claim to have the gift of tongues do not obey the Bible in their use, which shows that they claimed gifts do not come from God. The gift of interpretation of tongues, if it still exists today, is used, correctly, mainly by Bible translators and people who help us understand the true meaning of the Bible. The people who claim to interpret ‘Angel Language’ have been proven to be liars and the so-called ‘Angel Language’ is not Biblical.
8. What is the main message about true spiritual gifts which is found within our chapter?
 - a. “by one Spirit are we all baptized into one body”. The spiritual gifts are given to bring unity to the “body of Christ”. Any so-called gift which lifts one above others, and causes division, is not from God or is a perversion of what God gave.
9. What do we say the claim that preachers have all gifts, with the possible exception of “helps” or that they know the most about these gifts?
 - a. The end of our chapter which asks several questions that start with “are all” or “have all” or “do all” makes it clear that this claim is doctrinal error. Just as the “muscle memory” of a hand is better than conscious control of the hand, so also do people who have a developed and mature spiritual gift know more about it than a preacher who doesn’t have the gift.
10. Why does our chapter tell us to “covet earnestly the best gifts”?
 - a. So that we can do more for the kingdom of God, and bring more glory to God and lay up more treasure in heaven for our future

Chapter 13

1. What is the theme of this chapter?
 - a. Charity
2. What is the difference between charity and love?
 - a. Love is given to people whom you know. Charity is given to people whom you do not know.
3. What do our first three sentences tell us that charity is more important than?
 - a. best speech
 - b. prophecy
 - c. understanding of all mysteries
 - d. all knowledge
 - e. best faith
 - f. top generosity
 - g. being a martyr
4. What does our fourth sentence tell us are the properties of true charity?
 - a. suffereth long
 - b. is kind
 - c. rejoiceth in the truth
 - d. beareth all things
 - e. believeth all things
 - f. hopeth all things
 - g. endureth all things.
5. What does our fourth sentence tell us are not the properties of true charity??
 - a. envieth not
 - b. vaunteth not itself
 - c. is not puffed up
 - d. doth not behave itself unseemly
 - e. seeketh not her own
 - f. is not easily provoked
 - g. thinketh no evil
 - h. rejoiceth not in iniquity
6. What will fail while charity endures?
 - a. prophecies
 - b. tongues
 - c. knowledge
7. What is charity part of which assures that it endures?
 - a. “[that which is perfect](#)”
8. What is someone who does not have charity?
 - a. A child
9. What do we only do “[in part](#)” at this time?
 - a. Know and prophesy
10. What does our chapter conclude that charity is better than?
 - a. Faith and hope

Chapter 14

1. What is the theme of this chapter?
 - a. How to conduct public worship services
2. What does our chapter tell us about the use of tongues in public services?
 - a. Their use is to be limited and controlled. *“let it be by two, or at the most by three, and that by course; and let one interpret...Let your women keep silence in the churches”*
3. According to the context of the chapter, what does the command *“Let your women keep silence in the churches”* deal with?
 - a. Women are not allowed to speak in tongues within public services.
4. How are women to question church proceedings?
 - a. They are to *“ask their husbands at home”* and let their husbands bring up any question to the church as a whole.
5. Why is the public use of tongues discouraged within the church?
 - a. *“he that speaketh in an unknown tongue speaketh not unto men”*
 - b. it does not *“profit”* anyone else
 - c. It does not give a clear message
 - d. It does not allow others to agree with you since they can't understand what you say
 - e. It makes you sound like a *“barbarian”*
6. What is the main goal of anything which is said in a public service?
 - a. Giving understanding to as many other people as possible.
 - b. *“let all things be done unto edifying”*.
7. What does our chapter tell us that people should bring to a public service?
 - a. A psalm
 - b. a doctrine
 - c. a revelation (interpretation or explanation of scripture)
 - d. a message in another tongue only when there is also an interpretation
8. What does prophesying give?
 - a. edification
 - b. exhortation
 - c. comfort
 - d. revelation
 - e. knowledge
 - f. doctrine
9. What does our chapter tell us that God does not give and what is the result of that?
 - a. *“For God is not the author of confusion, but of peace, as in all churches of the saints”*.
10. What is the conclusion of our chapter?
 - a. *“Let all things be done decently and in order”*.

Chapter 15

1. What is the theme of this chapter?
 - a. The resurrection of the dead (1Corinthians 15:12)
2. What is the conclusion of our chapter which proves that we understand and believe the doctrine of resurrection?
 - a. “Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” If we truly believe in resurrection we will be “abounding in the work of the Lord” because that is what will determine what we have for eternity.
3. What is the main difference between our current body and the resurrected body?
 - a. Our current body is corrupted and mortal. Our resurrected body will be immortal and incorruptible.
4. What is the evidence that someone has “believed in vain”?
 - a. They forget the truth of the gospel as evidenced by their failure to obey the doctrine of the Bible such as stopping their sin and serving God.
5. What does Paul say is the evidence of his being an apostle?
 - a. He saw Christ in the flesh.
6. What is the evidence that God's “grace was not bestowed in vain”?
 - a. “I labored more abundantly”. Anyone who claims to be saved and refuses to labor for God's kingdom, in the gospel, is either a lying lost person or someone who turns God's grace into vanity.
7. How are we “made alive”?
 - a. “In Christ”. That is, only when we maintain our ongoing personal relationship with God where He directs our life in a personal way that goes beyond religious rules to give God glory and to make our life righteous.
8. What does the phrase “baptized for the dead” mean?
 - a. 'identified with the people who no longer respond to the promptings of this flesh and are waiting their resurrected bodies'
9. What is meant by “Be not deceived: evil communications corrupt good manners”?
 - a. If you listen to doctrinal error which comes from devils (“evil communications”), then you will stop doing the things that God wants you to do (“good manners”).
10. What is meant by “The first man Adam was made a living soul; the last Adam was made a quickening spirit”?
 - a. Our natural body, from “first man Adam”, makes us alive and includes a free will, the ability to think in complex logic including considerations of the future and the ability to control our emotional responses. Christ (“the last Adam”) can make us spiritually alive (“quicken”).

Chapter 16

1. What is the theme of this chapter?
 - a. Future events
2. If people have problems with the doctrine of this chapter, then what is their level of spiritual maturity?
 - a. Spiritually dead or new-born. They are less mature than “babes”.
3. What is the first doctrine dealt with here?
 - a. Tithing every Sunday where pay is received in the prior week.
4. What does Paul call their “liberality”?
 - a. Their offerings for other Christians and churches which goes beyond the tithe.
5. What did Paul assume they would do when we went there?
 - a. They would take care of all of his physical needs while he was there and pay the costs for him to travel beyond them on his way to Jerusalem.
6. What was the qualifier to these plans by Paul?
 - a. “if the Lord permit”
7. What does Paul tell us comes with every “open door”?
 - a. “many adversaries”
8. Who did Paul tell them to submit to?
 - a. Stephanas
9. What was his job in the church?
 - a. Helper to the preacher. He was not a preacher.
10. Be sure to put your name on your test before turning it in. ☺

Questions for 1Corinthians Class

Test of Spiritual

1. List the eight (8) sins that we are to get out of our life.
2. List the five (5) spiritual lessons which we are to learn, and add God's blessings to our life after we get the sins out.
3. Write a short description of each.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. Who were the men used by God to write this epistle?
 - a.
3. Who are the two groups of people this epistle is written to, as identified in the opening sentence?
 - a.
 - b.
4. What was the first problem that Paul deals with?
 - a.
5. What was the basis of people claiming to follow Paul and others? This is still used as the basis for doctrinal error and false claims about salvation today.
 - a.
6. What does Paul say will make “the cross of Christ...of none effect”?
 - a.
7. What did God use instead of the “wisdom of this world” to save people and why?
 - a.
8. What kinds of people are rarely called by God?
 - a.
 - b.
 - c.
9. Where do we get “wisdom, and righteousness, and sanctification, and redemption”?
 - a.
10. Are all saved “in Christ Jesus” and why do you answer like you do?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. What does our chapter tell us is the wrong way to present the gospel?
 - a.
 - b.
 - c.
 - d.
3. What does our chapter tell us is the right way to present to gospel?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
4. What is “the mind of Christ”?
 - a.
5. Who do we preach crucified and why?
 - a.
6. Who does our chapter tell us was crucified by “the princes of this world” and why is this name important?
 - a.
7. Who gives us “the things of God”?
 - a.
8. What kind of “spirit” do we have to personally receive, as our own “spirit” in order to “know the things that are freely given to us of God”?
 - a.
9. How do we receive this “spirit”?
 - a.
10. How can we know that some religious claim is not from God?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. What is the evidence of spiritual babes?
 - a.
 - b.
3. What was the evidence of carnality listed by Paul in this chapter?
 - a.
 - b.
 - c.
 - d.
 - e.
4. What is the true difference between godly preachers?
 - a.
5. What is the true spiritual importance of a preacher, according to this chapter?
 - a.
6. What is the measure of the amount of reward that each saved person receives?
 - a.
7. What was Paul's unique job in the church?
 - a.
8. What are the different materials which are used to build and what is the general symbolic division between them?
 - a.
 - b.
9. What will cause God to "destroy" us?
 - a.
10. What is the conclusion of this chapter?
 - a.

Chapter 4

1. What is the theme of this chapter?
 - a.
2. What is the main job of people who claim to be “*stewards of the mysteries of God*”?
 - a.
3. Whose judgment is a “*minister*” to pay attention to and whose judgment is he to ignore?
 - a.
4. When will we be judged and what will be the result of that judgment?
 - a.
5. What is the godly attitude we are to have about spiritual things which we have?
 - a.
6. Why does Paul write: “*We are fools for Christ's sake, but ye are wise in Christ*”?
 - a.
7. What is the symbolic lesson Paul is teaching with the role of a parent?
 - a.
8. How did Paul say that the apostles were treated and why were they treated that way?
 - a.
9. What is the true measure of someone spirituality?
 - a.
10. What is the final choice of this chapter which is given to every saved person?
 - a.

Chapter 5

1. What is the theme of this chapter?
 - a.
2. What is the main doctrinal error which comes from the “*wisdom of men*” and the “*wisdom of this world*”?
 - a.
3. What was the specific sin that this church was allowing to continue within the church?
 - a.
4. What does the phrase “*such fornication as is not so much as named among the Gentiles*” mean?
 - a.
5. What were they told to do about this person who was destroying the testimony of the church?
 - a.
6. What is the symbolic principle stated with “*leaven*” and what is the spiritual principle it is teaching?
 - a.
7. What does the command mean when we read: “*Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened*”?
 - a.
8. What does our chapter tell us was the reason that “*Christ our passover is sacrificed for us*”?
 - a.
9. What type of sin is to keep us from fellowship with someone who claims to be saved?
 - a.
10. What is the conclusion of our chapter?
 - a.

Chapter 6

1. What is the theme of this chapter?
 - a.
2. Why did Paul write: “*Now therefore there is utterly a fault among you, because ye go to law one with another*”?
 - a.
3. How is this related to Paul writing: “*Know ye not that the unrighteous shall not inherit the kingdom of God?*”
 - a.
4. If we have a problem with another church member, who are we to go to for resolution?
 - a.
5. If we believe that the church gives a ‘**bad judgment**’, what are we to do?
 - a.
6. When we refuse to do this, Paul says: “*Nay, ye do wrong, and defraud, and that your brethren*”. Why does he say this?
 - a.
7. What is the “**kingdom of God**” and who “**shall not inherit it**”?
 - a.
8. What is meant by “*but ye are sanctified...in the name of the Lord Jesus*”?
 - a.
9. What is the rule for our behavior within this world?
 - a.
10. What is the major problem with “**fornication**” which this chapter explains?
 - a.

Chapter 7

1. What is the theme of this chapter?
 - a.
2. Why does Paul list different circumstances related to marriage in this chapter?
 - a.
3. Can a man do what Paul says is “good” to do if he is married?
 - a.
4. What is Paul's preference about marriage?
 - a.
5. Why does Paul say this is better?
 - a.
6. Why does Paul say that someone should get married?
 - a.
7. How is the married to treat their mate according to this chapter?
 - a.
8. Why do we have these rules?
 - a.
9. Paul uses “circumcision” and “servants” to show that the precept of this chapter applies to more than marriage. What are the literal words of this chapter which give us the precept which is the theme of this chapter?
 - a.
10. Why are we told to make this our primary direction in life?
 - a.

Chapter 8

1. What is the theme of this chapter?
 - a.
2. How can we “become a stumblingblock to them that are weak”?
 - a.
3. What does our chapter say that we do to God when we “sin so against the brethren”?
 - a.
4. What is the basis for the argument which Paul is dealing with in this chapter and why does it cause problems?
 - a.
5. What is the meaning of the third sentence (verse 2)?
 - a.
6. What does our chapter tell us is the most important thing that people can know about us?
 - a.
7. What is the problem with the “knowledge” of “idols” which this chapter is dealing with?
 - a.
8. How is a person’s “conscience defiled”?
 - a.
9. Give a modern-day example of a religious “liberty” which is used to “defile” the conscience of others?
 - a.
10. What is the conclusion of our chapter?
 - a.

Chapter 9

1. What is the theme of this chapter?
 - a.
2. Why were these people “examining” Paul?
 - a.
3. Upon what (multiple) basis does Paul defend his position and authority?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
4. Why does Paul write: “If we have sown unto you spiritual things, *is it a great thing if we shall reap your carnal things*”?
 - a.
 - b.
5. Since Paul had all of these rights, why didn't he take them?
 - a.
 - b.
 - c.
6. What is the main lesson that we get from Paul's example on how to do the ministry of God?
 - a.
7. What is the lesson from Paul's illustration of people in a race?
 - a.
8. What does it mean when Paul writes: “*every man that striveth for the mastery is temperate in all things*”?
 - a.
9. What does Paul mean by “a castaway”?
 - a.
10. What was Paul's way of reaching different types of people?
 - a.

Chapter 10

1. What is the theme of this chapter?
 - a.
2. What is our first sentence telling us about the Biblical account of the Jews?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
3. What does Paul tell us happened to these people?
 - a.
4. Which “lusts” does Paul mention?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
5. What is the main promise of our chapter?
 - a.
6. What is Paul’s conclusion based upon this promise and why did he have this conclusion?
 - a.
7. What is the reference to the Lord’s Supper?
 - a.
8. How “do we provoke the Lord to jealousy”?
 - a.
9. What is Paul’s advice about the things which cause religious disagreement?
 - a.
10. The conclusion of this chapter is actually the first sentence of the next chapter. What does it mean?
 - a.

Chapter 11

1. What is the theme of this chapter?
 - a.
2. Why does Paul say, “For this cause many *are* weak and sickly among you, and many sleep”?
 - a.
3. What is the symbolic meaning of the Lord's Supper that we are to pay attention to if we want to avoid this judgment of God?
 - a.
4. What is the symbolic meaning of having our head covered or not covered when we pray or preach?
 - a.
5. What is the symbolic meaning of hair as presented in this chapter?
 - a.
6. What is meant by: “But if any man seem to be contentious, we have no such custom, neither the churches of God”?
 - a.
7. How do we know that the prior allowance to culture does not apply to the “Lord's Supper”?
 - a.
8. What does our chapter tell us is the consequence of ignoring the symbolism of the “Lord's Supper”?
 - a.
 - b.
9. What is our protection from judgment by God?
 - a.
10. Why does the Lord judge us here in the flesh?
 - a.

Chapter 12

1. What is the theme of this chapter?
 - a.
2. Who determines whom gets particular spiritual gifts, offices and jobs within the church?
 - a.
3. What is the main illustration of our chapter?
 - a.
4. What is the main lesson of this illustration?
 - a.
5. What is the main purpose that God has in mind when He gives someone a spiritual gift?
 - a.
 - b.
6. What spiritual gifts are mentioned here? Which one do we not see given out today and which one(s) is it questionable about their being given out today?
 - a.
7. Why do we say that some gifts are not given out today and it is questionable if other gifts are given out?
 - a.
8. What is the main message about true spiritual gifts which is found within our chapter?
 - a.
9. What do we say to the claim that preachers have all gifts, with the possible exception of “helps” or that they know the most about these gifts?
 - a.
10. Why does our chapter tell us to “covet earnestly the best gifts”?
 - a.

Chapter 13

1. What is the theme of this chapter?
 - a.
2. What is the difference between charity and love?
 - a.
3. What do our first three sentences tell us that charity is more important than?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
4. What do our fourth sentence tell us are the properties of true charity?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
5. What do our fourth sentence tell us are not the properties of true charity?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
6. What will fail while charity endures?
 - a.
 - b.
 - c.
7. What is charity part of which assures that it endures?
 - a.
8. What is someone who does not have charity?
 - a.
9. What do we only do “in part” at this time?
 - a.
10. What does our chapter conclude that charity is better than?
 - a.

Chapter 14

1. What is the theme of this chapter?
 - a.
2. What does our chapter tell us about the use of tongues in public services?
 - a.
3. According to the context of the chapter, what does the command “[Let your women keep silence in the churches](#)” deal with?
 - a.
4. How are women to question church proceedings?
 - a.
5. Why is the public use of tongues discouraged within the church?
 - a.
 - b.
 - c.
 - d.
 - e.
6. What is the main goal of anything which is said in a public service?
 - a.
 - b.
7. What does our chapter tell us that people should bring to a public service?
 - a.
 - b.
 - c.
 - d.
8. What does prophesying give?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
9. What does our chapter tell us that God does not give and what is the result of that?
 - a.
10. What is the conclusion of our chapter?
 - a.

Chapter 15

1. What is the theme of this chapter?
 - a.
2. What is the conclusion of our chapter which proves that we understand and believe the doctrine of resurrection?
 - a.
3. What is the main difference between our current body and the resurrected body?
 - a.
4. What is the evidence that someone has “believed in vain”?
 - a.
5. What does Paul say is the evidence of his being an apostle?
 - a.
6. What is the evidence that God's “grace was not bestowed in vain”?
 - a.
7. How are we “made alive”?
 - a.
8. What does the phrase “baptized for the dead” mean?
 - a.
9. What is meant by: “Be not deceived: evil communications corrupt good manners”?
 - a.
10. What is meant by: “The first man Adam was made a living soul; the last Adam *was made* a quickening spirit”?
 - a.

Chapter 16

1. What is the theme of this chapter?
 - a.
2. If people have problems with the doctrine of this chapter, what then is their level of spiritual maturity?
 - a.
3. What is the first doctrine dealt with here?
 - a.
4. What does Paul call their “liberality”?
 - a.
5. What did Paul assume they would do when we went there?
 - a.
6. What was the qualifier to these plans by Paul?
 - a.
7. What does Paul tell us comes with every “open door”?
 - a.
8. Who did Paul tell them to submit to?
 - a.
9. What was his job in the church?
 - a.
10. Be sure to put your name on your test before turning it in. ☺

Addendum:

What is Your Level of Spiritual Maturity?

Acts 11:26

- In many parts of the world, people think that everyone born in a country that is called Christian is a Christian. Many people believe that they are Christian when they join a religion that tells them that they are Christian. They would agree that people who do not meet this requirement are not truly Biblical Christians. Others believe they are Christian when they are baptized by a church which claims to be Christian. They would agree that people who do not meet this requirement are not truly Biblical Christians. Most people who claim to read their Bible think that they are Christians as soon as they are saved. Most Bible preaching preachers would also agree with this. They would agree that people who do not meet this requirement are not truly Biblical Christians. However, all of these definitions can not be correct.
- The fact is that God defines the word Christian in the Bible and God's definition is more than being saved. In addition, this is one of several Biblical words which reveal a level of spiritual maturity. This is important to know because God makes certain promises to more spiritually mature people than He does to saved but spiritually immature people.
 - The devil motivates people to claim to be what they are not for several reasons, all of which end up making God look bad.
 - The devil is a liar and the father of lies ([John 8:44](#)). Since saved people are to give God glory, saved people who go along with the lies of the devil are doing the opposite of giving God glory. Eventually, God has to punish His children who keep supporting the lies of the devil. Therefore, agreeing with the lies from the devil makes God look bad and causes the child of God to be punished.
 - There are promises from God attached to our spiritual maturity. People who are saved but have not reached that level of spiritual maturity have not met God's requirements in order to receive the promises. When God's people believe that they should receive these promises, but they don't receive the promises because they have not met God's requirements, they question God, the Bible and the promises of God.
 - No one likes to go through the lessons which bring maturity whether it is physical or spiritual. Our flesh is lazy and all of us want a short-cut. That's why people believe that they can just name it and claim it. However, God refuses to accept such short-cuts. Therefore, people who take these short-cuts deceive themselves and they can be harder to win to the truth than people who have not been deceived. In [Matthew 23:15](#) Jesus warned about our following religion which wants to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
 - When lost people try to claim promises from the Bible, God's people are supposed to correct them. However, if God's people are not spiritually mature and able to clearly explain the truth of the Bible then God's people contribute to the confusion over what the Bible really says.
 - I could go on with more reasons why the Devil wants God's people to believe lies about God's promises and their own level of spiritual maturity. However, we will return to the main subject with the warning that if you do not make your personal beliefs match the Bible then you will be deceived and be punished by God instead of being blessed.

God has different words in the Bible which describe a person's relationship with God. These words are:

1. Lost
2. Church member
3. Child of God
4. Carnal child of God
5. Disciple
6. Son
7. Christian
8. Saint

In addition, to these words, the Bible has words for positions within the church which people associate with spiritual maturity because people are supposed to be spiritually mature before receiving these positions. However, [1John 4:1](#) warns: Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. We will not go into these words about positions but will warn that the Devil has people claim these positions. They are liars just like the devil. Therefore, do not assume that a person has any level of spiritual maturity just because they claim to have some position or title. Always try the spirits whether they are of God. This means that we must test repeatedly until we are very confident with the honesty and level of spiritual maturity which the person claims. Doubt all spiritual claims until you have personally verified the claim. Bible definitions of these words.

1. Lost - This is our initial state when we are born. We are all born selfish and self-centered. We all want things to go our own way and not obey God. A child will fuss even if there is nothing wrong because it wants all of its mother's attention.
 - [1John 3:4](#) says sin is the transgression of the law. God does not want us going into Heaven and making it a mess like this world is a mess.
 - Yes, Jesus died for the sins of the whole world ([1John 2:2](#)). But He also said I am the way, the truth, and the life: no man cometh unto the Father, but by me. In [John 14:6](#). The person Who is -God in human flesh' is our only way to God the Father and true salvation. Anyone who has not accepted this personal relationship with Him as Lord is lost according to the Bible. In addition, this relationship includes an agreement to worship and obey the Son of God as our Lord. This is so that He has our agreement to change us after we are saved.
 - Any so-called plan of salvation which does not include this relationship and agreement is not Biblical and is a lie from the Devil which will send people into the lake of fire for eternity. As the angel told Joseph in [Matthew 1:21](#) thou shalt call his name JESUS: for he shall save his people from their sins. Unless He gets us out of our sins, He has not saved us from our sins.
2. Child of God - Any person who is truly Biblically saved is a child of God.
 - [Romans 5:8](#) Says: But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
 - When He died for us He redeemed us that we might receive the adoption of sons as explained by [Galatians 4:4-5](#), which says: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. Thus, our receive the adoption is dependent upon God's Son, which matches what we said was required to change from being lost to being a child of God.
 - Again, [Ephesians 1:5-6](#) says: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us

accepted in the beloved. Where we were lost and on our way to an eternity in the lake of fire, we are made children of God and our destination changed to be God's personal home called Heaven when we personally accepted that Christ died for our own personal sins and accepted the relationship which He offers to us.

- However, [Galatians 4:1](#) tells us 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 verse literally tells us that we do not get all of the promises to sons as long as he is a child. This is only one of several places in the Bible which tell us that we must meet God's conditions in order to receive God's promises.
- Yes, we will go to Heaven but we are not promised a mansion but only promised a place, which is only bed-space. Also, God does not wipe away every tear until after more than 1,000 yearss after the rapture and the Bible teaches that God's disobedient children will have tears an average of twice a week for that 1,000 yearss. Therefore, God provides much motivation for us to grow up.
- [Ephesians 4:11-15](#) tells us that God gave ministers to the church For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 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; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. One of the major reasons why God created the church is to help His children to grow up into him in all things. God did this because He wants to bless His children but only blesses those who grow up. God provided everything that His children need to grow up, but requires us to make the personal effort because He will not take away our free will.

3. Church member - You must be Biblically baptized before becoming a church member.
 - Becoming a church member makes the local church our spiritual family. They may take care of us and care about us as a sympathizer, but not to the same extent as when we are church members. Also, they have every right to exclude us from things if we are not members.
 - A church member must first be Biblically baptized in order to be identified with God and His church. [1Corinthians 10:1-2](#) says: 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; And were all baptized unto Moses in the cloud and in the sea. Lots of people want to argue about a lot of non-Biblical things concerning baptism including dunking versus sprinkling. However, the Jews crossed the Red Sea on dry land and were neither dunked nor sprinkled. However they were identified with Moses and the Mosaic Law.
 - [Romans 6:3-4](#) says: Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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. Baptism is a symbolic ceremony whereby we publicly declare that we will walk in newness of life like Christ did after His resurrection. The basic gospel is that He died to pay for our sins, He was buried to be separated from this world and He rose to walk differently. We are dunked to show that we will be identified with His paying for our sins and that we agree that

- we can not earn Heaven on our own. We are put under the water symbolizing that we will be separated from this world and the sins and temptations of it. We are raised out of the water symbolizing that we agree to walk in newness of life.
- Our baptism is done in the name of the Father, and of the Son, and of the Holy Ghost ([Matthew 28:19](#)). This is a public declaration that we are agreeing that our future life will be identified with the holiness and righteousness of God the Father. We are agreeing that our future life will be identified with the sacrifice and service of God the Son. We are agreeing that our future life will be identified with the ongoing personal relationship with God which is through God the Holy Ghost.
 - [Amos 3:3](#) says: Can two walk together, except they be agreed? We can not join God's church until we publicly agree to walk with God.
4. Carnal child of God - This is someone who is truly Biblically saved but who is living like a lost person. The title carnal Christian is a lie from the Devil and is never accepted by God. This will be explained in a moment but God's true children need to know the consequences of being carnal.
- [1Corinthians 3:1-3](#) says And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 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. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? There are many more references in the Bible which describe the carnal child of God but the main point here is that such are babes in Christ. They are not the spiritually mature people who are true Biblical Christians.
 - [Romans 8:6-7](#) says For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Notice that the results of being carnal is a lack of peace, it is disobedience to to the law of God and results in death.
 - [Romans 6:16](#) says Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? If we are not obeying God to the point that our life shows righteousness then we are doing a sin unto death.
 - [1Corinthians 10:5](#) says But with many of them God was not well pleased: for they were overthrown in the wilderness. These were God's children who disobeyed God and God killed them. [1Corinthians 10](#) goes on to warn us against doing the same type of sins.
 - [Ephesians 5:3-6](#) and [Colossians 3:3-6](#) both warn us that the wrath of God cometh on the children of disobedience. The children of disobedience are God's children who live in disobedience, which are carnal saved people.
5. Disciple - A disciple is a taught child of God who has a disciplined life of learning. They pray and read their Bible daily as a minimum. They also study and meditate on God's word so that it can affect their daily walk of life.
- [Acts 11:26](#) says And the disciples were called Christians first in Antioch. There were many saved people in the church at this time but they were not called Christians. You can not be a true Biblical Christian unless you are first a disciple.
 - [Acts 11:29](#) says that disciples are active in the work of the church especially in the area of giving.
 - [Acts 13:52](#) says And the disciples were filled with joy, and with the Holy Ghost.

- [Acts 19:1-2](#) warns that someone can be a disciple while not being saved. Such people believe what religious men tell them and not what the Bible actually says.
 - [John 6:66](#) says From that time many of his disciples went back, and walked no more with him. These disciples rejected Jesus because He taught spiritual truths which they did not understand and which they had to accept by faith before they could understand the truths.
 - [John 6:67-69](#) says Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. True Biblical disciples believed what the Bible literally says even when they don't understand it. This is called faith. They trust that God will give them understanding at a later time.
 - [Mark 10:13](#) says And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. A true disciple must accept that he is still learning and will make mistakes. He must be willing to be corrected By God and God's man.
 - [Mark 14:13-16](#) says And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. True disciples are willing to obey even when God tells them to do something which makes no sense in our flesh.
6. Christian - is a saved person whose daily life displays control by Christ.
- [Acts 11:26](#) says And the disciples were called Christians first in Antioch. There were many saved people in the church at this time but they were not called Christians. You can not be a true Biblical Christian unless you are first a disciple. says
 - [Acts 26:28](#) says Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. Even as a lost man, Agrippa understood that true Christian doctrine has no middle ground. [Matthew 12:30](#) and Luke 11:23 say He that is not with me is against me: and he that gathereth not with me scattereth. A true Biblical Christian has committed their entire life to gathereth with Jesus Christ. The th on this word means that this is a life-style of keeping on keeping on getting closer to Jesus Christ. Anyone who has not completely dedicated their life to getting closer to Jesus Christ is not a true Biblical Christian. This is why it is impossible to be a true Biblical Christian and carnal at the same time. These two types of people are walking in opposite directions from each other.
 - Much more can be said about this role for the saved person but we will move on.
 - [2Timothy 3:12](#) says Yea, and all that will live godly in Christ Jesus shall suffer persecution.. [1Peter 4:16](#) says Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. A true Biblical Christian knows that suffering and persecution absolutely will happen in their life and they are not only prepared for it but are also prepared to glorify God in the suffering and because of the suffering.
 - [Romans 8:10](#) says And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. One doctrinal error, which

denies the Trinity, claims that all saved always have Christ in them. However, the truth is that all saved always have the Holy Ghost in them and Christ is a different member of the Trinity. [Ephesians 5:32](#) teaches that the relationship between a man and his wife is a picture of the relationship between Christ and the church. A married man can leave his wife and still be married but not be in a proper relationship with his wife. Likewise, a saved person can leave a proper relationship with Christ and still be saved. Such a person is not in Christ and Christ is not in them. This is one of several Bible references which tell us how a true Christian will live because they are in a proper relationship with Christ. The phrase the body is dead because of sin means that true Biblical Christians will stop responding to the prompts of the body (is dead) because those prompts leads to sin. Also, the true Biblical Christian will follow God's Holy Spirit because He leads us to life.

- [2Corinthians 5:17](#) says Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. There is a doctrinal error which claims that we can be saved and not have God change our life. Without going into that doctrinal error, this verse clearly says that true Biblical Christians will be a new creature (and) old things are passed away. Whether a person is lost or carnal is a separate issue from the truth that a person can not be a true Biblical Christian and still do their old sins and not have an obviously changed life which makes them a new creature.
- [2Peter 1:8](#) says For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. The verses before this one tell us what these things are which are to be in you. Beyond that, this verse tells us that a true Biblical Christian will be neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. In [Acts 18:26](#) tells us that And (Apollos) began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. Neither Aquila nor Priscilla were preachers but they were true Biblical Christians who helped to start at least three churches according to the Bible. True Biblical Christians know Bible doctrine well enough to correct doctrinal error no matter how famous a preacher might be.
- Much more can be said about this role for the saved person but we will move on.

7. Son - a person who has a spirit like their father

- In the Bible, son is used to describe a person who has a spirit like their father. [John 1:12-13](#) tells us But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Obviously, the sons of God in these verses is not limited to males. When we combine this verse with [Romans 8:14](#) (For as many as are led by the Spirit of God, they are the sons of God), we see that true Biblical sons of God are led by the Spirit of God, which makes them have the same Spirit as their Father. Further, those who refuse to be led by the Spirit of God can not claim to be the sons of God. We also see this in [John 21:15-17](#) where three times ...Jesus saith to Simon Peter, Simon, son of Jonas... Like Jonas, Peter had run away from the ministry that God called him to. In fact, [John 21:3](#) tells us of Peter's decision to leave the ministry. Also, like Jonas, God planned to use Peter to bring many people to salvation. For those who don't know it, Jonas reportedly

preached the message that resulted in the greatest number of people being saved in all of the Old Testament. While I could go on, I will quit with one more reference. In [John 14:7](#) we read If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. This is just before Philip saith unto him, Lord, shew us the Father, and it sufficeth us ([John 14:8](#)). Most people know the rest of the story where Jesus tells them / us that He revealed the Spirit of the Father so much that looking at His life was seeing the Father. This is the same truth that Paul meant when he declared For to me to live is Christ.. in [Philippians 1:21](#). Hopefully, people can understand why I say that the Bible uses Son to describe a person who has a spirit like their father. Please see the [Verses - Son](#) section for the reverences to notes which provide supporting details.

- In the Bible, Son can be sub-categorized by the type of Son. We are told that the Son of God Is Jesus, Christ, Jesus Christ, Saviour and Lord. We are also told that God the Father is also Saviour and Lord. Therefore, we can see how the Son of God is like God the Father. In addition, the Jews clearly understood from the Old Testament that Christ would be the Son of God because only the Son of God would be able to do the things that were prophesied about Christ and He would act like the Father. Since Jesus is Christ, the Son of God being Jesus, Christ and Jesus Christ also matches. Further, as already noted above, Jesus acted like the Father so much that He declared that He revealed the Father in [John 14](#). In addition, to these facts, we are told in Hebrews 7:3 that Melchisedec was a type of the Son of God so that Old Testament saints would have an example. We are also told that Adam was a son of God ([Luke 3:38](#)), but a lower-case son was used for Adam just like it is used for all saved people.
- There are several verses which use Son of David and which tell us that the Son of David is Lord, Jesus and Christ. Son of David was another Jewish name for the Messiah. Basically, these verses show the basis of the Jewish belief that Christ would be the Son of God and Lord and a human man (Jesus), although they did not know His human name of Jesus.
- While there are many similarities in the prophecies of Christ and of Son of David, the phrase Son of David is more often used similar to Lord and / or King since David is mainly known as the best king of the Jewish people and since David was promised by God that his physical descendent would rule Israel. However, the title of Messiah / Christ is more associated with the role of a prophet, which is the messenger from God.
- We are told that the Son of man is Lord, Jesus, Christ, Saviour and *-God in human flesh'*. We are told that the Son of man has physically returned to Heaven. The term of Son of man is used to emphasize His human nature. While His body was put into the ground, the Son of man would be three days and three nights in the heart of the earth (Hell) [[Matthew 12:39-41](#); [16:4](#); [Luke 11:29-30](#), [32](#); [John 21:15-17](#)]. That is, His soul and Spirit went to hell for us. While His Spirit came from God and His body came from Mary, His soul (mind, will and emotions) were human and trained just like ours are. That's what [Hebrews 5](#) teaches us. [Hebrews 5:8](#) says ...learned he obedience.. and [Hebrews 5:28](#) says Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. Our soul is what makes us different from all animals and is the identifying part of us as humans. The

Bible uses Son of man when emphasizing the human soul of the Son of God.

8. Saint - The functional definition is: 'is a fully spiritually mature saved person whom God can send anywhere and they can be a leader and teacher or preacher in an existing church. If sent to where there is no church, they will start leading people to salvation and teaching them the Bible so that there is the basis for a true church when God sends a properly ordained pastor to the new work'. Forms of this word occur 101 times within 98 verses of the Bible. Other than the '*first mention*', only the New Testament references will be dealt with Here. Please also see the Word Studies for more details on this word.

- [Deuteronomy 33:2-3](#) is the first place in the Bible where we find the word saint. It says: And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words. There are several important things to note here. First, Moses says: he came with ten thousands of saints, but there were millions of Jews who followed Moses. Simply put, there are many people who can be called the people of God who are not saints. In addition, Moses had the most trouble from the mixed multitude and most churches have that group in addition to (maybe) having saints. Next, we need to note that Moses says: all his saints are in thy hand. This means that they constantly obey God and God controls all aspects of their life. This definitely is not true of many of the people of God. . Next, we need to note that Moses says: and they sat down at thy feet. Many of the people of God are not worshiping God and receiving instruction from God (Bible reading) at least on a daily basis. Next, we need to note that Moses says: every one shall receive of thy words. Many of the people of God refuse to receive of thy (God's) words but every saint shall ('*absolutely positively will*') receive of thy (God's) words. Thus we see that our '*first mention*' matches the definition given.
- Please note that several places tell us that all saved are called to be saints. However, For many are called, but few are chosen. ([Matthew 20:16](#); [Matthew 22:14](#)). Therefore, We need to be sure that we reach this level go spiritual maturity if we wish to be chosen for eternal rewards.
- [Matthew 27:52](#) says: And the graves were opened; and many bodies of the saints which slept arose,: This is the first massive resurrection. Notice that only the saints arose.
- [Acts 9:13](#) says: Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:: Saints are living people who are active in the ministry. True Biblical saints continue to serve God in spite of persecution and death.
- [Acts 9:32](#) says: Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.: Saints multiply.
- [Acts 9:41](#) says: And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.: Saints see the work of God.
- [Acts 26:10](#) says: Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief

priests; and when they were put to death, I gave my voice against them.: Saints disrupt established religions and religious power structures with their God-given testimonies.

- [Romans 1:7](#) says: To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.: This is what God wants all saved to become. We are called to be saints but [Matthew 22:14](#) says For many are called, but few are chosen. God chooses who is actually a saint but His criteria is based upon spiritual maturity.
- [Romans 8:27-28](#) says: And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.: First, these verses say that the Holy Spirit maketh intercession for the saints. The more spiritually mature you are the more you see the Holy Spirit working in your prayer life. Secondly, these verses do not say that all things work together for good for everyone but for them that love God, to them who are the called according to his purpose. A saint focuses his life on the love of God and on fulfilling the purpose of God. That is why he has these promises from God.
- [Romans 12:13](#) says: Distributing to the necessity of saints; given to hospitality.: Spiritual leaders are concerned about the physical needs of God's saints.
- [Romans 15:25](#) says: But now I go unto Jerusalem to minister unto the saints.: Spiritual leaders are concerned about the physical needs of God's saints.
- [Romans 15:26](#) says: For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.: Saints are concerned about the physical needs of other saints.
- [Romans 15:31](#) says: That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;: Saints can be caught up in religious fervor which may not be completely correct.
- [Romans 16:2](#) says: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.: Romans 16 names several non-preachers who were in Rome starting a church. True saints are true missionaries and available to be sent anywhere God wants them to go.
- [Romans 16:15](#) says: Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.: Saints fellowship with other saints.
- [1Corinthians 1:2](#) says: 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.: All saved are called to be saints.
- [1Corinthians 6:1](#) says: Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?: True saints can apply the wisdom of God to problems of this life.
- [1Corinthians 6:2](#) says: 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?: .

- [1Corinthians 14:33](#) says: For God is not the author of confusion, but of peace, as in all churches of the saints.: True saints have unity of doctrine because their beliefs are dictated by the Bible and God's Holy Spirit.
- [1Corinthians 16:1](#) says: Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.: All churches are to be concerned with the physical needs of other saints.
- [1Corinthians 16:15](#) says: I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,): The ministry of the saints is missions.
- [2Corinthians 1:1](#) says: Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:: Blessings are offered to saints who obey the word of God and are faithful.
- [2Corinthians 8:4](#) says: Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.: .
- [2Corinthians 9:1](#) says: For as touching the ministering to the saints, it is superfluous for me to write to you: .
- [2Corinthians 9:12](#) says: For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;; True saints not only supply the needs of others but they give thanks to God for the help they receive and for the ability to help others.
- [2Corinthians 13:13](#) says: All the saints salute you.: .
- [Ephesians 1:1](#) says: Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:: Blessings are offered to saints who obey the word of God and are faithful.
- [Ephesians 1:15](#) says: Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,,: The truly saved will love all the saints.
- [Ephesians 1:18-19](#) says: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power: True saints understand Biblical doctrine and experience the power of God in their lives. Their understanding and belief is based upon the working of God's power and not just according to religious tradition.
- [Ephesians 2:19](#) says: Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;; The citizenship of true saints is in Heaven more than in any Earthly country.
- [Ephesians 3:8](#) says: Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;; God gives grace to saints to preach and be a witness for Him.
- [Ephesians 3:16-19](#) says: That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of

God: These many blessings are given to saints while the less spiritually mature may not experience them.

- [Ephesians 4:12](#) says: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:: Even after someone reaches the spiritual maturity to be a saint, they still need perfecting.
- [Ephesians 5:3](#) says: But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints:: True saints put aside known sins from their life.
- [Ephesians 6:18](#) says: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints:: Part of our '*Spiritual Warfare*' is to consistently pray for other saints that they not fall.
- [Philippians 1:1](#) says: Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:: Blessings are offered to saints who obey the word of God and are faithful.
- [Philippians 4:21](#) says: Salute every saint in Christ Jesus. The brethren which are with me greet you.: Saints send encouragement to other saints, especially to those on the mission field.
- [Philippians 4:22](#) says: All the saints salute you, chiefly they that are of Caesar's household.: Missionary saints pray for those who send them and send encouraging reports back.
- [Colossians 1:2](#) says: To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.: Blessings are offered to saints who obey the word of God and are faithful.
- [Colossians 1:4](#) says: Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,: Saints love other saints as part of their faith in Christ Jesus.
- [Colossians 1:12](#) says: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:: The full inheritance is given to saints in light. People with a lesser spiritual maturity receive a lesser inheritance.
- [Colossians 1:26](#) says: Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:: Saints receive revelation from God which less spiritually mature and lost people do not receive. Saints are to use these revelations to help other saved people to spiritually mature.
- [1Thessalonians 3:13](#) says: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.: Saints will be returning with Christ for His 1,000 years reign. Saints are to have stablished hearts unblameable in holiness before God.
- [2Thessalonians 1:10](#) says: When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.: Christ is to be glorified in his saints because their belief is to result in a testimony similar to Paul and other church leaders.
- [1Timothy 5:10](#) says: Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.: Only widows who have a testimony of being a saint are to be supported by the church.

- [Philemon 1:5](#) says: Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;: The love of God's saints is equated to the personal love and faith...toward the Lord Jesus.
- [Philemon 1:7](#) says: For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.: Love and provision of saved people is a required testimony of a true saint.
- [Hebrews 6:10](#) says: For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.: Love and provision of saved people is a required testimony of a true saint. This is one of the causes which will result in eternal reward.
- [Hebrews 13:24](#) says: Salute all them that have the rule over you, and all the saints. They of Italy salute you.: Missionary saints pray for those who send them and send encouraging reports back.
- [Jude 1:3](#) says: Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.: Saints earnestly contend for the faith which was once delivered unto the saints.
- [Jude 1:14](#) says: And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints;: Saints will be returning with Christ for His 1,000 years reign.
- [Revelation 5:8](#) says: And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.: The prayers of saints are part of the true worship in Heaven.
- [Revelation 8:3](#) says: And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.: The prayers of saints are part of the true worship in Heaven.
- [Revelation 8:4](#) says: And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.: The prayers of saints please God.
- [Revelation 11:18](#) says: And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.: Saints will be rewarded by God in the 1,000 years reign of Christ.
- [Revelation 13:7](#) says: And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.: Saints can not win except with the power of God. However, true saints are faithful to God even in suffering and death.
- [Revelation 13:10](#) says: He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.: True saints are faithful to God even in suffering and death. They patiently wait for God to make things right and understand that God must wait until people condemn themselves by their own actions because God is always right and just.
- [Revelation 14:12](#) says: Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.: True saints are faithful to God even in suffering and death. They patiently wait for God to

make things right and understand that God must wait until people condemn themselves by their own actions because God is always right and just.

- [Revelation 15:3](#) says: And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.: True saints worship and obey God.
- [Revelation 16:6](#) says: For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.: True saints are faithful to God even in suffering and death. They patiently wait for God to make things right and understand that God must wait until people condemn themselves by their own actions because God is always right and just.
- [Revelation 17:6](#) says: And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.: The world's religion will persecute and kill true saints.
- [Revelation 18:24](#) says: And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.: The world's religion will persecute and kill true saints.
- [Revelation 19:8](#) says: And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.: Saints are to have their own righteousness which they receive from Jesus Christ when they let Him live through their life on Earth.
- [Revelation 20:9](#) says: And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of Heaven, and devoured them.: Saints will be involved in the final fight with Satan.

I'm OK (not)

1Corinthians 10:12 summarizes the warnings found in **1Corinthians 10:1 through 10:12**. It says Wherefore let him that thinketh he standeth take heed lest he fall. Part of human nature is to believe *'I'm OK. Nothing is going to happen.'* Then we complain when something bad happens. What's worse is that people tend to ask *'Why didn't God keep this from happening?'* Here we are told that it is our job to avoid these problems and we are told how to avoid them.

Basically, this chapter warns us: *'Don't be a Biblical fool.'* Don't do what God warns will bring a punishment from God and then think: *'I'm OK. Nothing is going to happen.'* This chapter warns us about sins to not do because these sins will bring a punishment even the children of God.

The summary of the first few sentences in this chapter are:

1. **(10:1-4)** tells us that beyond the reasoning of the prior chapter we have an example in scripture to teach us the same thing.
2. **(10:5)** tells us that many of God's people did not please God even though God provided for them.
3. **(10:6)** tells us that God wrote about them in the Bible to give us a warning.
4. **(10:7)** tells us how God dealt with idolaters.
5. **(10:8)** tells us how God dealt with fornicators.
6. **(10:9)** tells us how God dealt with people who tempt Christ.
7. **(10:10)** tells us how God dealt with murmurers.
8. **(10:11)** tells us why God put these things in the Bible.
9. **(10:12)** tells us the resulting warning.
10. **(10:13)** tells us God's promised protection.
11. **(10:14)** tells us the resulting command.
12. **(10:15)** tells us Paul's challenge to be wise.

This chapter is going *'above and beyond'* the prior chapter in that where the prior chapter told us to not deny God's children what is rightfully theirs, this chapter tells us to be willing to give up what is rightfully ours in order to serve God. Paul starts out telling us how God's people *'demanded what they thought was their rights'* and suffered judgment from God when they were wrong. This warning is summed up with the sentence that says: Wherefore let him that thinketh he standeth take heed lest he fall. Paul then goes on and warns us that God put this account, of His judging His people because of their attitude, into the Bible to warn us. Instead of *'demanding our rights'* we are told to whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ. While there is more in this chapter that we could cover, we will limit this message to the warnings at the start of this chapter which lead up to Paul's challenge to be wise. This wisdom requires us avoiding the mistakes made by the Jews which we are warned about in the start of this chapter.

(10:1-4) tells us that beyond the reasoning of the prior chapter we have an example in scripture to teach us the same thing. 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; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

In our sentence we are told how Christ provided for the spiritual needs of God's people. Here we see four Steps that Christ did. He saved them. He identified them with the man of God for their sanctification. He provided spiritual food for their spiritual growth and physical needs. He provided spiritual water for their spiritual cleansing. We are told later in this chapter that the people failed to respond properly. However, that does not diminish the provision which was provided by Christ.

Our sentence also tells us that the spiritual meat provided by Christ to all our fathers was manna. The spiritual meat provided by Christ to us is bread which we break **(10:16)** and body of

Christ (10:16). Just as God destroyed our fathers for eating His spiritual meat and then acting like devils, Paul is warning that our Lord will do the same to us.

Next, our sentence tells us that the spiritual drink provided by Christ to all our fathers was water from the Rock (and that Rock was Christ). In 10:21 we are warned Ye can not drink the cup of the Lord, and the cup of devils. The spiritual drink provided by Christ to us is blood of Christ (10:16) and the cup of the Lord (10:21). Just as God destroyed our fathers for drinking His spiritual drink and then acting like devils, Paul is warning that our Lord Who never changes will do the same to us. This spiritual drink is symbolic of the Holy Spirit and the cleansing that Christ provides when we truly Biblically repent and confess our sin and stop doing the sin. However, as our chapter tells us, the Jews continued their sin and refused to Biblically repent. Thus they were not spiritually cleansed and God destroyed them instead. Our chapter warns us that God will do the same to us if we refuse to let Christ cleanse us from sin.

Next, our sentence tells us that that Rock was Christ. Christ is the role of the Son of God which provides our spiritual maturing and other things after our initial profession. Within this sentence and the rest of this chapter we see that God did the same role for the Jews through that Rock. The only difference between the Jews and the church is that the Rock dealt with the Jews under the Old Testament and Christ deals with the Church under the New Testament.

Please notice that this sentence starts with moreover. In Chapter 9 Paul told us what happened to the Jews who ignored the spiritual lessons provided to them. Since people in the Church Age have the indwelling Holy Spirit, which the Jews did not have, Paul warns us that what can happen to us can be far worse. We have a greater help in learning spiritual lessons and, therefore, a greater responsibility to learn them. (For unto whomsoever much is given, of him shall be much required: [Luke 12:48]).

Within our sentence we see four Steps telling us about the salvation that God provided. The first thing that God provided was removal from the path of destruction and protection from that time onward. God provides this to His people while He denies the same to lost people and while God destroys the enemies of His people.

In our Second Step we are told And were all baptized unto Moses in the cloud and in the sea. The basic doctrinal meaning of baptism is *'identified with'*. While baptism is part of God's plan of salvation, it is not all of it. Further, these people were *'identified with'* Moses, which means that they followed Moses through the sea and, thereby, agreed to follow him for the rest of their life. When they refused to do so God did not send them back to Egypt, which would be the equivalent of losing our salvation, but God Himself destroyed them. So people who claim God's salvation but refuse to be baptized or to follow their God given spiritual leader are not risking losing their salvation (if they were truly saved in the first place) but they are risking being destroyed by God.

When these people were all baptized unto Moses, they agreed to obey God by keeping the Mosaic Law. If they were not willing to do that they did not have to follow Moses into the sea. No, God does not accept you making a vow because you are desperate and then using the fact that you were desperate to claim that the vow is invalid. To accept the benefit of a contract while refusing to keep your part is fraud. That makes you a liar and what is worse, you give that lie one while you are making a spiritual contract with God (with the vow). Likewise, when someone gets saved today they vow to accept the Son of God as their personal Lord. God *'identifies us with'* Jesus Christ. If we refuse to follow Him, God will also destroy us. Thus we see that baptism is truly a public ceremony that *'identifies us with'* Jesus Christ. Our refusal to obey Him as our personal Lord, after accepting His salvation, is our openly challenging God the destroy us.

Our Third Step tells us And did all eat the same spiritual meat. They accepted the provision of God. People come to the church and ask for prayers. They ask for counsel and comfort and for help with their children and for ceremonies recognizing special occasions such as marriage. Many people come to the church for these things and then object when asked to help with the costs or to become involved and help provide to others what they received in their time of need. Our churches are full of people who want God's provision but don't want to grow up spiritually and start to help with the needs of others. As our chapter warns us, that is daring God to destroy us.

Our Fourth Step of God's plan of salvation where we are told "And did all drink the same spiritual drink." This is a symbolic agreement to accept cleansing. Water, blood and oil are all liquids and used symbolically within the Bible to represent the spiritual cleansing provided by God. God does not just take away the consequences of our sin. Neither does God simply take away our sin. God removes the stain of

our sin, which means He removes our addiction to that sin. However, not even God can do that while we continue to willfully do that sin. Thus, this step symbolically represents our agreement to '[stop our sinning](#)'. Once more, we see that if we fail to '[stop our sinning](#)', after God provides the means for us to do so, is an open challenge to God whereby we dare Him to destroy us.

(10:5) tells us that many of God's people did not please God even though God provided for them. But with many of them God was not well pleased: for they were overthrown in the wilderness.

Our sentence starts with But, which means it has the same subject as the prior sentence while going another way. In the prior sentence we saw how God provided all that His people would need so that they could serve Him and receive blessings as a result of that service. Instead, our current sentence says that they were overthrown in the wilderness. Further, this result is why (for) Paul says that with many of them God was not well pleased. In the next few sentences we see God kill those people whom He was not well pleased with. Further on in our chapter Paul warns us that we can expect the same result if God is not well pleased with our service.

We find forms of the word overthrown in 16 verses of the Bible. In each instance, God destroyed people when they were overthrown. Therefore, our warning is about sins by God's people which can result in a death sentence, like **Romans 6:16** warns us about.

(10:6) tells us God wrote about them in the Bible to give us a warning. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Please notice that our last phrase has as, which means '[the same way](#)'. Our second sentence says that they were given to the intent. God will not take away our free will. He warns us but lets us chose to do foolishly and suffered the consequence because He will never force us to do good and, thereby, take away our free will. The message from as is quite simple. If you act as they did then you will get the same results that they received and that Paul reports within this chapter.

(10:7) tells us how God dealt with idolaters. 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.

The word Neither means '[not either](#)'. This sentence, and the next several, start with Neither and tell us '[don't do any of these sins](#)'. Our first sin is idolatry is not what most people think is idolatry. Notice that our evidence is The people sat down to eat and drink, and rose up to play. This means that living a life of pleasure is idolatry with the idol being our own flesh. Eating, drinking and playing are all centered on pleasing out flesh.

In **Exodus 32:6-14** God was ready to kill the idolaters but repented after Moses prayed for them. Carnal saved people usually don't realize how often the prayers of a godly person is all that saves them from God's wrath. Even so, **Exodus 32:28** tells us there fell of the people that day about three thousand men. **Romans 6:16** says Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? When someone is devoting their life the idolatry of eating, drinking and playing, they are obeying the flesh. These and other verses warn us that God brings sickness and death to His people who live this life of idolatry. That is why our sentence commands us Neither be ye idolaters.

(10:9) tells us how God dealt with people who tempt Christ. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

This sin was recorded in **Numbers 21:5-6** and is associated with God's people complaining about God's provision (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. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. The warning is simple: be satisfied with what God provides and don't complain or expect the judgment of God. We also see God's people tempt God in: **Exodus 17:2, 7; 23:20-21; Deuteronomy 6:16; Psalms 78:18, 56; 95:9; 106:14; Hebrews 3:8-11; 10:28-30.**

The doctrine in this sentence is very important to understand and easy to miss. God deliberately used Christ in this verse by itself (with neither Lord nor Jesus included) because this sin is complaining about the provision that God gives after we become His children. That is complaining against what God provides through His role as Christ, which is why this sin is against Christ. The people who were destroyed of serpents suffered a lot of pain before they died. They could also '[look to the cross](#)' but we need to note that it was not lost people but God's people who could do this. When we sin after getting saved the results can be far more painful than when we did the same sin before we were saved. We must

'*look to the cross*' and realize what Christ paid so that we could '*stop our sinning*' after we become God's children. If we refuse to '*look to the cross*' after our initial profession and refuse to truly Biblically repent for sins done after our initial profession, then we are daring God to give us a lot of pain.

(10:10) tells us how God dealt with murmurers. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

We see this result in general with the constant murmuring and complaining by the Jews while they were in the wilderness, and by God constantly killing some of those Jews. In addition, we have specific instances in **Numbers 14:37** and **Numbers 16:46-49**.

God's people murmur when they don't like what is happening but lacked the evidence or the guts that are required to openly question or challenge authority. Basically, God tells us to keep our mouth shut until we have what is required to openly question or challenge authority.

(10:11) tells us why God put these things in the Bible. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

We can see a couple of things in our sentence. God was determined that He would kill all of the Jews who refused to walk by faith and enter the promised land. However, instead of doing it right away, God waited for them to do further sin which would justify a death sentence a second time. When they did a second sin unto death, God killed them and used their death as an ensample to us about the possible results of certain sins.

What is amazing is the number of people who claim to be saved and claim to know their Bible well enough to argue about the doctrine in it, and can be shown this sentence and still insist that God will not only let them live but will do nothing even while they engage in these sins in an ongoing basis.

We see that God wrote about these sins and the consequences of them (and they are written) so that there would be no corruption in the lessons due to the lessons being passed on by word-of-mouth. God preserves His written Word and keeps it from changing. Neither man nor devil can change what God preserves. Therefore, we can be sure that these ensamples happened exactly as written and that they are a sample of the judgment that we should expect to receive if we do these sins like the Jews did them.

(10:12) tells us the resulting warning. Wherefore let him that thinketh he standeth take heed lest he fall.

God literally killed hundreds of thousands of His people in the wilderness. Only a fool would think they can do the same sins and not have the consequences.

Our warning is to pay attention to things that we do without thinking about them. We need to deliberately pay attention to our behaviour when we normally just react to uncomfortable circumstances. God's people were not in danger, but were uncomfortable. Their wrong reaction turned it into a life-threatening situation. In these sentences we see the many temptations which led God's children to sin. All of these things rise up from within ourselves. We still live in sinful flesh. Without the constant help of God through Christ, we will each fall to one of these fleshly sins. The first sin, which leads to all others, is pride. Therefore, we each must constantly keep in mind the warning of our last verse.

Reward According to His Own Labour

1Corinthians 3:8-15

2Corinthians 5:10-11

Philippians 4:15-17

1Corinthians 3:8-15 tells us: Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building. 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. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 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. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

The word according is defined as: '*Agreeing; harmonizing*'. The word according comes from a musical chord which is several notes played together which are in harmony. The more your life and work are in harmony with God's plan for your life the more eternal reward you will have. We also have the concept of agreeing. If I offered you pesos according to how many bricks you carried, you would get two pesos if you carried two bricks. you would get twenty pesos if you carried twenty bricks.

A basic understanding of our reference tells us that:

- **(1Corinthians 3:9)** - we are labourers together with God ye are God's husbandry, ye are God's building. Since we are God's building, He has the plan for our life and, like any boss, expects labourers to do what they are told to do.
- (3:8) - every man shall receive his own reward according to his own labour. You do a lot of labour in God's building and according to His plan, you will receive lots of reward. If you don't labour you won't get reward. If you go against God's plan for God's building then you will get punishment.
- **(1Corinthians 3:10)** - But let every man take heed how he buildeth thereupon. This is a warning of potential punishment for building the wrong way or with wrong materials. More will be said about this but lots of people preach doctrinal error which claims you can ignore this warning. (3:15) tells us: he shall suffer loss. Ignoring this warning can cause you to suffer in Heaven because the judgment that our reference is talking about is after we get to Heaven. Our reference says that this judgment will be by fire. You can't argue with fire. It doesn't matter how pretty you think your life and work are if all you are left with are ashes.
- Finally, our reference tells us that this judgment will happen on the day. That day is when we stand before the judgment seat of Christ.

2Corinthians 5:10-11 tells us: For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

- The judgment seat of Christ happens in Heaven and only saved people will be there.
- The phrase that every one may receive the things done in his body matches the phrase in our prior reference which said that this result will be according to that he hath done.
- Our reference says the saved will receive good or bad and it says one shall receive a reward and another shall suffer loss. Please notice that both references tell us that people being punished in

Heaven. God does not wipe away all tears from their eyes until after the great white throne judgment according to **Revelation 21:4**. That is more than 1,000 years after the judgment seat of Christ which is the source of tears and I can show you where the Bible indicates that those tears will average almost twice a week for the full 1,000 years.

- Please notice the phrase Knowing therefore the terror of the Lord. The word therefore means that the terror of the Lord is a direct result of the judgment seat of Christ. This is not for lost people but for saved people who are already in Heaven.
- Next, look at the phrase we persuade men. This tells us that if we want to avoid the terror of the Lord we must persuade men, which means '*do the Great Commission*'.
- Our last phrase of: we are made manifest unto God; and I trust also are made manifest in your consciences means that saved people who avoid the terror of the Lord are revealed in every possible way ('made manifest') to God and man as workers with God in His kingdom.

Philippians 4:15-17 tells us Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account.

- The phrase but I desire fruit that may abound to your account tells us that we have an account in Heaven.
- It also tells us that we can add fruit to our account. When combined with commands to lay up for yourselves treasures in Heaven (**Matthew 19:21; 27:29; Mark 10:21; Luke 18:22; Philippians 4:1; 1Thessalonians 2:19; 2Timothy 4:8; James 1:12; 1Peter 5:4; Revelation 2:10; Revelation 3:11**), we see that not only can we add fruit to our account, but we are commanded to do so.
- We receive an account in Heaven when we get saved. However, there is nothing in the Bible which says that anything is put into it by any means other than our doing the '*Great Commission*' while in this physical body. In fact, the parables about the pounds and about the talents (see below) tell us that the saved person who did not use what his Lord gave him to produce a profit for his Lord lost even that one gift at his judgment. Thus, the saying ye have the poor with you always (**Matthew 26:11; Mark 14:7; John 12:8**) will be true even in eternity.

Now that we have dealt with a basic understanding of these verses, we can look at their application. The first application is disproving doctrinal error which many teach and some here probably believe to some extent.

1. Works are done after birth and not before conception.
 - a. '*Works salvation*' is a lie of the devil. You can not work before you have a body because work is done by a body. Our body is first formed at conception. Therefore, it is impossible for anyone to have any part in their own conception. Our salvation is God's life in us and our spiritual conception happened when we accepted Jesus as our personal Lord. God uses the physical to teach us about the spiritual. It is impossible for any work done by us as part of our initial spiritual conception.
 - b. '*No works*' or '*all by grace*' is a lie of the devil. Being saved is called being born again. After birth a baby must learn to work and feed himself, dress himself and do more. **Romans 6:1-6** proves this doctrine to be a lie and even says God forbid to it.
2. We will all get a mansion is another lie from Satan. John 14:2 says: In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

- a. In most countries are many mansions. All of God's people have a place to sleep but few sleep in a mansion. Filipinos should understand that a place might be just bed space in a dorm room for 10,000. Satan has people promise you a mansion even if you do no work so that people stop working in God's kingdom. However, we already saw that rewards are according to his own labour. Satan can't take away your salvation but he can cause you to lose your eternal reward. Satan hates all saved and wants you to be an eternal pauper. Therefore, he has ministers telling lies and claiming that we get rewards, such as a mansion with no labour on your part.
 - b. Most people assume that they will be rich along with getting a mansion. However, as pointed out above in the notes for **Philippians 4:15-17**, this is another lie from Satan and there will be many saved people in eternal poverty with nothing more than the robe that God gives them as saved people and bed space in whatever dorm room that God assigns them to.
3. 'No tears in Heaven' and '*eternal bliss as soon as we get to Heaven*' are other lies from Satan designed to cause us to refuse to stop sinning.
 - a. We already dealt with the fact that there will be saved people who will receive bad and the terror of the Lord at the judgment seat of Christ. This proves that '*No tears in Heaven*' and '*eternal bliss as soon as we get to Heaven*' are lies which go against the truth of the Bible.
 - b. The parables of the pounds and about the talents (see below) tell us that the saved person shall be cast into outer darkness: there shall be weeping and gnashing of teeth (**Matthew 8:12; Matthew 22:13; Matthew 25:30**). he word outer is different from outside. The lost are outside of Heaven. Those who are outer are in Heaven but the farthest from Jesus and His light where they are in relative darkness.
 - c. The last sentence (2 verses) of Isaiah tell us the source of tears an average of almost twice a week for saved people who are in Heaven. Their tears end after the great white throne judgment but start at the judgment seat of Christ.
 4. **Matthew 25:15-30** is the parable of talents. **Luke 19:12-27** is the parable of the pounds. These are parallel parables which teach the same lesson but with different details.
 - a. In both we see rewards given according to the results produced by the servants.
 - b. In both parables we read that the Lord said Well, thou good servant: because thou hast been faithful in a very little, have thou authority over however many cities based upon the results produced.
 - c. In Luke we were told that the Lord gave a pound to 10 servants. We were told what happened to 3 of them and the rest the Lord said But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. This is obviously symbolic of the second death, which means they went to hell and the other three did not. Since the other place is Heaven, the other three went to Heaven.
 - d. In both parables, the servant who returned the pound or talent, without producing any profit for the Lord, was in Heaven but lost even what he had. In Luke he was judged to be a wicked servant. In Matthew he was judged to be a wicked and slothful servant. He was then a pauper and was not allowed to be a ruler.
 - e. In **Matthew 25:30**, we are told And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. Please remember that he was in Heaven. Now please look at the phrase outer darkness. Someone who is not in Heaven is outside. Someone who is in the outer parts of Heaven is still in Heaven but far from the center where Jesus is and where the best light is. Compared to people close to Jesus, People are in relative darkness and not absolute darkness like people who go to the lake of fire. Thus, the weeping and

gnashing of teeth matches what we already saw about people in Heaven having 1,000 years of tears.

5. Have you ever seen a naked bride?
 - a. In **Revelation 19:7-8** we are told that the wife of the Lamb is arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. But we have no righteousness of our own. However, when we let Jesus Christ work through our life here in the flesh, He gives us His righteousness and makes us righteous. Therefore, those who let Him work through their life have the righteousness of saints while saved people who do not have that do not have the righteousness of saints.
 - b. The lesson called Spiritual Maturity Levels according to the Bible explains that the Biblical definition of a saint is: ***'a fully spiritually mature saved person whom God can send anywhere and they can be a leader and teacher or preacher in an existing church. If sent to where there is no church, they will start leading people to salvation and teaching them the Bible so that there is the basis for a true church when God sends a properly ordained pastor to the new work'***. People who do not let Jesus Christ work through their life in this world never mature to that point and can not expect to receive the promises that God makes to true Biblical saints.

More Bible references can be presented but these should be sufficient to understand this basic doctrine.

1. We must be truly Biblically saved before we have an account in Heaven which holds the fruit that God puts there based upon what we do for His kingdom while in this physical life.
2. God never changes (Malachi 3:6; Hebrews 13:8). All through the Bible we are told that God blesses obedience and curses disobedience. That does not change when the saved get to the judgment seat of Christ.
3. James 4:17 tells us: Therefore to him that knoweth to do good, and doeth it not, to him it is sin. To obey God and do the ***'Great Commission'*** is good, refusal to do it is sin. We've seen several Bible references which tell that saved people who do the ***'Great Commission'*** and produce spiritual results for God's kingdom, will be rewarded. However, we have also seen references which tell us that saved people who do not do the ***'Great Commission'*** and do not produce spiritual results for God's kingdom, will be punished at the judgment seat of Christ.
4. Remember that the saved are judged according to their works, not according to their claims. If you want to ask God for Help, He will help you produce results for His kingdom because that was His intention when He saved you and left you in this world. If you don't want to produce results for God's kingdom, then you have been warned of the consequences.