

We are beginning one of the most important letters that Paul wrote to the churches he had begun. The church at Corinth had been established on the second of Paul's missionary journeys.

The city of Corinth was believed to be a city of about 600,000 people when this was written to them. One of the outskirts of Corinth was Cenchera, which was a seaport. This was a thriving city with much evil. They were thought of as being one of the wealthiest cities of the area. There was a mixture of nationalities here. Greeks and Romans made up the majority of the people.

This city had many false gods and goddesses. The most prominent of the false worship was of Aprodite. There were over 1000 prostitutes working to win converts to this very sensual religion. This was a very evil city. The democratic way of life was foremost here, and debates were allowed on all subjects. This, perhaps, was the reason Paul had an easy time being heard at first.

We will find in this book, as we do in many of Paul's writings, that he deals with them within the confines of their customs. He does not try to change their life style. He shows them that Christianity is for all people. We will get into this a little more as we go along. One thing that we must remember from the outset: There were no iron clad doctrines that were to be used in all of these churches. We will see Paul trying to establish rules and regulations for each church that they could live with in the light of their customs.

Let us begin now in I Corinthians 1:1 "Paul, called [to be] an apostle of Jesus Christ through the will of God, and Sosthenes [our] brother,"

First we need to ask, who is this Paul? We know that he was a Pharisee. We, also, know that he was a Roman. His mother was a Hebrew and his father was a Roman. Paul was his Roman name even though it is taken from a Greek name Paulos, which means little. His Hebrew name was Saul which means asked. Paul was a native of Tarsus, a city of Celicia. We are told that he was a student of Gamaliel. He was a Pharisee of the Pharisees. He was so against Christianity and it's teachings that he persecuted Christians. On his way on one of his many journeys to capture Christians and put them in jail, he encountered the Lord Jesus Christ, in a great and blinding Light. Paul was sought out of God to be an apostle to the Gentiles. Notice, in the verse above that it was God's will for Paul to be an apostle. The word "apostle" means ambassador, messenger, or delegate. It, also, means he that is sent. I like the last meaning best. In this case, it means one sent with authority. He had the power of attorney from the Lord Jesus. We must look at who sent him: Jesus Christ. Sosthenes {of safe strength} had been the ruler of the synagogue at Corinth. The fact that Paul calls him brother makes me believe that he converted to Christianity.

I Corinthians 1:2 "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called [to be] saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:"

We said before that this church had been established on Paul's second missionary journey. Notice that Paul writes this letter to individuals in the church at Corinth. In other lessons we have talked about the word "sanctified" meaning set aside for God's purpose. Another meaning is to make holy. Notice, how they are made holy. It is in Christ Jesus. Saints means sacred, blameless, or religious. Saints are all, in every place, who call upon the name of Jesus.

I Corinthians 1:3 "Grace [be] unto you, and peace, from God our Father, and [from] the Lord Jesus Christ."

Grace is one word that is really hard to explain, because it is so all forgiving. It means unmerited favor. The grace of God toward man is unexplainable. It is really love to the utmost, and I might add, undeserved love. The grace of God toward man brings great peace. The only way to know real peace is in the Lord Jesus. I will just mention in passing, that the Father and Jesus are spoken of separately. Lord Jesus Christ is the true name of Jesus on the earth. Jesus means Saviour and Christ means the Anointed One. When you couple that with Lord, you have said a lot. All agree, who are not even Christians that He was the Anointed One. They cannot deny the miracles. The next step is accepting Him as your Saviour. The ultimate is when you know Him as your Lord.

I Corinthians 1:4 "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;"

Paul feels very grateful to God for the church He allowed him to begin here in Corinth. These people, even though they were sinners, were very receptive to the message God had given them through Paul. Paul was always careful to give whatever thanks there was to God. We will find that people who are caught up in sin, and know they are, are easier to reach for God than the educated who want to analyze everything. This is why the Lord Jesus said that harlots and publicans would go into the kingdom quicker than the religious. Matthew 21:31 "Whether of them twain did the will of [his] father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." Matthew 21:32 "For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen [it], repented not afterward, that ye might believe him." The self righteous did not even know they needed to repent. The harlots and publicans knew they had sinned, and asked, and got forgiveness for their sin.

I Corinthians 1:5 "That in every thing ye are enriched by him, in all utterance, and [in] all knowledge;"

The only knowledge worth having is that which the Lord sends to us through His Word and is explained to us by His Holy Spirit. We explained that knowledge is accumulated learning. That is the reason it is so important to study the Bible every day. In this particular instance, the word enriched means to make wealthy. Notice, that these riches are not of money, but of ability to utter, or speak.

I Corinthians 1:6 "Even as the testimony of Christ was confirmed in you:"

Perhaps, this just means that they became Christians and testified of the Lord Jesus Christ.

I Corinthians 1:7 "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:"

This is speaking of the ability to minister in a given area. The five fold ministry of the church was active here. They were not just sitting around waiting for the coming of the Lord, but were using the gifts of the Spirit that the Lord had given them to help them minister.

I Corinthians 1:8 "Who shall also confirm you unto the end, [that ye may be] blameless in the day of our Lord Jesus Christ."

All have sinned and come short of the glory of God. This is speaking of the fact that the penalty for their sin had already been paid by the shed blood of the Lord Jesus Christ. Now, they could come boldly before the throne of God, and they would be just as if they had never sinned. They are blameless, because they are washed in the blood of the Lamb. The day, spoken of here, is judgement day, when we all stand before the Lord to be judged. He will find us not guilty of any sin, if we are His.

I Corinthians 1:9 "God [is] faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

I believe the important word in the Scripture above is fellowship. here are three Scriptures in 1 John that can say this much better than I can. I John 1:3 "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ." I John 1:6 "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:" I John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." We see a closeness, here, with the Lord Jesus. Fellowship, in the verse above, means union. God is faithful and will do everything He promised to do. Many are called, but few are chosen. In fact, all are called, but only those who receive Jesus as Saviour and Lord are chosen.

I Corinthians 1:10 "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and [that] there be no divisions among you; but [that] ye be perfectly joined together in the same mind and in the same judgment."

We are told that on the day of Pentecost, when the wind of the Spirit came, they are of one accord. Paul has begun to show them of the error in their church. First of all, he explains that they must be together, that division is not what God would have. If they are truly in Christ Jesus, then they would be one in Him. Paul is explaining to them that there is one message from God that saved them, and they must stick with that message. We have discussed how many times people will hang on to one or two of their habits sometimes when they come to Christianity, and will try to teach that along with Christianity. This is the way false doctrines come into the church. In our day, it is how Christian rock? crept into our churches. Even Paul, unwillingly taught things that were a leftover from his teachings by Gamaliel. It is hard to unlearn some things.

I Corinthians 1:11 "For it hath been declared unto me of you, my brethren, by them [which are of the house] of Chloe, that there are contentions among you."

We see from this, that someone has reported to Paul that there are divisions in the church he had established in Corinth. Contentions, here, means quarrels. This is still going on today.

I Corinthians 1:12 "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ."

Strangely enough this is still going on today in the form of denominations. Some will say I am a Baptist, others say I am a Methodist, others will say I am a Christian. Not any of the Protestant denominations are bad. We must be careful not to be a Baptist Christian. We must be a Christian Baptist, if Baptist is our choice of denomination to join. I could have said that of all denominations, not just the Baptist. We must always remember that, we are first a follower of and a believer in the Lord Jesus Christ, and then join whatever denomination best takes care of our needs. We do not join Jesus like you would a club. Christianity is a family. If we are believers in Christ, we are all born into Him. We have a tendency, like these people here, to relate our Christianity to the one who led us to the Lord.

I Corinthians 1:13 "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

The answer to this is no! Christ is not divided, then or now. The message is Christ and Him crucified. Even if Paul {or anyone else, other than Jesus} had been crucified for you, that would not save you. The only salvation that is real and able to save you, is the salvation the Lord Jesus paid for with His precious spotless blood. Only His blood cleanses from all sin.

I Corinthians 1:14 "I thank God that I baptized none of you, but Crispus and Gaius;" I Corinthians 1:15 "Lest any should say that I had baptized in mine own name."

We see that Paul did not want them to think of him as Christ. Had they been baptized by him, he is afraid some might confuse that with him being their Saviour. Paul is very well aware of the dangerous effect it would have if he allowed anyone to worship him.

I Corinthians 1:16 "And I baptized also the household of Stephanas: besides, I know not whether I baptized any other." I Corinthians 1:17 "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."

Actually, just baptizing someone does not save them. They must hear the message of God and be convicted in their heart. They must repent of their sins and receive their forgiveness. The preaching of the cross of Christ is what saves people. When we are convinced in our heart that Jesus did this for us, and we accept Him as our Substitute for our sin, we will be saved. Salvation comes from believing Jesus in our heart and confessing this with our mouth. Romans chapter 10 verses 9 and 10 are the real way to receive the salvation provided for us as a free gift from God.

Questions 1 Corinthians

1. When was the church at Corinth established?
2. How large was Corinth at this time?
3. What seaport city was a suburb of Corinth?
4. What was the most prominent of the false worship in Corinth?
5. How many prostitutes worked in this false religion at that time?
6. What was their governmental way of life?
7. Why was it easy for Paul to be heard the first time here?
8. What type of doctrine had been established, before the founding of the church at Corinth?
9. Who is Paul?
10. His _____ name was Saul?
11. What was his Roman name?
12. What did the 2 names mean?
13. What was Paul practicing, when he persecuted the Christians?
14. What caused Paul to come to Christianity?
15. Whose will was it for Paul to be an apostle?
16. What does the word "apostle" mean?
17. Who had been Paul's teacher?
18. Who sent Paul on the missionary journey to Corinth?
19. What does Sosthenes mean?
20. Who was he?
21. What makes us believe he converted to Christianity?
22. What does sanctified mean?
23. How are they made holy?
24. What does saints mean?
25. Who are the saints?
26. What is grace?
27. What does Lord Jesus Christ mean?
28. What is the ultimate in Christianity?
29. In Matthew, we read that the _____ and _____ will come to God before these self righteous-religious people.
30. What are they made rich in, in verse 5?
31. What is knowledge?
32. What is the testimony of Christ?
33. Why will the Christians be blameless?
34. Quote 1 John chapter 1 verse 6.
35. What does fellowship mean?
36. What reprimand did Paul give to this church at Corinth?
37. Who reported to Paul of the problems in the church?
38. What message for the churches today can we get out of verse 12, here?
39. Was Paul crucified for you? Who was.
40. Who were the only ones Paul had baptized?
41. Why did Paul not want to personally baptize them?
42. Quote 1 Corinthians chapter 1 verse 17.
43. How does salvation come?

1 CORINTHIANS LESSON 2

We will pick up in this lesson with I Corinthians 1:18 "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

To the unbelieving world it would seem as if this type of preaching was foolish. To truly understand the magnitude of what Jesus did for us on Calvary, we must study the sacrifice of the unblemished lamb sacrifice in the book of Leviticus. I will just say a few words here about this, but I suggest you get our study on Leviticus, and study that for depth on this. All sin is punishable by death of the sinner. There must be blood shed to do away with the sin. Jesus became our substitute on the cross. He shed His precious unblemished blood and paid our penalty in full for us. We are counted not guilty of any sin, because Jesus abolished sin for those who will believe this and accept it for themselves. You can see why the world would not understand this. With His blood He has saved us and by His power He has raised us with Him to eternal life. Ephesians 2:6 "And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:" This is a mystery almost unexplainable, but even now, all Christians are seated in heavenly places with Christ Jesus.

I Corinthians 1:19 "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

It is a very strange thing, to me, how it is so difficult for those with great book learning to come to Christ. The analytical mind can not comprehend the things of the Spirit. We have studied, over and over, in these lessons just what wisdom is important. The gift of wisdom from God is to be sought. The accumulated learning that you get from worldly education will never help you receive the gift of wisdom from God. We are told that the Holy Spirit of God must teach us for us to truly understand. What seems to be wise to the world is but foolishness to the Lord. God is not interested in your mind or your intellect, He wants your heart.

I Corinthians 1:20 "Where [is] the wise? where [is] the scribe? where [is] the disputer of this world? hath not God made foolish the wisdom of this world?"

The scribes and Pharisees had a head knowledge of God and His teachings. They missed the Lord Jesus Christ as their Messiah, because they did not understand things of the Spirit. You cannot figure out God. You must believe as Abraham did, and it was counted unto him as righteousness. Hebrews 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen." The wise want evidence, the believers have faith in someone they cannot see with their eyes. Fact is the opposite of faith.

I Corinthians 1:21 "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Human wisdom has a tendency to run a person away from God, rather than cause him to come closer to God. Childlike faith is what it takes to please God. Preaching the Word of God as the Spirit gives you utterance is the power that causes many to believe. How can you believe, except you have a

preacher? I have said it many times throughout all of these lessons, but the 2 great powers in this world are the written and the spoken Word of God. You cannot study your Bible very long without receiving Jesus as Saviour and Lord. You cannot hear the true Word of God preached many times without receiving Jesus as your Saviour. The Word convicts you and saves you. It says them that believe. Believe what? That Jesus died for your sins and came to save you. We must believe that He is, and that He saves those who believe.

I Corinthians 1:22 "For the Jews require a sign, and the Greeks seek after wisdom:"

Paul found that the Greeks sought after wisdom, when he was ministering in Athens. This was thought to be one of the foremost areas for learning in the world at that time. They were constantly analyzing every new thing that came along. We know from the teaching of Jesus in the four gospels that the Jews were always demanding signs from heaven. This was nothing new, because Elijah had run into this very same thing. When he called down fire from heaven to devour the offering, it was to prove whether the prophets of Baal were representing the one true God, or whether Elijah's God was the One True God. I Kings 18:21 "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD [be] God, follow him: but if Baal, [then] follow him. And the people answered him not a word." I Kings 18:38 "Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that [was] in the trench." I Kings 18:39 "And when all the people saw [it], they fell on their faces: and they said, The LORD, he [is] the God; the LORD, he [is] the God." Read all of this account in the 18th chapter to get the full impact. God had proved Himself over and over to the Israelites. It was time for faith to operate in these people without a sign.

I Corinthians 1:23 "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;"

The Jews had been for years expecting their Messiah to come and free them from the oppression of the Romans. They were expecting a mighty warrior king like David. They believed themselves to be God's chosen people, and the teaching that all men were brothers was not acceptable to them. The Greeks would not accept any teaching that they could not accumulate the facts and come up with a theory about. The crucifixion of Christ did not fit into either of their theories. Look with me at the following Scriptures which show how Jesus is their stumbling rock. I Peter 2:7 "Unto you therefore which believe [he is] precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner," I Peter 2:8 "And a stone of stumbling, and a rock of offence, [even to them] which stumble at the word, being disobedient: whereunto also they were appointed." Even though the Jews had the law, they could not justify this crucifixion of Jesus. They could not go beyond this one point. There would be no salvation without the crucifixion.

I Corinthians 1:24 "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Jesus tore the middle wall of partition down, when He was crucified on the cross. There is just One way to be saved, and that is through belief in Jesus. It does not matter whether you are a Jew or any other nationality. It

is Jesus who saves. The power was given to Jesus by the Father. Matthew 28:18 "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." Read Revelation chapter 5 verse 13 and chapter 11 verse 6 in connection with this.

I Corinthians 1:25 "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Let us look at this same thing in some Scriptures from Romans. Romans 11:33 "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [are] his judgments, and his ways past finding out!" Romans 11:34 "For who hath known the mind of the Lord? or who hath been his counsellor?" Romans 11:35 "Or who hath first given to him, and it shall be recompensed unto him again?" Romans 11:36 "For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen." The things that man thought of as weakness or defeat, brought about the greatest victory that man has ever known. Of course, I am speaking of the crucifixion.

I Corinthians 1:26 "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, [are called]:"

We see that this is true. God does not go down and call the king away from his kingship to follow Him and be His worker. He went and got some fishermen, who were unlearned in the law. God did not choose the scribes and Pharisees, or the priest, or high priest to be His apostles either. He chose the simple people who were not burdened down with their own importance. Usually God chooses someone who is very shy in the flesh {like Moses}. God chooses those who would be totally dependent on Him. Those who would not decide on their own what to do, but would seek the will of God in every matter are the ones He would use. God is looking for a few people who will serve Him, in whatever task He has for them to do.

I Corinthians 1:27 "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;"

The following Scripture in Luke explains this very well. Luke 21:15 "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." God called those who were not caught up in their own importance. He called those who would obey His will. He made the mouth, the tongue, the brain, and everything else the body contains. He can remake it to whatever use He has. God is interested in using those who will empty themselves of all things of this world and let Him fill them. He wants those He can speak through, but use His Words, not theirs.

I Corinthians 1:28 "And base things of the world, and things which are despised, hath God chosen, [yea], and things which are not, to bring to nought things that are:"

If you are nothing in the sight of the world, you have one qualification that God is looking for. He takes those from complete obscurity {by the world's calculation} and makes them His helpers. The only power, or wisdom, or strength we need is Jesus in us. We do not need a highly educated mind by the standards of the world. He gives us the mind of

Christ. I Corinthians 2:16 "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." The spoken Word of God created all the earth, and everything in it, and around it from nothing.

I Corinthians 1:29 "That no flesh should glory in his presence."

If we are truly His, everything we are and hope to be is because He ordained it. That leaves no room for self-glory. The creation is flesh. The Creator is Spirit. Even our salvation is by divine intervention into our affairs.

I Corinthians 1:30 "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:"

I have said so many times, that if you could think of all the truly good things in life, such as Light, Peace, and Love: you would find they are all caught up in Jesus Christ. He is the ultimate Wisdom. He is Righteousness. It is His righteousness we are clothed in that puts us in right standing with God. He is our Sanctification. He makes us holy. He is our Redeemer. In fact, He is the Redeemer of the whole world, to all who will accept it.

I Corinthians 1:31 "That, according as it is written, He that glorieth, let him glory in the Lord."

Glory, in the verse above, could also be boast. We have nothing to boast of except Jesus Christ and Him crucified. I Chronicles 16:10 "Glory ye in his holy name: let the heart of them rejoice that seek the LORD." Galatians 6:14 "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

1 Corinthians 2 Questions

1. What is the preaching of the cross to them that perish?
2. What is it to those of us who are saved?
3. Where should we study to truly understand the sacrifice Jesus made for us on the cross.
4. What one word shows that He paid the price for us? He was our _____.
5. Quote Ephesians chapter 2 verse 6.
6. What is a mystery that is almost unexplainable?
7. In verse 19 it says: I will destroy the _____ - of the wise.
8. The analytical mind cannot comprehend the things of the _____.
9. Who must teach us the things of God, for us to truly understand?
10. God is not interested in your _____ or your _____, He wants your heart?
11. What kind of knowledge did the scribes and Pharisees have?
12. Quote Hebrews chapter 11 verse 1.
13. The world by wisdom _____ ____.
14. It pleased God by the foolishness of _____ to save them that believe.
15. What does human wisdom have a tendency to do?
16. What are the two great powers in the world?
17. What must we believe?
18. The Jews require a _____.
19. The Greeks seek after _____.
20. Why did Elijah call down fire from heaven to devour the offering?
21. What did the people say when the fire came down?
22. Where can you find the account of Elijah and the prophets of Baal trying to call fire from heaven?
23. What was a stumbling block to the Jews, and foolishness to the Greeks?
24. Why does the author believe the Jews did not recognize Jesus as Messiah?
25. Quote 1 Peter chapter 2 verse 7.
26. What is Christ to those who are called, both Jews and Greeks?
27. Who was all power in heaven and in earth given to?
28. The foolishness of God is wiser than ____.
29. What does the 11th chapter of Romans have to say about this?
30. What has God chosen of the world to confound the wise?
31. Where does our mouth and our wisdom come from?
32. What is the one requirement to be called to do a job for God?
33. "That no _____ should glory in His presence".
34. What things is Christ made unto us, in verse 30?
35. What is the only thing permissible to glory in?

We will begin this lesson in I Corinthians 2:1 "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."

Paul is explaining to them, here, that it was not because he was a great orator that they received the message of the Lord Jesus Christ. The message was pure and simple. The message was Jesus and Him crucified. Paul was a learned scholar, but that was more of a hindrance than a help, in this particular case. We have said in a previous lesson that Paul was a Pharisee and had been taught in the school of Gamaliel. With all that learning, he had not come to Christ, until the Lord appeared to him. Many of the things he had believed before had to be unlearned, and that is difficult. In some cases impossible. His power and prestige had gone by the wayside, when he became a Christian. Now, his message is simple and to the point. He just declared the Lord Jesus to them.

I Corinthians 2:2 "For I determined not to know any thing among you, save Jesus Christ, and him crucified."

Paul was not interested in their standing in the community or their education. The only way that Paul separated them was those who believe and those who do not believe.

I Corinthians 2:3 "And I was with you in weakness, and in fear, and in much trembling."

Many Bible scholars believe that this was saying that Paul had a nervous disorder. Some type of nervous disturbance in His brain. I really do not believe this is what Paul is saying here. His weakness could have been the infirmity of his flesh. I believe the fear and trembling had to do with desiring to please God. I write these Bible lessons with fear and trembling in my heart that I might not get them just right. I believe that is what the case is here. Paul wanted to be sure and bring the Word of God in its purest form to these people.

I Corinthians 2:4 "And my speech and my preaching [was] not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:"

I love Paul saying, here, that his preaching was a demonstration of the power and the Spirit of God in him. In other words, he is saying that the Holy Spirit of God is speaking through him. Paul is fully aware, as we should be, that a message he might come up with on his own might not be the one God would have him to bring. He has turned his tongue and his mouth over to the Holy Spirit. The Holy Spirit is speaking through Paul.

I Corinthians 2:5 "That your faith should not stand in the wisdom of men, but in the power of God."

Our faith should not be based on mankind, but should be placed in the power of God. It is not up to men to judge whether your faith is what it should be or not: it is up to God.

I Corinthians 2:6 "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:" I Corinthians 2:7 "But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory:"

We know that the Lord Jesus spoke in parables, so that seeing they might not see, and hearing they might not hear. He did not want the world to come to Him with their mind, so He taught in parables. We do know that Jesus revealed this mystery to the believers. Let me share a couple of Scriptures that will help us understand. Colossians 1:26 "[Even] the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:" Colossians 1:27 "To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:" Paul is saying that the very thing they are calling folly is in, fact, the greatest wisdom. This is wisdom of God that He has revealed through the Holy Spirit of God to those who are His followers.

I Corinthians 2:8 "Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory."

This is just saying; that if the world had known for sure who Jesus was, they would not have crucified Him. They would not have sealed their doom, if they had realized who He was. A little knowledge of the Word of God is a dangerous thing. If you truly get into the study of the Bible, stay with it. To learn just a little will tend to confuse you. You need an overall view of the Bible, before you start deciding what is right and what is wrong. Let the Word {itself} teach you.

I Corinthians 2:9 "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

In our wildest imagination, we can not come up with the wonderful things the Lord has stored up for us. Isaiah 64:4 "For since the beginning of the world [men] have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, [what] he hath prepared for him that waiteth for him." This shows the harmony of the Old Testament and the New Testament.

I Corinthians 2:10 "But God hath revealed [them] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

There is nothing concealed from God that He does not know. Even the thoughts of man are understood by God. Spirit is capitalized and is speaking of the Holy Spirit of God. The Holy Spirit that we receive is the earnest of greater things to come. We are not like the rest of the world, if we are believers, we have hope of the resurrection. We are not a permanent resident of this earth, if we are a Christian. This is the desert that we must cross to get to that glorious promised land {heaven}.

I Corinthians 2:11 "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

It is not possible for man of flesh to fully understand God who is Spirit. We know as much of God as the Holy Spirit of God has revealed unto us.

I Corinthians 2:12 "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

The Spirit of God has brought unto us life, if we are Christians. We are heirs according to the promise of God if we are believers. The New Testament is the last will and testament of Jesus Christ, and it reveals to us what our inheritance is, if we are Christians.

I Corinthians 2:13 "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

This, perhaps, is speaking of the things that the Holy Ghost reveals to man. Physical eyes cannot see into the Spirit. That is why so many times people read the Bible and do not understand what it is saying. The Holy Spirit of God {our teacher} has to teach us the meaning, or we do not understand. The spiritual things are so far above this earth that they can only be understood by the Holy Spirit. We will find, as we go on in these lessons, that it is the spirit that Jesus quickens, not the flesh of man.

I Corinthians 2:14 "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned."

This is just what we were saying above. The natural man looks with physical eyes and understands with a carnal mind, so he does not understand the Spirit at all. The Holy Spirit which dwells in us is {if we are true believers} teaches us the things of the Spirit. I have said, over and over, in these lessons on the various books, the spirit must rule over our flesh if we are to understand things of the Spirit. The physical {carnal} man believes only what he can see, touch, or taste. The spiritual man understands secrets that cannot be seen, touched, or tasted.

I Corinthians 2:15 "But he that is spiritual judgeth all things, yet he himself is judged of no man."

I believe that this is speaking of a man who has been baptized with the Holy Spirit of God and has the gift of discernment. We must try the Spirits and see whether they be of God or not. We do not judge people lost or saved, but we do make judgements on the actions of people. Jesus is the final Judge of all. The only Judge the Christian will stand before is Jesus. All of the people who are making carnal judgements about you should not affect you at all. Jesus is our Judge.

I Corinthians 2:16 "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

Saying that we have the mind of Christ just means that He has revealed to us His will. In the following Scriptures there is an even better description of what I am trying to say. John 15:15 "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have

called you friends; for all things that I have heard of my Father I have made known unto you." John 16:13 "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come."

1 Corinthians 3 Questions

1. In verse 1, Paul says that he came not with what kind of speech?
2. Paul was a learned scholar, but his message he brought was _____ and _____.
3. How had Paul separated them?
4. What do many scholars believe that verse 3 is speaking of?
5. What does the author believe is the problem?
6. Paul's words were not with enticing words of man's wisdom, but in what?
7. Who was speaking through Paul?
8. Your faith should not stand in the wisdom of men, but in the _____ of _____.
9. Who does he speak wisdom among?
10. Paul said he spoke the wisdom of God in a _____.
11. Why did Jesus speak in parables?
12. How long had this mystery of God been hidden?
13. What is the mystery?
14. If the princes of this world had known the mystery, they would not have done what?
15. A _____ knowledge of the Word is a dangerous thing.
16. Quote 1 Corinthians chapter 2 verse 9.
17. Where can we find a Scripture in the Old Testament saying the same thing, basically?
18. What does this show about the Old and the New Testament.
19. How does God reveal to the believers what He has in store for them?
20. What is the hope the Christian has that the world does not have?
21. Quote 1 Corinthians chapter 2 verse 11.
22. What do we know about God?
23. What is the last will and testament for the believers?
24. Why do many people attempt to read the Bible, and cannot understand what it is saying?
25. What does Jesus quicken in man?
26. The natural man looks with _____ eyes.
27. What does the carnal man believe in?
28. Why must we try the spirits?
29. Who is the final Judge?
30. We have the mind of _____.

We will begin this lesson in I Corinthians 3:1 "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, [even] as unto babes in Christ."

We see a reprimand from Paul to these Corinthians. He is saying, you have not grown in the Lord since you first began. You are still like a baby who has to be told everything to do. These people still had one foot in the world while proclaiming Christianity. Paul says the only message that he could bring them was the simple salvation message, because they were not ready to receive any weightier message. These people have not made their spirit rule over their flesh. They are still operating in the fleshly realm.

I Corinthians 3:2 "I have fed you with milk, and not with meat: for hitherto ye were not able [to bear it], neither yet now are ye able."

It seems as though they were criticizing the simple message that Paul has brought. He is saying, someone has to hold your hand in Christian matters. You have not fed your spirit with the Word that would have made you stronger. You still want someone else to do all the studying for you. You are like a little baby that needs to be fed milk and not meat. It seems that Paul is a little aggravated with them for not growing in the Lord.

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

We see in this that they are still operating in the flesh. They are acting the same way they did before they got saved. Men in the verse above, means worldly men. Notice that envy, strife, and divisions are worldly. They should have no place in the church.

I Corinthians 3:4 "For while one saith, I am of Paul; and another, I [am] of Apollos; are ye not carnal?"

Paul says, that just the fact that they are saying they are of Paul and of Apollos shows him that they do not truly understand Christianity.

I Corinthians 3:5 "Who then is Paul, and who [is] Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

The problem, here, is their object of worship. They have their eyes on the people through whom they heard the gospel, rather than on the message that minister brought. The word that minister is translated from, in many places, is translated deacon. The ministers should not be the object of worship. They are just a voice bringing the gospel message. Paul and Apollos are both servants of the Most High God themselves.

I Corinthians 3:6 "I have planted, Apollos watered; but God gave the increase."

We see from this that it is not the one who brings the original message, or even the person who comes along and furthers the message, but God who quickens the message to their heart. The destination is the kingdom. It really matters not too much who helped you get there.

I Corinthians 3:7 "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

We see in this that the message carrier is not the important one. God is to be worshipped and He alone. He is the One who sent the messenger. When you get a telegram, the one who brings the message is not important. The message that he brings is the important thing.

I Corinthians 3:8 "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour."

God rewards the messenger that He sent, if the servant is obedient to take the message that God sent. God has rewards set up for all of His obedient servants. Your work may go unnoticed here on the earth, but if you do the exact job God sent you to do, there will be great rewards in heaven stored up for you, by God.

I Corinthians 3:9 For we are labourers together with God: ye are God's husbandry, [ye are] God's building."

Christians are the hands on this earth that carry out the tasks for God. The word husbandry, here, indicates that God has left us as overseers of His own. We are to water them, dig around them, even trim them from time to time. God wants the Christian ministers to care for His crop of believers here on the earth. We know that we are building blocks in God's house. Jesus is the chief Cornerstone, and we are stones fitted together to build God's house. I Peter 2:5 "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

I Corinthians 3:10 "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."

As we said above, the building is the spiritual house, which is also the priesthood. The High Priest is our Lord Jesus Christ and all believers in Christ are the priests. Jesus is the cornerstone of this building. In Paul's building the foundation, he is saying that he was the one who started this church in Corinth. He wants the followers who minister in this church to bring the same message that he had started. This is why he said "take heed how he buildeth". This is the very same thing said above about one planting the seed, another waters it, and God gets the increase.

I Corinthians 3:11 "For other foundation can no man lay than that is laid, which is Jesus Christ."

This building is to be built upon Jesus Christ our Lord. Paul went on to say, in another place, that if anyone brought another message, let him be accursed.

I Corinthians 3:12 "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;"

The first items mentioned, gold and silver just become more pure when the fire is applied to them. This would be a lasting building built with these. Wood, hay, and stubble would burn up if any heat was applied. Gold,

silver, and precious stones would symbolize the true church which could not be destroyed by the efforts of man. The wood, hay, and stubble would symbolize a shallow form of Christianity which would fail under persecution.

I Corinthians 3:13 "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

The day, spoken of here, is speaking of that day when we stand before the Lord Jesus Christ. False doctrines are around for awhile, and soon are revealed for what they are and fade away under persecution. Work that the Lord Jesus Christ has started will never fade away. On judgement day, when you stand before the Lord, you will hear Him say, well done thy good and faithful servant. If you are being persecuted for the work you are doing for God, then you know for sure, it is a good work.

I Corinthians 3:14 "If any man's work abide which he hath built thereupon, he shall receive a reward."

Most people who have done mighty tasks for the Lord never are rewarded on this earth. Some of the early founders of Christianity gave their lives for what they believed in. Most of the Old Testament prophets were killed for doing the task God had set before them. We are told by historians that Isaiah was sawed in two. We know that James, the brother of John, was killed. We know that Stephen was stoned to death for speaking boldly of God. We must continue in the face of death, if we are to be counted among the faithful.

I Corinthians 3:15 "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

The key to this is that this man did a work for God. This man thought that he was doing a good work for God. Even though the work could not stand the heat of trials, God saved the man, because of the effort he had put forth to do the work. The workman is saved here, even though the work is burned. God looked on the heart of this man. The man wanted to do something to please God, and God saved him for his effort.

I Corinthians 3:16 "Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you?"

We are actually the house that the Lord Jesus lives in upon this earth, if we are Christians. Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

I Corinthians 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?"

I Corinthians 3:17 "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are."

Anything that is done to the body of the believer is actually done to the Lord, as well. This should quiet some people who are constantly

criticizing other Christians. You are attacking God, when you attack God's servant.

I Corinthians 3:18 "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

This, I believe, is speaking of being won over by the foolishness of preaching. The wisest thing a person can do is become as a foolish man and come to God.

I Corinthians 3:19 "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."

A person must humble himself to receive God. Those who think themselves to be wise, do not know that they need a Saviour.

I Corinthians 3:20 "And again, The Lord knoweth the thoughts of the wise, that they are vain."

The wisdom of man is foolishness to God. The wisest man in the world is the one who seeks God and humbly receives Him as his Saviour.

I Corinthians 3:21 "Therefore let no man glory in men. For all things are yours;"

We should not elevate man up to a position that he does not belong in. Just because someone is wealthy or has great influence, is no reason to elevate him up higher than anyone else. We are all exactly what God has allowed us to be.

I Corinthians 3:22 "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;"

Paul is telling them, here, not to choose one of these men out and elevate him up. God has promised all believers the same inheritance.

I Corinthians 3:23 "And ye are Christ's; and Christ [is] God's."

Paul is saying in this, just because he led you to the Lord is no reason to feel obligated to him. Regardless of who led you to the Lord, You belong to Christ. This is showing the chain of command. We belong to Christ, and Christ is God the Father's. The Father, Son and Holy Ghost are all in total agreement.

Notes

1 Corinthians 4 Questions

1. What does Paul call the Christians in verse 1?
2. What reprimand was there for them by Paul?
3. Why could Paul not bring them any message, except the simple salvation message?
4. What does verse 2 say that Paul had fed them?
5. Why had he not fed them otherwise?
6. What three things in verse 3 made him believe they were still carnal?
7. What showed Paul that they did not truly understand Christianity?
8. Who are Paul and Apollos really?
9. Paul planted, Apollos watered, and _____ gave the increase.
10. Every man shall receive his reward according to what?
11. What are the Christians called in verse 9?
12. Quote 1 Peter chapter 2 verse 5.
13. What does Paul call himself in verse 10?
14. Who is the great High Priest?
15. Who are the priests?
16. What is the foundation that is laid in verse 11?
17. Name the 6 things that might be used to build with?
18. Which of these materials will stand up under fire?
19. What will try every man's work?
20. What will happen to the man whose work is burned up?
21. Quote 1 Corinthians chapter 3 verse 16.
22. What will happen to the man who defiles the temple of God?
23. What is the temple of God?
24. The wisdom of this world is _____ with God.
25. Who is the wisest man?
26. Let no man glory in _____.
27. Quote 1 Corinthians chapter 3 verse 23.

We will begin this lesson in I Corinthians 4:1 "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

Minister, in the verse above, means under-oarsman or assistant. In the case here, they are ambassadors, or assistants of Christ. Steward means a house distributor or an overseer. In the most extended form, it means a fiscal agent, or preacher of the gospel. The mystery of God had been veiled in the Old Testament. Jesus came and revealed to His followers the mystery of God. We are no longer closed off from the Father, but can go boldly to the throne by the name of Jesus Christ. Jesus is the door that leads to close fellowship with God. Look with me at the following Scripture on the mystery of God. Luke 8:10 "And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." The mystery of God is the Truth in the Bible. The Holy Spirit reveals to all, who are truly believers, this mystery.

I Corinthians 4:2 "Moreover it is required in stewards, that a man be found faithful."

Remember, we said that in the most extended form, steward meant minister of the gospel. Notice, that the main ingredient of a minister is faithfulness to God and His Truth. Notice, there are no lengthy educational or world standards required. Man, in the verse above, does not mean someone of the male gender. The word man was translated from means any person or thing. The requirement then is not even that you be of a special gender. It is just required that you be totally sold out to God.

I Corinthians 4:3 "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self."

There seems to be a group, here, that is questioning Paul. Paul is reminding them that he will not be judged of these people. He says he cannot even examine himself, but he reminds them that all are judged of God. I do not know why they were questioning Paul, perhaps, because some of them had known him before he became a Christian. We must remember through all of this book that the laws in the temple at this time were not even similar to the laws God had given Moses. Jesus even called them man's laws. The priesthood had greatly deteriorated, and they were making up laws as they went along, so that they could have greater control of the people. The priesthood was being bought and sold instead of coming through the Levitical tribe.

I Corinthians 4:4 "For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord."

Justified, as we have explained before, means just as if I had never sinned. Paul in this, however, is saying he ministers what the Holy Spirit of God gives him. He is not ministering what he believes, but what God knows, and there could be nothing wrong with that. The Lord will judge Paul the same as He does all of His ministers, as to whether they were faithful in their messages.

I Corinthians 4:5 "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

Our judgement, on this earth, is warped, because we only judge what we see with our eyes and hear with our ears. God judges the heart of man. You may hide a sin you have committed from the world, but you will not be able to hide it from God. Since we are not able to judge justly, being human, do not judge at all. Leave judgement up to Jesus who looks into the heart and judges. His judgement is perfect. Jesus is the Light. There is no darkness where He dwells. No sin can hide from His Light.

I Corinthians 4:6 "And these things, brethren, I have in a figure transferred to myself and [to] Apollos for your sakes; that ye might learn in us not to think [of men] above that which is written, that no one of you be puffed up for one against another."

It appears, from this, that there had been a division in the church. Some followed Paul and his teaching, and others followed Apollos and his teaching. What Paul is trying to make them realize is, the message is not his or Apollos'; it is God's message coming through them. He is saying, here, don't try to make a god of him or Apollos, they are God's servants. There is still a great problem today with this very same thing. Preachers should all realize that they are God's servants, and not be jealous of each other.

I Corinthians 4:7 "For who maketh thee to differ [from another]? and what hast thou that thou didst not receive? now if thou didst receive [it], why dost thou glory, as if thou hadst not received [it]?"

Paul is correct in the statement that we are what we are, because God made us that. I happen to be a Caucasian, because God chose that I be born to Caucasian parents. We have nothing to do with our nationality or our I.Q. We are not even male or female because we wanted to be, but because that is what God made us. Our Creator made us what He wanted us to be for the furtherance of the kingdom of God. Even where we minister is chosen by Him. We are equipped by the Holy Spirit in the area we are to function most effectively in. We really have very little to do with this either. It seems, in the verse above, that some of the people in the church have received gifts of ministry from God, and now they are trying to control Paul and his ministry. This is the wrong thing to do with the gift we receive. God did not give them their gift so that they might glory over someone else.

I Corinthians 4:8 "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you."

We must remember that the life style of these Corinthians had been that of a very affluent society. Many of them had ruled over servants, and they still had the desire to rule. Paul is saying this in somewhat of a reprimand to them. We see this same situation in the following Scripture. Revelation 3:17 "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and

poor, and blind, and naked:" This was the church who had brought the world into the church.

I Corinthians 4:9 "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men."

There is a great deal of sacrifice in this world required of those who minister God's Word. It is required that we sacrifice our flesh that our spirit might reign in our body. The fate of most of the apostles was very much like their leader Jesus. John was an exception of that. He suffered much on this earth, even being banished to the Isle of Patmos for speaking the Word of God so boldly. I personally believe that he was carried away into heaven without benefit of the grave. There is no historical record of what happened to John. Paul died in Rome after knowing much persecution on this earth. The apostles might be last in this earth, but my Word says that the last shall be first in heaven. These persecuted apostles will reign with Jesus over the 12 tribes of Israel. At the particular time this was written, they were thought of as no more than a common criminal by the world.

I Corinthians 4:10 "We [are] fools for Christ's sake, but ye [are] wise in Christ; we [are] weak, but ye [are] strong; ye [are] honourable, but we [are] despised."

This is almost as if Paul is trying to shame them for their attitude toward the apostles. Paul is saying, that he is willing to be thought of as a fool for the furtherance of the ministry of Christ. He jumps right in and tells them that it would be wise for them to accept Christ as their Saviour. These people Paul was speaking to had undoubtedly been highly thought of in their community. It is almost as if he is saying, why are we thought of so poorly, if you believe it is wise to come to Christ. We are the messenger that Christ sent to make you wise unto Christ.

1 Corinthians 5 Questions

1. What 2 things did Paul call himself in verse 1?
2. What does the word "minister" mean in the verse?
3. What is the most extended meaning of the word "steward"?
4. Where had the mystery of God been veiled?
5. Who revealed the mystery of God to the believers?
6. Quote Luke chapter 8 verse 10.
7. What is the requirement of being a steward?
8. Man, in verse two, means what?
9. Verse 3 tells us that others were trying to _____ Paul.
10. Who are we all judged of?
11. What was wrong with the laws in the temple at this time?
12. What had Jesus called these laws?
13. Why had the high priest changed the law?
14. What does justified mean?
15. Paul is not ministering what he believed, but what?
16. Judge nothing before the _____.
17. What will the Lord make manifest when He comes?
18. Why is there no darkness where Jesus dwells?
19. What was the division in the church at this time?
20. Why should ministers not be jealous of each other?
21. Who maketh thee to differ from another?
22. Who chooses where you will minister?
23. Why does God give one person a different ministering gift than He gives another?
24. What type of life style had they been experiencing in Corinth before Paul came?
25. Verse 9 says God hath set forth the apostles _____.
26. Who are the apostles made a spectacle to?
27. Which apostle does the author believe was carried into heaven without benefit of the grave?
28. What position will these apostles have in heaven?
29. Paul said, he was a fool for _____ sake.
30. In verse 10 Paul says, they are three things, what are they?

We will begin this lesson in I Corinthians 4:11 "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;"

In the last lesson, Paul was explaining about the sacrifices that minister has to be willing to make to work for the Lord. Verse 11 above is just going into detail about what some of these sacrifices are. The apostles went where the Lord sent them. They were not in one place long enough to establish a dwelling place. They did not have a guaranteed salary. They ate and drank what was provided for them wherever they ministered. They were not dressed in fine apparel. Many of them wore skins of animals. The world actually looked down on them. They were several times even called mad men. They were actually repulsive to those who were not seeking God. Philippians 4:11 "Not that I speak in respect of want: for I have learned, in whatsoever state I am, [therewith] to be content." Paul had learned to be content when he had much and when he had little.

I Corinthians 4:12 "And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:"

We know that Paul worked as a tentmaker part of the time that he was ministering. Paul did not want to be burdened by obligation to the people he ministered to. He met Aquilla and Priscilla and made tents with them for a while. This is probably what he meant by labouring with his own hands. Paul knew more rejection than most, because he would not give up on his Jewish brothers coming into the kingdom. He was stoned and left for dead, as well. It seemed that someone was out to kill him most of the time he ministered. I am sure we would have to say that he ministered under great adversity. In fact, he thought it all joy to be persecuted for the sake of the gospel.

I Corinthians 4:13 "Being defamed, we entreat: we are made as the filth of the world, [and are] the offscouring of all things unto this day."

Paul was never popular with the Jews or with the people of the world, after he received Jesus and began to minister. They called him many evil names. They actually thought of him as being so evil that he needed to not only be stopped, but destroyed, as well.

I Corinthians 4:14 "I write not these things to shame you, but as my beloved sons I warn [you]."

Paul would go to any amount of suffering and humiliation to get them into the kingdom of God. Paul is not complaining about the suffering. He is, also, warning those who come to the Lord that they might experience the very same problems. Paul had no physical sons, so this is speaking of those who came to Christ by his ministry. Paul counts them as his spiritual sons.

I Corinthians 4:15 "For though ye have ten thousand instructors in Christ, yet [have ye] not many fathers: for in Christ Jesus I have begotten you through the gospel."

Paul is saying, here, that these are those who were saved through his ministry. Others may teach them more fully the Word of God, but they began

by Paul's ministry. He counts himself as their father. We will find in all of these letters that Paul wrote that he feels responsible for them, even after he is not preaching there anymore. In fact, this very letter was to straighten out some problems they had in their church.

I Corinthians 4:16 "Wherefore I beseech you, be ye followers of me."

Some people then, and many people of today, took this Scripture literally and could even be called Paulites. It is a very dangerous thing to choose one penman of the Bible and study just his works. We must read all of the Bible to get a full picture of what it is saying. This was not what Paul wanted at all, as we will see in the next verses. Paul was saying that he had tried to live before them the Christian life, and if he would follow the pattern he had set they would be fine. He was not asking them to worship him.

I Corinthians 4:17 "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church."

Timothy had been an understudy of Paul. Timothy had been instructed tutored} in the teachings of Paul about Christ. Timothy, in that sense, was an extension of Paul. Notice, it was Paul's ways that Timothy would remind them of. Timothy had been faithful to Paul's teachings. Paul could not be in all of the churches at once that he had started. There was no one better to carry on the work that Paul had begun here than Timothy. Paul knew that he could trust Timothy to do it his way, and this is why he sent him.

I Corinthians 4:18 "Now some are puffed up, as though I would not come to you."

It seems that some of the Corinthians thought that Paul just did not want to come there and minister, and they were pouting about it. Paul could not come.

I Corinthians 4:19 "But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power."

Notice "if the Lord will". We are warned against saying that we will do a certain thing. We do not even know whether we will be living tomorrow, so we can not say for sure that we will do something tomorrow. You can see from this that Paul did want to come back and minister to them as often as he could. He, in fact, came back to Corinth not long after he wrote the second letter to them. This is the first church Paul established, and he was very fond of the people. More than that, he felt responsible for their spiritual growth. He wanted to be sure that they were established on solid doctrine.

I Corinthians 4:20 "For the kingdom of God [is] not in word, but in power."

For a person to just say they are a Christian is not enough. The Christianity within us must bring results. If we are really a Christian, then we will be fruit bearers. Of course, the real power comes with the baptism of the Holy Spirit. The reason for the Holy Spirit within a person

is so that they might have the power to minister effectively. This is not the person's power, but the power of God working within them.

I Corinthians 4:21 "What will ye? shall I come unto you with a rod, or in love, and [in] the spirit of meekness?"

Paul is saying that he loves them very much as a parent does a child. Parents do not want to punish children, but sometimes it is necessary to help in their training. Paul is saying, here, that he prefers to teach them in a loving manner, but he will train them with force if it is necessary. Paul would rather teach them by example, and through his meekness, to turn them back to God.

The message in this entire lesson seems to be one where a parent {in the spirit} is trying to save his child from much heartache. Paul loves them and wants them to know Christ in the way he knows Him.

1 Corinthians 6 Questions

1. What did Paul say, were the working conditions in verse 11?
2. Where did the apostles go?
3. Where did they live?
4. What did many of them wear?
5. What did they have to eat?
6. Quote Philippians chapter 4 verse 11.
7. What had Paul learned to do in whatever circumstance he was in?
8. Where did Paul's living come from?
9. Why did Paul not live of the ministry?
10. Why did Paul experience rejection more than most?
11. What two people made tents with Paul?
12. What adverse circumstances did he minister under most of the time?
13. How did Paul feel about the persecutions he endured?
14. Quote 1 Corinthians chapter 4 verse 13.
15. Why had Paul written these things to them?
16. Paul would endure any amount of suffering to get them _____ .
17. _____ .
17. What did Paul mean, when he called them his sons?
18. What did Paul say, he was to them in verse 15?
19. Who did Paul tell them to be followers of in verse 16?
20. What did he mean by that statement?
21. Who had Paul sent to the Corinthians?
22. Why had Paul chosen him for the task?
23. What was Timothy to remind them of?
24. Why were some of the Corinthian believers puffed up?
25. Why was it so important to use the phrase "if the Lord will"?
26. Did Paul ever come back?
27. What did Paul want to know of them?
28. The kingdom of God is not in word, but in _____ .
29. In verse 21, what two different ways could he come to them?
30. Which way did Paul prefer to come to them?

We will begin this lesson in I Corinthians 5:1 "It is reported commonly [that there is] fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife."

Fornication, in this particular Scripture, means harlotry. We notice first about this, that it seems to be common knowledge. This sin and incest {so prevalent in our day} are so bad that even the heathen, who do not know God and His laws, do not practice this sin. This is not necessarily this man's mother. It could be his stepmother, but it is a terrible sin by any account. In the book of Leviticus, there are definite regulations about this very thing.

I Corinthians 5:2 "And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you."

These Christians know about this and have done nothing about it. This is like so many in our day, who believe if you have been baptized, you are not guilty of sins you commit. Paul is saying, why have you not forcibly removed him from your group? It is as if you approve of what he is doing. This could give this church a very bad name in the community. The fact that they have not dealt with this within the church would make it even worse. They are puffed up with pride that they are Christians and are not dealing with the sin that is in the church.

I Corinthians 5:3 "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, [concerning] him that hath so done this deed,"

Paul has just heard of this sin from afar, and he knows exactly what should be done about this matter. Those who were in the church in authority should have already handled this.

I Corinthians 5:4 "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,"
I Corinthians 5:5 "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

This is not saying that they would automatically be saved because of the suffering of the flesh. This is saying that the protection is removed from this person, and Satan can do with this sinner's body whatever he will. This is done to cause the sinner to repent. If you repent of sin, your spirit will be saved, even if your body is ravaged by that sin. Paul is saying also, in the verse above, that these are not his own personal wishes for this man, but the will of the Lord Jesus Christ.

I Corinthians 5:6 "Your glorying [is] not good. Know ye not that a little leaven leaveneth the whole lump?"

Just the fact that a person has accepted Jesus as their Saviour does not exempt them from punishment for their sin. Paul is saying here, if you let this go without taking care of this, the sin will spread in your church. You must remove the one who is infected with sin, so that this disease will not spread to the other members.

I Corinthians 5:7 "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:"

Leaven, in the verse above, is sin. Paul is saying, clean up your church, so that it will be without sin again. Purge, in this Scripture, means to cleanse thoroughly. Do not leave anything at all that is associated with this sin. Christ was the unleavened Bread. He was without sin. If we are truly followers of Him, we must be free of sin, as well. Jesus' sacrifice for us was to do away with the sin in our life. A person who sins must repent quickly and get forgiveness for that sin.

I Corinthians 5:8 "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of sincerity and truth."

The life of a Christian should be a continual remembrance of the great sacrifice that Jesus made for us. Jesus {the perfect Lamb sacrifice} was our Substitute. We deserved the death on the cross, but He took our place. I see in this a personal relationship with the Lord Jesus. In the passover, the lamb was killed and the blood drawn of the animal, but had they not put the blood over the door, death would have come to that house. We must not only believe that He gave His body at Calvary for our sin, but we must individually apply that precious blood to our life. He must be our personal Saviour. We must desire to be like Jesus. This next Scripture tells it all. Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Sin should not be tolerated in your life, if you are a Christian. Anyone proclaiming Christianity should have no desire in their heart to sin. We should constantly be sincere with the Lord. Truth should be our standard.

I Corinthians 5:9 "I wrote unto you in an epistle not to company with fornicators:"

We become like those we keep company with. Paul had warned of the dangers of fellowshiping with sinners. Fornicator, in this particular Scripture, is taken from the word pornos, and can be translated male prostitute. This includes homosexuals. This leaves no doubt as to the danger of those who associate with those who are involved in sex sins. This is primarily speaking of unnatural acts in sex relations, but includes adultery between male and female, as well. One thing we must note in this, it is alright to go and witness to the lost, this is just speaking of not getting caught up in their sin.

I Corinthians 5:10 "Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world."

The statement, "not altogether" just means that he did not forbid casual association with these sinners, but continuous association, which might cause you to get involved in their sin. We are in this world with those who commit these sins, but we are not of this world. We are a holy people set aside for the purposes of God. We are not holy in our own right, but have put on righteousness which Jesus provided for us when He washed us

in His precious blood. There would be no point in us staying in this world, except we had the opportunity to win people out of these sins to the living God.

I Corinthians 5:11 "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."

Notice the fact that Paul called him a brother here, which means they were of like persuasion. It seems it is much worse for a Christian to be caught up in these sins, than it is for those who have not repented and given their lives to the Lord. To sin in full knowledge is much worse than to sin and not be aware that you are sinning. It does not say, again, that you are not to come in casual contact with them, but not to eat with them. When you eat with someone, it is a time of fellowshiping. We are not to turn our head the other way when a brother or sister sins, and act as if it did not happen. When you fellowship by eating with them, it is as if you are condoning what they are doing.

I Corinthians 5:12 "For what have I to do to judge them also that are without? do not ye judge them that are within?"

Paul is interested in keeping the converts that the Lord has given him. He can not change the world, unless they want to be changed. His instructions are for those he claims as his own converts.

I Corinthians 5:13 "But them that are without God judgeth. Therefore put away from among yourselves that wicked person."

There is a day of judgement coming when the Lord Jesus will judge the whole world. Paul is saying, here, we do not judge the world, Jesus does. If someone is determined to live in sin like the world, put them out there in the world with the rest of the sinners. Let God judge them on judgement day, just as He will the rest of the sinners. Those who are determined to sin, should not be left with the Christians to contaminate them.

1 Corinthians 7 Questions

1. What had been reported to Paul about the church at Corinth?
2. This sin was such a bad one that not even the _____ committed this sin.
3. Exactly what was the sin?
4. What does fornication, in verse 1, mean?
5. What is a similar sin prevalent in our day?
6. Where do we read who we can sleep with and who we cannot?
7. Who was this woman probably?
8. Did that make it any less a sin?
9. What have the members of the church done about this sin in their church?
10. What did Paul say they should do with this sinner?
11. What is this church puffed up with?
12. Paul was absent in body, but present in _____.
13. In verse 4, Paul is speaking this in whose name?
14. Who were they to deliver this sinner to?
15. Why?
16. That the spirit ____ be saved in the day of the Lord Jesus.
17. What is this done for?
18. A little leaven _____ the whole lump.
19. Is a person exempt from punishment just because he has accepted the Lord Jesus?
20. Why must the sinner be removed?
21. What is leaven in verse 7?
22. What does purge mean in verse 7?
23. Who was the unleavened Bread?
24. What is meant by keep the feast?
25. Who was our Substitute?
26. Jesus must be our _____ Saviour.
27. Quote Galatians chapter 2 verse 20.
28. Who had Paul written them not to company with?
29. What does fornicator, in verse 9, mean?
30. What type of sin is this primarily speaking of?
31. What does the statement "not altogether" mean?
32. What other sins are mentioned in verse 11?
33. What one word shows that Paul was speaking of someone professing Christianity?
34. Why is it necessary for the believer to stay on the earth, instead of being immediately raptured?
35. Why should they not eat with them?
36. Paul cannot change the world, unless they _____ .
37. Who judges them who are outside the church?

We will begin this lesson with I Corinthians 6:1 "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?"

This is speaking of a problem between two Christians. The worldly court is no place to settle a dispute between two Christians. It is a sad situation that they had a dispute serious enough to have to be decided by someone else other than the two of them. It is unthinkable to turn it over to a world court. The fear of the Lord would not be part of the decision in a world court.

I Corinthians 6:2 "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?"

Jesus will be like what we think of the supreme court today, and we Christians will be like the lower court under His jurisdiction. We must learn to get along with our brothers and sisters in Christ. If there is something that seemingly is difficult to decide, then other impartial Christians should decide the matter with the Bible as the basis of the verdict. The Bible says that we will reign with Jesus. Those ruling have to judge. You can, also, see how a brother or sister in Christ who is familiar with God's teaching would be better able to come to a satisfactory Biblical verdict.

I Corinthians 6:3 "Know ye not that we shall judge angels? How much more things that pertain to this life?"

Angels, in the verse above, means messenger, so this could be anyone who God sent with a message. It could be ministers, or pastors, or angels that carry messages. This is a different word than the usual use of angels which means ministering spirits. We, also, know that ministers of churches are sometimes called angels. I would not go further into speculation about believers judging them. It does appear that this judgement is after this life. It does make it seem silly that we would not be able to judge things in this life, as well.

I Corinthians 6:4 "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church."

This is such a minor judgement compared to the one that we read about in the previous verse. It appears that even the lesser Christians [those who have not been truly grounded in the Word] should be able to judge this earthly matter between two Christians.

I Corinthians 6:5 "I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?"

Now Paul is saying, can't you see how silly this is? What he is trying to make them realize, is that Christians should sit down together and talk it out, with a third party, if necessary. Pray together and let God decide the outcome.

I Corinthians 6:6 "But brother goeth to law with brother, and that before the unbelievers."

Paul is saying that to go before a civil court to settle an argument between two Christians, gives Christianity a black eye. If Jesus Christ is King of Peace, why is there this problem too difficult to settle?

I Corinthians 6:7 "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather [suffer yourselves to] be defrauded?"

Jesus taught if someone sued you for your coat, give them your cloke, also. He, also, said to turn the other cheek, if someone slapped you on one cheek. He taught give to him that asks of you. Where have they sidetracked His teaching "forgive him that asks of you"? We know that Jesus taught that vengeance was His. We are to return good for the evil done unto us. These things are what makes us a Christian. We are to kill them with kindness. What if you are the loser? It will just store up forgiveness for you in heaven, if you forgive the wrong he has done unto you.

I Corinthians 6:8 "Nay, ye do wrong, and defraud, and that [your] brethren."

Paul is shaming them here. It is bad to do wrong to someone of the world, but it is terrible to do wrong to a brother in Christ.

I Corinthians 6:9 "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,"

Paul is saying here, you are wrong if you think that just being baptized into Jesus will save you. You cannot go back into sin, and commit the sins the world is guilty of, and not be judged. He is saying, if you were really saved, you would not have the desire in your heart to commit these sins that the world is guilty of. Paul speaks of the unrighteous as a whole, he does not separate out those who are pretending to be Christians for special privileges. In the book of James, it says faith without works is dead. We see in the 6th chapter of Hebrews the consequences of getting back into these sins after you have made a commitment to God. Fornicators, in the verse above, means male prostitute. It, also, means homosexual. A servant of an image is what idolater means here. This includes all false worship. Effeminate has to do with men who are acting like women. Abusers of themselves with mankind has to do with perversion. I am sure these types of sins are mentioned here, because of the worship of Aphrodite in this area, and also because most of the false worship was of a sensual nature.

I Corinthians 6:10 "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

One thing we must note here, is that the sins mentioned in verse 9 were sins of the body and seemed to be classed together. The sins in verse 10 are, also, bad sins, but sins that happen outside the body. They are not sex sins. These are still sins, but do not include the Holy Spirit {which dwells inside of us} in their act of sin.

I Corinthians 6:11 "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Everyone who ever lived has sinned and come short of the glory of God. Praise God, if we repent, He is faithful and just to forgive us of our sin and wash us in His precious blood. We are saved by the grace of God. We are washed in his blood and set aside for his purpose. We are justified {just as if we had never sinned}. The Christians standing around God's throne in heaven are clothed in white robes, washed in the blood of the Lamb. When He saves us, we become a new creature in Christ.

1 Corinthians 8 Questions

1. Who should Christians go before to settle a matter?
2. Do ye know that the saints shall judge the _____?
3. If we are to be a judge for Jesus, what will He be like?
4. What should be the basis for the verdict of a dispute between Christians?
5. In verse 3, it says the Christians will judge whom?
6. What does the word angel mean in this particular verse?
7. When will this judgement happen?
8. Who was to judge in verse 4?
9. Who are the brothers arguing their case before in verse 6?
10. What is a better solution to the problem?
11. If someone wants your coat, what are you to give him, also?
12. The unrighteous shall not inherit the _____.
13. What is a fornicater?
14. Faith without _____ is dead?
15. What does idolater mean?
16. Who are effeminate?
17. Who was the object of worship in this area?
18. What is the separation in the sins in verse 9 and verse 10?
19. In verse 11, they had these sins before, but why do they not have them now?
20. What are the Christians in heaven dressed in?

We will begin this lesson in I Corinthians 6:12 "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any."

This is probably one of the most controversial Scriptures in the Bible. First of all, we must remember who Paul is writing this to. They are still very much caught up in the regulations of their Jewish upbringing. Paul is saying, we are not obligated to keep the letter of the law, because Jesus fulfilled the law for us. Even in the Old Testament, we read that to obey is better than sacrifice. I Samuel 15:22 "And Samuel said, Hath the LORD [as great] delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey [is] better than sacrifice, [and] to hearken than the fat of rams."

Obedying is an act of our own free will. We obey, because we know that it will please God, and we want to please Him. Sacrifice, for the Jews had been an obligation, and not a choice. Paul is saying, I am not obligated to do any particular thing, or not do it. I choose to please God, so as an act of my own free will, I obey God's laws.

These new Christians were still sacrificing, and keeping the old Mosaic law, from obligation. They were still technical in their form of religion and did not understand fully the sacrifice of Jesus. Paul, I believe is just saying, I am not under the law of obligation, I am a free agent to operate my own will in a way pleasing unto God. Paul is not saying that he has a license to sin without the punishment for sin. He is saying that he is a free-will agent. He chooses for himself, with the benefit of his conscience. He, also, is saying that he refuses to become servant to sin. Paul refuses to live by a set of man made rules any longer. The condition of his soul is between him and God. A Christian has Christ dwelling within them, and they no longer have the desire in their hearts to sin. This is what Paul is saying. If Christ, within me makes the decisions, there is no law against that. The word "expedient", in the verse above, means to bear together. It, also, means contribute. Possibly, one of the best meanings is be of profit. If man could have made a law that would save a man, there would have been righteousness through the law. Galatians 3:21 "[Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." Read the 6th chapter of Romans where Paul fully explains this.

I Corinthians 6:13 "Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body [is] not for fornication, but for the Lord; and the Lord for the body."

The meat that you eat goes out in the refuse of the body. The body, also, returns to dust after it is finished being used. We are to glorify God in our body. Our body is the dwelling place of the Holy Spirit of God. The Lord Jesus did not make our body for sin to be prevalent in. He made our body as a dwelling place for Himself. Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." In the spirit, all believers make

up the body of Christ. My belly, along with my body, should not be my God, because they will perish and the real me will live in my new spiritual body that Jesus will provide me. If the body is such a temporary thing, we should not elevate it to godhood.

I Corinthians 6:14 "And God hath both raised up the Lord, and will also raise up us by his own power."

The 15th chapter of this same book of Corinthians goes into great detail about this very thing. We know that the body of the Lord Jesus Christ died on the cross. That body was buried, and the third day He arose from the grave. There is a physical body, and there is a spiritual body. The physical body must die for the spiritual body to live. This mortal must put on immortality. Because Jesus rose from the grave, all those who put their faith in Jesus shall rise, also. We will get into this even further in the lesson on I Thessalonians chapter 4.

I Corinthians 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."

This verse above is speaking of how bad it is for a Christian to commit a sin of the body, because it includes the house of the Holy Spirit in that sin. We Christians are the temple of the Holy Spirit. All of us are individual parts making up the body of Christ. You can see from the following Scriptures that we are one with Christ. Christ is the head, and we are the body. Romans 12:5 "So we, [being] many, are one body in Christ, and every one members one of another." I Corinthians 12:12 "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ." I Corinthians 12:27 "Now ye are the body of Christ, and members in particular." You can easily see why it would be important not to involve the temple of the Holy Spirit in the act of a body sin.

I Corinthians 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 beautiful act that God created for a man and his wife to be one flesh is for the procreation of children between two married people. These two do become one flesh in the child that they bear. The word that was translated "shall be" really mean shall become. Both parents are involved in the birth of a child, and they two really do become one in their child.

I Corinthians 6:17 "But he that is joined unto the Lord is one spirit."

These two Scriptures above should be studied carefully by those who would make husband and wife one in the spirit. The Scriptures say that husband and wife are one in the flesh, not the spirit. All Christians, whether male or female, are one in spirit with the Lord Jesus Christ. Husband and wife relations on this earth are in the flesh. In heaven, it will not be that way. There is no marrying or taking in marriage in heaven.

I Corinthians 6:18 "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."

What this is saying, is the fact that a sin without the body is not as bad, because it does not effect the Holy Spirit. The best thing to do is avoid sin at all cost, and especially sins that include your body. Fornication, in the verse above, includes all sorts of harlotry. This includes all unnatural sex acts, it also includes acts not with the spouse that God has chosen for you. The Aids patients are finding out the hard way what this type of sin brings on. Not all Aids patients are committing this sin, but this is one of the major ways of transmitting this disease.

I Corinthians 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?"

We have been bought by the precious blood of the Lamb {the Lord Jesus Christ}. The "temple" is not a building, but the body of the believer. The Holy Ghost is not just with us, but in our body. We cannot continue the way of the world with the Holy Ghost within us.

I Corinthians 6:20 "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

When Jesus paid the price for our sin on the cross, He bought us and paid in full for us. I have used the following Scripture numerous times, but it seems to say exactly what I want to say on this. Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." If Christ is in me, then I should treat my body as if it is His temple. I should allow nothing into the temple of God that would defame it in any way.

1 Corinthians 9 Questions

1. Quote 1 Corinthians chapter 6 verse 12.
2. Who had Paul written this to?
3. Where do we find in the Scriptures, that to obey is better than sacrifice?
4. Obeying is an act of our own _____.
5. Sacrifice, for the Jews, had been an _____, not a choice.
6. Paul is just saying, he is not under the law of _____.
7. Is Paul saying he has a license to sin?
8. Paul refuses to become a servant to _____.
9. If Christ within me makes the decisions, there is no _____ against that.
10. What does "expedient" mean in verse 12?
11. Quote Galatians chapter 3 verse 21.
12. Meats for the _____, and the belly for _____.
13. The body is not for _____, but for the Lord.
14. Our _____ is the dwelling place of the Holy Spirit.
15. I am _____ with Christ, nevertheless I live.
16. The life which I now live, I live by the _____ of the Son of God.
17. Who raised up the Lord?
18. What hope does that give the Christian?
19. Where, in Thessalonians, do we read a great deal about this?
20. Why must the physical body of man die?
21. Know ye not that your bodies are the _____ of Christ?
22. Why is it so terrible for a Christian to be involved in a sin of the body?
23. Quote Romans chapter 12 verse 5.
24. What are those who engage in sin with a harlot, one with her in?
25. Explain how man and woman are one flesh?
26. The word that was translated "shall be" in verse 16, could have been better translated what?
27. He that is joined unto the Lord is one _____.
28. Verse 18 says to flee what?
29. A person who commits fornication sins against their own _____.
30. What does fornication, in verse 18, include?
31. Quote 1 Corinthians chapter 6 verse 19.
32. What is the temple in verse 19?
33. Quote Galatians chapter 2 verse 20.

We will begin this lesson in I Corinthians 7:1 "Now concerning the things whereof ye wrote unto me: [It is] good for a man not to touch a woman."

This letter had to be written to an individual in the church in Corinth, because we notice that it was in answer to a letter that Paul had received. We know that this, like many other specific Scriptures, is not to be taken as doctrine, or even rules for the church at large, because it goes against what God said at the creation of man and woman. There would be no need for two genders, if God had intended this to be so. We must look at this carefully to understand. This is probably written to an individual who is, perhaps, going to minister in God's work. Paul is just explaining to this person, that the fewer other obligations he has, the more time he will have to devote to God's work. Paul was never married, and he understood the freedom from other obligations that went with not being married. Marriage is not a sin, however. It is God's plan for populating the earth.

I Corinthians 7:2 "Nevertheless, [to avoid] fornication, let every man have his own wife, and let every woman have her own husband."

Paul is saying here, that if you desire to be married, it is better to go ahead and get married. You might be tempted to sin, if you desire a wife and do not have one. Again, I say, there is not sin in getting married. There is a sin when you live with someone you are not married to.

I Corinthians 7:3 "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband."

When a man and woman get married, they then are to think of the needs of their spouse more than they think of their own needs. The above Scripture is just saying, be true to the wife or husband you have chosen. Love them and comfort them, so there will be no need for them to look for comfort elsewhere.

I Corinthians 7:4 "The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife."

When we get married, we become one flesh and we are no longer two flesh. Husbands, and wives should not be ashamed in the presence of their spouse. Their bodies belong not to one of them, but each belong totally to the other.

I Corinthians 7:5 "Defraud ye not one the other, except [it be] with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency."

This is just saying for they two to comfort each other. They are not to refuse the closeness of husband and wife, unless they have agreed that they will refrain from personal contact, because they are fasting and praying. The reason it is so important for the husband and wife to sleep together is because if they do not, their partner might stray to someone else for

comfort. This is not just a physical togetherness with the husband and wife, but is a bond between them.

I Corinthians 7:6 "But I speak this by permission, [and] not of commandment."

All of this Paul has said here, is something that Paul wanted to share with others who were going into the ministry. It is a little of a personal testimony of himself. He realized that he was more free to go and minister, since he did not have the obligation of family. He was a eunuch by choice to serve God. Jesus spoke of this only once in the following Scripture. Matthew 19:12 "For there are some eunuchs, which were so born from [their] mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive [it], let him receive [it]."

I Corinthians 7:7 "For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that."

Paul was a eunuch by choice, and he felt the call of the ministry could be better answered with less distractions that way. Not all men are called to be eunuchs that are ministers of God. This is a special calling.

I Corinthians 7:8 "I say therefore to the unmarried and widows, It is good for them if they abide even as I."

Paul was expecting the soon return of the Lord, and he thought there was not time to get entangled with anything that might slow down their work for the Lord. He is saying, if for any reason you are single, just stay that way and spend all of your time for the Lord.

I Corinthians 7:9 "But if they cannot contain, let them marry: for it is better to marry than to burn."

This probably is speaking of those who want to be married, and are not, who are burned up with lust for the opposite sex. It would be much better to be married, than to be filled with lust.

I Corinthians 7:10 "And unto the married I command, [yet] not I, but the Lord, Let not the wife depart from [her] husband:"

He is just saying, if you are married, stay married. You can still work for the Lord married. Divorce is of man and not of God. God made one woman for one man. They two are to be one. To divorce and marry another does not fulfill the wishes of God.

I Corinthians 7:11 "But and if she depart, let her remain unmarried, or be reconciled to [her] husband: and let not the husband put away [his] wife."

The union of husband and wife is to be a permanent arrangement. It is not to be like in our society today, jumping from one woman to the other. A person should not get a divorce for just any little whim. The Lord has made provision for those to get a divorce from the unfaithful spouse, or from the

spouse who is not faithful to God. Adultery {spiritual and physical} is the only acceptable reason for divorce.

I Corinthians 7:12 "But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away." I Corinthians 7:13 "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him."

The Lord had taught from the beginning not to be unequally yoked with those of unbelief. They should not have married a non believer in the beginning. This house would have to be a house of confusion. One believing, and the other does not, leaves a separation between them. It is possible, in time, that this circumstance could change. If you love them enough to put up with the divided house, then Paul is saying, it is alright to stay. Marriages with mixed belief seldom last.

I Corinthians 7:14 "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."

This does not mean that an unbeliever will go to heaven, because their spouse is saved. Sanctified in this instance, would be made clean. Not by the wife, but in the wife. This really is not speaking of the child being saved in infancy, but is speaking of not having any curse of unbelief on the child from birth. This child would not be a bastard child, but would be of a union made acceptable to God through marriage where one parent is a believer. This cleanliness is of a ceremonial nature and is speaking of the family as being a Christian family, because one is a believer. I say again, each person has to make his own decision as to salvation.

I Corinthians 7:15 "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such [cases]: but God hath called us to peace."

This would be covered in the spiritual adultery above. Moses permitted divorce, so that there might be peace in the family. The very fact that two people could not agree in their worship would be a very unsettling factor in a family. These two could not be one, if they had such varying commitments.

I Corinthians 7:16 "For what knowest thou, O wife, whether thou shalt save [thy] husband? or how knowest thou, O man, whether thou shalt save [thy] wife?"

I have always believed that if a person lives a good Christian life around anyone [especially their spouse}, it would have great influence on the non-believer. That, in my opinion is what this is saying. Love them with the love of the Lord and live peaceably with them, and they will be won over to the Lord by your great devotion to your Lord.

I Corinthians 7:17 "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."

Paul is saying in this, if you were married when you were called, stay married. Serve God wherever you were when the Lord called you. Do not leave

your spouse to serve the Lord. If you were called to the ministry while you were single, consider staying single and devoting all of your time to the Lord. Paul is saying, if you were called in a certain circumstance, who is he to question God in that? Just serve where you were called, and how you were called.

1 Corinthians 10 Questions

1. In verse 1 Paul says, it is good for a man not to _____ a woman.
2. Why does the author believe this is written to an individual?
3. Why were there two genders of people created?
4. What is Paul really trying to convey to this individual here?
5. Was Paul ever married?
6. To avoid _____, let every man have his own wife.
7. If you desire to be married, it is better to go ahead and marry, why?
8. Who are the husband, or wife, to think of more than themselves in marriage?
9. Quote 1 Corinthians chapter 7 verse 4.
10. They two shall become one _____.
11. What are the two reasons, in verse 5, that you could withhold love from your spouse for?
12. Why is it important for the husband and wife to sleep together?
13. Verse 6 says this message is from whom?
14. Quote Matthew chapter 19 verse 12.
15. Paul wanted them all to be like whom?
16. Why?
17. Why did Paul tell the widows and unmarried to stay like him?
18. It is better to marry than to _____.
19. Who is the message from in verse 10?
20. Does the fact that you are married keep you from ministering?
21. The union of husband and wife is to be a _____ arrangement.
22. What two things are true grounds for divorce?
23. Who had taught not to be unequally yoked?
24. What should the man who has an unbelieving wife do, if she wants to live with him?
25. Two people living in a house where they have different beliefs, would be what kind of house?
26. The unbelieving husband is sanctified by what?
27. Does this mean the unbeliever will go to heaven?
28. The cleanliness is of a _____ nature.
29. A brother or sister is not under bondage in what case?
30. How could a wife save a husband?
31. How is each man to walk?

We will begin this lesson in I Corinthians 7:18 "Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised." I Corinthians 7:19 "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."

This is just explaining that it is not the doctrine of the church of the Lord Jesus Christ to keep the law of Moses. If a person is not circumcised, then let him stay that way. If he was acceptable to God why should the people put extra restrictions on him? Of course, if a person is already circumcised before he receives the Lord, that is alright, too. Accept them the way the Lord accepted them. Circumcision was part of the law which Jesus fulfilled on the cross. Sacrificing of any kind after the crucifixion of Jesus would have been saying that Jesus' sacrifice was not enough. You can see why all of this sacrificing was stopped.

I Corinthians 7:20 "Let every man abide in the same calling wherein he was called."

Paul is stressing the fact that if the Lord approved you, who was man to question.

I Corinthians 7:21 "Art thou called [being] a servant? care not for it: but if thou mayest be made free, use [it] rather."

I Corinthians 7:22 "For he that is called in the Lord, [being] a servant, is the Lord's freeman: likewise also he that is called, [being] free, is Christ's servant."

This just means that if you were a slave when you received the Lord Jesus as your Saviour, you should not use your salvation to try to get your freedom. In a case like that God would have you to serve him while you were a servant. You should endeavor to serve as if you were serving the Lord. If your freedom comes, accept it and work where God sends you. We are all servants to the Lord, even if we were a freeman when Christ called us. Whatever position we find ourselves in we must serve our Lord and Saviour Jesus Christ to the best of our ability under the circumstances we are in at the time.

I Corinthians 7:23 "Ye are bought with a price; be not ye the servants of men."

The price that we are bought with here, is the precious blood of our Saviour Jesus Christ. Our Master is the Lord.

I Corinthians 7:24 "Brethren, let every man, wherein he is called, therein abide with God."

Your position in society is of little importance to the Lord. Every job that we are called to do should be done unto the Lord. "Abide" means continually dwell. We must not seek to be changed, or moved, until the Lord moves us.

I Corinthians 7:25 "Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful."

The Lord Jesus did not deal directly with this particular subject, and Paul is just giving his judgement {opinion} here. We know that all, whether virgins or not, should be faithful to the Lord. This is probably speaking of male virgins, as well as female.

I Corinthians 7:26 "I suppose therefore that this is good for the present distress, [I say], that [it is] good for a man so to be."

Paul is saying, because of all the distress and problems surrounding being a servant of the Lord Jesus at this time, it would probably be better to remain a virgin. Notice, that Paul says for a man to be so. This actually means man or woman.

I Corinthians 7:27 "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife."

This is very similar to the verses in the previous lesson. Paul is saying, if you were single when the Lord called you, stay single. If you were married when the Lord called you, stay married. Whatever condition you were in when the Lord called you was pleasing unto Him, or He would not have called you.

I Corinthians 7:28 "But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you."

Paul is explaining that there is no sin in marriage. Marriage brings trouble in the flesh sometimes. Paul is saying, that all of the advice that he has been giving them was to save them as much pain in this life as he could.

I Corinthians 7:29 "But this I say, brethren, the time [is] short: it remaineth, that both they that have wives be as though they had none;"

Paul is encouraging them to use all of their time for the Lord. He believes that the coming of the Lord is very near and that all should spend their time in winning people to the Lord instead of enjoying worldly pleasures.

I Corinthians 7:30 "And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;"

Paul is saying, all of these things are a temporary situation. They will pass so quickly away. Do not be caught up in the things of the world which pass away so quickly.

I Corinthians 7:31 "And they that use this world, as not abusing [it]: for the fashion of this world passeth away."

Paul is trying to impress them that the world, and the things connected with it, are but for a moment in time. They will not always be. Christians

are living in this world, but their home is in heaven. Someday we will not be in this world, in fact, someday there will not be a world as we know now. He is saying, you must live here, but don't get too attached.

I Corinthians 7:32 "But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:" I Corinthians 7:33 "But he that is married careth for the things that are of the world, how he may please [his] wife."

Paul, again, is showing the difference in working for the Lord as a single person, and working for the Lord as a married person. The single person can devote all of his time to the Lord without distractions, but the married person has to divide that time between the work of the Lord and the duties of family. A married person can be just as dedicated, but may not have quite as much time.

I Corinthians 7:34 "There is difference [also] between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please [her] husband."

This is the very same statement as above, except the other was speaking of the man, and this is speaking of the woman. Women do like to please their husbands, and that is not a sin. In fact, if they are married, that is what God expects them to do. The married woman can be dedicated to God, but, again, may have less time to fulfill the things of God in.

I Corinthians 7:35 "And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction."

Again, we must remember that these are Paul's thoughts on the subject. We do know that it would be somewhat of a distraction to be married and in the service of God. All things are possible with God. We must fulfill the job that God has for us to do in whatever circumstances we are in at the time He called us. He knows the problems we face, and will help us with the problems. Our part is to be totally obedient to His call.

I Corinthians 7:36 "But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of [her] age, and need so require, let him do what he will, he sinneth not: let them marry."

"Uncomely", means in an unbecoming way. It seems to me, that this is speaking of a man who has become too personal with a girl who is old enough to be married. He should not behave in this manner, unless he intends to marry her. If they marry, there is no sin. If they do not marry, this is the sin of adultery, whether they actually went through with the act or not. Jesus said to look upon a woman to lust in your heart is to commit adultery with her in your heart.

I Corinthians 7:37 "Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well."

Paul is saying that to remain a virgin in the service of the Lord with no lust in your heart would be very good. This person {male or female} is to be highly commended. They have put their work for God ahead of all else.

I Corinthians 7:38 "So then he that giveth [her] in marriage doeth well; but he that giveth [her] not in marriage doeth better."

Paul is saying that either thing you decide is perfectly alright. You have not sinned either way. Some serve the Lord while they are single others serve the Lord married. Either way, they are pleasing unto the Lord.

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

As we said in a previous lesson, marriage is not to be taken lightly. As long as your partner is alive, you are to be one. If your husband dies, you are released from the bond between you. She is at liberty to marry someone of like faith. Many times the marriage bond is so great that not even death can take it away.

I Corinthians 7:40 "But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God."

Paul is saying {in his judgement} that she is usually happier with the memory of her first love, than trying to start over again and find a new mate. She will have more time to serve the Lord, if she does not remarry.

1 Corinthians 11 Questions

1. What is verse 18 explaining?
2. Let every man _____ in the same calling wherein he was called.
3. If you were a slave when you received the Lord, did that stop you from being a servant?
4. He that is the called in the Lord, is the Lord's _____.
5. Regardless of the circumstance we find our self in, what are we to do?
6. What was the price we were bought with?
7. Every job we do, regardless of what it is, must be done _____.
8. What does "abide" mean?
9. In verse 25, Paul said he had no command of God, but gave his _____.
10. Who are the virgins in verse 25?
11. Why did Paul say that it was good to stay single, if you already were?
12. Art thou bound unto a wife, seek _____ to be _____.
13. If a virgin marries, has she sinned?
14. What was Paul trying to spare them?
15. What is meant by verse 29?
16. Verse 30 is explaining that all these things are _____.
17. And they that use this world, as not _____ it.
18. The fashion of this world _____.
19. We must live in the earth, but we should not _____.
20. He that is married careth for the things of the _____.
21. What is the difference in working for the Lord as a single person, and working for Him as a married person?
22. What is the difference in a married woman and a virgin working for God?
23. Verse 35 reminds us that these are whose thoughts?
24. What does "uncomely" mean?
25. Jesus said to look upon a woman to lust is to commit what sin?
26. How long is the wife bound by the law?
27. A widow is usually happier, if they remain _____.

We will begin this study in I Corinthians 8:1 "Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth."

It seems that in each one of these chapters in Corinthians that Paul is answering questions they have written and asked him about. We remember that "idols" mean nothings. Paul is possibly saying, I know that you all know not to worship idols. It seems that the person who had written Paul was puffed up with pride, and Paul is about to show him the error in being puffed up with pride about the little knowledge he had. Love, or charity, builds a person up. Pride destroys.

I Corinthians 8:2 "And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know."

The minute a person gets to the stage that he thinks he knows everything, he has stopped learning and probably does not know near as much as he thought he did. A little knowledge is a very dangerous thing. I believe a technical knowledge of the Bible, without benefit of the spiritual meaning, is dangerous, as well. When you find an humble person still eager to learn more, you find a knowledgeable person. You can know what a Scripture says, without knowing what it means. To understand what it means must be revealed to you by the Holy Spirit.

I Corinthians 8:3 "But if any man love God, the same is known of him."

To know God exists is one thing, but to have Him as your personal Saviour is something else entirely. To know of God is one thing, but to love God in your heart is an entirely different thing, as well. John 10:14 "I am the good shepherd, and know my [sheep], and am known of mine." He knows us and we know Him, if we love Him. Galatians 4:9 "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

I Corinthians 8:4 "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol [is] nothing in the world, and that [there is] none other God but one."

Christians should believe that idols are nothings. The sin involving idols is to elevate them up and worship them. Christians should believe in God and God alone. Any form of worshipping idols is totally unacceptable. There would be absolutely no way to know what meat had been offered to idols and what was not. To regard the meat clean or unclean, would be regarding the idol. They should not try to judge at all. Just ignore all of that, since an idol is a nothing anyway. We must remember through all of this, that Paul is answering questions someone in Corinth had written to him. God had shown over and over that idols are nothings, as He did in Egypt, to make the Pharaoh let the people go.

I Corinthians 8:5 "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)"

In Egypt there had been thousands of false gods. Here in Corinth, there had been many false gods, as well. The problem with people who worship false gods is, they want a god that they can see with their eyes. They worship things from God's creation instead of worshipping the Creator. God is the Eternal Spirit. John 4:24 "God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth." The One true God is Spirit, and must be seen in the Spirit and not with physical eyes.

I Corinthians 8:6 "But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him."

I must give the Scripture which explains this best. I John 5:7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The Lord Jesus Christ is the same as the Word mentioned here in 1 John. Eternal God is the beginning of all. Our Salvation is by believing in Lord Jesus Christ. The Word was Creator God. All things exist by Him. He bought us with His precious blood, and we are now adopted children of the Father. There is no other way to the Father, but by Jesus Christ.

I Corinthians 8:7 "Howbeit [there is] not in every man that knowledge: for some with conscience of the idol unto this hour eat [it] as a thing offered unto an idol; and their conscience being weak is defiled."

This is just speaking of those who know the meat was offered to an idol, feel that they should not eat it, and eat it anyway. That would be a sin, because they went against their conscience. Those who regard the idol as nothing would not sin, if they ate of the same meat, because they do not regard the idol as anything. They could eat it with a clear conscience.

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

The meat is not what makes the sin. It is our attitude toward the meat. Anything that you cannot do with a clear conscience is sin if you do it. If you are a Christian, God has placed His laws in your heart. Your conscience alerts you when something is a sin or not. We must never do anything that we feel in our heart is wrong to do. The eating is not the sin. The sin is doing what you know in your heart is wrong for you.

I Corinthians 8:9 "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak."

We must make a judgement call here. If we do something that we know in our heart is not wrong for us to do, but would cause our brother to sin, it is wrong for us to do. It is wrong, because we would cause our brother who has a weak conscience to sin. All Christians should be aware of their brother's weakness, and not do things in front of him that would cause him to sin. It is even more important that ministers are careful what they say and do. Sometimes the only example of Christian living that a person has is the one we live before them.

I Corinthians 8:10 "For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;"

This is speaking of someone who has no guilty conscience about eating things offered to idols, because he does not regard the idol as anything. The sad thing is, that the person who does have a guilty conscience about eating the sacrifice offered to the idol might eat to show that they can do anything you are doing. Remember, you are their example, and they would sin because of your freedom in the Lord. It is just best to be careful of this for their sakes and not for your own sake.

I Corinthians 8:11 "And through thy knowledge shall the weak brother perish, for whom Christ died?"

We see in the following Scripture, it is not always what we do that is sin, but our attitude about what we do that is sin. Anything you do without having faith in your heart that it is alright to do, is sin. Look with me at that very thing in the following Scripture. Romans 14:23 "And he that doubteth is damned if he eat, because [he eateth] not of faith: for whatsoever [is] not of faith is sin." The sad thing, is that we have great influence on those who have just received Jesus as their Saviour. We must not give even the appearance of evil for their sakes. The new Christian is not aware of the privilege of Christianity, and you might cause him to sin.

I Corinthians 8:12 "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."

Jesus said, in as much as ye have done it to the least of these my brethren, ye have done it unto me. When we hurt a Christian brother, we have hurt Christ Himself.

I Corinthians 8:13 "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Paul has said a tremendous thing here. Not only will he not sin, but he will not do anything that might cause someone else to sin. Paul says, even if I can never eat meat again, I would even do that to keep my weaker brother from sinning. Will we do as much?

1 Corinthians 12 Questions

1. Knowledge _____ up, but _____ edifieth.
2. What does "idols" mean?
3. What happens to a person who thinks they know everything?
4. The author believes what kind of knowledge of the Bible is dangerous.
5. Who must reveal to us what a Scripture is truly saying?
6. To know God exists is one thing, what is better than that?
7. Quote John chapter 10 verse 14.
8. What does Galations chapter 4 verse 9 tell us of our relationship with God?
9. If an idol is nothing, how can we sin regarding it?
10. What must we remember is the reason Paul is writing this?
11. When is a specific time that God proved that idols are nothings?
12. What causes a person to worship a false god?
13. Quote John chapter 4 verse 24.
14. What other Scripture explains 1 Corinthians chapter 8 verse 6 best?
15. The Word was _____ God.
16. What relationship do the Christians have to the Father?
17. Why would it be a sin for someone to know the meat had been offered to an idol, felt it was a sin, and ate it anyway?
18. The meat is not what is the sin, it is our _____ toward the meat.
19. Your liberty might become a _____ to them that are weak.
20. Sometimes the only example of Christian living a new Christian has is what?
21. What might embolden the young Christian to sin?
22. Whatsoever is not of _____ is sin.
23. Quote Romans chapter 14 verse 23.
24. In 1 Corinthians chapter 8 verse 12, when you wound a weak Christian's Conscience, ye sin against _____.
25. If meat make my brother to offend, I will eat __ _____ while the world standeth.

We will begin this lesson in I Corinthians 9:1 "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?"

In the very beginning again, we must remember that Paul is answering letters that had been written to him from this very strong church at Corinth. He is reminding them that his authority had come from him being an apostle of Jesus Christ. He, also, reminds them that his calling was a dramatic call when he actually came in contact with the Light of the world. Jesus Christ, Himself, had sent Paul to minister to these people. It is with no small authority then that he is doing this. Paul even reminds them, here, that he was the one who founded the church in Corinth. He goes on to remind them, that they were Christians through his ministry. He says, you are my children in the Lord.

I Corinthians 9:2 "If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord."

Paul is saying to them that in some other places, he might not be accepted as the voice to the Gentiles, but here at Corinth the church established was through his preaching. He is saying, you can not deny me without denying your own salvation. The Jews in nearly every city had rejected Paul, but he had been accepted here at Corinth by these believers. Just the fact that there is a large group of believers here at the church in Corinth, speaks for itself in him being an apostle.

I Corinthians 9:3 "Mine answer to them that do examine me is this,"

It seems that even here at the church that Paul had started, some had begun to question Paul's authority.

I Corinthians 9:4 "Have we not power to eat and to drink?"

Paul is explaining to them that the apostle's living should come from the people he ministers to. They ministered to the people with no strings attached, but the people must from a free will support those who minister to them.

I Corinthians 9:5 "Have we not power to lead about a sister, a wife, as well as other apostles, and [as] the brethren of the Lord, and Cephas?"

There were many women, as well as men, that travelled with Paul and ministered with him. Paul is explaining to them, that they are not travelling with him as girlfriends, but ministers. Many of the wives travelled with their husbands who were ministering, as well. Sometimes these journeys lasted for months and sometimes for years. I will give just one Scripture, here, which shows why the women travelled with Paul. Philippians 4:3 "And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and [with] other my fellowlabourers, whose names [are] in the book of life." We should also read in Luke chapter 8, the first few verses and we will find that Jesus, also, had women travelling with Him and the 12 apostles to minister. Why do

not the expositors just accept this for what it really says? The women ministered with Paul and the apostles.

I Corinthians 9:6 "Or I only and Barnabas, have not we power to forbear working?"

This is a shame from Paul stating that they {Paul and Barnabas} were worthy to receive their living from the churches they ministered to. Paul did not want to be obligated to any particular group and made his living as a tent maker. History teaches that Dorcas gave heavily to the ministry of Paul.

I Corinthians 9:7 "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?"

Paul is showing how ridiculous it is for the minister of God to have to furnish his own living. In the law of Moses it was taught that those who ministered were to live of the things of the temple. The worker is worthy of his hire. Even in the world, the people are paid for the work they do, whether they are working for the government or on a job.

I Corinthians 9:8 "Say I these things as a man? or saith not the law the same also?"

Paul was speaking of the law of Moses, which had taught that the priest, and high priest, and their family were to live of the gifts brought to the temple.

I Corinthians 9:9 "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"

Paul is saying, can't you see that this is not speaking of oxen, but of men who labor for the Lord?

I Corinthians 9:10 "Or saith he [it] altogether for our sakes? For our sakes, no doubt, [this] is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope."

There would be no reason for a person to plough, if he could not reap of the harvest. Work brings a reward. Our labor is not in vain. Man works to feed and clothe his family. Paul is saying to these people, just because this work is for the kingdom of God, does that mean that the workers will not be able to live of the offerings? Of course, the answer is obvious. Those who work in the ministry should take their living of the ministry. Those who minister should not minister for great wealth or even for the pay, but they must be paid so they can continue another day.

I Corinthians 9:11 "If we have sown unto you spiritual things, [is it] a great thing if we shall reap your carnal things?"

God's law is if you sow, you shall reap. Paul is saying here, that they sowed spiritual things, which are much better than the carnal things they shall reap. What shall a man gain, if he win the whole world and lose his own soul? The spiritual is much to be desired. These people are hesitant to

pay the living needed by Paul and Barnabas, because the labor they had done was beneficial to the spirit and could not be seen with the eye. Paul is reminding them how much more valuable the spiritual is than the carnal. If they had all the carnal wealth in the world and had no spiritual awakening, they would be poor indeed.

I Corinthians 9:12 "If others be partakers of [this] power over you, [are] not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ."

Paul says to them, even though it was his right to have a living from those he had ministered to here, he did not require it, because he did not want them thinking that that is why he ministered to them. Paul is not asking for himself, but teaching them a principal. He does say, if anyone had a right to be supported of you in the ministry, it was me.

We will continue on with this in the next lesson. It is enough to say that Paul gave them a truth here, that has helped many a preacher. Ministers have to eat and sleep just like everyone else. They need clothes for their backs and a car to get to church in. If they spend all of their time working for God, they have no time left to make the money needed for these things. Preachers, or ministers, are supposed to spend their time in prayer, and study of God's Word, and in ministering to God's people. They are not to do earthly jobs. They belong to God 24 hours a day. They have no spare time.

1 Corinthians 13 Questions

1. What does Paul call himself in verse 1?
2. Who did Paul say he had seen?
3. What was the purpose of this chapter written by Paul?
4. Who had sent Paul to minister to these people?
5. In verse one, what are some of the things Paul reminds them of?
6. Why should these people, of all he had ministered to, accept him as an apostle?
7. Verse 3 shows what about Paul's ministry?
8. Where should the apostle's living come from?
9. What was Paul talking about in verse 5?
10. What were the women with Paul doing with him?
11. Where do we find one Scripture that answers this question?
12. Where do we find in the Scriptures that women travelled with Jesus as well?
13. What other minister of the gospel does Paul speak of in verse 6?
14. How had Paul made his living?
15. Was this where his living should have come from?
16. What woman does history tell us gave heavily to Paul's ministry?
17. What ridiculous things was Paul comparing ministering with no pay to in verse 7?
18. What law was Paul speaking of in verse 8?
19. Give the statement that had been made in the law of Moses?
20. He that ploweth should plow in _____.
21. Those who work in the ministry should take their living from the _____.
22. Paul said they had sown unto them spiritual things, and should reap _____ things.
23. Why were the people reluctant to pay Paul and Barnabas for their labors?
24. Why did Paul make his own living by making tents?

We will begin this lesson in I Corinthians 9:13 "Do ye not know that they which minister about holy things live [of the things] of the temple? and they which wait at the altar are partakers with the altar?"

Paul knew the Mosaic law. He was a Pharisee of the Pharisees. The high priest and his family lived of the offerings in the temple. The Levitical tribe had no land allotment. They were to share with the altar the offerings made thereon.

I Corinthians 9:14 "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

If a person is a full time minister of the gospel, there is no time left to make a living at another job. Some of the offerings made by the people to the church should be used for a salary for the minister of the church. Usually a board is set up, and they determine what the church can afford to pay the minister.

I Corinthians 9:15 "But I have used none of these things: neither have I written these things, that it should be so done unto me: for [it were] better for me to die, than that any man should make my glorying void."

Strangely enough, this instruction that Paul had given the church on taking care of their minister was not to receive for himself, but that they might take care of those after him who came to minister. Paul was very independent, and did not want it said that he had gone into this as an avocation. He was not in the ministry for the benefits that he might gain. He was called by the Lord Jesus Christ as a minister. He was compelled to do this. His desire was to do the will of the Lord. Paul learned to be abased and to abound. He did not let anything keep him from carrying the message God had given him. Paul was proud that he did not have to depend on sustenance from those he had converted to Christianity. Paul would rather die, than feel that he won them to the Lord to support him. Paul did not glory in himself, but in the call of God on his life that he fulfilled.

I Corinthians 9:16 "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

Paul tells them here that he has nothing to brag about. As we said Paul was compelled to preach to everyone who would listen. The moment he encountered thee great Light {Jesus Christ}, Paul's entire life was changed. He had been zealous to capture the Christians and imprison them, because he thought he was doing God's will. Now he knows that he is doing God's will, and he is even more zealous to tell of Jesus. Paul wanted to please God all the time, he was just not fully informed. That is the way with many people today that are off in error. They are just not fully informed. They want to do the will of God, they just do not know what His will is for their lives. After Paul became fully informed, he used the rest of his life to preach the good news of Jesus Christ. Paul was not caught up in boasting, but in thanksgiving that he had learned the truth.

I Corinthians 9:17 "For if I do this thing willingly, I have a reward: but if against my will, a dispensation [of the gospel] is committed unto me."

Paul was called of God to carry this message. He had a choice to do it or not. He willingly chose to carry this message of Christ. Since he followed the will of God, there will be a great reward awaiting him in heaven. "Dispensation", in the verse above, means administration. The gospel, then, was given to him to administer.

I Corinthians 9:18 "What is my reward then? [Verily] that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel."

As we said in a previous lesson, Paul decided to work as a tentmaker to make his own way, so he could give freely to all who would receive the gospel of Jesus Christ. Paul explains that great power had been given unto him pertaining to the gospel. He refused to use that power to further himself. His reward is the satisfaction of knowing that he has freely given the gospel to all who will receive it.

I Corinthians 9:19 "For though I be free from all [men], yet have I made myself servant unto all, that I might gain the more."

Paul explains that he is a free man. Many in that time element were slaves. Paul is saying that he owes no man anything. He serves others by his own choice, not from necessity. Through serving others, Paul has led many to the knowledge of Christ.

I Corinthians 9:20 "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;"

This, and the verses following, explain a lot of the things that most do not understand about Paul. Paul brought the gospel message to each group in a different way. He did not alter their customs, but brought the gospel message to each within their customs. When Paul was ministering to Jews, he was quick to remind them that he was a Jew. He would tell them that he was a Pharisee of the Pharisees. He even went so far as to sacrifice with them on occasion. He even took a Nazarite vow long after the church had agreed this was not for Christians. He did it to get his foot in the door to minister to these Jews. He kept the law, to impress those who were under the law, that he was not trying to do away with the law. He wanted, at any cost, to be allowed to tell them of Jesus {their Messiah}.

I Corinthians 9:21 "To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law."

He proclaimed grace through the sacrifice of Jesus, when he was speaking to non-Jews. To these people, he was a Christian and nothing more. He tried to reach each group where they were.

I Corinthians 9:22 "To the weak became I as weak, that I might gain the weak: I am made all things to all [men], that I might by all means save some."

To understand Paul and his writings, this is the most important thing to learn. Many of the things Paul did and taught were for a certain group, and not to be taken as over-all doctrine. A good example is, after Paul was teaching and preaching, he took a Nazarite vow, grew his hair long, and later cut it, and took it to the temple. If everything he taught is for everyone, then we must do that, also. Paul, also, taught that it was better to stay single in the work of the Lord. He never married. You see everything he taught was very true for someone, but it was not necessarily to be practiced by all. As you can see from the verse above, Paul ministered to people at their level of understanding. He did not try to stop them from being weak, he just became weak with them. He became whatever was necessary to reach them at their level. After he got his foot in the door, then he gave them the gospel message.

I Corinthians 9:23 "And this I do for the gospel's sake, that I might be partaker thereof with [you]."

Paul explains that his goal is to further the gospel. Whatever it takes for Paul to be allowed to bring the gospel message, is what he is doing. Paul's aim is to take the gospel message to everyone.

I Corinthians 9:24 "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

Racing was very prominent in Corinth in those days. The races were very similar to what is done in the Olympics today. Again, Paul is giving an example that they will understand. Life is very much like a race. We are all trying to make it to the finish line. Christianity is a race that is run on a narrow path. We are to look straight ahead to the Lord. Our path is lit by the Light of Jesus. We must never stop, until the end is reached. We must not wander off the track and lose our way. We must never turn back. This race is for everlasting life. The prize that the Christian wins is everlasting life with the Lord Jesus. We must run and not be weary.

I Corinthians 9:25 "And every man that striveth for the mastery is temperate in all things. Now they [do it] to obtain a corruptible crown; but we an incorruptible."

These young men that ran in the physical race took really good care of their bodies. They did not indulge in strong drink, or in anything else that might cause them not to be strong. They disciplined their lives, so their body would be in good condition to run. Christians must live disciplined lives, as well. We must not allow ourselves to get involved in worldly things. The very worst thing a Christian can do, is to eat or drink anything that will alter their ability to think. Christians must be totally free of drugs and alcohol, so they will be able to think clearly enough to make correct decisions.

I Corinthians 9:26 "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:"

Paul is saying, you don't run just to be running, but to finish the race. Paul is saying, he is not preaching just to hear himself speak, but to get results. There must be a goal in ministering, just as there is a finish line in a race. "Beating the air" just means action in futility.

I Corinthians 9:27 "But I keep under my body, and bring [it] into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Paul is saying here, that he practices what he preaches. He disciplines himself to the teachings of the Bible. He not only preaches the gospel, but lives the gospel, as well. He does not allow his body to rule his spirit. He disciplines himself, so that he will not be a hypocrite when he is teaching others. Paul lives the Christian life before all that he ministers to.

1 Corinthians 14 Questions

1. What do the ministers live of?
2. Why did Paul know the Mosaic law so well?
3. What tribe had no land allotment?
4. They which preach the gospel should live of the _____.
5. Why had Paul instructed them about giving?
6. Paul said, he would rather die than do what?
7. Paul's ministry was not an avocation, but a _____.
8. Quote 1 Corinthians chapter 9 verse 16.
9. What is Paul saying in this?
10. Why are many in error today in their belief?
11. Paul was not caught up in boasting, but in _____.
12. Was it within Paul's power to refuse his call to preach?
13. What type salary did Paul receive for his work?
14. What is Paul's reward?
15. Verse 19 says that Paul has made himself what?
16. What was Paul to the Jews?
17. Why had he done this?
18. What was the extreme measure that Paul went to, to prove to the Jews that he was one of them?
19. What did Paul become, when he was speaking to non-Jews?
20. Why must every little thing that Paul did and said not be taken for general doctrine?
21. Quote 1 Corinthians chapter 9 verse 22.
22. Why did Paul do this?
23. Paul's goal was to further the _____.
24. What is Paul really speaking of, when he speaks of running a race?
25. Describe the race of the Christian.
26. What one thing was needed to be able to run a good race?
27. What is about the worst thing a Christian can do?
28. What is meant by "beating the air"?
29. Paul not only preaches the gospel, but _____ the gospel, as well.

We will begin this lesson in I Corinthians 10:1 "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;"

Paul is showing them how the crossing in the middle of the sea was symbolic of water baptism. This, also, shows that God provided a cover for all the Hebrews. His smoke and fire was with them, leading them and protecting them. Even though all partook of God in this way and were even symbolically baptized in the Red sea, some of them fell into idolatry. Paul had this Israelite heritage. He, also, was familiar with the fact that all who have faith in God are Abraham's seed. He knew that the wandering forty years in the wilderness formed a people for God. It, also, established the law. We learned in the Leviticus study that the law had to exist before the grace was established. The Christian's were actually founded in the law of God and given grace through belief in Jesus Christ. The law was our schoolmaster to make us realize our need for a Saviour.

I Corinthians 10:2 "And were all baptized unto Moses in the cloud and in the sea;"

They went down into the Red Sea as dead men and came out to new life on dry ground on the other side. That is what baptism really is. We bury the old flesh man in the watery grave, and rise to new life in Christ. The cloud and the crossing of the Red sea were both a type and shadow of water baptism.

I Corinthians 10:3 "And did all eat the same spiritual meat;"

The Manna, and the water that flowed from the Rock, both symbolized the Lord Jesus Christ. It, also, symbolized the Lord's Supper. Jesus told them except they eat of His flesh and drink of His blood, you have no life in you. John 6:53 "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The Manna symbolized Jesus' body, which was the Bread of life. The following Scripture is printed in Red in the Bible, which means that Jesus spoke the Words. John 6:51 "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." Verse 3 above is speaking of the Bread of Life {Manna}.

I Corinthians 10:4 "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Paul leaves no doubt at all who the Rock was. This is why it was so terribly important to strike the Rock for the first miracle flow of water, and was equally important to speak to the Rock the second time. The striking of the Rock symbolized the crucifixion of Jesus. The wonderful thing about this Rock gushing forth water, is that there was sufficient water which came forth to quench the thirst of nearly 3 million people. Look, with me, at that spiritual water in the next two verses. John 4:14 "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up

into everlasting life." John 6:35 "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." In both of the Scriptures, Jesus was speaking.

I Corinthians 10:5 "But with many of them God was not well pleased: for they were overthrown in the wilderness."

This shows, that even though a person has been baptized and protected by the Lord, it is possible to fall back into idolatry. It is very important to be baptized, but we must have faith to continue with the Lord. Abraham's faith was counted unto him for righteousness. Without faith, it was impossible for them to please God, and without faith, it is impossible for us to please God.

I Corinthians 10:6 "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted."

We can learn from their mistakes, if we will. They murmured against God over and over. It seemed they were never satisfied.

I Corinthians 10:7 "Neither be ye idolaters, as [were] some of them; as it is written, The people sat down to eat and drink, and rose up to play."

This is speaking of the time when Moses had gone to meet with God and get the tables of the ten commandments. They really had no excuse, because God had spoken to them from the mountain and given them orally the ten commandments, even before Moses went to get them on the tables of stone. They believed something had happened to Moses, and they had Aaron to form them a golden calf to worship. The problem with these people, and with those caught up in false worship today, is that they wanted a god they could see with their physical eyes to worship. God is Spirit. If you can see something with your physical eye, it is part of God's creation. It is not God.

I Corinthians 10:8 "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand."

"Fornication" in this verse, means to act the harlot, or to lust for either sex. This is mentioned by Paul over again, here, to remind them of the error of the worship of Aphrodite which was associated with all types of evil sex in their temple. There were literally thousands of prostitutes working in this blasphemous temple. This false religion was a very evil sensual religion. God had forbidden the marrying of the heathen to the Hebrews, but they did not listen, and they were involved in a very similar situation to these in Corinth, who worshipped Aphrodite. God killed 24,000 in one day for this sin. You may read more about this in Numbers chapter 25. It is just a clerical discrepancy in the 23,000 here and the 24,000 there. The number is unimportant. The lesson is important. God will not put up with fornication, and especially in the church.

I Corinthians 10:9 "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents."

We can read of this in the 21st chapter of numbers. I will give just one Scripture here that shows the Lord sent serpents when they spoke against God and Moses. Numbers 21:6 "And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died." "Tempt",

in verse 9, above means to test thoroughly. They had questioned God over and over. It is very dangerous to test God, as they found out.

I Corinthians 10:10 "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

Murmuring was very displeasing to God. Paul had said that he had learned to be content in whatever condition he was in at the moment. Possibly, this was added, because they had sent a letter speaking negative things about Paul. You remember, that this letter is in answer to problems they were complaining about.

I Corinthians 10:11 "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Paul is telling them to study the Word of God and learn from the mistakes of others. Do not be so stiffnecked, that they had to learn the hard way. The end of the world is a statement that actually means the end of the ages, or the end of the Gentile age. Paul felt that the return of the Lord was near.

I Corinthians 10:12 "Wherefore let him that thinketh he standeth take heed lest he fall."

This is just saying, don't be so proud that you can not learn. Learn from others mistakes, so you will not make the same mistake yourself. Paul is saying, be ever conscious of yourself. Examine your own self, so the Lord will not have to. Purge the sin out of your life.

I Corinthians 10:13 "There hath no temptation taken you but such as is common to man: but God [is] faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear [it]."

Just because we live in a different age than these Corinthians did, and they lived in a different age than the people who wandered in the wilderness 40 years, it does not mean that our temptations are different. Temptation is always the same. The flesh has been warring against the spirit since Adam and Eve. Jesus even faced the same temptations that you and I face each day. The difference in Jesus, and all the rest of mankind, is that He did not fall to temptation. He was without sin. All the rest of us fall into the category of this following Scripture. Romans 3:23 "For all have sinned, and come short of the glory of God;" There is a way out that we can use to keep us from sinning. Jesus was our example. Every time He was tempted He quoted the devil a Scripture. We must say, also, it is written and then give the Scripture. We are in the flesh, and sometimes we sin. There is a way out, even if we sin, and it is found in the following Scripture. I John 1:9 "If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness." Stand against the devil, quote the Word to him, and he will flee from you.

I Corinthians 10:14 Wherefore, my dearly beloved, flee from idolatry."

This is probably some of the best advice Paul could give in this city where idolatry was everywhere. Paul says, run the other way from idolatry. This is very good advice for us today, too.

I Corinthians 10:15 "I speak as to wise men; judge ye what I say."

Paul reminds them here, that they were wise enough to line up with those who know Jesus Christ as their Saviour and Lord. He expresses strongly that they must take heed to his teachings, if they are to remain in good standing with the Lord. Think this out carefully, before you do any of these worldly things.

1 Corinthians 15 Questions

1. Who is Paul speaking of in verse 1 when he says, all?
2. What two things had they all done?
3. What was crossing in the middle of the Red Sea symbolic of?
4. What two things did the smoke and fire do for these Israelites?
5. What did the wandering in the wilderness for the forty years form?
6. They went down to the Red Sea as _____.
7. They came out on the other side to _____.
8. What was the spiritual meat?
9. The water from the Rock and the Manna symbolized whom?
10. Quote John chapter 6 verse 53.
11. Who was the Bread?
12. Quote John chapter 6 verse 51.
13. Why was it so important to strike the Rock the first time, and to speak to the Rock the second time, to get water for the people?
14. What does verse 5 show us about being baptized?
15. Now these things were our _____.
16. What particular time, in the wanderings of the Israelites, was verse 7 speaking of?
17. Why were they without excuse?
18. Where was Moses when this happened?
19. Why must we not worship things we can see with our physical eye?
20. What does fornication, in verse 8, mean?
21. What false goddess was worshipped here at Corinth?
22. How was it connected to fornication?
23. Verse 8 says God killed how many in one day for committing fornication?
24. Some were destroyed of _____, when they tempted God.
25. Quote Numbers chapter 21 verse 6.
26. What did Paul do that was the opposite of murmuring?
27. Why did these things happen to them?
28. What was meant by "the end of the world"?
29. What lesson can we learn from verse 12?
30. When we are tempted, what will God do for us?
31. Quote Romans chapter 3 verse 23.
32. Who was Paul speaking to in verse 14?
33. What did Paul call them in verse 15?

We will begin this lesson in I Corinthians 10:16 "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

We are taught that each time we take communion, we are to remember the great sacrifice that Jesus made for each of us, when he gave his body on the cross, and shed His blood for us. We know that the fruit of the vine that we drink at communion is symbolic of the shed blood of Jesus, and the unleavened bread that we eat is symbolic of His sinless body. Look, with me, at the following Scriptures which Jesus spoke Himself about these elements. John 6:54 "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6:55 "For my flesh is meat indeed, and my blood is drink indeed." John 6:56 "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." We are actually in Jesus and He is in us, when we take communion remembering what He did for us. He has brought us life. He is life, and when we partake of Him, we have partaken of life. He is our life.

I Corinthians 10:17 "For we [being] many are one bread, [and] one body: for we are all partakers of that one bread."

When we partake of the body of Jesus, we become part of His body. We are one with Jesus, and He is one with the Father. John 10:30 "I and [my] Father are one." God is Spirit and we are spirit, as well, if we receive the Lord. Our spirit and the Spirit of the Lord become one. Romans 12:5 "So we, [being] many, are one body in Christ, and every one members one of another." I Corinthians 12:12 "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ." I Corinthians 12:27 "Now ye are the body of Christ, and members in particular."

I Corinthians 10:18 "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?"

Some of the offerings made in the temple were actually partially eaten by the person who made the offering. In that sense, you would have to say that they were one with the altar, because of the sharing of the sacrifice. Perhaps, this is saying when we eat of the flesh of the Lord Jesus which was our Sacrifice, we are one with HIM.

I Corinthians 10:19 "What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?"

Since an idol is a nothing, then to eat of the sacrifice used for that would not join you to anything. Remember, the idol is a nothing.

I Corinthians 10:20 "But I [say], that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils."

Gentiles, in the sense it is used here, means the heathen world. The heathens know not God and they do sacrifice to the devil, because they know not God. Devils, in the instance above, is demonic beings and could just as

easily been translated demons. Christians should have no fellowship with devils or demons, whichever you choose to call them. Darkness and Light have no fellowship at all. Light does away with darkness.

I Corinthians 10:21 "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

The two are totally incompatible. Paul is trying to make it very clear that you must be on one side, or the other. You can not ride the fence. Remember that Paul is telling them to break away from all connection to the worship of Aphrodite. Many times, people who come to Christ will drag some of the filth along with them into the church. Paul is saying this is unacceptable. To "drink of the cup of the Lord" means that you have partaken of Him. He is the Light of the world. You can not mix darkness with Light.

I Corinthians 10:22 "Do we provoke the Lord to jealousy? are we stronger than he?"

Our God is a jealous God. One of His names is Jealous. The first of the commandments is "Thou shalt have no other gods before me." We must be very careful not to even think, or speak of another god.

I Corinthians 10:23 "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not."

The liberty the Christian has, must not be used to do anything that might provoke God. The liberty a Christian has, must be used in such a way to build God up. We should never use the privilege the Lord has afforded us for self-edification, or to further some little pet project. All things should be done decently and in order.

I Corinthians 10:24 "Let no man seek his own, but every man another's [wealth]."

One of the main causes of sin in our society today is greed. God promised to take care of our needs, if we are His. He did not promise to take care of our greed. When we have food and shelter, we should be content. Fine clothes, large houses, big cars, and the such are for those who are powerful in this world. The power and wealth of a Christian is in Christ. If we spend our time trying to help someone else succeed, we will be blessed of God in the doing.

I Corinthians 10:25 "Whatsoever is sold in the shambles, [that] eat, asking no question for conscience sake:"

When you are offered meat to eat, don't run an investigation to find out where it came from. If it had been offered to an idol, it would not have been a sin to eat it, but the person eating it might have had a guilty conscience about eating it anyway. Don't ask, and then there will be no guilt.

I Corinthians 10:26 "For the earth [is] the Lord's, and the fulness thereof."

We find in the following Scripture another way of saying the same thing. Colossians 1:16 "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him:" The earth, and everything, and everyone are God's creation. He is Creator, and we are His creation.

I Corinthians 10:27 "If any of them that believe not bid you [to a feast], and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake."

We must look at a Scripture in 1 Timothy that settles this. I Timothy 4:4 "For every creature of God [is] good, and nothing to be refused, if it be received with thanksgiving:" I Timothy 4:5 "For it is sanctified by the word of God and prayer." Eat whatever is set before you, but pray over it to make it clean. If you do not ask where it came from, then you do not feel guilty.

I Corinthians 10:28 "But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth [is] the Lord's, and the fullness thereof:" I Corinthians 10:29 "Conscience, I say, not thine own, but of the other: for why is my liberty judged of another [man's] conscience?"

We got into this in an earlier lesson. We must not eat, because it might cause our weak brother to sin. Even this offering, that was made to an idol, belongs to God. It is part of His creation.

I Corinthians 10:30 "For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?"

As we said in explanation a few verses back, when you pray over the food you eat, nothing is unclean to you, because the prayer cleanses it. Paul is saying, that it looks like all believers should understand grace better.

I Corinthians 10:31 "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Everything we are and everything we have is by the grace of God. We should continually praise God for everything. When we drink something, praise God for it. When we eat something, praise God for it. Every happening in your life, praise God for it. We are what God allows us to be. Praise God!

I Corinthians 10:32 "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:"

Paul practiced this. He did not offend others in their beliefs. He ministered to them in their own customs. Some were saved, and some were not. They have a right to believe what they choose, the same as we have a right to believe what we believe. Witness to them, and allow them to make their own decision. They are a free-will agent the same as we are.

I Corinthians 10:33 "Even as I please all [men] in all [things], not seeking mine own profit, but the [profit] of many, that they may be saved."

This chapter ends with Paul explaining, one more time, that he ministered to people where they were. He observed their customs to get his foot in the door to minister to them. He did not preach a negative message. Paul taught the good news of the gospel to everyone who would receive it. Paul tried not to step on toes. He was all things to all men, that by all means he might save some. The ultimate object of Paul, which should be our object as well, was to get as many as he could saved.

1 Corinthians 16 Questions

1. What is "the cup of blessing" which we bless?
2. What does the bread we break symbolize?
3. What are we to do each time we take communion?
4. Quote John chapter 6 verse 54.
5. Verse 56 of chapter 6 of John says, he that eateth my flesh and drinketh my blood, dwelleth in _____ and _____ in _____.
6. Who is our life?
7. We being many are one _____.
8. Quote John chapter 10 verse 30.
9. Quote 1 Corinthians chapter 12 verse 12.
10. They which eat of the sacrifice are partakers with the _____.
11. An idol is a _____.
12. The Gentiles sacrifice to _____.
13. Gentiles, in verse 20, are who?
14. What does away with darkness?
15. What does verse 21 really say?
16. Our God is a _____ God. What is the first commandment?
17. All things are lawful for me, but all things are not _____.
18. All things should be done _____ and in _____.
19. Whose wealth should we seek?
20. What is one of the main causes of sin in our society?
21. Why should you not ask where some meat came from?
22. The earth is the Lord's, and the _____ _____.
23. Quote Colossians chapter 1 verse 16.
24. What makes food pure for the Christians?
25. Whatsoever you do, do all to the _____ _ _ _.

We will begin this lesson in I Corinthians 11:1 "Be ye followers of me, even as I also [am] of Christ."

Paul is saying, he tried to live a life before them that they could follow. We know we have discussed, over and over, that the best sermon a person can preach is the life they live. I believe that is what Paul is saying here. He had tried to be a Christian example that they could follow. Paul is really saying, follow the pattern that I have given you, because my walk is full of Christ.

I Corinthians 11:2 "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered [them] to you."

"Ordinances", here, means traditions. There are miles and miles of difference in traditions and ordinances. Traditions are of men. Ordinances are of God. Paul is answering the letter they had written them, and says that they need to remember the traditions he had set up for them. In all of this, these are traditions of men.

I Corinthians 11:3 "But I would have you know, that the head of every man is Christ; and the head of the woman [is] the man; and the head of Christ [is] God."

This is speaking of the body. This is in the realm of the family. Paul had just mentioned in the verse above that these things are traditions of men. The husband is the head of the wife in the family. This is an earthly ordinance, and is speaking of the flesh of man. This is not a law of God, because there is no male or female with God. Galatians 3:28 "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Actually the head of the entire body of Christ is Jesus Christ. Men and women make up the body of Christ. We must see this for what it is. It is not mentioned in anything in the Bible printed in red {which Jesus spoke}. This does not mean that it is not true, but that it, perhaps, is for a certain group. The entire Bible is true. We, also, know that everything in the Bible that is to be taken for the law of God, has to be established by two witnesses. Paul is the only one anywhere in the Bible who speaks of women in this manner. Without the second witness, we would have to say that this is what Paul perceives to be tradition, and not God's law. In the Lord Jesus Christ the distinction between the sexes was done away with. If this were not true, then Christ is just for the women, because He was not descended from the man, but the woman. There is an order in the home that should be observed. The husband is the head of the house. In this sense, he rules over the woman. This is in the flesh realm, and not in the spirit. Ephesians 5:23 "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." The family on earth is a replica of the family in heaven. Father God is over all. All believers in Christ are the bride of Christ. We are all sons of God by adoption. Male and female genders are in the flesh for the earth, and have nothing to do with the spirit of mankind. The family on earth should still observe the man being the head of his family. The law of the land at the time that Paul wrote this was the basis for part of this tradition. The problem is that many do not differentiate between the spirit and the flesh. Paul is trying to teach them a way to live

peaceably upon the earth. In many of the countries in the world today, this tradition is still the law of the land.

I Corinthians 11:4 "Every man praying or prophesying, having [his] head covered, dishonoureth his head."

This is just saying that a man should not pray in public with his hat on. We read that the head of man was Christ. When he is praying or prophesying, it should be very obvious that Christ is his head.

I Corinthians 11:5 "But every woman that prayeth or prophesieth with [her] head uncovered dishonoureth her head: for that is even all one as if she were shaven."

The idea here is not that the woman is praying or prophesying. There is nothing wrong with the woman prophesying or praying. The thing is that she must have her covering on her head. I Corinthians 11:15 "But if a woman have long hair, it is a glory to her: for [her] hair is given her for a covering." This is saying that a woman with extremely short hair, or a bald-headed woman should not pray or prophesy. Her husband surely would be embarrassed, if she was bald-headed, or had her hair cut like a man's. This is speaking of public worship.

I Corinthians 11:6 "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

This is the Scripture many use to say that a woman should wear a scarf or a hat in church. I do not believe this is what is intended at all. I believe this is speaking of a woman who dresses and behaves in such a way as to embarrass her husband. Shaving the head of a woman was done in the case of an adulteress. Women should not wear their hair, or dress in such a way as to embarrass their husbands.

I Corinthians 11:7 "For a man indeed ought not to cover [his] head, forasmuch as he is the image and glory of God: but the woman is the glory of the man."

This is really speaking of husband and wife. A good wife is a reflection of her husband. They two are one flesh. They should be one. They should walk together side by side. They should be in agreement as far as is possible. What Paul is probably referring to here is the fact that God made man from the dust of the earth. He made him in His own image. Woman was taken from the rib of man next to his heart. There is a special bond between husband and wife that is impossible to explain. A good wife is a blessing to her husband. Men and women are made in the image of God, as we will see in another verse.

I Corinthians 11:8 "For the man is not of the woman; but the woman of the man." I Corinthians 11:9 "Neither was the man created for the woman; but the woman for the man."

We covered this in the verse above. The woman was made from the rib of man. She was not made from his heel bone, for him to walk on her, neither was she made from his head bone to rule over him. She was to walk with him side by side as his helpmeet. The word "woman" means taken from man. They

two shall be one flesh. The man and his wife are one in the flesh. Man was lonesome, and God made him a mate. Genesis 1:27 "So God created man in his [own] image, in the image of God created he him; male and female created he them." The word man, in this verse, means a human being, or mankind. Later on another word is translated man which means a male person. Genesis 2:23 "And Adam said, This [is] now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." Even though the woman came from the rib of man, she was also made in the image of God. God created man {mankind} in his own image from verse 27 of chapter 1 of Genesis above.

I Corinthians 11:10 "For this cause ought the woman to have power on [her] head because of the angels."

The word that was translated "power" here, {exousia}, means power and authority. The word can, also, mean ability, privilege, force, capacity, competency, freedom, or magistrate. It can, also, mean superhuman, token of control, jurisdiction, right, and strength. We have just read above, that in this world in the realm of the flesh, the husband is the head of the woman. Angels are ministering spirits. The word that was translated "angels", here, means messenger, or the implied meaning is pastor. The word that "cause" was translated from means channel. "Ought" in the verse above means under obligation. Some believe by this Scripture, that women should be veiled to show that their husbands are over them. I do not believe this to be what this is saying. It is very important for the woman to recognize her husband as her head in the home. He is her head in the family realm. I, also, believe that a husband and wife are one in the flesh. Their roles are different in the home, and each should be proud of what they are. These last few verses have been about women praying and prophesying in the church. I believe the Scripture, here, is showing that her husband {head} should be in agreement with her ministering. If he is not, she would be an embarrassment to him. The angels {messengers in this particular instance} are bringing messages from God. The wife who ministers should be called of God Himself, and her husband should agree with the fact that God sent the messenger to call her. Her husband would be sure of her call to minister, and the authority that she has would be with full approval of her husband.

I Corinthians 11:11 "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord."

Now we see that Paul is saying something entirely different. Surely enough one could not be without the other. Woman could not be without man, but man could not be without a woman to birth him either. We are one in the Lord, as we have said so many times. In God's view, there is no difference. God looks on the spirit and not on the flesh. Male and female genders here on this earth are so that they together with God can procreate a civilization to worship God. The whole thing of trying to separate them is foolish in God's sight. Again, I say, God does not look at the flesh of mankind, He looks at the spirit.

I Corinthians 11:12 "For as the woman [is] of the man, even so [is] the man also by the woman; but all things of God."

This is just what we have been saying above. We know that God is Creator of all mankind. It is not really any of our business how He goes about it. God had all of this figured out from the foundation of the world.

This is all part of the plan God had for mankind. Long before the temptation in the Garden of Eden, God told man to populate the earth. There is no sin in the creative act, if it is done in the way God planned from the beginning. The sin in the garden was not the fact that this husband and wife slept together, but in the fact they disobeyed God.

I Corinthians 11:13 "Judge in yourselves: is it comely that a woman pray unto God uncovered?"

We must remember back, that this is speaking of the covering of her hair. Her hair must cover her head. The only time she would not have this covering would be in the case of an adulteress, when her head had been shaved in punishment.

I Corinthians 11:14 "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?"

If a man had long hair, it would be as if he is saying, he is ashamed of Christ who is his head. "Nature" in the verse above, means something within you. Your own good sense tells you long hair on a man is a shame. I believe the reason that Paul has brought the thing about the hair up is, he is trying to explain that women should not wear their clothes and cut their hair to appear to be a man. The men should not wear long hair and appear to be a woman. He is really speaking out against homosexuality and lesbianism. If you are a woman, be proud that you are a woman, do not try to be a man. The same goes for the man. Be proud that you are a man. Do not try to be a woman. God did not make any mistakes, when He made you. In the Old Testament, there was an occasion for a man to grow his hair long, when he took the Nazarite vow. He was humbling himself before God for a period of time. At the end of the vow, he would cut his hair and sacrifice it. This was very much like the fast Christians enter in today, when praying for some specific thing. The long hair, here, was short lived.

1 Corinthians 11:15 "But if a woman have long hair, it is a glory to her: for [her] hair is given her for a covering."

This is covered in verse 13 above. A woman who prays in church to God must have hair on her head. {This does not include women who have illness and have lost their hair from treatments} The bald head of a woman in this time element meant that she was an adulteress. Then an adulteress should not pray in the church, or at special functions.

I Corinthians 11:16 "But if any man seem to be contentious, we have no such custom, neither the churches of God."

"Contentious", in the verse above, means quarrelsome or disputing. Paul is explaining that all of the things he has said before about the women ministering and about the hair of men and women, is custom and is not doctrine of the church. He says, I am trying to make it easier for you to minister in peace. This is custom, not doctrine.

Notes

1 Corinthians 17 Questions

1. Be ye followers of me, even as I also am of _____.
2. What is the best sermon a person can give to others?
3. What had Paul tried to be before him?
4. What does "ordinances", in verse 2, mean?
5. Traditions are of _____.
6. Ordinances are of _____.
7. Quote 1 Corinthians chapter 11 verse 3.
8. The _____ in the head of the wife in the family.
9. Quote Galatians chapter 3 verse 28.
10. The head of the entire body of Christ is _____.
11. Who makes up the body of Christ?
12. For a thing to be established as law, there must be how many witnesses?
13. In the Lord Jesus Christ, the distinction of the sexes was _____.
14. _____.
15. What part of the Bible is true?
16. Who was Christ actually descended from the man or the woman?
17. Quote Ephesians chapter 5 verse 23.
18. What is the family on earth a replica of?
19. Who make up the bride of Christ?
20. What does verse 4 mean about the man not having his head covered?
21. Is there anything wrong with a woman praying or prophesying?
22. What is the woman's covering?
23. Why did they shave a woman's head?
24. A good wife is a _____ of her husband.
25. God made man from the _____ of the _____.
26. Woman was made from _____.
27. In Genesis chapter 1 verse 27 man means what?
28. What does woman mean?
29. What does the word power, from verse 10, mean?
30. What are angels?
31. Why are there male and female genders on the earth?
32. Does not nature itself teach you, that, if a man have long hair, it is a _____ unto him?
33. What does "contentious" in verse 16, mean?

We will begin this lesson in I Corinthians 11:17 "Now in this that I declare [unto you] I praise [you] not, that ye come together not for the better, but for the worse."

It seems from this, that the church gathering was in error in a number of ways. A person must go to church for the right reasons and conduct themselves while they are there to make themselves better Christians. If they are practicing things that are not right in the sight of God, it would be better if they did not assemble.

I Corinthians 11:18 "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it."

This is nothing exclusive to just that day. Even today nearly every church is divided. You remember on the day of Pentecost that they were of one accord. Little things are what separate a church. Whoever had written to Paul had written of the division. They were probably trying to get Paul to side in with them. Paul is saying, I believe it must even be true.

I Corinthians 11:19 "For there must be also heresies among you, that they which are approved may be made manifest among you."

"Heresies" mean disunion and, also, sect. This, then, is still speaking of different groups in the church separating themselves off from the others, because of some little minor difference. At least, they had not left the church.

I Corinthians 11:20 "When ye come together therefore into one place, [this] is not to eat the Lord's supper."

One of the worst problems was, that they had been taking communion daily, and it had become such a routine thing, that much of the meaning had been lost in the practice. The Lord's supper was being eaten every time they came together in homes, or wherever they met. It had become habit, and not a true remembrance of what the Lord had done for them. Paul is saying, that the reason to come together in one place is not just to take communion.

I Corinthians 11:21 "For in eating every one taketh before [other] his own supper: and one is hungry, and another is drunken."

The abuse seems to be that they had come together to eat and not really to take of the communion supper. Possibly, at this time they were using fermented wine, since it speaks of being drunken.

I Corinthians 11:22 "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise [you] not."

They were gathering together for the wrong reasons. All of this had nothing to do with worshipping God. They had forgotten that the real reason to come to church, is to fellowship with God and learn of His ways. They had made a party out of going to church. It sounds pretty familiar, doesn't it?

We hear that we must have all kinds of parties and recreation at the church, or no one wants to come.

I Corinthians 11:23 "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the [same] night in which he was betrayed took bread:"

Now, Paul is giving them what the true communion is all about. Since Paul was not there at the last supper, this had to be a revelation from God. It could, however, been related to him by the apostles that were present at the Last Supper. Paul is saying, that this came from the Lord Himself. To read more on this same thing, you could read Matthew chapter 26, verses 26 through 29; Mark chapter 14 verses 22 through 25, and Luke chapter 22 verses 19 and 20. We know that Judas Iscariot betrayed Jesus.

I Corinthians 11:24 "And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."

Since they had been taking the communion table so lightly, Paul is reminding them that the bread that they take in this communion symbolizes the very body of the Lord Jesus Christ. He is, also, saying that they must remember His great sacrifice for all of mankind each time that they take communion.

I Corinthians 11:25 "After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me."

The fruit of the vine that they took in the communion symbolized the shed blood of the Lord Jesus Christ. The life was in the blood. The fact that they were handling the communion cup in a manner displeasing unto God, was what had really upset Paul. He is reminding them of the seriousness associated with the communion cup.

I Corinthians 11:26 "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

My own personal belief is, that the Lord should be remembered several times a year, or even more often, if you are doing exactly what this says, remembering Him in the communion. We find that to become repetitious about the communion, can cause us to overlook the true meaning of communion. We start doing this systematically, as these people did here, and forget why we are doing this. When we do this from obligation, we have lost the total meaning of it. Communion should be very special. The Bread symbolizes the very body of the Lord which He gave for the salvation of mankind. The cup of the vine symbolizes the very blood of the Lord which was shed to cleanse us from all unrighteousness. Without the shedding of blood, there is no remission of sin.

I Corinthians 11:27 "Wherefore whosoever shall eat this bread, and drink [this] cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

This shows the seriousness of the taking of communion. Without true recognition of what the elements are, means that a person does not believe

that they are, in fact, representing the body and blood of Christ. That person would be classifying them as just food for his body. You can see why this would be so dangerous. The Lord Jesus is the Saviour of those who believe, not those who doubt.

I Corinthians 11:28 "But let a man examine himself, and so let him eat of [that] bread, and drink of [that] cup."

When you examine yourself, then you do not need to be judged of the Lord for this. If we try our own motives, then we will not take the communion so lightly.

I Corinthians 11:29 "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

The unworthiness here, is speaking of someone taking communion not really believing. It would be as if you were mocking the communion.

I Corinthians 11:30 "For this cause many [are] weak and sickly among you, and many sleep."

This is speaking of the damnation that comes upon those who reject the Lord. The eating and drinking this would be to please man, and not to remember God. Sometimes sin causes sickness in our body, and this would be one of those times. If you did not believe in the shed blood of Jesus, how could you call on that blood to protect you from the evil one?

I Corinthians 11:31 "For if we would judge ourselves, we should not be judged."

He is just saying, consider what you are doing, before you sin against God. If we judge ourself, then we will do the correct thing and not need to be judged of others.

I Corinthians 11:32 "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

Paul is speaking, here, to those who have made commitments to God. He says, even the judgement of God is for your own good to straighten you out before judgement falls on you from the world. Paul is saying, straighten this out in the church, before you are judged by an evil world.

I Corinthians 11:33 "Wherefore, my brethren, when ye come together to eat, tarry one for another."

Christians should not be like the world which is trying to push to the head of the line. Christians have a meek spirit which is patient and allows others to go first, if they wish to. It seems that Paul is having to teach basic Christian principles to these who should already be aware of all this. Why do they have to bring this up to Paul? Why could they not have determined these things themselves? They do not need someone from the outside to determine something that their own consciences should have taken care of.

I Corinthians 11:34 "And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come."

If you are coming just to eat, don't do it. Eat at home before you come, so that your greediness will not be apparent to all the people. It seems that the communion had been mixed in with the eating of meals which would have been really bad. We do know, that they had started taking communion every time they met. To mix communion with a regular meal would be to discredit the communion. They had even begun to use bread that was leavened at this point which discredits the sinless nature of the body of Christ. Paul tells them here, that he will try to straighten out the other things of lesser importance when he comes. It would actually be a sin to eat leavened bread, and declare it to symbolize the body of Christ.

1 Corinthians 18 Questions

1. They were coming together not for the _____, but for the _____.
2. What would be a reason that would be better, if they did not assemble?
3. What had Paul heard that was one of their problems?
4. How did this differ from the day of Pentecost?
5. What does "heresies" in verse 19, mean?
6. What had they been doing that had made them take the communion too lightly?
7. Instead of a true remembrance of Christ, it had become a _____.
8. What makes the author believe the wine was possibly fermented that they were using for communion?
9. What? have ye not houses to eat and drink in? or _____ ye the church of God, and shame them that have not?
10. They had made a _____ out of going to church.
11. What does Paul tell them all over again to make them realize what communion is?
12. Since Paul was not at the last supper with Jesus, this has to be a _____.
13. Where can you find some more Scriptures on the communion?
14. What symbolized the body of Jesus?
15. What symbolized the shed blood of Jesus?
16. When Jesus took the cup of communion, what did He say?
17. As oft as ye eat this bread, and drink this cup, ye do shew the _____ till he come.
18. What can repetitious taking of the communion cause?
19. What is wrong with taking communion from obligation?
20. What happens to you, if you eat the bread and drink the cup unworthily?
21. What should we do before we take communion?
22. What causes us to drink damnation unto ourselves?
23. For this cause many are _____ and _____.
24. Quote 1 Corinthians chapter 11 verse 32.
25. What is verse 33 trying to teach about the difference in the Christian and the world?
26. If a man hunger, let him _____ at _____.

We will begin this lesson in I Corinthians 12:1 "Now concerning spiritual [gifts], brethren, I would not have you ignorant."

We see that the early church had much confusion about the gifts of the Spirit. There is more to Christianity than just the salvation experience. We find that many churches stop with the salvation experience, and really believe that these other gifts went out with the apostles. This is primarily because of spiritual ignorance on these points. We have a tendency to believe in only the things that have happened to us personally. This being a young church, here, at Corinth, they possibly had not gotten deep enough into Bible study to make them aware that there was more than salvation available to those who desired it. Another way of saying this is "gifts of the Spirit". When a person becomes a new creature in Christ, they are a babe at first. As they study the Word of God and the Holy Spirit reveals truth to them they grow into mature Christians.

I Corinthians 12:2 "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led."

The situation in Corinth, before Paul established the church there, had been idol worship and heavy involvement with the false religion of Aphrodite. "Gentiles", here, is speaking of people before they became Christians. Christians are spiritual Israel after they become a Christian. They are no longer Gentiles, they are Israelites. The Hebrew people were natural Israelites. Christians are spiritual Israelites. Idol worship had been very prevalent here in Corinth prior to Paul.

I Corinthians 12:3 "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] no man can say that Jesus is the Lord, but by the Holy Ghost."

To denounce Jesus as God in the flesh, was what this was speaking of that caused them to be accursed. Notice, what those who are speaking by the Holy Ghost call Jesus. They call Him Lord. It is one thing to know Jesus as your Saviour, but it is an entirely different thing to know Him as your Lord. When He is your Lord, you have turned your will over to His will. It is the Holy Ghost within that calls Jesus Lord. To know Him as Lord, means that you have totally submitted your will to Him.

I Corinthians 12:4 "Now there are diversities of gifts, but the same Spirit."

"Diversities", here, means distinction, variety, difference. Then, this is saying, there are many different gifts, but all gifts come by the same Spirit. James 1:17 "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." The differences in the gifts are as wide as the people receiving the gifts.

I Corinthians 12:5 "And there are differences of administrations, but the same Lord."

This, on the basis of an individual, means that a person administers the gift God has given them in his own unique way. I believe this goes even further than individuals and is speaking of different denominations, who might not cross every T and dot every I the way another denomination does, but is still administering the gifts the Holy Spirit has given them to the best of their ability. One may call themselves Methodist and another call themselves Baptist, but they are serving the same Lord. I could have used any other protestant church, but everyone is very familiar with these two. No harm was intended.

I Corinthians 12:6 "And there are diversities of operations, but it is the same God which worketh all in all."

I always say, it is alright to be a Baptist, if you are a Christian Baptist, not a Baptist Christian. Or a Methodist, or an Assembly of God, or a Pentecostal, etc. We are all worshipping the same God. We may be taking a little different route to get to heaven, but we all have the same destination. Read the 4th chapter of Ephesians to understand better. Why do we Christians fight each other about denomination, when we should be banning together fighting the atheist and those who do not look to Jesus as their Saviour?

I Corinthians 12:7 "But the manifestation of the Spirit is given to every man to profit withal."

It is not for God's profit for us to have the gifts of the Spirit. It is to help us be more effective ministers. How would you like to build a house without a hammer? The gifts of the Spirit are the tools that we build with. They are our very present help. Manifestation is something that is made real. The world cannot see God with their physical eyes. They see the followers of Jesus. We must be so full of the Lord Jesus that when they look at us, they will not see us, but will see Christ in us. A very good friend of mine explains Jesus in us, this way. He says, we are the glove, and Jesus is the Hand in the glove. We Christians are actually a kingdom in exile. Our King is in exile, as well. He is Jesus Christ. We will be in exile, until Jesus comes back to this earth and sets up His Kingdom. He is King of kings and Lord of lords. We are better workers, if we have the Holy Spirit inside of us guiding us and teaching us as we minister.

I Corinthians 12:8 "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;"

"Wisdom" is an understanding that is a gift from God. "Knowledge" is accumulated learning. In this case, there would be a supernatural ability to accumulate learning through the teaching of the Holy Spirit. Wisdom is from above and knowledge is from within. I know a number of older people who never went past the second grade in school who have great wisdom. Many of them can understand the Bible better than some of the highly educated people. Wisdom is a gift from God. You do not earn it, or accumulate it. Knowledge is accumulated learning. The gift of knowledge could be explained by someone who studies his Bible regularly and the Holy Spirit helps him understand what it is saying.

I Corinthians 12:9 "To another faith by the same Spirit; to another the gifts of healing by the same Spirit;"

Everyone has their measure of faith. This is not speaking of that, but a supernatural knowing and trusting in God. This is the faith that moves mountains. We read in the 14th chapter of John beginning with the 12th verse, that all believers can heal the sick with the power of Christ working in them. This is speaking of something more. Some have been anointed of God to pray for healing. This, again, is a supernatural ability to heal, such as Paul had. Peter had so much of this gift operating in him, that his shadow falling on people healed them.

I Corinthians 12:10 "To another the working of miracles; to another prophecy; to another discerning of spirits; to another [divers] kinds of tongues; to another the interpretation of tongues:"

You would think at a glance that working of miracles would be the same as healing, but it is not. This is speaking of things like the water turning to blood on Moses command. It would, also, be things like the Red Sea parting. We know, from reading the Old Testament, that there were people who had the gift of telling of things in the future. That is what a prophet is. God reveals things to them that will happen in the future. Discerning of spirits is a very important gift to have. We can be deceived into thinking that someone is of God, when they are not, if we do not have this gift. We are told to try the spirits and see whether they be of God or not. All believers in Christ are to do that, but this means that a person filled with this Spirit can determine right off whether they be of God or not. Not all believers in Christ speak with tongues, but it is a manifestation of the Spirit of God. It is a way of allowing you to know without a shadow of doubt that you have been baptized in the Holy Spirit. This just means, if your native language is English, you might speak in Hebrew or French, or some other language foreign to you. This is true, because the Bible says that every man heard them in his own language. Acts 2:6 "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." Acts 2:7 "And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?" Acts 2:8 "And how hear we every man in our own tongue, wherein we were born?" Acts 2:9 "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia," Acts 2:10 "Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes," We see, also, why it would be important for someone in a congregation to be able to interpret for everyone, if the message from God was to be understood by all. Even in the natural world, an interpreter is very useful to men of different languages who want to communicate with each other.

I Corinthians 12:11 "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

We must notice from this, that we are not limited to receiving just one of these gifts from God by the Holy Spirit. We can have as many of these gifts as we desire, if we will be willing to use them fully to minister with. Notice, severally, as he will. Several means more than one. All of these are free gifts from God by the Holy Spirit of God. We must show a desire to receive them, and then we must use them for God's purposes and not our own.

1 Corinthians 19 Questions

1. The early church had much confusion about the _____ of the _____.
2. What do many churches in our day stop with?
3. When do most churches believe these gifts stopped?
4. What do all of us have a tendency to believe?
5. When a person first comes to Christ, they are a _____.
6. When were they Gentiles?
7. What false religion had there been in Corinth before Paul came?
8. All believers in Christ are _____ Israel.
9. No man speaking by the Spirit of God calleth Jesus _____.
10. No man can say that Jesus is Lord, but by the _____.
11. What caused them to be accursed?
12. What is the difference in knowing Jesus as your Saviour and knowing Him as your Lord?
13. Now there are _____ of gifts, but the same Spirit.
14. "Diversities" in verse 4, means what?
15. Quote James chapter 1 verse 17.
16. There are differences of _____, but the same Lord.
17. What does the author believe verse 5 is speaking of?
18. We may be each taking a different road to heaven, but we all have the same _____.
19. Instead of other denominations, who should we ban together and fight?
20. Whose profit are the gifts for, us or God?
21. What is a manifestation?
22. We Christians are actually a _____ in exile.
23. Explain Jesus in us.
24. What is the difference in wisdom and knowledge?
25. Everyone has their measure of _____.
26. Who had so much of the gift of healing operating in his life that his shadow healed people?
27. Name some of the workings of miracles that were different from healing.
28. Name some of the prophets.
29. Explain discerning of spirits.
30. How do we know for sure that tongues is speaking in a foreign language that you are not familiar with?
31. Explain the need for an interpreter.
32. What is meant by, severally as he will?

We will begin this lesson in I Corinthians 12:12 "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ."

This is part of the teaching that we had earlier on the fact that all Christians make up the body of Christ, and Christ Himself is the head. Jesus is, also, the tree of life that we are grafted into if we are believers. We are nothing in and of ourself, but we are the power of God working on this earth, when we do all things in the name of Jesus. It is His power that we have been given authority to use, if we are believers. We will, also, find that Jesus is the Vine, and we are the branches. We get our strength and power to exist from the vine. He is the Cornerstone, and we are the lively stones, as well. We could go on and on. The truth is, if we stand alone, we can do nothing of ourselves. He is our strength. We are, also, told that when we become a Christian, we no longer live, but Christ liveth in us. We are part of Him. Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." We all have our part to play in the body of Christ.

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

Galatians 3:28 "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." There is only one Way and that is Christ. We were flesh, filled with death, until we accepted life in the Lord Jesus Christ. All Christians have been grafted into the Tree of Life {the Lord Jesus Christ}. We are adopted children of the Father. Our adoption was paid for with the blood of Jesus Christ. Romans 12:5 "So we, [being] many, are one body in Christ," Look, with me, at what baptism does for us. Romans 6:3 "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Romans 6:4 "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:5 "For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection:" Romans 6:6 "Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin." Romans 6:7 "For he that is dead is freed from sin." Romans 6:8 "Now if we be dead with Christ, we believe that we shall also live with him:" It is the Spirit of Christ within us that makes us one with Him.

I Corinthians 12:14 "For the body is not one member, but many."

The church you attend is one body, but it is made up of many members. That is what this is saying, as well. That is what Paul is saying, it takes all the parts rightly fit together to make the whole.

I Corinthians 12:15 "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?"

So many times, someone will feel that their contribution to the body is not the same as someone else, and they will feel that they are not of the body. Paul is showing, here, how ridiculous that is. If the body was just made up of hands with no feet, look what a mess the body would be. We are all unique. Each one of us fits into the body to make up the whole. If you have ever worked a jigsaw puzzle, you see thousands of little pieces, and no two of them are exactly alike. Each one has a place. If even one piece is missing, the puzzle cannot be finished. You may not be a corner piece, but the puzzle is not complete, until your contribution is made.

I Corinthians 12:16 "And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?"

What a silly question to ask. This is the same as above. What a problem to be able to see, and not to hear.

I Corinthians 12:17 "If the whole body [were] an eye, where [were] the hearing? If the whole [were] hearing, where [were] the smelling?"

Each person is a unique individual. God made you for a specific purpose. No one else can take your place in the kingdom of God. If you do not fulfill the position that God has for you, then there will be a place not filled.

I Corinthians 12:18 "But now hath God set the members every one of them in the body, as it hath pleased him."

Are you working in a church that is so small that you feel as if you are forgotten? We see from the verse above, that each of us is exactly where the Lord would have us, if we have submitted our will to His will. Some may feel, because they are not the pastor of the church, that God could not possibly have anything for them to do in this body. God knows what your abilities and your desires are. He has you where you will do the most good. As I said in another verse, you are unique. No one can do the job that God has called you to do as well as you can do it.

I Corinthians 12:19 "And if they were all one member, where [were] the body?"

We see that the over all plan is not always what we had in mind. You can not be someone else. Be the very best that you can be in the capacity that the Lord has called you to.

I Corinthians 12:20 "But now [are they] many members, yet but one body."

Every person in the church is an integral part. If you happen to be the janitor instead of the missionary, realize that the church would be a mess, if you did not do your job. Be the very best janitor in the world. When we were trying to say something to make our children realize their importance in the place God has chosen for them to labor, we told them, if they were a garbage collector, be the best in the name of the Lord. No honest job is to be looked down on. We cannot all be surgeons. Be what you can be, and do it as unto the Lord.

I Corinthians 12:21 "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

We all need each other. We are a team. On a football team, not everyone carries the ball, but the game would be lost, if everyone did not do the best job at their position.

I Corinthians 12:22 "Nay, much more those members of the body, which seem to be more feeble, are necessary:"

If you did not have a big toe, you could not balance yourself to stand. You see the lesser job might not appear to be important at a glance, but it gives balance to the whole body.

I Corinthians 12:23 "And those [members] of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely [parts] have more abundant comeliness."

I Corinthians 12:24 "For our comely [parts] have no need: but God hath tempered the body together, having given more abundant honour to that [part] which lacked:"

This is just showing, that even the jobs that really are not out front, are just as important as those that are out in view. Rich and poor, old and young, white and black, all make up the family of God. The thing that bonds us together is the Lord. We are all family.

I Corinthians 12:25 "That there should be no schism in the body; but [that] the members should have the same care one for another."

"Schism" means gap or split. It can, also, mean division or rent. In the beginning, the church was of one accord. Together we stand, divided we fall. If one has a problem, it should be the problem of all. If one rejoices, we should all rejoice with him.

I Corinthians 12:26 "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

If there is an injury to any part of the body, the whole body hurts.

I Corinthians 12:27 "Now ye are the body of Christ, and members in particular."

Just because we are part of the larger body, does not mean that we are not individuals with Christ. He saved all of us, one at a time. We are such individuals, that He has a name just for us that no one but we and He knows. We will not even know the name, until He tells us in heaven.

I Corinthians 12:28 "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Each call is unique. You can see from the verse above, that each has his own specialty in ministering. The apostles, in the verse above, would be like an overseer. Some denominations would call them bishops. Really, what they were was someone to check occasionally that the true gospel in its

purest form would be kept. The following Scripture gives a view of how serious it would be to vary from the true message. Galatians 1:8 "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The apostles, in the verse above, are watchmen of the church. In this case, it was Paul who had established this church. Prophets are not only those who through the anointing of the Holy Spirit tell of the future, but would be the person who brought the message to the church. God has a specific message for each individual church. The minister {prophet or prophetess} should bring the message God has for that particular group on that particular day. We find, also, that God has given others a special understanding of the Scriptures, so that they can teach the Word with powerful anointing. Notice in all of this, that God puts His Word before miracles and other things. Miracles and healings are each a unique gift in themselves, and God has chosen someone in each church to fulfill this calling. Sometimes one person will have more than one of these offices to fulfill. We must not be influenced by signs and wonders above the Word. The Antichrist will be able to call down fire from heaven. All miracles and healings must stay within the realm of the Word. If we are to do the particular thing, there will be an example in the Bible. Helps, even though it is one of the most important jobs, is usually unsung. They fill in the gap, and do it so quietly that usually no one notices. God notices always. Governments are like the deacons and elders of the church. They see to the day to day function of the church. They must be godly people. Diversities of tongues, just means that certain people in the church generally bring to the assembled people messages from God to the congregation in a tongue other than the native tongue. All of these are important functions in the church.

I Corinthians 12:29 "[Are] all apostles? [are] all prophets? [are] all teachers? [are] all workers of miracles?" I Corinthians 12:30 "Have all the gifts of healing? do all speak with tongues? Do all interpret?" I Corinthians 12:31 "But covet earnestly the best gifts: and yet shew I unto you a more excellent way."

The answer to this is no, of course. Each person functions in the office the Lord has called him, or her, to. This is the only time permissible to covet. The best gifts are preaching the Word, of course.

1 Corinthians 20 Questions

1. Who make up the body of Christ?
2. Who is the Vine?
3. If He is the Vine, who are the branches?
4. Quote Galations chapter 2 verse 20.
5. For by one _____ are we baptized into one body.
6. Quote Galations chapter 3 verse 28.
7. Who, or what, is the Tree of Life?
8. We were baptized into _____ death.
9. After we are baptized, how should we walk?
10. If we are planted in the likeness of His death, we shall also be in the likeness of His _____.
11. What had to be destroyed?
12. The body is not one member, but _____.
13. Quote 1 Corinthians chapter 12 verse 15.
14. What does the author relate our part in the whole as?
15. Each person is a _____ individual.
16. Who can do the job that God has called you to do?
17. Whatever work we do, we should do it as unto the _____.
18. Who make up the family of God?
19. What does schism mean?
20. An injury to any part of the body hurts _____.
21. Jesus saved all of us _____ at a time.
22. Give the works in the church listed in verse 28.
23. What is the apostle in this situation?
24. What was their main function?
25. Quote Galations chapter 1 verse 8.
26. What are some of the functions of the prophet?
27. What are the special abilities of the teacher?
28. Are signs and wonders dependable, explain?
29. What is one calling that is usually unsung?
30. Who would be part of the ministry of governments?
31. Explain the function of tongues.
32. When is the only time permissible to covet?

We will begin this lesson in "I Corinthians 13:1 "Though I speak with the tongues of men and of angels, and have not charity, I am become [as] sounding brass, or a tinkling cymbal."

The word that was translated "charity" is agape, which means love. This use of love is not the kind of love that has conditions. It is not "I love you because", but "I love you in spite of". This type of love is the kind the Lord Jesus has for all of us. While we are yet in sin, Christ gave his life for us. This is the God kind of love. The nearest thing to that kind of love on this earth, is the mother's love for her child. Even that falls very short of being the perfect love that God has for mankind.

"The tongues of men", here, is possibly speaking of these who have training in speaking on the earth. To include the angels, would indicate inspired speaking from heaven itself. Paul is saying, here, that it would not make any difference at all how great a speaker you were, if you did not have this unselfish love for those you were speaking to. There would be sound in the speaking, but it would not give a true sound. In other words, all the speaking in the world avails nothing without love attached to the words.

I Corinthians 13:2 "And though I have [the gift of] prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

You may even be filled with the knowledge of God to overflowing, but without love, no one will listen. "Prophecy", in this instance, has to do with predictions. "Understanding all mysteries" means that Scriptures that have been hidden to you are revealed. Though I have bought every book and studied every word and accumulated a great learning, no one will listen if I do not show love. This faith may be speaking in having faith in your own abilities. I have said it before, but faith in God and mind over matter are dangerously close. We must place our faith in God's ability and not in our own ability. This faith, as I said, is possibly speaking of faith to do miraculous things. All things we might do, are no use at all, unless we are full of love for God and man.

I Corinthians 13:3 "And though I bestow all my goods to feed [the poor], and though I give my body to be burned, and have not charity, it profiteth me nothing."

I have said in all the lessons, that it is more important why you do something than in the actual doing. The woman gave all she had, which was very little monetarily. Jesus said she had given more than those who gave great sums, because she gave all she had. The Lord does not want us to figure out some formula about giving and receiving. He wants us to give from a free heart, expecting nothing in return. God who sees in secret will reward you openly. It is not the fact of giving all that he owns that is important. If he did not give it from a loving heart, he should have kept it. It will do him no good. We are not to give begrudgingly, or of necessity. II Corinthians 9:7 "Every man according as he purposeth in his heart, [so let him give]; not grudgingly, or of necessity: for God loveth a cheerful giver." You may give your body to be burned, but that is not what

God wants from you. He does not want you to die for Him, He wants you to live for Him. Everything I do with love in my heart is better than ten times that much without love.

I Corinthians 13:4 "Charity suffereth long, [and] is kind; charity envieth not; charity vaunteth not itself, is not puffed up,"

Now, we see a description of this type of love in action. How can you tell if I have this type of love? This type of love is willing to suffer for the ones he loves. This is speaking primarily of love for God, but extends to mankind, as well. This type of love is a positive. This type of love overlooks shortcomings in others. It is even patient, until they can change. This perfect love, spoken of here, never wants what someone else has, or wonders why they did not get that, too. They are happy for the one who does have it. "Vaunteth", in the verse above, means boast. Someone who truly loves will not boast and brag to make someone else feel little. This being "puffed up" is speaking of pride. We must never act proud and cause someone else pain in the doing. True love thinks of other's feelings, before they think of their own.

I Corinthians 13:5 "Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;"

"Unseemly" means indecently, or shamefully. A person who has love in his heart would not embarrass others and God doing things that would be a shame. He would always do the decent thing. Love in the sense of "seeketh not her own" could be very well covered by the word charity. It would mean that other's needs would be more important to them, than their own needs. This person, full of love, would not go around with a chip on his shoulder looking for someone to knock it off. He would be a peace maker. He would have the mind of Christ and would not be thinking evil thoughts. His mind, stayed on Christ would have no room for negative thoughts.

I Corinthians 13:6 "Rejoiceth not in iniquity, but rejoiceth in the truth;"

The person who has the kind of love that this is speaking of, does not find pleasure in earthly things. His pleasure is in pleasing God. The truth would be his motto. We see from the whole armour of God that all Christians must wear, what part truth has. Ephesians 6:14 "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;" You see you are not only to speak truth, but to have it tightly bound around you. The true Christian with this godlike love does not love to make a lie, but gets real joy from telling the truth.

I Corinthians 13:7 "Beareth all things, believeth all things, hopeth all things, endureth all things."

Paul, thought it all joy to suffer for Christ. This verse, above, is speaking of being willing to bear whatever persecution comes our way, in the name of the Lord. This "believeth all things" has to do with faith in God. Abraham believed, and it was counted unto him as righteousness. This means continues to believe, even in the face of problems. Christians have hope of the resurrection. Matthew 10:22 "And ye shall be hated of all [men] for my name's sake: but he that endureth to the end shall be saved." We see from

this Scripture that there is something to endure. It, also, tells us how long it will be required of us to endure.

I Corinthians 13:8 "Charity never faileth: but whether [there be] prophecies, they shall fail; whether [there be] tongues, they shall cease; whether [there be] knowledge, it shall vanish away."

The type of love, spoken of here, will be just as active in heaven as it will be here on the earth. In fact, we will be even more aware of God's love toward us then. I Corinthians 2:9 "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The love that God will show to us in heaven is far greater than all we can imagine here on earth. The fact that the "prophecies fail", makes me believe that this is speaking of some who prophecy falsely. The way you determine whether a person is a true prophet or not, is whether the prophecy comes true. Of course, there will be no need for prophecy in heaven. The tongues that cease is after God is finished with His work here on the earth. Tongues are nothing but the evidence that a person has been filled with the spirit of God in one of the ministering capacities. When the ministering is all finished and all believers go to heaven, there will be no need for the evidence {tongues}. The knowledge that vanishes away is the knowledge of things of the earth. Actually, our heavenly understanding will be fully opened, and we will know the secret of God in heaven. We will not need to accumulate learning in heaven. We will know what God would have us know. A friend of mine, {in the ministry} said you will not need building tools after the house is finished.

I Corinthians 13:9 "For we know in part, and we prophesy in part."

All of our understanding and ability to minister here on the earth is limited. We are in flesh, and flesh has weaknesses.

I Corinthians 13:10 "But when that which is perfect is come, then that which is in part shall be done away."

Jesus is all in all. We can see where we will be, when Jesus {the perfect one} comes and sets up His kingdom. Ephesians 4:13 "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:"

I Corinthians 13:11 "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

This is just saying that we cannot always stay a baby in Christ. Sometime down the road, we need to start being an adult in the Lord. Milk is for babies. Get where you can chew the Word and get stronger nourishment. We need to grow in the Lord to the extent that we can stop being fed, and begin to feed others. It is alright to be a child, when you are first saved. There is a time, however, to put all that behind and take on the responsibilities of adulthood.

I Corinthians 13:12 "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

We will not fully understand about the Lord until we meet Him face to face. We see Him now in types and shadows in the things we read of Him, There will come a time when the dark glass is removed and we will see Him face to face. Jesus tore the curtain away into the Holy of Holies. We can now enter in. I John 3:2 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

I Corinthians 13:13 "And now abideth faith, hope, charity, these three; but the greatest of these [is] charity."

Faith, hope, and love are all very much of Christianity. They do not change. You might even say, they are conditions of Christianity. "Abideth" means continues to abide. You see, these never change, they are absolutes. If we had to give up all but one, we would have to hang on to love. 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."

To sum up this lesson, we would have to say that Paul is teaching them the proper functions of the church of the Lord Jesus Christ, in the confines of their traditions. There is a song written from the thirteenth chapter of 1 Corinthians called "Charity". I highly recommend it for singing in the church.

1 Corinthians 21 Questions

1. Quote 1 Corinthians chapter 13 verse 1.
2. The word that was translated "charity" in verse one, is what?
3. What does agape mean?
4. While we were yet in _____, Christ gave His life for us.
5. What does "tongues of men" mean in verse one?
6. What type of speaking would be spoken of with the word angels added?
7. What is the gift of prophecy?
8. What is it speaking of about "understanding all mysteries"?
9. What is the faith speaking of in verse 2?
10. What could possibly be wrong with bestowing all my goods to feed the poor?
11. What is wrong with giving your body to be burned?
12. What kind of a giver does God love.
13. What is this type of love, or charity, like?
14. This type of love is speaking primarily of the love for God, but includes what else?
15. What does vaunteth in verse four, mean?
16. What are they puffed up with?
17. What does "unseemly" in verse five, mean?
18. Rejoiceth not in iniquity, but rejoiceth in the _____.
19. Where does the Christian's pleasure come from?
20. Paul thought it all joy to _____ for Christ.
21. How long must the Christians endure?
22. What is meant by "prophecies failing"?
23. What are the tongues evidence of?
24. You will not need building tools after the _____ is finished.
25. Why is our understanding on the earth limited?
26. Quote Ephesians chapter 4, verse 13.
27. When I became a man, I put away _____ things.
28. We now see through a _____.
29. Now abideth _____, _____, and _____.
30. The greatest of these is _____.
31. How could we sum up this lesson?

We will begin this lesson in I Corinthians 14:1 "Follow after charity, and desire spiritual [gifts], but rather that ye may prophesy."

Charity, again, here is love. If you love as God loves, then you will want all mankind to be saved. "Prophesy" means to foretell future events, but it, also, means to speak under the inspiration of the Holy Spirit. When the Lord sent the disciples out to minister, He told them, first of all, to preach the gospel to every creature. All of the other gifts are important, but the one of most importance is preaching to the lost world. By the foolishness of preaching many are saved. The miracles, healings, raising from the dead, and casting out demons were important, but not as important as saving their souls. The Lord is interested in the infirmities of our body, but He is more interested in our spirit. He wants us saved, then all the extras can come. Jesus had said, if they did not believe Him for any other reason, then believe Him because of the miracles. They should have believed Him by the Word of power that He brought.

I Corinthians 14:2 "For he that speaketh in an [unknown] tongue speaketh not unto men, but unto God: for no man understandeth [him]; howbeit in the spirit he speaketh mysteries."

I have said before that this unknown tongue is unknown to the people in the immediate vicinity. If he wants to speak to the congregation where all of them can understand, he would speak in their native language. Perhaps, this message in the tongue is to build this man up in his most holy faith. When a person is praying for a special need for someone and runs out of words, to pray in tongues would be allowing the Spirit to pray through you. In this sense, it would be for God's ears alone. Only someone gifted with interpretation would be able to understand what he was saying. These mysteries that he is speaking, are mysteries to the speaker, as well as those listening. As we will see in the following verses, this is not a blanket policy, but is speaking of public worship. God may send a message to the entire congregation in tongues, but if He does, there will be an interpreter to bring the message in the native language of the congregation.

I Corinthians 14:3 "But he that prophesieth speaketh unto men [to] edification, and exhortation, and comfort."

"Prophesing" in this sense, would be preaching the good news of the gospel. "Edification" in the sense it is used here, means to build up. "Exhortation" in this particular instance, means comfort, or consolation. We see then, that preaching should not just win people to the Lord, but should build them up after they are saved. It should comfort and console them, as well. The gospel message is good news.

I Corinthians 14:4 "He that speaketh in an [unknown] tongue edifieth himself; but he that prophesieth edifieth the church."

When a person speaks in tongues, it builds the person up who is speaking. Preaching builds up all the congregation. It continues to say unknown, because it is saying that the tongue is unknown to all in hearing distance.

I Corinthians 14:5 "I would that ye all spake with tongues, but rather that ye prophesied: for greater [is] he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying."

Paul is not telling them not to speak in tongues. In fact, he says, I wish you all had the evidence that the Holy Spirit had filled you with spiritual gifts. Now he says, it is better to try to win people to Christ with the spoken Word of God than to try to impress them with your spirituality. The exception to all of this, is when the person speaking is moved upon by the Spirit of God and brings the message in tongues to the body of Christ. In this case, there would always be an interpreter to tell the congregation exactly what the message is from God. Then the church is built up, when it knows the message is from God to them. There is something really personal in knowing that God has spoken to you through the tongues and interpretation.

I Corinthians 14:6 "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?"

Paul is saying, here, that he will not speak to them in tongues, because they would not benefit from it. He will preach by revelation knowledge from God. He, also, speaks to them of the things he has learned. Preaching comes in several different forms, I personally believe the most effective sermons are when the speaker is overwhelmed by the Spirit of God, and God speaks through the preacher. One of my friends who has been a preacher for many years, says that when this happens to him, he marvels at what he hears himself saying. Paul, since he was trying to establish churches and have them not in error, would sometimes speak of doctrine, as well. That is great if it is God's doctrine, and not the doctrine of men which Jesus had denounced.

I Corinthians 14:7 "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?"

If an instrument of music is out of tune, it would be impossible to bless anyone with the sounds it produced.

I Corinthians 14:8 "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

The trumpet was used to call the people to battle when it was played a certain way. You would not know what to do, if a recognizable sound did not come from the instrument. This same trumpet was used to call the people to worship. The trumpet was silver {redemption} that was used for the gathering of the people. This is the same trumpet {silver} that will be blown to redeem the Christians from the earth. We will know the sound well and go to meet the Lord in the air.

I Corinthians 14:9 "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air."

To speak in tongues and no one interpret would be of no use to the winning of souls at all. I, also, believe music played in the church so loudly that you can not understand the words is of no advantage, as well. The message in the song is what softens up hearts to receive the Lord. Speaking in tongues in public should not be done without an interpreter.

I Corinthians 14:10 "There are, it may be, so many kinds of voices in the world, and none of them [is] without signification."

The only thing that seems explainable here, is the fact that there are many different languages in the world. "Signification", in this instance, means voiceless. This just means that the hundreds of languages in the world are all spoken languages. In World War 2, the Navaho language was used for sending messages by runners, because it had never been written down. It would have been very difficult to intercept the message, because of this. All languages have a voice though.

I Corinthians 14:11 "Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh [shall be] a barbarian unto me."

This is just saying that there can be no understanding between two people who speak different languages, unless there be an interpreter. They are barbarian to each other, because they cannot communicate their thoughts to each other. That is what language is, a way to communicate thoughts with words.

I Corinthians 14:12 "Even so ye, forasmuch as ye are zealous of spiritual [gifts], seek that ye may excel to the edifying of the church."

We all want to be able to minister more effectively in the church. The various gifts of the Spirit are for that very purpose. Paul is saying here, seek the gifts that will do the most good to build the church up.

I Corinthians 14:13 "Wherefore let him that speaketh in an [unknown] tongue pray that he may interpret."

Many who speak in tongues, also have the gift of interpretation. That is one way that you would know for sure that the message in tongues would be understood by all in the church. Paul is saying pray for the gift of interpretation to go with your gift of tongues.

I Corinthians 14:14 "For if I pray in an [unknown] tongue, my spirit prayeth, but my understanding is unfruitful."

This is very true. The Holy Spirit prays through you when you pray in tongues. Perhaps, it is not important to know what you are praying for. In the verse above, Paul had said to pray for the gift of interpretation, so that you will know what the prayer in tongues is saying.

I Corinthians 14:15 "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."

Paul has both gifts. He prays as the Spirit gives him utterance, and then he speaks in his native language to God, as well. This would be

worshipping in the Spirit in both instances. This would not matter whether it was just for God's ears, or for the congregation, because he would interpret his own tongues.

I Corinthians 14:16 "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?"

The interpretation would be so that the people around you would be able to praise God with you. Amen means so be it. How in the world could they agree, if they did not know what you were saying? We know the importance of agreeing in prayer, and this is saying that it is also proper to agree in praise.

I Corinthians 14:17 "For thou verily givest thanks well, but the other is not edified."

With your own private worship, it would not be so important to know the exact meaning of the tongues in praise or prayer, as it would be in public. The public would not be built up by praise they did not understand the meaning of.

I Corinthians 14:18 "I thank my God, I speak with tongues more than ye all:"

Paul, in all of this, is not speaking against tongues. He is just explaining the proper use of tongues. Paul is not ashamed that he has the evidence of speaking in tongues and that he is filled with the Holy Spirit. He just wants to explain not to run people who do not understand off from the church.

I Corinthians 14:19 "Yet in the church I had rather speak five words with my understanding, that [by my voice] I might teach others also, than ten thousand words in an [unknown] tongue."

Paul is just explaining the importance of the church being built up by the things that are said. Understand that Paul is saying, think of other's understanding whenever you minister.

1 Corinthians 22 Questions

1. Follow after charity, and desire _____ gifts.
2. What will you want, if you love as God loves?
3. What does "prophecy" mean in verse 1?
4. What is the most important gift?
5. What is the Lord more interested in, than in the body?
6. He that speaketh in an unknown tongue speaks to whom?
7. Who would be the only one, besides God, that would understand the unknown tongue?
8. He that prophesieth speaketh unto men to what 3 things?
9. What is "prophesieth" in verse, 3 meaning?
10. The gospel message is _____.
11. He that speaketh in an unknown tongue edifieth _____.
12. Why is it using the word unknown?
13. What is the exception in verse 5?
14. What is speaking in tongues evidence of?
15. Name the different ways that Paul ministered to the congregation.
16. Why will Paul not speak to them in tongues?
17. Did Paul speak in tongues?
18. What does the author believe to be the most effective preaching?
19. Why did Paul speak on doctrine?
20. If an instrument of music is out of tune, it would be _____ to bless anyone with the sound it produced.
21. What instrument was used to call them to battle?
22. What is the trumpet of assembly made of?
23. What would be wrong in speaking in tongues with no interpreter?
24. What is verse 10 speaking of?
25. People who can not speak the same language think of each other as a _____.
26. What spiritual gift should those seek who are zealous to receive spiritual gifts?
27. Those who speak in an unknown tongue should pray for what?
28. What prays through you when you pray in tongues?
29. What does Amen mean?
30. Paul said he would rather speak 5 words with his understanding than what?

We will begin this lesson in I Corinthians 14:20 "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men."

We are God's children, so we should always be humble before God as His dear children. We should be forgiving as children forgive, as well. Children can fight one minute, and in the next five minutes be playing again. They are quick to forgive and forget. In that, we should be just like them. We should not be children in the decisions we make, however. We should be mature Christians in understanding. We should grow in the Lord each day, so that we will be wise in the decisions that we make. Our understanding of the things of God must be influenced by the teaching of the Holy Spirit of God.

I Corinthians 14:21 "In the law it is written, With [men of] other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord."

The "law" is not speaking of the Mosaic law, but is speaking of the Old Testament. We can find a reference to this in the book of Isaiah 28:11 "For with stammering lips and another tongue will he speak to this people." We, also, know that Joel spoke of this, and the Scripture in the book of Acts the second chapter is speaking of this, as well. In all of these miraculous utterings, they still did not hear. They had ears to hear, but they did not hear.

I Corinthians 14:22 "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying [serveth] not for them that believe not, but for them which believe."

Those who do not believe are looking for signs and wonders. Those who believe are basing what they believe on the Word of God. Peter, John, and the other apostles did not have to hear someone speak in other tongues to cause them to believe. The Holy Spirit given to them on the day of Pentecost was not given to them as a sign that God was real. The tongues were to show them that they had been empowered by the Holy Ghost to minister. They believed, because of the Word of God, and not because of the sign.

I Corinthians 14:23 "If therefore the whole church be come together into one place, and all speak with tongues, and there come in [those that are] unlearned, or unbelievers, will they not say that ye are mad?"

To someone who did not know the Scriptures, it would seem strange. Some who were there at Pentecost thought that the disciples were drunk. Peter straightened them out when he said it was but the third hour of the day. Acts 2:15 "For these are not drunken, as ye suppose, seeing it is [but] the third hour of the day." It would be a confusing thing to come into the church as a newcomer and everyone in the place was speaking in another language other than your native language. How would this type service bring people to the saving knowledge of the Lord Jesus Christ?

I Corinthians 14:24 "But if all prophesy, and there come in one that believeth not, or [one] unlearned, he is convinced of all, he is judged of all:"

I Corinthians 14:25 "And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you for a truth."

It was not the speaking in tongues that brought the thousands to the Lord, but the preaching of Peter. We see in the verse above, that all are bringing this one that believed not the gospel message. It seems they were all trying to tell Him of the Lord. Their testimonies convinced him. All of them had a part in winning him to the Lord. It was by the Word of God that he was saved.

I Corinthians 14:26 "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."

It seems in this, that all are trying to minister at once. There was total disarray. They all have heard from God in one way or the other and they all want to share what they know. It seemed there was no order in the service here. If what they are doing is building up the service, fine. If it is not, it is not the time to share it.

I Corinthians 14:27 "If any man speak in an [unknown] tongue, [let it be] by two, or at the most [by] three, and [that] by course; and let one interpret."

This is said just to keep order in the church. Very little could be done with everyone trying to speak at once. Notice, how important it was, and is, to have an interpreter. It does no good for the church to have someone speak in tongues, unless you know what the message is. This should be limited, even at that, because the message through preaching is what generally saves people. Through the foolishness of preaching, men are saved.

I Corinthians 14:28 "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God."

Speaking in tongues really builds up the one who is speaking in the tongue. That can be done even better in private, than in public. Speaking in tongues can build the whole church up, if there is someone who can interpret. If there is no interpreter present, then the message is exclusively for the one speaking in tongues.

I Corinthians 14:29 "Let the prophets speak two or three, and let the other judge."

Even the preaching should not be done by everyone there, but by one or two at each meeting. The people would tire and probably go home, if too many tried to bring a message at one meeting.

I Corinthians 14:30 "If [any thing] be revealed to another that sitteth by, let the first hold his peace."

We can see from this, that there had been total confusion in their services. That is really the job of the pastor to see that order is maintained in the services. Whoever had the message that was the most urgent should be the one that was heard.

I Corinthians 14:31 "For ye may all prophesy one by one, that all may learn, and all may be comforted."

At this time, many of them were at the same level of understanding and God was revealing things to each of them. It was good for each of them, on occasion, to share the things that God had revealed to them. That way, they could all share in the knowledge each of them had. The comfort, spoken of here, is in being able to share what God had revealed to them.

I Corinthians 14:32 "And the spirits of the prophets are subject to the prophets."

All of the prophets could determine among themselves, who should be heard at a given time.

I Corinthians 14:33 "For God is not [the author] of confusion, but of peace, as in all churches of the saints."

The confusion, spoken of here, would come from some who would push their way into the position to speak, even when the prophets had decided they were not to speak. There has to be a leader in the church which keeps all of this from happening. The pastor of the church should be the final word on who speaks, and who does not. They are responsible to God for the message that is preached in the church they are in charge of. Everything should be done decently and in order.

I Corinthians 14:34 "Let your women keep silence in the churches: for it is not permitted unto them to speak; but [they are commanded] to be under obedience, as also saith the law."

This has been debated back and forth ever since the day it was written. In all of these lessons, we have seen Paul trying to bring a system of order to all churches that he had begun within the context of their customs. We must first look at this in the context of what we have been reading. There seemed to be great confusion going on in this church at Corinth; everyone was trying to speak at once. There was probably so much noise that it would have been difficult to hear. Notice, who the women were. Paul says, your women {the women of Corinth}. Next let us look at {also saith the law}. Whose law is this speaking of? There was no such law included in the Levitical law. This was not part of the 10 commandments, nor was it part of the over 600 regulations in Exodus and Leviticus. It was not the law of the Christian, because we have just studied that the only law for the new Christians was that they not eat anything strangled, they not eat anything offered to idols, they not drink blood, and that they not commit fornication. Then whose law is this? It is a direct quote from the Talmud. The Talmud was not the Bible, but a commentary. In this area, women were thought of as subordinate to the men. The Talmud was a commentative and interpretative writing involving Jewish traditions. The Talmud, to them, was like many think of the commentaries of our day. This is opinion, and not law. The Babylonians and the Palestinians came up with these teachings of customs.

We know that this was never intended by Paul to become doctrine for the Christians. He had fought hard for the Christians not to be strapped down with customs. There are so many things that tell us that this was tradition of this area, and was not to be taken as law for the Christians. First of all, you must have two witnesses to establish a thing. You only have the writings of Paul. It does not mean that what Paul said was untrue. It just means, that this was tradition, and not law or doctrine of the Christians. There are several different times that Jesus mentions establishing with two witnesses, but I will give two here in His own words. Matthew 18:16 "But if he will not hear [thee, then] take with thee one or two more, that in the mouth of two or three witnesses every word may be established." John 8:17 "It is also written in your law, that the testimony of two men is true." This is the very reason that there were two witnesses at the temple when Jesus was dedicated to God.

Paul did not have any problem with women ministering. We see in the following Scripture, that Paul ministered with women as his assistants. Philippians 4:3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life." There are many of you that will say that is not what this means, but let us look at Joel and see. Joel 2:28 "And it shall come to pass afterward, [that] I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;" The root word that "prophesy" was translated from means to preach, speak by inspiration, or to make self a prophet. The second witness to this is in the book of Acts chapter 2. We, also, know that Phillip's daughters preached or prophesied. The word is interchangeable. Even in the Old Testament, there were women who were anointed of God to serve in this capacity. Debra judged in the land, and judged the men as well as the women. She led the battle with her general {or else the people would not have gone to war}. HulDAH was a prophetess in the land {2 Kings chapter 22 verse 14} and {2 Chronicles chapter 34 verse 22}. There are many more examples, such as Lydia and Dorcas, but I believe we have said enough to settle this.

Paul said this, then, to fulfill the traditions of the area here in Corinth, and never intended this to close off women from the ministry whom God has called. I do not mean to infer by this that women are not subject to their husband in the family. Flesh and spirit are two totally different realms. With God there is no male or female. Galatians chapter 3 verse 28. Galatians 3:28 "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

I Corinthians 14:35 "And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

This, again, was the tradition of the Corinthians. At the time that Paul wrote this, women were not very well educated. The temple school in Jerusalem had just taught young men, and women were not thought to be interested in this type thing. We need to look at when this changed. We gave the Scripture in Joel just a few verses back about God's Spirit being poured out on all flesh, and the women as well as men prophesy. In Joel, it speaks of this as being later on. Acts 2:16 "But this is that which was spoken by the prophet Joel;" Acts 2:17 "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and

your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:" Acts 2:18 "And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:" We see from this that it was perfectly alright for the women to prophesy {preach}. One meaning of the word is speak from inspiration. What the Scripture is probably trying to convey, was here at Corinth, there was so much confusion with everyone speaking at once, that Paul is trying to stop some of the confusion.

I Corinthians 14:36 "What? came the word of God out from you? Or came it unto you only?"

Paul has quickly jumped to another subject. He is saying, did you start this work, or did I? Paul is explaining to them why he has the authority to establish this work with his direction, and not theirs. He in finality is saying, I brought the Word of God to you.

I Corinthians 14:37 "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

Paul is saying, that all he has tried to do is set the church services up the way God would have wanted them set up. Paul is, also, saying that God should have revealed to them that he was telling the truth, if they really were a prophet, or spiritual.

I Corinthians 14:38 "But if any man be ignorant, let him be ignorant."

Some people do not want to know the truth. They are unteachable. That is what Paul is dealing with here.

I Corinthians 14:39 "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." I Corinthians 14:40 "Let all things be done decently and in order."

In this, Paul is trying to sum up what he has said. The best thing for them to do, is to pray that God will give them the gift of preaching. Tongues are great, if used correctly, but can cause confusion, if improperly used. Do all decently and in order.

1 Corinthians 23 Questions

1. Paul said, be not _____ in understanding.
2. Be children in _____.
3. What trait do children have, that would be good for adults to have?
4. What should our understanding of the Scriptures be influenced by?
5. What was written in the Old testament, that is mentioned in verse 21?
6. Quote Isaiah chapter 28 verse 11.
7. What other books of the Bible speak of this same thing?
8. Tongues are for a _____.
9. Prophesying serveth for whom?
10. Those who do not believe are looking for _____ and _____.
11. Who were some of the prophets who did not have to have hear someone speak in tongues to believe?
12. The tongues had been to show them that they had been _____ by the Holy Ghost to minister.
13. If everyone speaks with tongues in a church service and someone unlearned comes in, what will they say?
14. Quote Acts chapter 2 verse 15.
15. Verse 24 is speaking of what, when it says prophesy?
16. What brought the thousands to the Lord just after Pentecost?
17. Verse 26 says that everyone of them hath a _____, hath a _____, hath a _____, hath a _____, hath an _____.
18. How many, at the most, should speak in tongues at a meeting?
19. If they speak in tongues, there must be an _____.
20. What generally saves people?
21. If there is no interpreter, what should the one desiring to speak in tongues do?
22. Quote 1 Corinthians chapter 14 verse 29.
23. What is meant by verse 30?
24. Ye may all prophesy, one by one, that all may _____.
25. What was the comfort, in verse 31, speaking of?
26. The spirits are subject to whom?
27. God is not the author of confusion, but of _____.
28. Whose women were to keep silence in the churches?
29. What law is this speaking of?
30. What were the only laws of doctrine for the Christians?
31. What is the Talmud?
32. How many witnesses do you have to have to establish something?
33. Where do we find a specific Scripture that tells us Paul ministered with women?
34. Who are some of the women God ordained to work for Him?
35. Quote Joel chapter 2 verse 28.
36. Where can we find the Scripture that is the second witness to this?
37. Why did Paul make this statement in Corinthians, then?
38. Quote Galations chapter 3 verse 28.
39. Are women subject to their husbands in any way? Explain
40. What does the word prophesy mean?
41. Covet to _____.
42. Let all things be done _____ and in _____.

We will begin this lesson in I Corinthians 15:1 "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;"

Paul had not only preached the good news of the gospel to them, but had even started this church here at Corinth. Paul is also saying, that he has taught them what they know about the Lord. It appears that Paul feels that he is the founder of the church and its doctrine. It is as if he is saying, you have a church here, because I brought you the message of God and you accepted it.

I Corinthians 15:2 "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

We must remember that the Corinthians had written Paul a letter about the problems going on in their church. Paul is reminding them, here, of the simple message of salvation that he had brought to them. Notice in the above verse Paul says, are saved, in the present tense. He says, were you just caught up in the emotions of the moment and went through the procedure without truly believing? Did you believe, or did you not believe? To go through the formality of being saved without truly a change in your heart, would be in vain.

I Corinthians 15:3 "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;"

I Peter 2:24 "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Jesus, actually, was our substitute. It was our sin that crucified Him. In the sacrifice of the animal in the tabernacle, the sinner placed his hands on the animal's head and symbolically placed his sins on the animal. That is what Jesus did for us. He took our sin on His body. Our sin died on the cross. All of the sacrifices in the tabernacle, and later in the temple, actually symbolize the crucifixion of Jesus for our sin.

I Corinthians 15:4 "And that he was buried, and that he rose again the third day according to the scriptures:"

Luke 24:46 "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:" The hope of the Christian is the hope of the resurrection. In another book {Leviticus}, we go into great detail why it was important for Jesus to be crucified on Passover, to fulfill the feast of unleavened bread, and that it was terribly important for Him to fulfill firstfruits, on the third day thereafter. I Corinthians 15:20 "But now is Christ risen from the dead, [and] become the firstfruits of them that slept." He not only fulfilled firstfruits by raising from the dead on the third day, but is, in fact, the first of the firstfruits Himself.

I Corinthians 15:5 "And that he was seen of Cephas, then of the twelve:"

Before we get to the account of the others that Jesus appeared to, we must look at who Jesus appeared to first. John 20:15 "Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." John 20:16 "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master." Mark 16:9 "Now when [Jesus] was risen early the first [day] of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." We see the two witnesses here, that tell of Mary seeing Jesus first. Why this is omitted by Paul, I cannot say. Since there was such an extensive list of the others, I thought we should tell of this, also.

Peter and Cephas are the same person. Peter and John went to the tomb together. We know, also, that Jesus appeared to Peter and the others, and served them fish on the seaside.

I Corinthians 15:6 "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep."

We know that the Lord Jesus ministered on the earth 40 days and nights after He rose from the tomb. He was establishing the church. We, also, know that ten days after Jesus ascended into heaven, there were 120 disciples waiting in the upper room for the Holy Spirit to come upon them. Acts 1:15 "And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)" The figure of 500, here, is probably a very low estimate, considering these things. Paul wrote this letter to the Corinthians approximately 20 to 25 years after the resurrection, so it would have been likely that many of these same people were still alive at this time. The specific number of 500 people is not mentioned, but was probably on the mountain where Jesus ministered.

I Corinthians 15:7 "After that, he was seen of James; then of all the apostles."

The James, here, is probably the half brother of Jesus. He was not a believer that Jesus was Messiah, until after Jesus rose from the tomb. This is the same James that was the head of the church at Jerusalem, and I believe, is the same who wrote the book of James.

I Corinthians 15:8 "And last of all he was seen of me also, as of one born out of due time."

Paul really had not seen the face of Jesus, but had seen the bright Light. Jesus spoke to Paul from this Light. Paul had been like James, he had not believed Jesus to be Messiah, until Jesus appeared to him in this great Light. The statement {born out of due time}, just means that Paul did not believe, until after Jesus rose from the tomb.

I Corinthians 15:9 "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

The word "apostle" is not speaking of the 12, but of all who are ambassadors of the gospel. The word "apostle" means ambassador of the

gospel, commissioner of Christ, and he that is sent. Paul was actually present at the stoning of Stephen. He was on his way to capture and imprison the Christians, when he first encountered Jesus Christ in the great Light. Paul regretted this, after he became a Christian. He was like so many of us who regret our behavior, before we came to Christ.

I Corinthians 15:10 "But by the grace of God I am what I am: and his grace which [was bestowed] upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

It is the grace of God that makes each of us better than we ever could have been in the flesh. "Grace" is unmerited favor. We can see probably why Paul worked so hard in the Lord's work in the next Scripture. Luke 7:47 "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, [the same] loveth little." Paul worked very hard to make up for the errors he had made earlier. He knows that, except for the grace of God, he never would have understood. Paul not only worked hard, but suffered much for the work the Lord Jesus had given him. Ephesians 3:7 "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." Ephesians 3:8 "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;"

I Corinthians 15:11 "Therefore whether [it were] I or they, so we preach, and so ye believed."

Paul is saying, in this, that the message is the same regardless of which apostle brings the message. Paul has just finished naming Peter and many of the other apostles who are preaching. It really does not matter, who brings the message. The important thing was, that they believed and were saved. One of the problems at this time was, there were no real guidelines set for the apostles to use.

I Corinthians 15:12 "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

This had been argued by the Jews, even before the resurrection of Jesus. It seems that many of the teachings of the Jewish schools were still being believed by many of the converts to Christianity. Paul is saying, if they accepted Jesus as their Saviour, part of the belief was that he rose from the dead.

I Corinthians 15:13 "But if there be no resurrection of the dead, then is Christ not risen:"

If Christ is not risen, then the basis for the Christian belief would be gone. Jesus defeated Satan and sin on the cross, and defeated death when He rose from the grave. If a person did not believe that Christ rose from the tomb, then their Christianity is of no avail.

I Corinthians 15:14 "And if Christ be not risen, then [is] our preaching vain, and your faith [is] also vain."

If there is no life after physical death, why bother? If Christ did not rise, then there is no Spirit of the risen Christ. The sad thing in all of these problems they were bringing up is, that they were not believing the good news of the Lord Jesus Christ, but the old news of the Jewish traditions. I see this in all of the problems, not just the doubt about the resurrection.

I Corinthians 15:15 "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not."

One of the fundamental teachings of Christianity is, the third day he arose. As I said above, this is some leftovers from their Jewish teaching. Paul is saying, here, that if this one thing is not true, then they are all lost, because they have believed a lie. The assurance that Jesus was God was the fact that He rose from the tomb. We serve a risen Saviour.

I Corinthians 15:16 "For if the dead rise not, then is not Christ raised:"

This is almost identical to verse 13. One of the things that sets the Christian apart from the world, is that the Christian has hope of the resurrection. We know that because he rose, we shall rise, also.

I Corinthians 15:17 "And if Christ be not raised, your faith [is] vain; ye are yet in your sins."

Just as Moses redeemed the children of Israel out of Egypt {type of world} and took them to their promised land, Jesus will redeem us from this earth and take us to our promised land {heaven}. The Lord is going to redeem those who are looking for Him. It is a dangerous thing to doubt the resurrection. I Thessalonians 4:14 "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

I Corinthians 15:18 "Then they also which are fallen asleep in Christ are perished."

We will continue on with the promises in I Thessalonians 4:16 " For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:" I Thessalonians 4:17 "Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Jesus is our resurrection and our life.

1 Corinthians 24 Questions

1. What had Paul done, besides preach the gospel to them?
2. Paul feels that he is the founder of the _____ and its _____.
3. What kind of message had Paul brought them?
4. What was the if, to their salvation in verse 2?
5. What profit would there be in going through the formality of baptism, if you did not believe in your heart?
6. Quote 1 Peter chapter 2 verse 24.
7. Why did the sinner place his hands on the head of the sacrificial animal?
8. What did all of the sacrifices in the tabernacle and the temple symbolize?
9. Jesus arose on the _____ day.
10. What is the hope of the Christian?
11. In chapter 15 verse 20 of 1 Corinthians, Jesus is called what?
12. Who was Jesus actually seen of first when he rose?
13. What did Mary call Jesus in verse 16 of chapter 20 of John.
14. Who is Cephas?
15. Who was with Peter when he went to the tomb?
16. Verse 6 says that Jesus was seen of how many people at once?
17. Approximately, when was the book of 1 Corinthians written?
18. Who was mentioned individually in verse 7 who saw Jesus?
19. Which one of the people with this name was this?
20. What was a peculiarity of James?
21. What does Paul have to say about himself in verse 8?
22. When had Paul begun to believe in Jesus?
23. Why did Paul call himself least of the apostles?
24. Where was Paul headed, when he saw the Light of Jesus?
25. Quote Luke chapter 7 verse 47.
26. Paul not only worked hard, but _____ _____ — _____.
27. What would Paul preach to the Gentiles?
28. What is verse 11 saying about the message of God?
29. Who had argued for years about the resurrection of the dead?
30. What would cause the basis of Christianity to be gone?
31. What 2 things would be vain, if Christ had not risen?
32. What is one thing that sets the Christian apart from the world?
33. Quote 1 Thessalonians chapter 4 verse 14.

We will begin this lesson in I Corinthians 15:19 "If in this life only we have hope in Christ, we are of all men most miserable."

Many religions of the world do not offer life after death. Paul is saying here, if Christianity did not offer everlasting life, the hardships that we face in this life would make us miserable. He even goes so far as to say, that he would be leading the list of those who would be miserable. The last lesson dealt with the resurrection of our bodies after death on this earth. It would be worth trusting in Christ, if it were just for this earth, but praise God, Christ brings us everlasting life.

I Corinthians 15:20 "But now is Christ risen from the dead, [and] become the firstfruits of them that slept."

The fact of the death of the body of Jesus Christ is not argued by anyone. Paul, also, established the fact that Jesus rose from the dead by all the witnesses who saw him after he arose. A witness is someone who tells something that they have seen with their very own eyes. Just the word "firstfruits" tell us that there was more to come.

I Corinthians 15:21 "For since by man [came] death, by man [came] also the resurrection of the dead."

Adam and Eve first sinned, but all of mankind since Adam and Eve have sinned and come short of the glory of God. The punishment for sin is death. All of mankind were dead in trespasses and sin, until the Lord Jesus Christ took on the form of man and came to the earth and took our punishment for our sin on His body. In the first Adam, all have sinned. In the second Adam {Jesus Christ}, we have been made free from sin. Jesus took our punishment and set us free in His righteousness. Jesus defeated sin on the cross and defeated death when he rose from the dead. We should all memorize this last statement. We are free from sin and death, if we continue to place our faith in the Lord Jesus Christ and live accordingly.

I Corinthians 15:22 "For as in Adam all die, even so in Christ shall all be made alive."

By Adam and Eve, sin entered into the world, and death in payment for that sin entered, also. Jesus Christ is the Tree of Life. Those of us who have partaken of Jesus, have partaken of Life. We are no longer dead to sin, but alive in the Lord Jesus Christ.

I Corinthians 15:23 "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

Jesus is the Way, the Truth, and the Life. Because He lives, I will live, also. Jesus had to open the door to heaven for us. He did that very thing, when the curtain was torn from the top to the bottom, as He gave His body in death on the cross. The way to the Father had been forbidden, until that happened. Now the way to the Father is open to all who believe in the name of Jesus. Revelation 15:5 "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:" Revelation 4:1 "After this I looked, and, behold, a door [was] opened in heaven: and

the first voice which I heard [was] as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter." This door into heaven has been opened to the believers, ever since the curtain in the temple was torn. The invitation to come has been to all who believe, as well. Remember with me, to when Stephen was stoned to death. He looked into that open door and saw Jesus standing at the right hand of the Father. Jesus was the first to enter in, and He paved the way for us to enter in. Jesus was the first of the firstfruits. The Lord Jesus will come and call the believers into heaven with Him. I am looking forward to that day.

I Corinthians 15:24 "Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

There is a time when the kingdoms of this world become the kingdoms of our Saviour. Revelation 11:15 "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever." I had mentioned in an earlier lesson, that we Christians are the Lord's kingdom on this earth now. We are a kingdom in exile, until our Lord who is in exile too, comes and sets His kingdom up on this earth. Jesus will be King of kings and Lord of lords. Philippians 2:9 "Wherefore God also hath highly exalted him, and given him a name which is above every name:" Philippians 2:10 "That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;" This has already happened. This is in the past tense.

I Corinthians 15:25 "For he must reign, till he hath put all enemies under his feet." I Corinthians 15:26 "The last enemy [that] shall be destroyed [is] death."

We said earlier, that Jesus defeated death, when He rose from the dead. We will defeat death, as well, when we rise to meet the Lord in the air. We will die no more. This enemy is already defeated. We have just not seen the manifestation of it in our body yet.

I Corinthians 15:27 "For he hath put all things under his feet. But when he saith all things are put under [him, it is] manifest that he is excepted, which did put all things under him."

Ephesians 1:20 "Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places]," Ephesians 1:21 "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:" Ephesians 1:22 "And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church," The Word of God {Jesus as we know Him} created all things. It is only correct that He would rule over His creation. Read the first chapter of John to find that the Word is Creator God.

I Corinthians 15:28 "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

When Jesus is spoken of as the Son, that has to do with His being in the flesh of man on this earth. When Jesus was in the flesh of man, He was subject to the Father. In fact, Jesus was the Son, while He was here on the earth as our Saviour. In heaven, before He came to the earth, He was the Word of God. The one we know as Jesus is eternal Spirit, the same as the Father, and the Holy Spirit in heaven.

I Corinthians 15:29 " Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

This is not suggesting that being baptized for the dead is the thing to do. It is just stating that people who believe in baptizing for the dead, must believe in life after death, or why would they bother to baptize for the dead? If there is no life after death, this would be an act in futility. Paul is not saying that he believes in baptizing people for the dead. Many would ask, why are they baptized for the dead anyway. It is appointed unto man once to die, and then the judgement.

I Corinthians 15:30 "And why stand we in jeopardy every hour?"

He is saying here, why would we go through the persecutions on this earth in the name of Jesus, if there were no eternal life?

I Corinthians 15:31 "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily."

Paul endured great persecution for the church of the Lord Jesus Christ. Romans 8:36 "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Paul endured whatever hardship was necessary to bring the gospel to all who would hear. I am sure, to him, it seemed as if the persecution was constant. We are told also, if we are Christians, to take up our cross daily and follow Jesus. If you are sold out to the Lord Jesus, you will suffer persecution from the world. We do not have to die on the cross for Christianity, but we do have a cross to bear. Luke 9:23 " And he said to [them] all, If any [man] will come after me, let him deny himself, and take up his cross daily, and follow me."

I Corinthians 15:32 "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die."

This reminds me very much of the way many of our young people feel about their lives today. Eat, drink, and be merry, for tomorrow we die. You see this would be a statement from a person who did not believe in life after death. I believe that much of the suicide today is a way of escape from realities. Young people have so many problems to face that people growing up 50 years ago did not have. The problem is a spiritual problem. Children, who have not been schooled in the teachings of the Bible, do not realize that there is help for the problems they are facing. The world can not help them face tomorrow. The world has no solutions to the problems. The only solution to their problems is found in the Lord Jesus Christ and in His Word {Bible}.

The beasts, here, are not animals, but men with beastly natures. He is saying, why did I fight so hard to win them to the Lord, if there is no resurrection?

I Corinthians 15:33 "Be not deceived: evil communications corrupt good manners."

The statements of those, who are not saved, and those who do not believe in life after death of the body, are just confusing and deceiving. Why listen to the statements of those who are lost? If you wanted to find your way, you would first find someone who knew the way and then follow them. Paul is saying, do not even listen to their doubting.

I Corinthians 15:34 "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak [this] to your shame."

Stay in the path that the Light of Jesus has illuminated for you. Do not walk in the dark. This "awake" means wake up from a stupor. We Christians are warned over and over to walk in the Light. We are to have no fellowship with darkness, if we are Christians. Righteousness means in right standing with God. If we are to stay in right standing with God, we must not sin. Sin separates us from God. Even some who proclaim Christianity, are still walking in darkness. If they are walking in darkness, they will stumble and fall, because they do not have the Light of God directing them. Paul is saying, that even some of the Corinthians have not the knowledge of God. Definitely the ones who do not believe in life after death of the body, do not have the knowledge of God.

We will see in the next lesson some of the arguments these people who do not have the knowledge of God bring up.

1 Corinthians 25 Questions

1. Quote 1 Corinthians chapter 15 verse 19.
2. What is this verse speaking of?
3. Who did Paul say would lead the list of the miserable, if there is no life after death?
4. What is Christ called in verse 20?
5. What do all agree on about Christ?
6. How had Paul established the fact of the resurrection of the Lord Jesus?
7. What does the word "firstfruits" indicate?
8. Who did death come by?
9. The punishment for sin is _____.
10. In the second Adam {Jesus Christ}, we have been made free from _____.
11. When did Jesus defeat death?
12. In Adam all die, in _____ shall all be made alive.
13. Who is the Tree of Life?
14. Quote 1 Corinthians chapter 15 verse 23.
15. Jesus is the ____, the _____, and the _____.
16. Quote Revelation chapter 15 verse 5.
17. When was the door in heaven opened to the believer?
18. Who was the invitation to come given to?
19. When Stephen saw into heaven, what did he see?
20. The kingdoms of this earth have become the kingdoms of whom?
21. Quote Philippians chapter 2 verses 9 and 10.
22. What is the last enemy destroyed?
23. What lesson do we learn from Ephesians chapter 1 verses 20, 21, and 22?
24. Who is the Word of God?
25. Who is Creator God?
26. Why is Jesus spoken of as the Son in verse 28?
27. Who is the Eternal Spirit?
28. Is Paul promoting baptizing for the dead in verse 29?
29. How often did Paul say we are in jeopardy?
30. Quote Romans chapter 8 verse 36.
31. We do not have to die on the cross for Christianity, but we do have to do what?
32. What is similar to our day in verse 32?
33. What is the only solution to problems we face?
34. Who are the beasts in verse 32?
35. Evil _____ corrupt good manners.
36. What lesson can we get from verse 34?

We will begin this lesson in I Corinthians 15:35 "But some [man] will say, How are the dead raised up? and with what body do they come?"

In the last lessons, we were going into some believing in life after death of the body, and some who do not. Now, Paul is bringing up the question of how they will be raised up. It goes without saying that he is speaking to those who are proclaiming Christianity, but still do not believe in the resurrection. The Jews were taught that man is dust, and to dust he shall return. This is true of the physical body. This is the same old misunderstanding of the difference between the flesh and the spirit. Those who look with physical eyes at the literal message in the Scriptures, can never understand God who is Spirit or His Word, which is understood by the spirit. There is a body that rises, but it is not flesh and blood. I Corinthians 15:50 "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." We would have gotten to this Scripture in this lesson, but it explains this very well right here.

I Corinthians 15:36 "[Thou] fool, that which thou sowest is not quickened, except it die:"

It is a dangerous thing to call someone a fool, so Paul is indirectly and not directly calling them a fool. He is saying, are you so foolish to believe that the same seed that you plant grows into a seed? When you put a little seed in the ground, it actually dies and then a new plant springs forth from the seed.

I Corinthians 15:37 "And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other [grain]:"

It is so strange for a little acorn to be planted in the ground and then a short time later in the very spot where you planted the acorn a little tree pops out of the earth. If you plant a bean, you will not get corn. The plant that comes from the seed is very similar to the seed and you will be able to relate it to the seed that you planted, but it will not be identical. This is the same with our body that is planted. A new body comes forth, but you would be able to relate the new body to the old, because Jesus still had the nail prints in his hands. He was, however, different enough that even His apostles, looking with physical eyes did not recognize Him. It was only when their spiritual understanding was opened, that they recognized Jesus as the risen Christ.

I Corinthians 15:38 "But God giveth it a body as it hath pleased him, and to every seed his own body."

It is not in our power to say what our body will be like. Just as the Lord created us in the first place, He will give us a new body at resurrection. When we are resurrected, He will not make a new thing, but make the old new. II Corinthians 5:17 "Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new." Notice that He did not recreate man. He took the old man and changed him. You see He started with the seed and gave it a new body.

I Corinthians 15:39 "All flesh [is] not the same flesh: but [there is] one [kind of] flesh of men, another flesh of beasts, another of fishes, [and] another of birds."

"Flesh" means the body that is opposed to the spirit. This type of flesh is different to other life, such as in vegetation. Notice that the flesh of men is mentioned first showing men are to rule over the beasts, fishes and birds.

I Corinthians 15:40 "[There are] also celestial bodies, and bodies terrestrial: but the glory of the celestial [is] one, and the [glory] of the terrestrial [is] another."

The word "celestial" means above the sky. "Terrestrial" means worldly, earthy, or of the earth. This just means that God made some things for use in the heavens and other things for the earth. They are not the same and cannot be. For us to live in heaven, we would have to be changed, so that we could function in the heavenly realm. Flesh and blood do not inherit heaven. We must be changed to a spiritual being to inherit heaven.

I Corinthians 15:41 "[There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differeth from [another] star in glory."

We know that there is great variety in heaven, the same as there is on the earth. No 2 stars are the same in heaven. None of them have the same job to do as another, either. They each have their purpose. There is order in heaven. God did not make any two people on the earth exactly the same, either. We all, one at a time, have a purpose for being. God has a plan for each of us. It is not the same plan that He has for all. One star in heaven is not greater than another, just has a different purpose for being.

I Corinthians 15:42 "So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption:"

"Corruption" means decay, ruin, destroy, or perish. All of these meanings fit this Scripture. The body decays, ruins, is destroyed, and perishes. The seed, within that body, takes on new life, perfection, restoration, and life everlasting. This new body will never die.

I Corinthians 15:43 "It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:"

The flesh of mankind is like the dust of the earth, in that it has no honor. The weakness of the flesh is what causes death to come to the body. It is not the flesh that partakes of everlasting life, but the spirit. The flesh has caused man much problems. All temptations and downfalls were because of lust of the flesh. That flesh must die for the spirit to live. I love the Scripture about the dead bones. Can these old bones live again? Yes? If the breath of God revives them. Ezekiel 37:5 "Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:" The breath is the Spirit.

I Corinthians 15:44 "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

The body of flesh {carnal} must die and return to the dust, that the spirit may be totally born. I have spoken to many people who have had the near death experience. They nearly all saw themselves leave that body of flesh. They had a body, very similar to the body of flesh, but the spiritual body rose out of that carnal body they left behind. We will someday leave this body that has caused us so much trouble here on the earth. Even if we are caught up into heaven when the trumpet sounds without benefit of the grave. This body will be changed in the twinkling of an eye. We will lay down this earthly body and take on a heavenly body. This heavenly body will not be controlled by the gravitational pull of the earth. This heavenly body will know no pain. It will not age.

I Corinthians 15:45 "And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit."

Genesis 2:7 "And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Notice from this Scripture above, that man was nothing but a clay doll, before God breathed the breath of life into him. This breath of life that God breathed in him, is what the life of man is. The fact of becoming a living soul means, that God gave him the will to choose. We are a spirit which is housed in a body. The soul of man determines whether the spirit will rule, or the flesh of man will rule. The flesh of man is earthy and carnal. The spirit of man desires to follow God. Adam, in the garden, was a free-will agent. All of the burden of decisions to follow God, or flesh, was on his own back. When Jesus quickens our spirit to everlasting life, there will be no more problems with the flesh, because we will crucify that flesh and leave that dead body of flesh behind. The spirit man will live on.

1 Corinthians 26 Questions

1. Who is Paul speaking to in verse 35?
2. What were most of the Jews taught about life?
3. Those who look with _____ eyes, can never understand the things of God, because God is _____.
4. Quote 1 Corinthians chapter 15 verse 50.
5. What does Paul call these unbelievers in verse 36?
6. What is Paul really saying to them?
7. Does the same thing you plant come forth, explain?
8. What does the author believe to be strange about the little acorn you plant in the ground?
9. The plant that comes up is very _____ to the seed planted.
10. A new body comes forth, but it relates to what?
11. What made the body of Jesus that rose undeniably Jesus?
12. Who decides what our new body is like?
13. God does not recreate the man, He took the old man and _____ him.
14. Name some of the different kinds of flesh.
15. What does flesh in verse 39 mean?
16. Why is the flesh of men mentioned first in the list?
17. What does "Celestial" mean?
18. What does "Terrestrial" mean?
19. _____ and _____ do not inherit heaven.
20. We must be changed into what, to inherit heaven?
21. What are some of the things in heaven that are specifically mentioned that are different?
22. Why are each of the stars different?
23. What does "corruption" in verse 42 mean?
24. The _____, within that body, takes on new life.
25. The flesh is like the dust of the earth, in that it has no _____.
26. The flesh must die, for the _____ to live.
27. How can these dead bones live again?
28. What two kinds of body do we possess?
29. What has the author been told by people who have had the near death experience?
30. Name a few wonderful things about this new spiritual body we Christians get.
31. The first Adam was made a _____.
32. The last Adam {Jesus} was made a _____.
33. Describe what the author believes mankind is.

We will begin this lesson in I Corinthians 15:46 "Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual."

In the last lesson, we had been studying about the body of man. We had been studying how the body of flesh must die for the body of spirit to live. Man, born of woman, is born in the flesh. This is the natural body of man which begins to die the day it is born. The flesh of man is made from the dust of the earth and that flesh will return to dust. This natural man {woman or man} is a human. He is born in the world, and he is of this world, until he has a spiritual experience and becomes a spirit man. John 3:6 "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." We are all flesh, until we allow the Lord Jesus Christ to quicken us to the spirit. When we make our decision to follow Christ in baptism, we are buried in a watery grave, and the new man which comes forth out of that grave is spirit. After we have buried that man of flesh and become spirit, we are no longer of the world. We are in the world, but we are not of the world. Our spirit cries out for that home where only the spirit man can go {heaven}.

I Corinthians 15:47 "The first man [is] of the earth, earthy: the second man [is] the Lord from heaven."

"Earthy" means he was made of the dust. Jesus was not a man when he was in heaven, He was God the Word. His manhood came when the Word of God took on the form of flesh. He took on the body of man so that He could better relate to our limitations in the flesh on the earth. Jesus did not use His Godhood to make Him any less vulnerable to the earth. He tired in His flesh, as we do. He did not even use the fact that He was God to keep from suffering on the cross. He had to defeat Satan as a man, because it was a fleshly man that had succumbed to the wiles of the devil.

I Corinthians 15:48 " As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly."

Jesus took on the flesh of man to put Himself in the position of man. He had to set the pattern in the flesh for us to follow, so that we could, also, follow Him in the Spirit. His flesh was so that He could suffer completely for us on the cross. He took the full punishment that we deserved. He became earthy, to pave the way for us to become heavenly.

I Corinthians 15:49 "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Jesus Christ, and His people all bore the image of the earth in that we are in the house of flesh on this earth. We shall vacate this house of flesh and we, like Jesus, shall take on the heavenly. If we are truly Christians, we are like Christ. He owns us. We are His property. He bought us with His precious blood. To be a Christian, means to be Christ like.

I Corinthians 15:50 "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

This is speaking of the house we call our body on this earth. This body must return to the dust from which it came. Saying that flesh and blood cannot inherit the kingdom of God, is just saying that we do not carry our shortcomings and the cause of those shortcomings with us to heaven. The inheritance we are looking for is described in the next verse I Peter 1:4 "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you," Look with me in the next verse how this all comes about. I Peter 1:23 "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

I Corinthians 15:51 "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,"

There is a generation of people that will be alive when the Lord comes back for His own. They will not taste of death. This is commonly spoken of as the rapture of the church. Really it is the catching away of the believers into the heavens to be with their leader Jesus Christ. The silver trumpet of redemption shall blow in the sky, and we will be redeemed from this earth, ever to be with the Lord.

I Corinthians 15:52 "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

I Thessalonians 4:16 "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:" I Thessalonians 4:17 Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. To really understand read all of this account. I have chosen just two verses from the account for here. This will happen so quickly that you would not even have time to blink your eye.

I Corinthians 15:53 "For this corruptible must put on incorruption, and this mortal [must] put on immortality."

This body of flesh is corruptible and, also, is mortal. The spirit man will come forth from within this body of corruption, and we will shed the corruptible body like a person removes an overcoat, when they no longer need it. Praise God! I will have a new Spiritual body which will be immortal.

I Corinthians 15:54 "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Jesus defeated death when He rose from the grave. We defeated death when we accepted life in Jesus Christ. This is just the moment of the manifestation of everlasting life within us. This is the moment we receive the reward of the victory that was won for us earlier by Jesus. There is no more death. We are eternal from this moment on. We have really been eternal from the moment we received Jesus {the Life}, but this is just the manifestation of that life.

I Corinthians 15:55 "O death, where [is] thy sting? O grave, where [is] thy victory?"

Only those who receive Jesus as their Saviour can ask this question. There is no sting to death of the body, when everlasting life of the spirit man within that body is being born. Jesus won the victory for us. It is our victory through Him.

I Corinthians 15:56 "The sting of death [is] sin; and the strength of sin [is] the law."

James 1:15 "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." The penalty for sin is death. If you are a Christian, the penalty was paid for you by Jesus Christ when He shed His blood on the cross to free you from sin. Without a law, you would not be able to break the law. The law was given us to show our need for a Saviour.

I Corinthians 15:57 "But thanks [be] to God, which giveth us the victory through our Lord Jesus Christ."

The gift of the righteousness was given to us, because we believed in the Lord Jesus Christ. We did nothing to earn it. We just received salvation through the grace of God. Grace means unmerited favor. The only way to heaven is through the Lord Jesus Christ.

I Corinthians 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."

This simply said is once you receive the salvation the Lord Jesus Christ provided for you, walk in that salvation. Stay with your salvation. Do not turn back into sin. Stand in Him. Do not be moved by wind of false doctrine. Then determine to work for the Lord every moment, until He comes.

1 Corinthians 27 Questions

1. Howbeit that was not first which is _____, but that which is _____.
2. Man, born of a woman, is born in the _____.
3. Quote John chapter 3 verse 6.
4. We are all _____, until we allow the Lord to _____.
5. Tell what happens at Baptism.
6. The first man is earthy, the second man is the _____.
7. What does "earthy" mean?
8. Jesus defeated Satan as a _____.
9. Why was this important?
10. Jesus took on the flesh of man to put Himself in the _____-
of man.
11. As we have borne the image of the earthy, we shall also bear the
image of the _____.
12. What must we vacate to take on the heavenly?
13. To be a Christian means what?
14. _____ and _____ cannot inherit the kingdom of God.
15. Quote 1 Peter chapter 1 verse 4.
16. What are we born by in 1 Peter chapter 1 verse 23.
17. We shall not all sleep, but we shall all be _____.
18. What is verse 51 commonly spoken of?
19. The trumpet of redemption is made of what metal?
20. Verse 52 says the change is so sudden, it could be measured as how
short a time?
21. Where, in Thessalonians, do we read of this?
22. This corruptible must put on _____.
23. This mortal shall put on _____.
24. We will shed this body like someone removes an _____.
25. Death is swallowed up in _____.
26. When did Jesus defeat death?
27. When does it become real to us?
28. Who are the only ones who can ask the questions in verse 55?
29. The sting of death is _____.
30. The strength of sin is the _____.
31. How do we receive victory?
32. What are the Christians to be in verse 58?

We will begin this lesson in I Corinthians 16:1 "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye."

It seems this is the same directions as in Galations chapter 2 verse 10. Paul was concerned about the poverty stricken in Jerusalem. It seemed they had somewhat of an obligation to Jerusalem, since the beginning of the church was there.

I Corinthians 16:2 "Upon the first [day] of the week let every one of you lay by him in store, as [God] hath prospered him, that there be no gatherings when I come."

The church of the Lord Jesus Christ met on the first day of the week. The Christians practice first fruits. This is just saying, take up a collection when you meet and have it ready. Each person should give according to what they can afford to give.

I Corinthians 16:3 "And when I come, whomsoever ye shall approve by [your] letters, them will I send to bring your liberality unto Jerusalem."

Paul did not want to handle the money himself, so he asked that they choose some honorable member, who would go and take the offering to the poor in Jerusalem. Paul is praising them for their help, in the word "liberality".

I Corinthians 16:4 "And if it be meet that I go also, they shall go with me."

Paul, had really not planned to go with them. He said it did not matter if he were going, he still wanted someone else to carry the offering. He would let the chosen person travel with him, but he definitely did not want to carry the offering himself.

I Corinthians 16:5 "Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia."

Paul tried to go back to the churches he had started to check and see how they were doing. Paul really wanted to wait a short time to let them get the problems in their church taken care of before he came. He loved these people and would come as soon as he was in their vicinity.

I Corinthians 16:6 "And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go."

Paul did come and stay with them for a while. They loved Paul and many of them would probably travel with him as he left. This would show how badly they felt about his leaving.

I Corinthians 16:7 "For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit."

Notice that Paul says, if the Lord permit. He went where the Lord sent him. He stayed until the Lord said, it is time to move on. Paul wanted to stay in Corinth for a while, but would be subject to the wishes of God. I Corinthians 16:8 "But I will tarry at Ephesus until Pentecost."

Paul had spent a great deal of time at Ephesus. This could have been the trip when Paul had trouble with the silversmiths. Pentecost meant a great deal to the Christians, as well as the Jews. At Pentecost was when the Holy Spirit fell on 120, and they were all baptized in the Holy Ghost.

I Corinthians 16:9 "For a great door and effectual is opened unto me, and [there are] many adversaries."

Paul was travelling from place to place and establishing churches along the way. He faced much opposition from the Jews during these trips. He was not only fighting all types of idol worship, but his greatest opposition was from the Jewish leaders themselves. The opportunities were great, but the "adversaries" {enemies} were many, as well.

I Corinthians 16:10 "Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also [do]."

Timothy had been trained in the ways of the Lord by his mother and his grandmother, but a great deal of his ministry training had been from Paul. Paul thought of Timothy as his son in the spirit. When Timothy ministered, it was as if Paul were ministering. Timothy was an extension of the teachings of Paul. Paul is saying, it was the next best thing to him being with them himself.

I Corinthians 16:11 "Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren."

This is just Paul giving the highest recommendation to Timothy to those in Corinth. Paul tells them not to hate him. Perhaps, Paul was afraid they would be jealous, because he thought so much of Timothy.

I Corinthians 16:12 "As touching [our] brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time."

We must remember, again, that they had written a letter to Paul, and this is an answer to that letter. These Christians here at Corinth had probably asked in the letter for Appolos to come and minister to them. He was, possibly, one of their favorite ministers. It, also, seems that he was ministering somewhere else at the time and could not come.

I Corinthians 16:13 "Watch ye, stand fast in the faith, quit you like men, be strong."

This is a subject that I suppose I dwell on quite a lot. It is just as important to remain in the salvation you have received as it is to be saved in the first place. To "stand fast", means not to be blown by every wind of doctrine. Be strong as men.

I Corinthians 16:14 "Let all your things be done with charity."

"Charity", here, is speaking of love. Paul is trying to teach them that Christianity is a relationship with the Lord in your heart. He is explaining to do things, because you love and not because of necessity.

I Corinthians 16:15 "I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and [that] they have addicted themselves to the ministry of the saints,)"

Paul is reminding them here that these were some of the very first Christians. They, also, had totally dedicated themselves to the work of the Lord. Paul, possibly, was saying, even though they wrote me of these problems in the church, you must not have hard feelings about them. These things needed to be settled once for all.

I Corinthians 16:16 "That ye submit yourselves unto such, and to every one that helpeth with [us], and laboureth."

Paul is explaining, that the new converts should listen to those who had been in the work longer and who had dedicated their lives to the work of the Lord.

I Corinthians 16:17 "I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied."

These were people who had come to minister to them in the things they were weak in. They had filled in the gaps in your spiritual learning.

I Corinthians 16:18 "For they have refreshed my spirit and yours: therefore acknowledge ye them that are such."

One really great thing that happens when a group of old seasoned ministers get together, is that we refresh each other's spirit. There is no room for jealousy in the ministry. Meet with other ministers, and share what God has shown you, and all will benefit by it.

I Corinthians 16:19 "The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house."

We remember that Priscilla and Aquilla were a husband and wife that Paul had lived with. In fact, Paul had been a tent maker with them to make a living. They were both teachers of the Word of God and they, also, opened their home as a church. They were all three responsible for founding the church in Corinth and in Ephesus. The following Scripture shows that both of them taught. Acts 18:26 "And he 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."

I Corinthians 16:20 "All the brethren greet you. Greet ye one another with an holy kiss."

It was not unusual in these days for a man to kiss another man in greeting. He did not kiss him on the lips, but on the cheek. Notice the type

of this kiss {holy}. Paul is saying, do not be distant to your brothers in Christ. Show that you care for each other.

I Corinthians 16:21 "The salutation of [me] Paul with mine own hand."

Paul is just saying that this is not second-hand information, but from him personally. He greets them personally.

I Corinthians 16:22 "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

"Anathema" seems to mean excommunicated. Love of the Lord and the Lord's people is really the essence of Christianity. To not love the Lord would mean that you had rejected the Lord. You would just automatically cut yourself off, if you did not love the Lord. Of course, I think that is terribly important. Look at the title of these Bible studies.

I Corinthians 16:23 "The grace of our Lord Jesus Christ [be] with you."

This statement is a trademark of Paul. This is like speaking a benediction on them. It is actually a prayer of Paul's for them to continue in the unmerited favor of the Lord.

I Corinthians 16:24 "My love [be] with you all in Christ Jesus. Amen."

Paul is just saying, I love you. You are my spiritual children. Paul knows the only way to truly love people is to allow the Lord to love them through you. Amen, just means, so be it.

1 Corinthians 28 Questions

1. What other church had Paul spoken to about the collection for the saints?
2. What saints was Paul speaking of?
3. Why did they have somewhat of an obligation there?
4. What day of the week did the church of the Lord Jesus meet?
5. Christians practice _____.
6. How much should each person give?
7. Who was to take the money to Jerusalem?
8. What does the word "liberality" show us?
9. Would Paul be willing to carry the offering?
10. When was Paul planning to come to Corinth?
11. Why did Paul not want to come immediately?
12. What would show how badly they felt about Paul leaving?
13. What were the 4 important words in verse 7?
14. How long would Paul tarry at Ephesus?
15. What young man did Paul train and even think of him as his spiritual son?
16. Who had they wished would come and minister?
17. Stand fast in the _____.
18. Let all your things be done with _____.
19. Who had refreshed Paul's spirit?
20. Who were Aquilla and Priscilla?
21. Which one of them taught the Word of God?
22. How did Paul tell them to greet each other?
23. What does "Anathema Marantha" mean?
24. What benediction did Paul speak on them?
25. How is the only way to truly love others?

II CORINTHIANS LESSON 1

11 Corinthians is the second letter that Paul wrote to the church at Corinth. In this letter, we will see Paul trying to prove to these people his right of apostleship. There were some in this church at Corinth who believed Paul did not have this right. Paul says more about himself and his ministry in this letter, than he does in all of the others. Some people today would call this Paul's testimony.

The main lesson that we can find in this for ourself, is that ministering carries with it a great deal of suffering. This suffering takes many forms, the greatest of which is not being believed by fellow ministers. Paul's intentions are questioned, and he answered them. In this book, we will see a list of many of the things that Paul suffered to be able to minister. His afflictions were many and not just from the world, but from within the church, as well. In this book, we can see that there were times of joy with Paul, but there were also times of great sorrow. They were mingled together like seasoning on a food dish, some salt, some pepper.

Now we will begin in II Corinthians 1:1 "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:"

Even in this very first verse of the letter, Paul says it was the will of God for him to be an apostle. Paul, in a real sense, is saying, I did not choose to be an apostle, God chose me. The Christians, at this time, were called saints, or brothers. It is not clear whether this letter was written from Cencheria, or not, but it was in Achaia. Achaia was the name used for the northwest portion of the Peloponnesus. There were many small towns in this area. Paul could have been speaking of any little town. This would be somewhere in the southern part of Greece.

Paul immediately states that he is an apostle. He does not say, I think I am an apostle. He boldly states that he is. The word "apostle" means delegate, or ambassador of the gospel. In the official sense, it means commissioner of Christ, this meaning includes {with miraculous powers}. It can, also, mean messenger, or he that is sent. Paul was all of these things.

We must notice in this that Paul always has someone to minister with him. In this particular instance, he has Timothy. He knows that Timothy is loyal to him. Timothy is Paul's student and would not differ with Paul at all. There are times when this type of loyalty is very important. Timothy is not the only one with Paul, but is the closest to Paul in this instance. One of the reasons it is important to have the second minister that agrees with you, is for the prayer of agreement. Paul wants this church to know that his ministry is actually a revelation of Jesus Christ through Paul.

II Corinthians 1:2 "Grace [be] to you and peace from God our Father, and [from] the Lord Jesus Christ."

This is a greeting that Paul used many times and is more evidence that this letter was Paul's. It is a prayer of Paul's for them. He wished that God would give them this grace {unmerited favor}. He is explaining, also, that this is not just from Jesus as Saviour, but from the Father, as well.

II Corinthians 1:3 "Blessed [be] God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;"

Paul, never once, stopped speaking of the blessedness of God. "Father of mercies" just means that God is full of mercy for everyone who believes. There is no other comfort compared to the peace that God brings. The Holy Spirit is sent by the Lord Jesus Christ to comfort. He is even spoken of as the Comforter.

II Corinthians 1:4 "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Tribulation comes to the Christian, as well as to those of the world. This "comfort in tribulation" speaks of us having a peace in the midst of the tribulation. There is a rest for the Christian in Christ. The world may be falling apart around us, but we can have perfect peace within. The only way to truly sympathize with someone else is to have had the same problem yourself.

II Corinthians 1:5 "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

When we receive Christ in us, we are partakers in His suffering, as well. Romans 8:17 "And if children, then heirs; heirs of God, and jointheirs with Christ; if so be that we suffer with [him], that we may be also glorified together." One of my favorite Scriptures explains this very well. Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." We suffer with Him, that we might reign with Him. If we are Christians, we are to be Christlike. We must bury this flesh with His burial, that we might rise with Him. Jesus quickens the spirit within us, and makes us alive forever more.

II Corinthians 1:6 "And whether we be afflicted, [it is] for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, [it is] for your consolation and salvation."

Paul is saying to them, that his suffering and tribulations were endured by him without complaining, so that he could bring the gospel to them. Paul was willing to go through almost any hardship, if he thought in so doing, he could win some to Christ.

II Corinthians 1:7 "And our hope of you [is] stedfast, knowing, that as ye are partakers of the sufferings, so [shall ye be] also of the consolation."

Paul is just saying, that he will not give up on them. He, also, says to them, if they are to minister for Christ there will be sufferings that they will have to endure, as well. Paul says, if you allow yourself to die to this world, in Christ, you will share in His resurrection.

II Corinthians 1:8 "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:"

The persecution that Paul endured was so great, that, he would have welcomed death. We are not told just exactly which act of violence came to Paul while he was in Asia. We are told that it was almost more than he could bear. The one thing Paul wants them to learn from this, is that they, too, might be called upon to suffer. The Lord Jesus Christ did not deceive Paul. He told Paul that He would show him what he must suffer. Acts 9:16 "For I will shew him how great things he must suffer for my name's sake." This is the Words of the Lord. They are printed in red in the Bible.

II Corinthians 1:9 "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:"

Paul knew that his life was in the Lord Jesus Christ. Paul was not fearful of physical death. He knew that there were many Jews who would like him killed. He, also, knew that he could do nothing about this. His trust was in the Lord. He also knew, if they killed his body, he would live on through Jesus Christ. Paul placed his trust in Jesus the same as we must do. We should all heed this Scripture in Hebrews. Hebrews 13:6 "So that we may boldly say, The Lord [is] my helper, and I will not fear what man shall do unto me."

II Corinthians 1:10 "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver [us];"

Before we receive the Lord Jesus as our Saviour, we are living unto death. We have no hope for the future. When we receive the Lord Jesus Christ as our Saviour, we receive everlasting life. Matthew 10:28 "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." This, again, is in red in the Bible, and are the Words of Jesus. Jesus brought us life.

II Corinthians 1:11 "Ye also helping together by prayer for us, that for the gift [bestowed] upon us by the means of many persons thanks may be given by many on our behalf."

Paul was thanking them for praying for him. Every church that I know of, is as strong as the prayers that go up for it. Every minister needs the prayers of the congregation. Some people think that they cannot help the ministry, because they are not the minister. The job of intercessory prayer is just as important, and I would say more important than the actual ministry. No one will come to the Lord, unless the Spirit woe him. The prayer, then, causes the Spirit to call to the person. You see, prayer is the number 1 reason for people being saved. Someone must care enough to pray for you.

II Corinthians 1:12 "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."

Paul is just saying, that he has a clear conscience. He has not tried to show how smart he is, but has tried to bring the good news of the gospel

as simply as he could, so that all could understand. Paul has spoken the words that the Lord has given him for these people. He will not apologize for the message God has given him. The gospel is not complicated, but simple, so that all might receive it with joy in their heart. This is still the way the Lord expects His salvation message to go out. He wants it simple, so that all may understand. Using big words, elevate the person that is using them, but do nothing for the uneducated person who is trying to understand. Ministers are to keep it simple for all to understand. Ministry is not to make the minister feel important, but to cause people to come to Christ. The more who understand, the more who believe and come to Christ.

11 Corinthians 1 Questions

1. Who wrote 2 Corinthians?
2. Who was it written to?
3. What was Paul trying to prove in this letter?
4. Some people today would call this Paul's _____.
5. What is the main lesson that we can take from the letter?
6. Who were most of Paul's afflictions from?
7. What does the author compare the joy and sorrow of Paul to?
8. Was it Paul's will to be an apostle? Explain.
9. What were the Christians called at the time Paul wrote this letter?
10. Where was Achaia?
11. What does Paul proclaim himself as in verse 1?
12. What does "apostle" mean?
13. Why does Paul have another minister working with him?
14. Why did Paul need Timothy at this time?
15. What is the benediction on the people spoken in verse 2?
16. What is "grace"?
17. What does "Father of mercies" mean?
18. Who is the Comforter?
19. What does the "comfort in tribulation" speak of?
20. Quote Romans chapter 8 verse 17.
21. Quote Galations chapter 2 verse 20.
22. Did Paul complain about his suffering?
23. Who did Paul's suffering benefit?
24. How badly had Paul suffered in Asia?
25. Why was Paul not fearful of death?
26. Quote Matthew chapter 10 verse 28.
27. What is a very important job in the church, besides being the minister?
28. How had Paul ministered to them?

We will begin this lesson in II Corinthians 1:13 "For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;"

Many ministers, even now, find themselves in the awkward position of trying to defend themselves. Paul was no different. Rumors had arisen that he was not ministering correctly. This letter, as we said before, is to dispel some of those rumors. Paul is just saying, in the verse above, that he has no ulterior motive at all for what he is doing. He said, in the previous verse, that his conscience was clear. He had brought the simple message of salvation. Paul is saying here, if you will examine what I have said, you will know it to be truth. He also says, I believe the very things that you have heard and accepted.

II Corinthians 1:14 "As also ye have acknowledged us in part, that we are your rejoicing, even as ye also [are] ours in the day of the Lord Jesus."

Paul is saying, in this, that he will rejoice on judgement day, when many of those that he brought the gospel message to, will stand before the Lord and be saved. He is, also, saying that in that day, they will rejoice that he brought them to the knowledge of the Lord. It is so strange, after they were saved under his ministry, that suddenly they find fault with his ministry.

II Corinthians 1:15 "And in this confidence I was minded to come unto you before, that ye might have a second benefit;"

Paul is feeling that it would have been good, if he could have come to them and ministered again. Sometimes there needs to be lessons taught on how to continue in the faith. The difference in an evangelist and a pastor tell us that. An evangelist brings the message of salvation and goes on to the next place. The job of a pastor is to teach his congregation to live in the salvation they have received. The pastor is a shepherd who leads the sheep. That is the very reason it is so important for the pastor to be living a good clean life himself.

II Corinthians 1:16 "And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea."

Paul is saying, in this, that when he passes near by would be the most opportune time to come and minister to them.

II Corinthians 1:17 "When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?"

It seems that, in the flesh, Paul had wanted to come to Corinth, but Paul had not followed the wishes of the flesh. He had been led by the Holy Spirit to go to other places. Paul was not his own man. He went where God sent him. When the Lord sent Paul somewhere, Paul just said, Yea Lord. There is no nay when speaking to the Lord. We just say nay to the flesh. Some of

the people in Corinth highly criticized Paul for not coming by to see them and answer personally some of their complaints.

II Corinthians 1:18 "But [as] God [is] true, our word toward you was not yea and nay."

Paul is saying, that he preached the same thing to them all the time. He was not preaching to itching ears, but to the best of his ability bringing them the true message of God. Paul was not wishy-washy with his message. He gave the same message every time to them. The only time he appeared to be giving another message, was because he was trying to get them to listen to the gospel message. He did honor their customs as much as he could to get himself in to preach to them.

II Corinthians 1:19 "For the Son of God, Jesus Christ, who was preached among you by us, [even] by me and Silvanus and Timotheus, was not yea and nay, but in him was yea."

The message of salvation is the same every time. It does not matter if Paul brings it, or Silvanus, or Timothy. The only thing that varies at all, is the observance of their customs.

II Corinthians 1:20 "For all the promises of God in him [are] yea, and in him Amen, unto the glory of God by us."

God is unchangeable. Whatever God has promised in His Word will definitely be. "Amen" means so be it. There are no promises of God that will be changed.

II Corinthians 1:21 "Now he which stablisheth us with you in Christ, and hath anointed us, [is] God;"

Paul is reminding them, again, that it was God who called him. It was God who anointed Paul to preach. Notice that they, like Paul, had been established in the Lord Jesus. Christians are in Christ, and He in us. Romans 3:24 "Being justified freely by his grace through the redemption that is in Christ Jesus:" Jesus is our Redemption. He is our life. Romans 8:2 "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Paul says, that his ministry is not in his own power, but in the anointing of God.

II Corinthians 1:22 "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

Romans 8:23 "And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body." II Corinthians 5:5 "Now he that hath wrought us for the selfsame thing [is] God, who also hath given unto us the earnest of the Spirit." We Christians are actually citizens of heaven. We are waiting for that day, when we will go there to live. In the meantime, Jesus sent the Holy Spirit of God as an earnest on that promise to us. The Holy Spirit of God is the seal of promise to the believer in Christ. It just assures us of our adoption into the family of God.

II Corinthians 1:23 "Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth."

Paul did not want to come to Corinth while they were doing so many things in the church that was displeasing to God. Paul, perhaps, would have reprimanded them so harshly, had he been there in person, that it might have made it difficult for him to minister there and have the best results. Paul, in this entire letter, is trying to clear his own name of false accusations placed against him. Had Paul come and been terribly upset by what he saw, he might have caused some to leave the church. He did not want that to happen.

II Corinthians 1:24 "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."

Paul is explaining, in this, that it is not like it was in the Jewish temple where the high priest had so much power. Christianity is an individual thing. When a person receives the Lord Jesus Christ as his Saviour, it is very personal. The relationship is between the Lord and that person. It is not for Paul, or any other minister, to decide whether you are in good standing with God, or not. That is between you and God. He can, however, instruct you on good sound principles of Christianity. You are saved, or lost, by the amount of faith you, as an individual, have. Paul will rejoice with you at your salvation, but it is your salvation and no one else's. There is only one Judge as to whether we are saved or not. His name is Jesus Christ.

11 Corinthians 2 Questions

1. What awkward position is Paul in, when he wrote this letter?
2. What is one of the main purposes of this letter?
3. What message had Paul brought to them?
4. What will cause Paul to rejoice on judgement day?
5. What is so strange about these complaints?
6. What was Paul speaking of about the second benefit?
7. What is the difference in the message of an evangelist and the message of a pastor?
8. What had Paul's flesh wanted to do?
9. What guide did Paul follow?
10. What did some of the people highly criticize Paul for?
11. When was the only time that Paul had seemed to vary his message?
12. What 3 had preached the same message to them?
13. God is _____.
14. What does "Amen" mean?
15. Who annointed Paul to preach?
16. Quote Romans chapter 3 verse 24.
17. _____ is our Redemption.
18. Quote Romans chapter 8 verse 2.
19. What is the "earnest of the Spirit"?
20. We Christians are actually citizens of _____.
21. What does the seal of the Spirit assure us of?
22. What reason did Paul give, in verse 23, why he had not come to them?
23. How did Christianity drastically differ from worship the Jews had done in the temple?
24. Paul did want to instruct them in what?
25. Christianity is a _____ relationship with the Lord Jesus Christ.

We will begin this lesson in II Corinthians 2:1 "But I determined this with myself, that I would not come again to you in heaviness."

Paul, in this lesson, is continuing to explain why he did not come directly from Ephesus to them. We learned, in the previous lesson, that he did not want to come to them while he was upset. He thought some of the members might quit the church, because of what he might say.

II Corinthians 2:2 "For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?"

Paul had been gladdened at the fact that this church had begun in Corinth. It thrilled him in his heart that he had been somewhat responsible for the church's beginning. If he went to Corinth and said what he needed to say, they would probably be very sorrowful. These people were not deliberately doing wrong. They had not been schooled long enough in the ways of God, and they had strayed to some extent in ignorance. Paul is just saying, that he would not hurt these baby Christians at Corinth for anything.

II Corinthians 2:3 "And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is [the joy] of you all."

Paul is saying, in a sense, that the letter would be better than a personal visit, to keep down hard feelings. Paul wants to be friends with the church people in Corinth. He feels like a parent who has had to scold the children, but still loves them, and wants them to love him. Paul's love for this church has not diminished at all. A letter is sometimes taken better than an open rebuke.

II Corinthians 2:4 "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you."

Paul is trying to explain, that he prayed and thought about what he had to write to them. It was painful for Paul to have to write anything negative to them at all. He wrote the letter with tears in his eyes. We see a bit of an apology in this chapter from Paul. He is saying, perhaps, I acted hastily in the punishment of the sinner. Paul's love for these people is very much like the parent for a child.

II Corinthians 2:5 "But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all."

In this, we see that Paul is not angry with the whole church for what this one man, who had sinned, had done. Paul is also saying, you can not let it affect the daily functions of the church. You must get past this moment of problem and go on. Paul's heart was broken about the man committing this sin, but he was not overwhelmed by grief with it. This is the only time in the New Testament that "overcharge" was used. It means to be heavy upon, to be expensive to, and to be severe towards. Paul is saying, in this, that he will not be hard on all of them for what one had done.

II Corinthians 2:6 "Sufficient to such a man [is] this punishment, which [was inflicted] of many."

Paul now feels that the humiliation that the man had endured from him and the whole church, had been sufficient punishment.

II Corinthians 2:7 "So that contrariwise ye [ought] rather to forgive [him], and comfort [him], lest perhaps such a one should be swallowed up with overmuch sorrow."

Now, Paul is saying, if he desires to be forgiven, forgive him. Take him back into the church, and treat him again as a brother. If they will not take him back, he might never get back in right standing with God. He has grieved enough.

II Corinthians 2:8 "Wherefore I beseech you that ye would confirm [your] love toward him."

Paul is saying in this, forgive him, and forget the incident. Restore him and love him as a brother.

II Corinthians 2:9 "For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things."

Paul was a watchman over their souls. He had given them instruction on how to handle the situation, and was anxious to know whether they would take his instruction and do it.

II Corinthians 2:10 "To whom ye forgive any thing, I [forgive] also: for if I forgave any thing, to whom I forgave [it], for your sakes [forgave I it] in the person of Christ;"

This is actually instruction on how they can forgive the man. Paul is saying, in yourself you cannot. When you remember what Christ forgave you, then Christ within you can forgive the man. Paul is saying it is the power of Christ within him that gives him the power to forgive. If we have something in our life that is hard to forgive, we should remember this and allow Christ within us to forgive.

II Corinthians 2:11 "Lest Satan should get an advantage of us: for we are not ignorant of his devices."

It would really please Satan for these Christians not to forgive. If you do not forgive, you cannot be forgiven. It would please Satan greatly, if we could not be forgiven.

II Corinthians 2:12 "Furthermore, when I came to Troas to [preach] Christ's gospel, and a door was opened unto me of the Lord,"

Paul had been in Troas to minister, when he had the vision and the Lord sent him to Macedonia. If God does not send you and open the door for you to minister, you can forget being successful in your journey. Go where God sends you. Enter in at each door He opens. The success that really counts is the success in God's eyes.

II Corinthians 2:13 "I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia."

Notice here, that Titus was more than just another brother in Christ. Paul calls him, my brother. This indicates that Titus and Paul were very close. Paul had wanted to wait until Titus brought information on how his letter to the Corinthians had been accepted, but he went on to Macedonia where God the Holy Spirit had opened a door of utterance for him.

II Corinthians 2:14 "Now thanks [be] unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

Jesus Christ won the victory on the cross. The victory is ours for the claiming. The best way to taste victory is to stay in the perfect will of God. This is just saying, that the knowledge that Paul, or any of us, has is in Christ. We are to take no thought for what we shall say. If we are ministering in the fashion the Lord would have us to, the words that come from our mouth will not be from our accumulated learning {knowledge}, but will be as an oracle of God. God will speak through us the message He wants given.

II Corinthians 2:15 "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:"

Anything that made a sweet savour to God had been totally dedicated to God. If we are totally dedicated to God, it is not our responsibility whether the message is accepted or rejected. God appreciates us just as much for bringing His message to those who will not accept it, as He does to those who do accept it. Either way, we have pleased God.

II Corinthians 2:16 "To the one [we are] the savour of death unto death; and to the other the savour of life unto life. And who [is] sufficient for these things?"

If they reject the message that God has spoken through us, they are lost. The great thing is, if we gave the message, we are not responsible for their souls. Had we not given the message to them, then we would have been responsible for their souls. If they are determined to die, and we have brought God's redemption message to them, God is pleased with us. Those who receive the message that God has given through us, will receive life everlasting. Our reward is the same, because we obeyed God. It is the person's choice to receive life, or death. Our responsibility is to bring the message to the best of our ability in Him.

II Corinthians 2:17 "For we are not as many, which corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."

There are even more ministers today who corrupt the Word of God, than when Paul wrote this. The Word of God is true. We must not change the Word of God. It is alright to explain what you believe the meaning of the Word to be. It is not alright to add to, or take away from the Word of God. Paul is saying, that he was sincere in the message he brought. Paul is saying, that his message is really God's message that was put in Paul's mouth. Paul spoke

under the anointing of the Holy Spirit of God. Paul is saying, Christ in me is bringing you this message. He also says, God is my witness, it is Christ speaking in me.

11 Corinthians 3 Questions

1. In verse 1, Paul had determined what?
2. Why had Paul not come directly to Corinth?
3. What gave Paul joy about Corinth?
4. They had strayed in _____.
5. Why would the letter be better than a personal visit?
6. How had Paul written this letter to them?
7. Paul's love for these Corinthians was very much like a _____ for a _____.
8. The sinner had grieved Paul in _____.
9. What does "overcharge", in verse 5, mean?
10. Who had inflicted punishment on the man who sinned?
11. Should they continue to punish him?
12. Why is it so important to forgive?
13. They were to love him as a _____.
14. Paul was a watchman over their _____.
15. Paul's forgiveness was in _____.
16. If they did not forgive, whose advantage would it be to?
17. What was verse 12 saying about ministering?
18. Why had Paul had no rest in his spirit?
19. Where had Paul gone?
20. Who won the victory?
21. The victory is ours for the _____.
22. What is knowledge?
23. Anything that made a sweet savour to God was totally _____ to God.
24. How can we be not responsible for the lost?
25. Paul was not as many who _____ the Word.
26. You must not add, or take away from, the Word of God, but is it alright to explain what you believe each Scripture to mean?

We will begin this lesson in II Corinthians 3:1 "Do we begin again to commend ourselves? or need we, as some [others], epistles of commendation to you, or [letters] of commendation from you?"

Paul is almost shaming them, in this chapter, that it is necessary for him to prove himself to them. He says, do I have to brag on my own accomplishments, or have someone else who you respect recommend me? They had accepted the message that he brought to them originally, why have they begun to doubt?

II Corinthians 3:2 "Ye are our epistle written in our hearts, known and read of all men:"

He is saying to them, look around and see all the people who received Christ as their Saviour under my ministering. Let the Christian converts there be my recommendation. All men can look and see the Christians in the church at Corinth. That should speak to all men who I am.

II Corinthians 3:3 "[Forasmuch as ye are] manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

You, yourselves, are the document that you ask for. Let the results speak for themselves. Paul is saying, that the Spirit of God had written the law of God on the fleshly part of their hearts. Does not your heart, washed in the blood of the Lamb, and filled with the Spirit, not witness for me? Paul is saying, that the place they are now in, with Christ, is the result of him ministering Christ to them. He says the Christ within you is because you listened to the message Christ had given Paul for them.

II Corinthians 3:4 "And such trust have we through Christ to God-ward:"

Paul had placed his confidence in Christ. It actually had been Christ in Paul ministering to them. The outcome was to draw them God-ward.

II Corinthians 3:5 "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency [is] of God;"

Paul realized this more than all of them, because when he had depended on his head knowledge, he knew not Christ. Christ stopped Paul and called him to His service on the road to Damascus. Paul went into the desert and was taught of the Holy Spirit of God. World training is not sufficient to serve God in the way pleasing unto Him. We must allow Christ to minister through us. We are to be a willing vessel. The Lord Jesus Christ will do the rest. Paul knew of his lack of sufficiency within himself. He knew that his sufficiency is of God.

II Corinthians 3:6 "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

Romans 7:6 " But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not [in] the oldness of the letter." Testament means contract or covenant. The New Testament means the new covenant that God has made with mankind. Paul is speaking to many who knew the law of Moses. He is explaining, that in Jesus Christ, the Lord has provided a new agreement. This new covenant is not by the works of the law, but by the grace of God man is saved. The new covenant was sealed with the shedding of the precious blood of the Lamb. All of them knew the impossibility of flawlessly keeping the law. The law brought death to those who did not keep it. John 3:6 "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." To keep the law was an act of the flesh of man. Jesus Christ is the quickening Spirit which brings everlasting life. I Corinthians 15:45 "And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit." The law brought death, the Spirit brought life.

II Corinthians 3:7 "But if the ministration of death, written [and] engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which [glory] was to be done away:"

This is speaking of the fact that Moses' head shone so brightly from being in the presence of God {The Light}, that the people could not look upon him. This great Light was so bright that Moses had to cover his head with a veil to keep them from being blinded. Paul is saying, if that Light was so great in Moses, who brought the law; why do you not understand that the Light revealed in the New Testament is so much greater? The law brought death. The covenant sealed in Jesus blood brings everlasting life.

II Corinthians 3:8 "How shall not the ministration of the spirit be rather glorious?"

What a glorious awakening, when the Spirit ministers to man.

II Corinthians 3:9 "For if the ministration of condemnation [be] glory, much more doth the ministration of righteousness exceed in glory."

By the law, all men have sinned and come short of the glory of God. We are all condemned by the law. Being in right standing with God comes from being washed in the blood of the Lamb {Jesus Christ}. The difference is, that where the law condemns man, the grace in Christ brings hope of everlasting life. Ephesians 2:5 "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" Romans 5:9 "Much more then, being now justified by his blood, we shall be saved from wrath through him." Remember, that "justified" means just as if I had never sinned. The law was good, but grace is better. Romans 3:20 "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin." Ephesians 2:8 "For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:"

II Corinthians 3:10 "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth."

This glory, spoken of here, possibly, is speaking of Moses' head shining. The glory of the Lord Jesus Christ, far excelled the glory of Moses.

II Corinthians 3:11 "For if that which is done away [was] glorious, much more that which remaineth [is] glorious."

There is nothing wrong with Moses or the law. The weakness was in man keeping the law. Galatians 3:21 "[Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." John 1:17 "For the law was given by Moses, [but] grace and truth came by Jesus Christ." The law of Moses was glorious, but man could not live up to that law and was lost. The grace of God, in Jesus Christ, brings life.

II Corinthians 3:12 "Seeing then that we have such hope, we use great plainness of speech:"

The Old Testament, itself, was veiled and hard to understand, until the curtain was torn between the holy place and the holy of holies. When Jesus sent the Holy Spirit to the Christians, He was their Teacher and Guide. The Holy Spirit opens up our understanding to all Scriptures {Old and New Testament}. Jesus' teachings on the earth were all very simple. The gospel message is very simple. This plainness of speech was so that everyone could understand.

II Corinthians 3:13 "And not as Moses, [which] put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:"

The children of Israel could not look beyond the veil in the temple, or at Moses either. The way to God was veiled to them.

II Corinthians 3:14 "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which [veil] is done away in Christ."

A person who reads just the Old Testament cannot truly understand, until you put it with the New Testament and realize the fulfillment in Jesus. The Old Testament cannot be understood by physically reading it. It is understood through the revealing by the Holy Spirit of God.

II Corinthians 3:15 "But even unto this day, when Moses is read, the veil is upon their heart."

This is speaking of the Old Testament being read in the temple, or synagogue. Without the Holy Spirit revealing the Word, it cannot be understood.

II Corinthians 3:16 "Nevertheless when it shall turn to the Lord, the veil shall be taken away."

The main thing to understand, in this, is the simple message of Salvation in the gospels. God is revealed to man in His Son Jesus Christ. We see so clearly, God being revealed in Jesus Christ, in the following Scripture. John 14:9 "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father?"

II Corinthians 3:17 "Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty."

John 4:24 "God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth." "Spirit" in verse 17 above, is the God Spirit. I John 5:7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." One, in this verse, is speaking of their Spirit nature. Romans 8:9 "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." The Spirit of the Risen Christ within me brings me liberty. I have liberty, because I am living in the perfect will of God. Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." There is liberty in Christ.

II Corinthians 3:18 "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [even] as by the Spirit of the Lord."

The more of Jesus in me, the less of me in me. When I become so full of Christ that others can see Christ in me, then the Scripture above becomes more true in my life. Christians are becoming more like Jesus every day, or they are going back into the world. We never stand still. True Christianity is becoming more Christ-like every day. Christ in me, the hope of glory. Romans 8:2 "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." I John 3:2 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

11 Corinthians 4 Questions

1. What is Paul shaming them of in verse 1?
2. What was the best recommendation for Paul?
3. What was the document that they had asked for?
4. Where was the law of God written for these new converts to Christianity?
5. Paul had placed his confidence in _____.
6. When Paul had depended upon his own _____, he rejected Christ.
7. Who taught Paul the Christian way?
8. Paul's sufficiency was of _____.
9. If Paul was not to minister the letter, what was he to minister?
10. The _____ killeth, but the _____ giveth life.
11. What does "Testament" mean?
12. The new covenant was sealed with what?
13. Quote John chapter 3 verse 6.
14. Quote 1 Corinthians chapter 15 verse 45.
15. Why had Moses' head shone?
16. What did Moses have to do to keep from blinding the people?
17. By the _____, all men have sinned and come short of the glory of God.
18. What brings righteousness to the Christian?
19. Quote Ephesians chapter 2 verse 5.
20. What does "justified" mean?
21. For by the law is the _____ of sin.
22. Quote Ephesians Chapter 2 verse 8.
23. If there is nothing wrong with Moses and the law, what was wrong?
24. Quote Galatians chapter 3 verse 21.
25. Grace and truth came by _____.
26. What was good about the plainness of speech of Paul?
27. The veil on the Old Testament was done away in _____.
28. Who must reveal the meaning of the Scriptures?
29. Where the Spirit of the Lord is, there is _____.
30. Quote John chapter 4 verse 24.
31. The Spirit of the _____ within me brings me liberty.
32. Quote 1 John chapter 3 verse 2.

We will begin this lesson in II Corinthians 4:1 "Therefore seeing we have this ministry, as we have received mercy, we faint not;"

I admire Paul greatly. In the face of all kinds of hardship, he still goes on with the ministry. Paul never stops being appreciative of the mercy the Lord Jesus showed him in stopping him and getting him on the right track. Paul is compelled from within himself to continue to minister. When we see "faint not", we see all of the terrible obstacles that Paul faced. He faced stonings, shipwreck, imprisonment, and worst of all, rejection from his own people. This just meant that he worked even harder to bring this simple message of salvation to all who would listen.

II Corinthians 4:2 "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

Paul is saying, here, that he had totally turned his back on the world and the deceitfulness of riches. "Manifestation" means making real. We know that this was very real to him. His objective was to make people realize the simplicity and the necessity of receiving the Lord into their lives. Salvation is a daily walk with Jesus. We do not get forgiveness, and then go back into dishonesty. We must walk daily in the salvation we have received. Paul had learned to do just that. Paul is expressing, here, the extreme importance of being honest with God, the people around you, and with yourself. The things of the world are laid aside.

II Corinthians 4:3 "But if our gospel be hid, it is hid to them that are lost:"

Gospel means good news. No one wants to hide good news. Paul did not try to hide it from anyone. This is speaking of those who have eyes to see and do not see, and ears to hear and do not hear. The gospel was offered, but they just could not see it. They were lost.

II Corinthians 4:4 "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Those who will not receive the gospel, are those who are of this world. They do not want to let go of the world to receive this gospel. You cannot walk in the darkness of this world, and walk in the Light of God at the same time. The Light does away with darkness. Each of us is a free will agent. We can accept the Light of Jesus, or we can remain in the darkness. God will not force us to follow Him. It is our choice. Christ is the image of God. We know that He is the Light. If His glorious Light shines in our heart, it totally does away with darkness. Accepting Christ is not a mind process. We must give Him our heart.

II Corinthians 4:5 "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Paul is explaining, here, that he should not be their object of worship. Paul had made himself a servant to all mankind to win those he could to the Lord Jesus Christ. Christ is another word for Messiah. Christ, also means, the Anointed One. Jesus means Saviour. Notice that Paul did not stop with introducing them to Christ Jesus as their Saviour, but included Jesus as Lord. When Paul says, that he is the servant of Jesus, it means that Paul has made Jesus his Lord.

II Corinthians 4:6 "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to [give] the light of the knowledge of the glory of God in the face of Jesus Christ."

The word that God was translated from is Theos. The meaning of "Theos" is a Deity, Supreme Divinity, or Exceeding God. Everything that was applied to this earth, or created, all became as the Word was spoken. Creator God is, also, the Spoken Word. The Light was eternal. It already existed. It was just commanded to shine its Light on the earth and give all things the power to be. There was total darkness, and the Light shined, and did away with the darkness. {Genesis chapter 1}. This same Light that shined on the earth and gave all things the power to be, has taken up abode in the heart of the believer. This Light gives all believers in Christ the power to eternally be. He is Life. We know this Word, Creator, Light, as Jesus Christ. I can ask you one question, Christian. Are you filled with the Light of the Lord Jesus Christ? If you are, there is no darkness in you. Paul encountered this Light on the road to Damascus, and it changed Paul's life. From that moment on, Paul did not have to search for the Light. The Light lived in Paul. Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

II Corinthians 4:7 "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

The "treasure" that the Christians have is, of course, the Lord Jesus Christ. The "earthen vessel" spoken of here, is the house of flesh. The flesh of man is from the dust of the earth. Our flesh is nothing. The power of the Christian to minister is from Christ within him. The ministering of the Christian is Christ in him. We have been given power of attorney to use the name of Jesus. The real power in ministering is when we allow Christ to minister through us to the people.

II Corinthians 4:8 "[We are] troubled on every side, yet not distressed; [we are] perplexed, but not in despair;"

The following Scriptures can say it much better than I possibly could. Romans 8:35 "Who shall separate us from the love of Christ? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Romans 8:36 "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Romans 8:37 "Nay, in all these things we are more than conquerors through him that loved us." We can be thankful with Paul in tribulation. Paul never once complained of the tribulations. He just stayed steadfast in the faith. That must be our lot, as well. We must not break under the pressures the world brings. We must be like the old oak tree, which is rooted deeply and is not easily blown over. We must not keep our eyes focused on the problems around us. We must focus on the Lord Jesus Christ, who will see us through, if we do not

faint. I Peter 4:12 "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:" I Peter 4:13 "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." I Peter 4:14 "If ye be reproached for the name of Christ, happy [are ye]; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."

II Corinthians 4:9 "Persecuted, but not forsaken; cast down, but not destroyed;"

The great promise of God to His own, is that He will never leave us, or forsake us. Hebrews 13:5 "[Let your] conversation [be] without covetousness; [and be] content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." We see from the following Scripture, that we will not die until God is ready for us to come home. Luke 21:18 "But there shall not an hair of your head perish." God has a set time for us to go to heaven. They may cast us down, but we will not give up the ghost, until God is ready for us to.

II Corinthians 4:10 "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

The flesh must die for the spirit to live. On this earth, we are in this body of flesh. There will come a time when we will remove this flesh as a man removes a garment, and our spirit body will live. II Timothy 2:11 "[It is] a faithful saying: For if we be dead with [him], we shall also live with [him]:" There is a physical body and there is a spiritual body. The physical body must die for the spiritual body may live. John 3:6 "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Let's look at one more Scripture on this, and then go on. Romans 8:11 "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

II Corinthians 4:11 "For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

To me, this is saying, one more time, that the flesh has to die, that the Life {Jesus Christ in us} can live. Flesh and blood does not inherit eternal life. The spirit body {the resurrected body} inherits eternal life. The moment we are born, our physical body begins to die.

II Corinthians 4:12 "So then death worketh in us, but life in you."

The decay of the body is the death that is working. Our life is in Jesus.

II Corinthians 4:13 "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;"

Eternal life does not begin, until the death of the body of flesh. We covered this thoroughly on the planting of the seed, so that the new plant

comes from the dead seed. Paul says, that it is because he believes that he must speak.

II Corinthians 4:14 "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present [us] with you."

This is explained very well in the next two verses in Jesus' own Words. John 11:25 "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:" John 11:26 "And whosoever liveth and believeth in me shall never die. Believest thou this?" It is the spirit man that never dies. Jesus rose from death of the body. He had a new body. It was taken from the old body, because it still had the nail prints in his hands. It was different enough, however, that the disciples did not recognize Him, until their understanding was opened. We are the inheritance of the Lord Jesus. He will present us before His Father and the angels in heaven.

II Corinthians 4:15 "For all things [are] for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

Everything, in and on the earth, was made for the use of man. God prepared the earth and then brought the man. God has always had the well-being of mankind in mind. God sent His Son to redeem us. Grace is not for God's sake, but for our sake. God gave us a way out {Jesus Christ}.

II Corinthians 4:16 "For which cause we faint not; but though our outward man perish, yet the inward [man] is renewed day by day."

Our physical body was not made for eternity. It is a fragile thing. It came from dust and unto dust it shall return. Our outward {flesh} man was made to die. The spirit, within the flesh, is the eternal being. The Spirit is made for eternity. The Spirit man is what we are. The part of us that is made in God's image is our spirit. God is Spirit. If we are in His image, the real us is spirit, as well.

II Corinthians 4:17 "For our light affliction, which is but for a moment, worketh for us a far more exceeding [and] eternal weight of glory;"

The few little problems, we have while we are housed in a body of flesh, are nothing compared to the wonderful things God has in store for us. We will shed this body of flesh and live on with Jesus in our spiritual body. I Corinthians 2:9 "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

II Corinthians 4:18 "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen [are] temporal; but the things which are not seen [are] eternal."

So many times, we are told not to look to the things of earth which pass away. The earth, and everything in it, will pass away. Even the earthy, itself, is of a temporary nature. This, again, is speaking of the flesh and the spirit. The flesh represents all that you can see with the physical eye. The spirit is not seen with the physical eye. The spirit is the hope of

mankind. Faith is spirit. We have faith that all that God promised, He will do.

11 Corinthians 5 Questions

1. Why does the author greatly admire Paul?
2. What is meant by "faint not" in verse 1?
3. What were some of the cruel things Paul endured?
4. What had Paul renounced in verse 2?
5. What does "manifestation" mean?
6. Salvation is a daily _____ with Jesus.
7. Who is the gospel hid to?
8. Gospel means _____.
9. Who blinded their minds that they believed not?
10. Who is the image of God in verse 4?
11. Why does God not force Christianity upon us?
12. If God does not want our mind, what does He want?
13. Paul preached what?
14. What had Paul made himself, to cause people to come to Christ?
15. Christ is another word for _____.
16. Who commanded the Light to shine?
17. God, in verse 6, was translated from what word?
18. What does it mean?
19. The Light that shined gave all things the _____ to be.
20. When did Paul come in contact with this great Light?
21. Quote Galations chapter 2 verse 20.
22. We have this treasure in _____.
23. What is the treasure of the Christian?
24. The Christian has been given power of attorney to do what?
25. We are troubled on every side, yet not _____.
26. Quote Romans chapter 8 verse 35.
27. Why did the author compare a Christian to an oak tree?
28. Quote Hebrews chapter 13 verse 5.
29. The _____ must die for the _____ to live.
30. Quote John chapter 3 verse 6.
31. Who will quicken our mortal bodies.
32. We are delivered to death for _____ sake.
33. What is the death that is working?
34. Why was Paul compelled to speak?
35. Who is the Resurrection?
36. Who will Jesus present us before?
37. The inward man is _____ day by day.
38. Quote 1 Corinthians chapter 2 verse 9.
39. The things which are seen are _____.

We will begin this lesson in II Corinthians 5:1 "For we know that if our earthly house of [this] tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Christians should not fear death, because we have an eternal habitation with God in heaven. Death of our body on the earth is like stepping out of the door of this earth into the door of heaven. The tabernacle, spoken of here, is our body of flesh. We see in the next two verses in Jesus' own words that we have a home in heaven that Jesus has prepared for us. John 14:2 "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." John 14:3 "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] ye may be also." II Peter 1:14 "Knowing that shortly I must put off [this] my tabernacle, even as our Lord Jesus Christ hath shewed me." We see the tabernacle of God is with man in the following verse. Revelation 21:3 "And I heard a great voice out of heaven saying, Behold, the tabernacle of God [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God."

II Corinthians 5:2 "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:"

We spoke earlier of how we shed this body of flesh as a man would shed his outer garment. In heaven, we Christians are dressed in a white linen garment washed in the blood of the Lamb {Jesus Christ}. It is our robe of righteousness. It is, in fact, Jesus' righteousness that we are clothed with. It could be said, that we are clothed with the Lord.

II Corinthians 5:3 "If so be that being clothed we shall not be found naked."

We would have been naked, but Jesus provided our garment acceptable to God. When God looks at us, He does not see the sin that we once had, He sees His Son's shed blood. We are clothed with the righteousness of Christ.

II Corinthians 5:4 "For we that are in [this] tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Our mortal body grows old, and full of pain, and suffering. Moses' snake, which represented life, swallowed up the snakes of the Pharaoh's magicians. The magicians snakes represented death, or Satan. Death must be swallowed up for life to come. This mortal must put on immortality. Death of the body has to come for life of the spirit to begin.

II Corinthians 5:5 "Now he that hath wrought us for the selfsame thing [is] God, who also hath given unto us the earnest of the Spirit."

Romans 8:23 "And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body." Jesus was the firstfruit, and we that follow are the first fruits of the harvest. Let us

look at the following verses and find what this earnest of the spirit is. Ephesians 1:13 "In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise," Ephesians 1:14 "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Jesus sent the Spirit of the Risen Christ to dwell in the Christian. That is our earnest. We have eternal Life within us. We must shed our body of flesh for the Spirit of life to make itself real to us. Ephesians 4:30 "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

II Corinthians 5:6 "Therefore [we are] always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:"

This body of flesh gets in the way of total fellowship with the Lord. This world, or this body, should not be thought of as our permanent home. We are just travelling through this earth on our way to the promised land {heaven}. While we are still in our body, we are attached to this earth. We are in the earth. To live in heaven, we must leave this earthly dwelling place. Just as the children of Israel had to leave Egypt {type of the world}, before they could go to their promised land, we must leave this world to get to our promised land. The Lord is inside of us, but to fully enjoy fellowship with no boundaries, we would have to be with Him at the throne of God in Heaven.

II Corinthians 5:7 "(For we walk by faith, not by sight:)"

Faith is the opposite of fact. If you can see it with your physical eyes, it takes no faith to believe. Hebrews 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen." Abraham had faith, and it was counted unto him for righteousness. It is our faith that provides our righteousness in Jesus' blood, as well.

II Corinthians 5:8 "We are confident, [I say], and willing rather to be absent from the body, and to be present with the Lord."

When we leave this body of flesh, we are instantly in heaven with the Lord in our spiritual body. Jesus told the thief on the cross that today he would be with Him in Paradise. Jesus dismissed His Spirit from His body and commanded it to go to the Father. Both the Spirit of Jesus and the spirit of the thief instantly went to heaven, when they left their bodies of flesh. Revelation 2:7 "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The Tree of Life {Jesus} is in heaven with God. Paradise is in heaven.

II Corinthians 5:9 "Wherefore we labour, that, whether present or absent, we may be accepted of him."

The cry of all Christians should be, we'll work till Jesus comes. The desire of every Christian that I know is that when they stand before the Lord Jesus as Judge of all the world, that Jesus will say; Well done, thy good and faithful servant. He will recognize us as His own, if we have stayed faithful to Him.

II Corinthians 5:10 "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."

Jesus is the Judge of all the world, as I said. He will separate the sheep on the right side to dwell with Him in heaven. The goats will go on the left side, and will be headed for an eternity in hell. Matthew 16:27 "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Galatians 6:8 "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." We will see this more fully explained in Revelation 20:11 "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." Revelation 20:12 "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:13 "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." Revelation 20:14 "And death and hell were cast into the lake of fire. This is the second death." Revelation 20:15 "And whosoever was not found written in the book of life was cast into the lake of fire."

11 Corinthians 6 Questions

1. Quote 2 Corinthians chapter 5 verse 1.
2. Why should Christians not fear death?
3. What is death of our body like?
4. What does John chapter 14 verses 2 and 3 promise us?
5. Quote Revelation chapter 21 verse 3.
6. We shed this body of flesh, as a man sheds what?
7. What are the Christians clothed with in heaven?
8. When God looks at us, instead of seeing our past sin, what does He see?
9. Mortality might be swallowed up with _____.
10. What did the snake of Moses do to the snakes of Pharaoh's magicians?
11. Who was the firstfruits of the Spirit given to?
12. What is the earnest of the Spirit?
13. Quote Ephesians chapter 4 verse 30.
14. Whilst we are at home in the body, we are _____ from the _____.
15. Where is the Christian's promised land?
16. What was Egypt a type of?
17. To fully fellowship with the Lord with no boundaries, we would have to be where?
18. We walk by _____, not by _____.
19. Faith is the opposite of _____.
20. What is faith?
21. What was counted unto Abraham as righteousness?
22. If we are absent from the body, we are present _____.
23. Where did Jesus tell the thief on the cross that He would be with him today?
24. Who will Jesus give permission to eat of the Tree of Life?
25. Where is Paradise?
26. What should be the cry of all Christians?
27. What do all believers want to hear Jesus say to them on judgement day?
28. We must all appear before the _____ seat of _____.
29. Quote Galations chapter 6 verse 8.
30. Whosoever was not found written in the book of life was cast into the _____.

We will begin this lesson in II Corinthians 5:11 "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 fear of the Lord is the beginning of wisdom. We do know from the account of Moses bringing the children of Israel out of Egypt, that the people greatly feared God. They heard the voice of God thundering the Ten Commandments to them, and it frightened them so badly, they asked Moses to speak to God for them. It is a healthy thing to have great reverence, or fear, of the Lord. Paul realizes that he too is accountable to God as all men. To those God gives much knowledge of Him, He requires more of them. Many ministers, today, threaten people out of hell, rather than love them into heaven. We know that it is correct to fear God, but what God really wants from us is pure love. God wants us to follow Him and believe in Him, because we love Him, not because we fear Him. Paul says, I hope you finally understand why I am a minister for Christ.

II Corinthians 5:12 "For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to [answer] them which glory in appearance, and not in heart."

Paul is explaining that things are not always what they appear to be from the outside. The Lord is interested in the heart of man. Paul is explaining that the Lord wants their love. Jesus did not come to condemn, but to save those who were lost. Paul refuses to brag about his ministry on his own behalf. Those who wear fine clothes belong in palaces. Do not let the outward appearance of man fool you.

II Corinthians 5:13 "For whether we be beside ourselves, [it is] to God: or whether we be sober, [it is] for your cause."

Undoubtedly someone had said that Paul was mad. When I first began writing these Bible studies, someone said that I was disturbed. I answered, I surely am disturbed about the carnal living of those in our country who proclaim Christianity. Paul, perhaps, seemed to be mad, by those who did not understand what he was preaching. Whatever state he was in, it was unto God. He was very serious {sober} about giving the message that might save their souls. Stop looking with the physical eye. Things are not always what they seem to be at a glance.

II Corinthians 5:14 "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:"

The word "constraineth" means to hold together. Death had been pronounced on the whole human race. We were all guilty of sin, punishable by death. Paul is saying, can't you understand that Christ loved us so much, that He gave His body on the cross that we might live? Christ loved us. We are His creation. We were all living under sentence of death, until Jesus Christ paid our penalty in full for us and brought us life. Colossians 2:13 "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;"

II Corinthians 5:15 "And [that] he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

We see, in the verse above, that the life of selfishness and pride should be no more, when we receive our new life in Christ. Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." You see, we no longer are our own. We have been bought and paid for with the precious blood of the Lamb {Jesus Christ}. I Timothy 4:10 "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." Romans chapter 10 verses 9 and 10 tell you how you, too, can be saved.

II Corinthians 5:16 "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we [him] no more."

This was not just dangerous for Paul's time, but is still a problem today. Many people cannot see beyond the flesh of Jesus. They see Him as a good man who lived upon the earth. Paul had been included in that number, until Christ revealed Himself to Paul in the great Light. Jesus was "Emmanuel", God with us. He was God in the beginning when He was known as the Word. He was God in the flesh of man when He was known as Jesus. He is God our King now. Read the first chapter of John to realize who He really was, and is. Paul's eyes were opened and he saw the Lord. Have your eyes been opened so that you see Jesus as more than just man?

II Corinthians 5:17 Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new.

God does not make new things. He takes the old and changes it. We know that before we are born of the water and the Spirit, we are flesh man. We are living to please the flesh. The new life we get in Jesus allows that flesh man to die and the new spirit man to live. We are born, again, unto God. John 3:5 "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God." When we are baptized, it symbolizes being buried in a watery grave. We leave that old person in the watery grave. The person who comes up out of the water, is a new creature in Christ. Romans 6:4 "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." When we become that new creature in Christ, the slate is wiped clean. We start all over again. We are not condemned for the sin that Christ has forgiven. We are clean, washed in the blood of the Lamb. Romans 8:1 "[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." We must, however, walk in this salvation that the Lord purchased for us. We no longer live, but Christ liveth in us.

II Corinthians 5:18 "And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;"

We did not reconcile ourself to Him. He did it for us. Freely we have received, freely give. Mark 16:15 "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:16 "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Romans 8:15 "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Galatians 4:6 "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Jesus reconciled us to the Father. We are adopted sons of God. Jesus is the natural Son, we are adopted sons.

II Corinthians 5:19 "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

Jesus was actually our substitute for our sins. Where God is concerned, we have no sin. He does not count our past sins, because those sins died on the cross upon the body of Jesus Christ.

II Corinthians 5:20 "Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ's stead, be ye reconciled to God."

An "ambassador for Christ" means that we will represent Christ here on the earth, to all who will hear. We will not carry our own message, but will carry Christ's message. A good ambassador does not bring his own message, but the message he was sent with. Mankind was alienated from God. The good news of the gospel that God has sent us to the world with, if accepted, will put those accepting it in right standing with God. In other words, it will reconcile those receiving it to God. Acts 26:18 "To open their eyes, [and] to turn [them] from darkness to light, and [from] the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." "In Christ's stead" means He would bring the message Himself, but since He has gone to heaven, we do it for Him.

II Corinthians 5:21 "For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him."

Jesus took our sin upon His body on the cross. Sin, for the believer, died on the cross. The greatest trade that was ever made. He took our sin, and in return clothed us in His righteousness. We are in right standing with God, because Jesus washed us in His blood.

11 Corinthians 7 Questions

1. The _____ of the Lord is the beginning of wisdom.
2. What frightened the Israelites about God?
3. Who did they ask to speak to God for them
4. Many ministers threaten people out of _____, instead of loving them into _____.
5. Does God want us to fear Him, or love Him more?
6. Things are not always what they _____ to be on the outside.
7. The Lord is interested in the _____ of man.
8. What had they accused Paul of being?
9. Who thought him to be mad?
10. What does "constraineth" mean?
11. _____ had been pronounced on the whole human race.
12. When was the penalty of death lifted?
13. Quote Colossians chapter 2 verse 13.
14. Quote Galations chapter 2 verse 20.
15. We have been bought and paid for with the _____ _ _ _ _.
16. Where do you find the verses that tell how you can be saved?
17. Many people can not see beyond the _____ of Jesus.
18. What does "Emmanuel" mean?
19. In the beginning, Jesus name was what?
20. What was different about Him, when He was known as Jesus?
21. Who is He now?
22. Have your eyes been opened, so you see Jesus as more than just man?
23. If any man be in Christ, he is a new _____.
24. Does God make new things? Explain.
25. Quote John chapter 3 verse 5.
26. How are the Christians to walk?
27. Quote Romans chapter 8 verse 1.
28. What were we reconciled to God by?
29. Quote Romans chapter 8 verse 15.
30. What are the Christian ministers spoken of in verse 20?
31. Quote Acts chapter 26 verse 18.
32. Jesus took our sin upon His _____ on the cross.
33. What did we receive in exchange for our sin?

We will begin this lesson in II Corinthians 6:1 "We then, [as] workers together [with him], beseech [you] also that ye receive not the grace of God in vain."

This is a plea from Paul for the people of this church at Corinth to realize that he is a messenger {ambassador} for Christ. The message Paul brought, was Christ's message to them. Then he says, if you received it as I believe you did, tell others so that they may have this message of hope as well. Do not let the gospel message stop with you {be in vain}. Paul is calling them to testify of the truth of the gospel to everyone they have opportunity to. I Peter 4:10 "As every man hath received the gift, [even so] minister the same one to another, as good stewards of the manifold grace of God."

II Corinthians 6:2 "(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now [is] the accepted time; behold, now [is] the day of salvation.)"

"Succored", in this Scripture, means aid or relieve. No one should ever put off salvation to a more convenient time. We are not promised tomorrow. We do not even know whether we will be alive, or not tomorrow. The Spirit might even stop drawing you at another time. Today is the day of salvation. Even better, right this minute is the time for salvation.

II Corinthians 6:3 "Giving no offence in any thing, that the ministry be not blamed:"

This is the same as saying, do not even give the appearance of evil. The only glimpse of what Christianity is all about, is sometimes us Christians. The non-believer does not go to church, or read his Bible, or listen to sermons. He has no way of knowing anything about Christianity, except the life we live before him. Is your life a testimony for Jesus? If a Christian does something bad, and it makes the news, the unbelieving world thinks all Christians are like that. It drives them away from receiving Christ in their lives. Christianity gets a black eye for what a few fallen Christians do. We must behave {all the time} in a Christ-like manner.

II Corinthians 6:4 "But in all [things] approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses," II Corinthians 6:5 "In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;"

Are you a Christian just when everything is going alright, or are you like Job: a Christian in hard times, too? The world is looking on to see how you handle the difficult times in your life. The world has no answer to this type of problem. God will help you, if you stand fast and don't doubt.

II Corinthians 6:6 "By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,"

Now, we see the standard that we should endure these problems with. We should be absolutely honest with God, with ourself, and with others. Knowledge, you remember, is accumulated learning. The Bible teaches us how

to withstand these onslaughts from Satan. We are to put on the whole armour of God. Read the 6th. chapter of Ephesians beginning with the 11th. verse to see the whole armour. In time of troubles, we should allow the Spirit of God within us to take over. The Holy Spirit needs to guide us through. We should never stop loving, even the enemy. This, too, will pass. It is not how many problems you have that are important, but how you handle those problems.

II Corinthians 6:7 " By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,"

We know that every temptation Satan brought to Jesus, He answered "It is written". This is a guide to us. We must face each problem, or temptation, with "It is written". The answers to all of life's problems are found in the Bible. We must use the Bible as our guide in every situation. The power of God working in us can overcome all obstacles. Philippians 4:13 "I can do all things through Christ which strengtheneth me." Perhaps, the right and left side means that whether this is coming from the world {left side}, or other Christians {right side}, it can be overcome with righteousness.

II Corinthians 6:8 "By honour and dishonour, by evil report and good report: as deceivers, and [yet] true;"

Paul is just saying, that it does not matter where the accusations are coming from. It really does not matter whether they are even true, or not. They are still overcome by the Word of God and righteousness. Just stand in your righteousness, and all of the deceivers will finally be embarrassed when they are found out for what they are.

II Corinthians 6:9 "As unknown, and [yet] well known; as dying, and, behold, we live; as chastened, and not killed;"

Problems come from those you know, as well as from strangers. The intentions of those who are bringing the problems may be to cause your death, but they will not succeed.

II Corinthians 6:10 "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and [yet] possessing all things."

Circumstances around you may be sorrowful, yet unexplainable joy, in the face of these bad circumstances, can be had in Jesus. Paul said that he had learned to be satisfied in times when he had plenty and in times of want. Whatever state he found himself in, he was content.

II Corinthians 6:11 "O [ye] Corinthians, our mouth is open unto you, our heart is enlarged."

Paul is saying that he has opened his mouth and brought the message of salvation to these Corinthians. He loves them as a parent loves a child. His heart is with them.

II Corinthians 6:12 "Ye are not straitened in us, but ye are straitened in your own bowels."

This is just another way of saying that Paul is not going to straighten them out, they will have to straighten themselves out. He can tell them what is wrong, but they will have to straighten themselves out.

II Corinthians 6:13 "Now for a recompence in the same, (I speak as unto [my] children,) be ye also enlarged."

Paul is saying, learn from your mistakes. "Recompence", in this instance means correspondence. Paul has spoken good advice to them. We might learn from our mistakes, too.

II Corinthians 6:14 "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

This does not mean that you should not witness to those that are lost. It is saying, don't get involved in their way of life. There is sin by association. It is strange, but it seems bad rubs off on good more often than good rubs off on bad. This can mean for those who are believers not to intermarry with those of unbelief. It, also, means for the Christians not to get closely related in friendships with those people of the world. The righteous are those who have been washed in the blood of the Lamb and put in right standing with God. The unrighteous are followers of the devil and the world. They are heathen. Light does away with darkness. Darkness symbolizes evil. Light is of God.

II Corinthians 6:15 "And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?"

"Belial" means worthlessness, as an epithet of Satan. That is exactly what Satan is, worthless. All of the comparisons above are opposites. Christ and Satan are opposites. "Infidel" means disbelieving. The answer is, that they have nothing in common.

II Corinthians 6:16 "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in [them]; and I will be their God, and they shall be my people."

Romans 8:9 "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." We have said so many times in these lessons that the Spirit of the Risen Christ dwells in the Christian. The Holy Spirit of God is in us to teach the truth of God, and to direct our lives pleasing unto God. This is the very reason it is so important that the Christian not get involved in any sin that involves the body. You would be including the Holy Spirit of God in your sin. God is a Spirit. He can dwell in my heart and be in heaven all at the same time. He is omnipresent {everywhere all at the same time}. We live in God and He lives in us. You can easily see why it is so important for the Christian to live a life pleasing unto God. We should not go anywhere we could not take God, or do anything that He would not be willing to do.

II Corinthians 6:17 "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing]; and I will receive you,"

Christians have to live in the world, until we go home to heaven, but we must not be entangled with the world or its people. We must separate ourselves unto holiness and righteousness. God said to the believers, "Be ye holy, for I am holy". We are like an island surrounded by water. We are the island, and the world is the water. We have a hedge of the blood of Jesus which protects us from the world coming too close. We are separated unto God. In other words, we have come over to God's side. We have left the evil of the world behind.

II Corinthians 6:18 "And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

This is one of the few places that Christian women are spoken of as daughters. We are children of the Father. We have been adopted into the family of God. Jesus is our older brother. Romans 8:15 "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Just as in earthly adoptions, there is a price to pay, there was for the Lord. Jesus paid the price of adoption for us with His precious shed blood.

11 Corinthians 8 Questions

1. What is verse one a plea from Paul about?
2. Who's message had Paul brought them?
3. Quote 1 Peter chapter 4 verse 10.
4. When is the day of salvation?
5. Why is it so important not to put off getting saved?
6. What does "succored" mean?
7. Verse 3 is the same thing as what statement?
8. Name several reasons why the Christian is the only glimpse of Christianity the non-believer has.
9. Is your life a testimony for Jesus?
10. What happens, if one Christian does something bad?
11. What are some of the things we might face proving ourselves?
12. Who, in the Old Testament, was a good example for us in handling problems?
13. What is the standard we should set?
14. Knowledge is _____.
15. How can we withstand the onslaught of the devil?
16. Where do we find the instructions on this?
17. It is not important how many problems you have, but in how we _____ problems.
18. How did Jesus answer every temptation Satan placed before Him?
19. Where can we find the answers to all of life's problems?
20. Quote Philippians chapter 4 verse 13. Then memorize it.
21. Accusations are overcome by the _____ of _____.
22. Who do problems come from?
23. When circumstances around you are sorrowful, what should be your attitude?
24. When was Paul content?
25. How does Paul love the Corinthians?
26. What is verse 12 saying, really?
27. What does "recompence", in verse 13, mean?
28. What is Paul telling them to do in verse 13?
29. What does "unequally yoked" mean?
30. Darkness symbolizes what?
31. What is "Belial" in verse 15?
32. What is the temple of God?
33. What are Christians to do, so they will not get involved in the world's sins?
34. Quote 2 Corinthians chapter 6 verse 18.

We will begin this lesson in II Corinthians 7:1 "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The promises spoken of here, are that Christians are sons and daughters of God, and that the Spirit of God lives within the Christian. Paul is saying, here, taking all of that under consideration, we must clean ourselves up inside and out. Not many people want to talk to you about holiness. Perhaps, it is because they do not understand the meaning. "Holiness" is just allowing God to make the decisions. We would be doing things with great respect of God's wishes. Holiness, has to do with being separated from the filth of the world, both in spirit and in body. No one, but the individual being cleansed can do this cleansing. It must be an act of our free will. Fear, in the verse above, has to do with reverence. The statement "dearly beloved" says it all. God loves us dearly. The question is, do we love Him dearly? If we do, then we want to do everything in a pleasing way to Him.

II Corinthians 7:2 "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man."

Paul is still answering accusations here. He is just saying that he had dealt with each person in the very same way the Lord would have. He had not harmed anyone. He is saying, there is no reason for you not to accept us.

II Corinthians 7:3 "I speak not [this] to condemn [you]: for I have said before, that ye are in our hearts to die and live with [you]."

Paul is just explaining that he is not angry with anyone there at Corinth, not even the ones who had been complaining. Whatever they were, Paul felt he was a part of, because he had started the church at Corinth. He loved them, and would always claim them as his own.

II Corinthians 7:4 "Great [is] my boldness of speech toward you, great [is] my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation."

Paul felt that this church at Corinth was to be an example to the evil religions around them. He had been bold with them, to get them to set a good example. He was proud of these Corinthians who had made a stand for God in the midst of such evil in their city. The few tribulations {problems} that had come should make them stronger. If they could iron out the problems and go on, this would be an example of true Christianity. He is saying, they should rejoice that the Lord thought them strong enough to face this tribulation and come out of it victorious.

II Corinthians 7:5 "For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without [were] fightings, within [were] fears."

On Paul's journeys, he had been facing problems all along. The Jews and the idolaters as well, had tried to do away with Paul. The fears inside had been for Paul's safety.

II Corinthians 7:6 "Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;"

This is almost a problem by problem recollection of Paul's. When Titus came to him, he was encouraged. God always sends someone to build us up, when we get really down.

II Corinthians 7:7 "And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more."

The main good news that Titus had brought was, that the people at the church at Corinth loved Paul. He had been harsh with them, but they realized it was because he loved them. Paul had been really concerned about how the church at Corinth had received his letter. Titus brought good news.

II Corinthians 7:8 "For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though [it were] but for a season."

Paul had felt real badly about the letter of correction he had sent them. He realizes now, that even though it hurt temporarily, it was the right thing to do. They had repented and straightened out the problem.

II Corinthians 7:9 "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing."

His rejoicing was in the fact that they repented. He felt badly about having to correct them, but now he is pleased that he did not run them away from God. It not only did not run them away, but made them stronger.

II Corinthians 7:10 " For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

The penalty of sin is death. Praise God! the penalty is paid in full for those who have godly sorrow and repent of their sin. The first step to salvation is to be truly sorry for our sins. Worldly sorrow has no rewards.

II Corinthians 7:11 "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, [what] clearing of yourselves, yea, [what] indignation, yea, [what] fear, yea, [what] vehement desire, yea, [what] zeal, yea, [what] revenge! In all [things] ye have approved yourselves to be clear in this matter."

Paul is just saying, he is pleased that they have repented in all areas where they needed to, and are completely forgiven. There is nothing against their record. They are completely cleared.

II Corinthians 7:12 "Wherefore, though I wrote unto you, [I did it] not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you."

God would have held Paul responsible, if he had known of this terrible sin in the church, and had not done anything about it. This was not just a misdemeanor. The sin was fornication, which had been specifically mentioned

as one of the four things required of the Christians to abstain from. Paul had written to help the whole church, not just specifically for the one man.

II Corinthians 7:13 "Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all."

Titus had been well treated by the church in Corinth. Paul was very pleased with that, and with the good news that Titus had brought about the church.

II Corinthians 7:14 "For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which [I made] before Titus, is found a truth."

Paul had given the truth to Titus. Paul had every confidence in the church at Corinth, and they did not let him down. Paul said that what he said was not to boast, but to state a fact.

II Corinthians 7:15 "And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him."

Paul is still speaking of Titus here. Titus was overjoyed that the church there at Corinth had received Paul's message so well and had repented of their sin. They were in obedience to Paul. This obedience to Paul showed Titus that these people in Corinth had real character.

II Corinthians 7:16 "I rejoyce therefore that I have confidence in you in all [things]."

This is just Paul saying, one more time how pleased he was at their attitude. He reminds them, he had confidence that they would do the right thing. He will have more confidence in them now.

11 Corinthians 9 Questions

1. Quote 2 Corinthians chapter 7 verse 1.
2. What are these promises?
3. Why do you suppose most people do not like to speak of holiness?
4. Who is the only one who can do this cleansing?
5. What 3 things did Paul say, he had not done to any man in verse 2?
6. Paul did not say these things to _____ them.
7. Why did Paul feel that he was part of whatever they were?
8. Who was this church at Corinth to be an example for?
9. What was an example of true Christianity they did?
10. What did Paul face in his journeys?
11. What comforted Paul?
12. Paul had made them sorry with what?
13. What caused Paul to rejoice?
14. Godly sorrow worketh _____.
15. In verse 11 what emotions had this stirred up in the people?
16. Who had Paul written this letter for?
17. How had the church at Corinth treated Titus?
18. Even Paul's boasting was _____.
19. Paul had confidence in them in _____.
20. Paul was pleased with their _____.

We will begin this lesson in II Corinthians 8:1 "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;"

Paul, in this, is bringing to the attention of the church at Corinth the progress made at the Macedonian churches. The only two that I am familiar with, is the one at Philippi and the one at Thessalonica. God had shown great favor to these churches. Paul tells one church of the good workings of another church to get them to do the same things. Many of us do better after we see an example.

II Corinthians 8:2 "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

It seemed as if the people attending the Macedonian churches, were not as well off financially as the church here at Corinth. These churches {even though they were financially poor} had been very generous in their giving to the poor in Jerusalem. The affliction, it seems, was to see just how much Christian faith they really had. We know that the church in Philippi started in Lydia's home.

II Corinthians 8:3 "For to [their] power, I bear record, yea, and beyond [their] power [they were] willing of themselves;"

The power, spoken of here, is the Holy Ghost power to minister. They not only ministered in the gifts the Holy Ghost had bestowed upon them, but of their material wealth {as little as it was}.

II Corinthians 8:4 "Praying us with much intreaty that we would receive the gift, and [take upon us] the fellowship of the ministering to the saints."

It seemed they had insisted on Paul allowing them to give to the saints in Jerusalem. It seemed they wanted Paul to be in charge of the gift, and to take it to where it was needed.

II Corinthians 8:5 "And [this they did], not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."

It seemed they were very poor, and Paul had not expected them to give anything, but they insisted of giving of themselves and their funds, as well. They gave like the widow with the mites, unselfishly. They gave of their need and not of their abundance.

II Corinthians 8:6 "Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also."

Paul is encouraging these people in Corinth to give with such unselfishness, as they had in Macedonia. Titus was the acting evangelist at the time in Corinth, so it would be his lot to receive from the people at Corinth.

II Corinthians 8:7 "Therefore, as ye abound in every [thing, in] faith, and utterance, and knowledge, and [in] all diligence, and [in] your love to us, [see] that ye abound in this grace also."

Paul is saying, you have done well in your faith, and all of the other things of God. Give just as well as you have done the other things. Giving is a gift of God, as well as knowledge and utterance.

II Corinthians 8:8 "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love."

Paul is not commanding the church at Corinth to do this, but is just encouraging them to do this. Sincere love is associated with giving to others who cannot help themselves. This type of love and giving asks nothing in return.

II Corinthians 8:9 "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Really, the earth and everything and everyone in it belonged to Jesus. He was Creator. His entire creation belonged to Him. When you speak of being rich, this is the richest of all. Jesus did not use this to win people to the Lord. He did not use this to spare Himself the cross either. It was His, but He lived as if nothing belonged to Him. Once, He caused the coin to be in the fish's mouth to pay the tax collector. His mother Mary gave the offering at the temple as someone who was poor. Possibly the gold that was brought to Him at His birth was enough to keep Him, and Mary, and Joseph in Egypt. We know that when there was a need of others, Jesus took care of that need. He was rich in good deeds toward men. He had no need for money.

II Corinthians 8:10 "And herein I give [my] advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago."

This offering that they were to give was to be of their own free will, not of necessity. Notice, this is not a command from Paul, but a suggestion.

II Corinthians 8:11 "Now therefore perform the doing [of it]; that as [there was] a readiness to will, so [there may be] a performance also out of that which ye have."

This is saying, not to promise, and then not do it. What you have promised, do. They had agreed this would be good to do, now carry that promise out.

II Corinthians 8:12 "For if there be first a willing mind, [it is] accepted according to that a man hath, [and] not according to that he hath not."

God counts the gift, not so much in how much you gave, but in how much you gave in the face of your ability to give. The widow's mites was a great gift, because she gave of her need, not of her abundance. This is true here, as well. God appreciates a sacrificial gift more than he does a gift out of your excess.

II Corinthians 8:13 "For [I mean] not that other men be eased, and ye burdened:"

Paul is saying, he does not want them to be lacking and give to others who do not need it any more than they do themselves. Paul is saying, if ye can give, do it.

II Corinthians 8:14 "But by an equality, [that] now at this time your abundance [may be a supply] for their want, that their abundance also may be [a supply] for your want: that there may be equality:"

Paul is saying, that this time the Corinthians are giving to help others who have greater need. The next time the situation may be turned around, and others might have to give to the necessity of the Corinthians.

II Corinthians 8:15 "As it is written, He that [had gathered] much had nothing over; and he that [had gathered] little had no lack."

Paul is trying to teach them a principal in giving here. We can all use all that we make, but many of us could do with a great deal less, if necessity arose. In the end, it all equals out.

II Corinthians 8:16 "But thanks [be] to God, which put the same earnest care into the heart of Titus for you."

Paul is thanking God that Titus loved the Corinthians like he did. He knows that Titus will tell them as he has, what is the best thing to do.

II Corinthians 8:17 "For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you."

Paul had given the message to Titus, and Titus volunteered to take the message for Paul. It seemed that Titus was more forward with the message than even Paul would have been.

II Corinthians 8:18 "And we have sent with him the brother, whose praise [is] in the gospel throughout all the churches;"

We have discussed before the importance of them going out by twos. Jesus had sent them out by twos to minister. One thing was the prayer of agreement. Some believe the other brother that was sent was Luke. It could have been any of them such as Barnabus, or Silas. We would be guessing to say. Whoever he was, he was highly thought of by the Christians.

II Corinthians 8:19 "And not [that] only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and [declaration of] your ready mind:"

We have mentioned before, that there was usually a large party who travelled with Paul. Luke was nearly always with Paul. Whoever this was that Paul sent, would rejoin Paul and the larger group after they had made this necessary trip to Corinth. All of them taught the same message of the grace of the Lord Jesus Christ. Their mind was ready, because they had, without hesitation, accepted the message of God.

II Corinthians 8:20 "Avoiding this, that no man should blame us in this abundance which is administered by us:"

Paul, really did not want to handle the money, because he did not want anyone thinking that was why he was ministering. Paul had a great deal of authority, and he did not want anyone accusing him of misusing this authority.

II Corinthians 8:21 "Providing for honest things, not only in the sight of the Lord, but also in the sight of men."

Paul knew that the Lord knew what he was doing and there was no problem there. The people were looking for things that they might accuse Paul of. He would give them no room to accuse him in this matter. He did not even want to give the appearance of evil.

II Corinthians 8:22 "And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which [I have] in you."

Paul has sent someone he trusts to bring the offering. He is, also, showing great trust in the people of Corinth. He knows they will come through with an offering to help their less fortunate brothers.

II Corinthians 8:23 "Whether [any do enquire] of Titus, [he is] my partner and fellowhelper concerning you: or our brethren [be enquired of, they are] the messengers of the churches, [and] the glory of Christ."

Paul is just telling them here, that they can trust Titus, and the brother Paul sent with Titus, with their offering to be sent to Jerusalem. Paul says, they need no more recommendation than the fact that I sent them, and that they, too, are messengers of the churches. They are pleasing unto Christ in their ministry.

II Corinthians 8:24 "Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf."

It seems that Paul had been bragging about the church at Corinth and their generosity. Paul is saying, prove to all of them that it was not boasting, but the statement of fact.

11 Corinthians 10 Questions

1. What is Paul bringing to their attention in verse 1?
2. What are the two Macedonian churches the author is familiar with?
3. What was the financial condition of the people of the Macedonian churches?
4. What was Paul bragging on them about? Where was the church in Philippi started?
5. Where were these donations going to be used?
6. The power, in verse 3, is what power?
7. Who had they wanted to be in charge of the gift?
8. The giving at the churches in Macedonia could be compared to who?
9. Who had Paul sent to Corinth to receive the offering?
10. Name the various things, we see in verse 7, they abound in.
11. Was Paul commanding the church to give? Explain.
12. What belongs to Jesus?
13. When was one instance the Lord Jesus used His power to pay a bill?
14. How much were they to give?
15. He that gathered much had _____ left over.
16. Was Titus forced to go to Corinth?
17. Why was it important for the ministers to go by twos?
18. Why had Paul not handled this offering personally?
19. Who did Paul have great trust in?
20. What recommendation did Titus have?
21. Who had Paul been bragging about to the Macedonians?

We will begin this lesson in II Corinthians 9:1 "For as touching the ministering to the saints, it is superfluous for me to write to you:"

The last lesson was very similar to this lesson. "Superfluous" means excessive or superabundant. It, also, means have more abundance. The word, "for", above shows that this is a continuation of chapter 8. Paul is saying, he really should not have to write to them about this. They should be eager to help their brothers in Christ who have a need.

II Corinthians 9:2 "For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many."

It seems as though the zeal of the church at Corinth has caused the other churches to want to help, also. Paul had bragged so on the church at Corinth, that they had wanted to do the same thing.

II Corinthians 9:3 "Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:"

Paul is encouraging them to do whatever they are going to do now. It seems a great deal of time has passed since the need was known, and Paul is saying, send your offering now.

II Corinthians 9:4 "Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting."

After promising so boldly what they would do, if they did not, it would be embarrassing for Paul, as well as for them. Paul had not ceased telling the people in Macedonia what the church at Corinth had planned to give.

II Corinthians 9:5 " Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as [a matter of] bounty, and not as [of] covetousness."

Paul says, that he is not coveting their funds. He wants them to have the free will offering ready when they come, to keep down embarrassment.

II Corinthians 9:6 "But this [I say], He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

If you want a large crop, you have to plant a lot of seeds. This is not speaking in planting real seed, but speaking of the ministry. If the Lord is to bless them mightily, then they must give mightily. The Lord multiplies what they give. 10 times one is ten, but ten times ten is 100. To bring in a big harvest, you must plant big. This is true in all walks of life. You reap according to what you sow.

II Corinthians 9:7 "Every man according as he purposeth in his heart, [so let him give]; not grudgingly, or of necessity: for God loveth a cheerful giver."

Paul is teaching them a principal of giving. To give because you have to and not because you want to, brings no rewards at all. You might as well keep the offering, if it is given grudgingly. It will not do you any good, or the person receiving it either. Give and it shall be given you, pressed down and running over. The if, is if you gave it in love, cheerfully.

II Corinthians 9:8 "And God [is] able to make all grace abound toward you; that ye, always having all sufficiency in all [things], may abound to every good work:"

When you give to those with no hope of return, you lay up treasures in heaven for yourself. God does not overlook the smallest gift you give to someone in need. Mark 9:41 "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." The gift does not have to be large, it just has to be given freely with a cheerful heart. Those who help others in need will find that they will never suffer from need themselves. God sees their generosity and rewards them.

II Corinthians 9:9 "(As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever."

When you are continually giving to others in need, you are insuring the love of God toward you. You are letting the righteousness that Jesus gave you, work in your life.

II Corinthians 9:10 "Now he that ministereth seed to the sower both minister bread for [your] food, and multiply your seed sown, and increase the fruits of your righteousness;)"

The Corinthians would not be the ones to distribute their offerings. They are the one who provides the seed to be sown. They intrust someone else to sow it for them and everyone benefits. The person who provides the funds to minister with has just as much part in the ministering as the one who actually does the ministering. Paul may preach to these people, but the givers of the funds to do it with are producing fruit for God, as well. Both are needed to get a good crop.

II Corinthians 9:11 "Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God."

One may provide the seed and another plant the crop, but God gets the increase. The saints who are blessed by this offering will give thanksgiving to God.

II Corinthians 9:12 "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;"

This giving to the saints in need is not just a physical blessing to them, but also shows the love of God to them. It feeds their souls to know

of the unselfish love these Corinthians have for them. It shows to them Christianity in action. This is what Christianity is all about.

II Corinthians 9:13 "Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for [your] liberal distribution unto them, and unto all [men];"

They see from this that you have not only accepted Jesus as your Saviour, but you are walking in that newness of life of the Christian. Jesus is their Lord, as well as Saviour. They are acting in a Christ-like fashion. We see, in this, the brotherhood of the believers.

II Corinthians 9:14 "And by their prayer for you, which long after you for the exceeding grace of God in you."

This just shows that the saints in Jerusalem thank God for the Corinthians who helped them. They do not have funds to give in return, but pray for their generous brothers in Corinth. The grace of God is showing in these followers in Corinth.

II Corinthians 9:15 "Thanks [be] unto God for his unspeakable gift."

This is a thanking God by Paul. It is as if he is relieved that they have not let him down. He showed much confidence in them, and it was not unwarranted.

11 Corinthians 11 Questions

1. What does "superfluous" mean in verse 1?
2. What does the fact that this lesson begins with the word "for" show us?
3. Who had Paul boasted to of them?
4. Who was ready a year ago?
5. What zeal was Paul speaking of?
6. Why was Paul anxious for them to send the offering now?
7. What bounty are they speaking of?
8. He that soweth sparingly, shall reap _____.
9. What must you do to get a large crop?
10. You reap according to what you _____.
11. How does verse 7 say to give?
12. What does verse 8 say God will do for you, if you are generous in your giving?
13. What is working in your life when you give generously?
14. Who is blessed more, the one who provides the seed to sow, or the one who sows it?
15. In verse 11, thanksgiving was given to whom?
16. What does this offering do for the saints, besides take care of their physical needs?
17. These Corinthians are walking in _____ of _____.
18. What will the saints at Jerusalem do for the Corinthians?
19. Quote 2 Corinthians chapter 9 verse 15.

We will begin this lesson in II Corinthians 10:1 "Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence [am] base among you, but being absent am bold toward you:"

"Base", in the verse above, means humiliated, depressed, cast down, humble, or of low degree. Paul is saying, that his person is not overwhelming to anyone. We will find in this chapter that Paul is answering some of the accusations made by people who were trying to change the church at Corinth and its teachings. Jesus was meek and gentle, until someone started making God's house a house of merchandise. Paul is saying, that he can say what is really in his heart in this letter. His boldness comes from righteous indignation for the false teaching that was trying to creep into the church at Corinth. He might seem base to them, but when it came to matters of God, he was bold. Paul was a small man, possibly plain in appearance, and was not an overwhelming speaker. He was, however, very talented in writing his thoughts down.

II Corinthians 10:2 "But I beseech [you], that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh."

It seemed as if the person who was bringing in the false teaching was, also, attacking the character of Paul. They had accused Paul as walking after the flesh. Paul would stand up boldly and denounce this false accusation.

II Corinthians 10:3 "For though we walk in the flesh, we do not war after the flesh:"

I have said, over and over, that the Christian is in the world, but not of the world. Paul is saying, here, I may be housed in flesh, but I am not a flesh man. The battles that Paul had been fighting were spiritual battles. His weapons were spiritual, as well. He describes his armour in Ephesians chapter 6, beginning with the 11th verse.

II Corinthians 10:4 "(For the weapons of our warfare [are] not carnal, but mighty through God to the pulling down of strong holds;)"

The war that Paul was fighting is still going on today. It is the battle between the flesh and the spirit. Ephesians 6:12 "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places]." We will find in all of Paul's battles, he did not use a sword to fight a physical battle. God fought Paul's battles for him. One very good example of that, is when the viper bit Paul at the fire. Paul shook off the poisonous serpent, and won the people over. God was Paul's very present help in trouble and He is ours, as well. We must learn to trust Him as Paul did.

II Corinthians 10:5 "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;"

You can sit around and imagine all sorts of terrible things. Paul says cast them down. Do not allow yourself to start imagining all sorts of terrible things. Run away from anything, or anyone, opposed to the knowledge of God. The mind is where evil imaginations begin. We find in the next Scripture that it our responsibility to guard over our own mind. I Peter 1:13 "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;" The devil tempts man in his mind. The mind is an enemy of God. A true Christian takes on the mind of Christ. This means our mind obeys Christ to the utmost.

II Corinthians 10:6 "And having in a readiness to revenge all disobedience, when your obedience is fulfilled."

Paul is saying, that these disobedient will conform to Christ in truth. He says, that he had rather his preaching and explaining would win them, but he will do more if he has to. Paul chooses preaching to win them, but if that doesn't work, he will go further.

II Corinthians 10:7 "Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he [is] Christ's, even so [are] we Christ's."

It appears that these trouble-makers had even gone so far as to say that Paul was not of Christ. Paul is warning the Corinthians to not look at outward appearance. Paul is the one who led them to Christ. How could he lead them to Christ if he were not of Christ himself? He says, if you are of Christ, then certainly I am of Christ.

II Corinthians 10:8 "For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:"

Paul is saying, if anyone has a right to boast it would be me. The Lord Jesus Christ had appeared to Paul on the road to Damascus, and gave him authority to minister to the Gentiles. Paul is not meaning this to brag on himself, but to shame them for their bragging. The Lord had raised Paul up, not Paul.

II Corinthians 10:9 "That I may not seem as if I would terrify you by letters."

We know that Paul wrote at least 2 letters. Paul's letters were very strong, but that is what they needed to keep them straightened out.

II Corinthians 10:10 "For [his] letters, say they, [are] weighty and powerful; but [his] bodily presence [is] weak, and [his] speech contemptible."

Some of this was certainly true. Paul did write powerful letters to them. He, also, was a small man in stature. "Paul" means small. He was not a flashy minister. Even his speaking was not as powerful as his letters. God called each of us to our own calling. One can write, another preach, another teach, another heal, and so on. We should use the ability that God has given us to the very fullest amount we can. Frankly, some of the speeches Paul made in Jerusalem and in Cesarea seemed very powerful to me.

II Corinthians 10:11 "Let such an one think this, that, such as we are in word by letters when we are absent, such [will we be] also in deed when we are present."

Paul is saying, do not think that I will let up when I come to you in person. What I have been giving you is truth, and will remain the truth. Paul says, it is the same message, whether I write it to you, or give it in a speech before you.

II Corinthians 10:12 "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."

When you have to brag on yourself, there is not much there to brag about. Paul refuses to be of that sort.

II Corinthians 10:13 "But we will not boast of things without [our] measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you."

It is not bragging to tell of the call of God in your life. That is just stating a fact.

II Corinthians 10:14 "For we stretch not ourselves beyond [our measure], as though we reached not unto you: for we are come as far as to you also in [preaching] the gospel of Christ:"

This is Paul saying, let my preaching speak for itself. Paul reminds them that the church at Corinth was under his jurisdiction, since he started the church there. He knew others would come, but he was the very first to minister to them, and he felt it his responsibility to keep them in sound doctrine.

II Corinthians 10:15 "Not boasting of things without [our] measure, [that is], of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,"

Paul had not gone into a church that someone else started and tried to impose his way. This was a church he had started himself, and another had come and tried to change it. Paul has every right to defend the church he started, and himself.

II Corinthians 10:16 "To preach the gospel in the [regions] beyond you, [and] not to boast in another man's line of things made ready to our hand."

Paul went into areas where they had not heard the gospel, and started new works. He was not building on someone else's work, but on his own.

II Corinthians 10:17 "But he that glorieth, let him glory in the Lord."

The following Scripture says it much better than I could. Galatians 6:14 "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." To God be the glory for all things.

II Corinthians 10:18 "For not he that commendeth himself is approved, but whom the Lord commendeth."

Let us look at a very good explanation of this from the Scriptures. Luke 18:10 "Two men went up into the temple to pray; the one a Pharisee, and the other a publican." Luke 18:11 "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men [are], extortioners, unjust, adulterers, or even as this publican." Luke 18:12 "I fast twice in the week, I give tithes of all that I possess." Luke 18:13 "And the publican, standing afar off, would not lift up so much as [his] eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Luke 18:14 "I tell you, this man went down to his house justified [rather] than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." To exalt yourself means that no one else will do it. God is the Judge of all. Pray that He will exalt you.

11 Corinthians 12 Questions

1. What does "base", in verse 1, mean?
2. What is Paul doing in this chapter?
3. When was Jesus not meek and gentle?
4. What does Paul's boldness come from?
5. Describe Paul's outward appearance.
6. He was very talented in what?
7. What terrible thing had they been saying about Paul in verse 2?
8. For though we walk in the flesh, we do not _____ after the _____.
9. What kind of battles had Paul been fighting?
10. Where can you find the armour worn by a Christian?
11. Quote Ephesians chapter 6 verse 12.
12. Who fought for Paul?
13. Give a good example of this?
14. What did Paul say to do with imaginations?
15. Quote 1 Peter chapter 1 verse 13.
16. A true Christian takes on the _____ of Christ.
17. In verse 7, what does Paul tell them is proof he is of Christ?
18. Who had the most right to boast?
19. What things were true about the description they had given of Paul?
20. What are some of the different things God calls us to do?
21. What is Paul saying to them in verse 14?
22. Why did Paul have the right to correct these at Corinth?
23. Let him glory in the _____.
24. Quote Galatians chapter 6 verse 14.
25. Who is approved in verse 18?

We will begin this lesson in II Corinthians 11:1 "Would to God ye could bear with me a little in [my] folly: and indeed bear with me."

In the latter part of chapter 10, we saw Paul saying, if any one had anything to boast of, it would be him. Now he is calling that folly. Whatever it takes for Paul to make them realize he has authority from God to teach them, is the argument Paul will give. Look over my boasting and understand what I am trying to tell you, would be another way of putting it.

II Corinthians 11:2 "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present [you as] a chaste virgin to Christ."

This jealousy is not in the physical sense. Paul is saying, I have claimed you for the Lord Jesus Christ. Paul wants these Corinthians, who started out with him, to stay loyal to the Lord Jesus Christ. Being a "chaste virgin" is saying not to stray away from pure Christianity. This has to do with the spiritual. God will not take second place to anything. In fact, He will not share you with any other God, or any other teaching. Paul loves them as dear children. He tries to keep them with the simple message of the gospel they had received through him. We must walk in our salvation, after we have received it.

II Corinthians 11:3 "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

Paul does not want them to receive any other message than the simple message of the cross. Galatians 1:8 "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Galatians 1:9 "As we said before, so say I now again, If any [man] preach any other gospel unto you than that ye have received, let him be accursed." The mind is at enmity with God. The mind will lead you astray. Christianity is of the heart. Even today, some of the doctrines {that claim to be of Christ} are not telling the truth. Many people, looking for something new, find something very old, a false doctrine. Christianity is simple. It is not complicated. Romans 1:16 "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

II Corinthians 11:4 "For if he that cometh preacheth another Jesus, whom we have not preached, or [if] ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with [him]."

Paul is explaining to them that he had already brought them the gospel, and had even taught them of the Spirit. If this person is teaching them a message better than the one Paul gave and one they had rather believe, then stay with him. If he is not, why break away? Why are they seeking for something else, when they already have Jesus as Saviour and Lord? They, also, have been introduced to the Holy Spirit. There is no need to seek another.

II Corinthians 11:5 "For I suppose I was not a whit behind the very chiefest apostles."

It seems that the Corinthians {led by this new teacher} have begun to compare Paul with the other apostles. Possibly, because he was not of the original 12, they have questioned whether he is an apostle at all, or not.

II Corinthians 11:6 "But though [I be] rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things."

Paul, after he had seen the Light, went into the desert. Galatians 1:15 "But when it pleased God, who separated me from my mother's womb, and called [me] by his grace," Galatians 1:16 "To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:" Galatians 1:17 "Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." Galatians 1:18 "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." It seems from this, that Paul was taught of the Spirit for three years. Paul was not necessarily a great orator, but was a minister of truth. Paul's ministry was verified over and over by the signs and wonders that followed him. Paul was an educated man in the ways of the temple, but had no formal training to be a Christian minister. None of the apostles were formally trained. Their training was by the Holy Spirit.

II Corinthians 11:7 "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?"

When Paul opened the church at Corinth, he asked nothing for himself. He preached the good news of Jesus Christ to them, free of charge. Because he did not charge them to preach, does that make him less a preacher? Being a tent maker was not thought of as a prominent job. This is, possibly, what he is saying being "abased". The message of good news from God that Paul brought them free of charge, is the most precious possession of any of us.

II Corinthians 11:8 "I robbed other churches, taking wages [of them], to do you service."

Paul is probably speaking of the church at Philippi. This is the only church there is anything recorded of that helped Paul with his expenses. The workman is worthy of his hire {whether secular work, or church work}. God established the high priest and his family to live of the things of the offerings. Everything Paul had ever done for Corinth had been at no charge.

II Corinthians 11:9 "And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all [things] I have kept myself from being burdensome unto you, and [so] will I keep [myself]."

Paul took great pride in the fact that he did not minister for the money they would pay him. Mostly he worked as a tent maker to feed and clothe himself. The church that is mentioned that helped Paul with funds, was the church at Philippi in Macedonia. Paul says, that is not all, I will not ask you for anything.

II Corinthians 11:10 "As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia."

He is just saying, that he would not take their funds, even if they offered, because he wanted to prove to them that his gospel message was with no strings attached. Paul would give them no room for suspicion of his motives.

II Corinthians 11:11 "Wherefore? because I love you not? God knoweth."

They were of a suspicious nature, and it seemed right to Paul to not help that suspicion along. He says, God knows that I love you as a parent would.

II Corinthians 11:12 "But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we."

We see, in this, that the new teachers who have been opposed to Paul are saying, they are not interested in being paid for their services. At the same time, they are secretly receiving from the church at Corinth themselves. Paul is saying, that all who minister in the church have needs for their own personal care.

II Corinthians 11:13 "For such [are] false apostles, deceitful workers, transforming themselves into the apostles of Christ."

Paul says that these new teachers that have come into the church are not truly apostles of Christ. These are people who have chosen to minister as a way of making a living. Paul believes they are not really called of God. They are pulling Paul down to pull themselves up.

II Corinthians 11:14 "And no marvel; for Satan himself is transformed into an angel of light."

Not every one in the church proclaiming Christianity is truly of God. Satan, himself, tries to mimic all the things the Lord does. He even many times pretends to be of the Light, when he is really darkness to the utmost. We are told to try the spirits, and see whether they are of God, or not. The truth is, that Satan is a counterfeit. He may appear, at a glance to be of God, but a closer examination will reveal who he is. He counterfeits the gifts of the Spirit many times.

II Corinthians 11:15 "Therefore [it is] no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

The really sad thing about false doctrines is, that at a glance they appear to be real. A person, who is not well versed in the Scriptures, would quickly accept the teaching, because it is close to truth. One quick giveaway is that anything that elevates man up to the level of God is false. Also, any doctrine that denies that Jesus was Emmanuel {God with us} is false. Jesus is God the Word who took on the form of flesh and dwelt among us. Anything less than that, is a false doctrine. Anything, or anyone, who denies the power of the shed blood of Jesus is, also, false. The reason so

many people, then and now, fall for this false teaching, is that it usually elevates man and brings God down to the level of man. Lucifer's sin was in wanting to be God. Jesus said, that there would be false teachers, and many would follow them. Study your Bible carefully, and do not be deceived. Test every spirit by the Word of God.

11 Corinthians 13 Questions

1. Boasting is _____.
2. What is verse 1 saying?
3. I am jealous over you with _____ jealousy.
4. What is meant by "chaste virgin" in verse 2?
5. We must _____ in our salvation after we have received it.
6. Who did the serpent beguile in the Garden of Eden?
7. What did Paul fear would happen to their minds?
8. What does Galatians chapter 1 verses 8 and 9 say?
9. Christianity is of the _____.
10. Quote Romans chapter 1 verse 16.
11. In verse 4, what is Paul telling them to do with this new minister?
12. These Corinthians, led by this new teacher, have begun to do what?
13. What had Paul charged the church at Corinth when he ministered to them?
14. What is he probably speaking of when he uses the term "abased"?
15. What is the most precious possession we have?
16. What church is Paul speaking of, when he says, he robbed other churches?
17. What were the high priest and his family to live of?
18. What had Paul taken great pride in about ministering to these Corinthians?
19. How did Paul love these Corinthians?
20. What are these new teachers secretly doing?
21. What did Paul call the new teachers in verse 13?
22. Satan, himself, is transformed into an angel of _____.
23. Satan is a _____.
24. What is so sad about false doctrines?
25. How can we defend against false doctrines?

We will begin this lesson in II Corinthians 11:16 "I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little."

Boast, seems to be the prominent word in the last few chapters including this chapter. It seems to me that it is very painful to Paul to have to defend himself. Paul has already mentioned that he thought it foolish to boast. This boasting is in defense of his character.

II Corinthians 11:17 "That which I speak, I speak [it] not after the Lord, but as it were foolishly, in this confidence of boasting."

Paul is not speaking for the Lord here, but for himself. Paul will be sure to give his things that he has suffered for the Lord to prove who and what he is about.

II Corinthians 11:18 "Seeing that many glory after the flesh, I will glory also."

This boasting is a fleshly thing in answer to the boasting of the new teacher who has stirred them up against Paul.

II Corinthians 11:19 "For ye suffer fools gladly, seeing ye [yourselves] are wise."

Paul is saying, you are so intelligent that you listen to fools gladly. This is really saying to them that their judgement of character is not what it should be.

II Corinthians 11:20 "For ye suffer, if a man bring you into bondage, if a man devour [you], if a man take [of you], if a man exalt himself, if a man smite you on the face."

The new teachers, it seems, were putting them under great bondage. It seems they had these Corinthians so convinced they were right, that they would put up with most anything from these new teachers.

II Corinthians 11:21 "I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also."

Paul says, I may have appeared to you as weak, but if you want boldness, I can be bold, also.

II Corinthians 11:22 "Are they Hebrews? so [am] I. Are they Israelites? so [am] I. Are they the seed of Abraham? so [am] I."

Here, again, we see Paul being all things to all men, that by all means he might save some. If they claim they are a Hebrew, they have nothing on Paul. He is a Hebrew. Paul always reminded the Israelites that he was not only an Israelite, but a Pharisee of the Pharisees. All believers in Christ are seed of Abraham.

II Corinthians 11:23 "Are they ministers of Christ? (I speak as a fool) I [am] more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft."

"Fool" means insane in verse 23. Paul is saying, that it is insane to speak this way. Paul, in comparing himself to these teachers who have come against him, says that he is a better minister. He has labored harder than them all. He had been imprisoned most of the time he was ministering. In Rome, he was under house arrest and yet ministered regularly. He had been beaten, and stoned, and even left for dead. Paul was reminding him the suffering he had endured for the sake of the gospel. I am sure this rejection hurt him more than all the beatings.

II Corinthians 11:24 "Of the Jews five times received I forty [stripes] save one."

Jesus had told Paul in the beginning that he would show him what great things he would suffer for him. These beatings were just one of these things he suffered. Forty stripes was thought to be too much, and a man would die.

II Corinthians 11:25 "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;"

We know that Paul was shipwrecked on the way to Rome to be heard of Caesar. All of these things, Paul gladly endured to be able to bring the gospel message to the lost world.

II Corinthians 11:26 "[In] journeyings often, [in] perils of waters, [in] perils of robbers, [in] perils by [mine own] countrymen, [in] perils by the heathen, [in] perils in the city, [in] perils in the wilderness, [in] perils in the sea, [in] perils among false brethren;"

From the time that Paul met Jesus on the road to Damascus and the time he was killed in Rome, Paul travelled widely in missionary journeys. On one of these journeys, he established the church at Corinth that this letter was written to. Paul was hated by the Jews, and they followed him and tried to kill him. The Christians, here at Corinth, it appeared were turning against Paul and the Romans finally kill Paul. This is not exaggeration that he is speaking.

II Corinthians 11:27 "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Paul had gone right on ministering in the face of all these troubles. He ministered many times immediately after he had been beaten or stoned. He and Silas were praying and singing at midnight in the prison. He went on, weary or not. Paul gave no thought at all for the physical handicaps he faced. He went right on ministering. He learned to be content whatever state he found himself in at the time.

II Corinthians 11:28 "Beside those things that are without, that which cometh upon me daily, the care of all the churches."

Paul could pretty well endure the hardships from without, but it truly hurt him when the very churches he had started were against him. Paul dearly loved all the churches he had begun. He loved them as a parent loves a

child. He felt responsible for the churches he had begun. This is the very reason he wrote this letter. All pastors who begin a work are always concerned for that church staying true to the teachings it began with.

II Corinthians 11:29 "Who is weak, and I am not weak? who is offended, and I burn not?"

Paul felt every problem right along with them. Their troubles were his troubles, too. He loved them and wanted things to go right for them. If one part of the body suffers, the whole body suffers.

II Corinthians 11:30 "If I must needs glory, I will glory of the things which concern mine infirmities."

They have forced Paul to glory. He does not like to glory at all. He says, if I must glory, I will glory in my infirmities. Many church people of our day would say that Paul was not right with God or he would not have had these problems. My Bible says exactly the opposite. II Timothy 2:12 "If we suffer, we shall also reign with [him]: if we deny [him], he also will deny us:"

II Corinthians 11:31 "The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not."

Really, this is the only One that it is important to know that he is not telling anything false. When the final judgement comes, it will not matter what man thinks of you. It will be very important what God knows about you.

II Corinthians 11:32 "In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:"

It seemed as though it was not just the religious leaders of Paul's day who had tried to destroy him, but some of the rulers of which we read of one here. Historians believe the man mentioned here was the father-in-law of Herod.

II Corinthians 11:33 "And through a window in a basket was I let down by the wall, and escaped his hands."

Paul is just telling of one of the many times when he escaped from prison. The letting down with the basket means that someone helped Paul escape. Probably, it was his Christian friends.

11 Corinthians 14 Questions

1. In verse 16 Paul says, let no man think me a _____.
2. What has been the prominent word in the last few lessons?
3. In verse 17 Paul says, this is not God speaking, but whom?
4. Many glory after the _____.
5. What is Paul saying to them in verse 19?
6. How were the new teachers treating them?
7. Paul had appeared to them as weak, but he could be _____.
8. What 3 things did Paul say he was in verse 22?
9. All believers in Christ are _____ of Abraham.
10. What does "fool" mean in verse 23?
11. Where was most of Paul's ministering done?
12. Where did Paul minister in Rome?
13. Of all things, what hurt Paul the worst?
14. How many times had Paul received 40 stripes save one?
15. How many times was he shipwrecked?
16. What were most of Paul's journeys for?
17. Who kill Paul?
18. What problems of Paul are mentioned in verse 27.
19. Who was in prison with Paul when they prayed at midnight?
20. What kind of love did Paul have for the churches he started?
21. What did Paul glory of?
22. Who did Paul say, knew that he did not lie?
23. Who do historians say, this is speaking of in verse 32?
24. What did they use to let Paul down the wall?

We will begin this lesson in II Corinthians 12:1 "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord."

"Expedient" probably means profitable in the verse above. "Revelations", in the verse above, means disclosure. Paul now proceeds to tell them of the revelations of God to him. Jesus revealed himself to Paul on the road to Damascus. Paul is apologizing for boasting, saying it is really of no use. "Visions" means presentation while neither sleeping or awake. You might be awake, but not aware of other things around you. The Lord revealed Himself to Paul in this manner.

II Corinthians 12:2 "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven."

Of course, Paul is speaking of himself. Paul was truly "in Christ" as most Christians can only dream of. Paul had lain himself down and lived in Christ. The following Scripture describes what I am trying to say about Paul. Romans 8:10 "And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness." Paul counted his body nothing. Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Colossians 3:3 "For ye are dead, and your life is hid with Christ in God."

Whether Paul had a vision, or was carried away into heaven to the presence of God, really does not matter. What does matter is that Paul had a close encounter with God. There are very few instances like this in the Bible.

II Corinthians 12:3 "And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)"

Paul is saying, that he could have left his body and gone to heaven in his spirit. He is not sure whether his spirit body went to heaven, or whether his physical body went to heaven. Paul is not trying to speculate. He says God alone knows.

II Corinthians 12:4 "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

We mentioned in a previous lesson, that Paradise is where the Tree of Life is. Revelation 2:7 "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." If the words are unlawful for man to utter, there would be no way we could know what they were.

II Corinthians 12:5 "Of such an one will I glory: yet of myself I will not glory, but in mine infirmities."

There would be no way to prove to anyone on the earth that this had really happened to you, so there is no way to glory in this. Also, Paul had nothing to do with this, God took Paul on this journey. The glory, then, must lie in his infirmities.

II Corinthians 12:6 "For though I would desire to glory, I shall not be a fool; for I will say the truth: but [now] I forbear, lest any man should think of me above that which he seeth me [to be], or [that] he heareth of me."

Paul says, there is no need to think of him highly for this happening. Paul, again, turns their attention to the truth of the gospel he has brought to them.

II Corinthians 12:7 "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

Many have speculated on the thorn in Paul's flesh. My own personal belief is, that is why Luke the physician travelled with Paul extensively. Paul has this problem in his flesh to keep him humble. If you were to look up the meaning of this messenger of Satan, you would find that it means an angel of Satan. This is just more evidence to me that the "demons", devil spirits working for Satan are the fallen angels. We can see, in this, that God does not always heal. Sometimes the impairment we have is for our own good.

II Corinthians 12:8 "For this thing I besought the Lord thrice, that it might depart from me."

We see, in this, that Paul earnestly prayed 3 times to be healed, and God said no. We must carefully examine the guilt trip some ministers put on people who do not get healed. Sometimes it is not the will of God to heal you. It is God's business who he heals. We must not stop praying, but it is not our business whether they are healed or not, it is God's business.

II Corinthians 12:9 "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

We must not question this answer from God. For some reason, Paul could minister better with the infirmity, than he could without it. Since Paul had this weakness, he was very well aware that his strength was in Christ. It would be perfectly obvious to everyone Paul ministered to, that Paul's power was in God. God ministered through Paul. Had Paul been perfectly healthy, he might have thought some of the ministry results was because of his strength.

II Corinthians 12:10 "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Paul's weakness in his flesh just allowed the spirit to work in him more fully. Paul knows that there will be no mistaking where his strength

comes from. II Timothy 2:12 "If we suffer, we shall also reign with [him]: if we deny [him], he also will deny us:" Paul, knowing this, was happy to suffer for Christ's sake.

II Corinthians 12:11 "I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing."

Even though Paul had this weakness in the flesh, he still used all of his time to further the kingdom of God. He, even more than the other apostles, fulfilled the great commission. Mark 16:15 "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Paul went to many countries and carried the gospel message. He, also, did it the way Jesus had commanded. Matthew 10:8 "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." All of these signs of ministry followed Paul.

II Corinthians 12:12 "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."

Paul did heal the sick and cast out devils. In all of the ministry the Lord Jesus brought, the most important thing was to preach the gospel. On the trip to Rome, when Paul was shipwrecked, the people thought Paul to be a god, when he threw the poison serpent off, after it bit Paul. Paul had to tell the people not to worship him.

II Corinthians 12:13 "For what is it wherein ye were inferior to other churches, except [it be] that I myself was not burdensome to you? forgive me this wrong."

Paul is telling them, here, that the only mistake he really made was in not teaching them to take care of the needs of their minister. Paul had given them the salvation message and the message about the Holy Spirit. He really had no apologies to make.

II Corinthians 12:14 "Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children."

Paul is not looking for an offering from them. He was really like a spiritual father to this church and speaks, here, of himself as their parent. He is saying, that he wants to give to them instead of them giving to him. I do not believe he is speaking of material things, however. He was to bless them in their spirit. They need more teaching, and that is what he intends to do. He would like for them to be more rooted in the Word of God.

II Corinthians 12:15 "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

Paul has great love for them. He is just as sure that they do not love him in return. Nothing, within his power to give them, will be withheld.

II Corinthians 12:16 "But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile."

We find that, even though Paul had completely explained that he personally had never taken money from them, they still felt that he was trying to get money from them for himself, when he asked for an offering for the poor in Jerusalem.

II Corinthians 12:17 "Did I make a gain of you by any of them whom I sent unto you?"

The answer, of course, is no. Paul deliberately did not handle any of the offerings, so they could not accuse him of this.

II Corinthians 12:18 "I desired Titus, and with [him] I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? [walked we] not in the same steps?"

Paul, not only defends himself, here, but Titus as well. Neither Paul, nor Titus, had taken any of their offering. The offering had gone to the poor. Paul says, was it not just like me being with you, when Titus was there?

II Corinthians 12:19 "Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but [we do] all things, dearly beloved, for your edifying."

Paul says that he does not have to answer to them, but to Christ. Paul's teaching them to give to those in need was to build them up, not to tear them down. If their giving was with such regret, I doubt it would do them any good. Giving should be done with a free heart.

II Corinthians 12:20 "For I fear, lest, when I come, I shall not find you such as I would, and [that] I shall be found unto you such as ye would not: lest [there be] debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:"

Paul does not want to come to strife and fussing. He wants to make sure they want him to come. They should settle all of the questions they have, and then invite him to come. He does not want to debate with them. His reason for coming, is to bring them to a fuller knowledge of God, not to debate things that really do not matter. He loves them too much to come, and have so much trouble with them that it would break all ties.

II Corinthians 12:21 "[And] lest, when I come again, my God will humble me among you, and [that] I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed."

Parents are grieved greatly, when their children sin and do not repent. Paul feels that he is their spiritual father, and he wants them to repent of their sins, and turn from their wicked ways. "Uncleanness", in the verse above, means impurity. "Fornication", has to do with spiritual and physical adultery. It includes incest, and homosexuality, and lesbianism. "Lasciviousness", means filthy or wantonness. The problem is, some are still in an unrepentant state for these sins.

11 Corinthians 15 Questions

1. In verse 1 Paul says, he will speak of what 2 things?
2. What does "expedient" mean?
3. What does "revelations", in verse 1, mean?
4. "Visions" means what?
5. How many years before this writing did this occur?
6. Who was this man?
7. Where was he carried?
8. Was he in his body, when he went to heaven?
9. Quote Romans chapter 8 verse 10.
10. Quote Colossians chapter 3 verse 3.
11. Who knows whether Paul went to heaven in body or in spirit?
12. What was the name of the place he was carried up to?
13. Describe the words Paul heard.
14. Where is the Tree of Life?
15. What was the only thing Paul would glory in?
16. To keep Paul from glorying of these revelations , what was given him?
17. Messenger of Satan, in verse 7, is actually who?
18. Who does the author believe the fallen angels to be?
19. How many times did Paul pray for the thorn to be removed?
20. What answer did he get from God?
21. Paul's strength was made perfect in _____.
22. In verse 10, what things did Paul take pleasure in?
23. Quote 2 Timothy chapter 2 verse 12.
24. What is the great commission?
25. Did Paul fulfill the commission?
26. What were some of the signs of an apostle?
27. What was the only mistake Paul made with these Corinthians?
28. The children ought not to lay up for the _____.
29. What apostle had Paul sent in his stead?
30. Who does Paul have to answer to?
31. What were some of the sins they had not repented of?

We will begin this lesson in II Corinthians 13:1 "This [is] the third [time] I am coming to you. In the mouth of two or three witnesses shall every word be established."

This is a statement that Jesus had spoken of as being true with the Jews, as well as the Christians. This is one of the reasons that we are not to take everything in Corinthians as doctrine for the general church. Everything, must be established by two different witnesses, or else it is a custom, or tradition, instead of a law. In many of the statements made in Corinthians, Paul is the only one who said it. Deuteronomy 19:15 "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." In the following Scripture, we read what the Lord Jesus had to say about this very thing. John 8:17 "It is also written in your law, that the testimony of two men is true." The number two means agreement.

II Corinthians 13:2 "I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:"

Paul is saying to those who think he is not coming and are continuing in their sin, that when he comes in person, he will take care of the problem.

II Corinthians 13:3 "Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you."

Paul is saying, I may appear in the flesh to weak, but Christ speaking in me is very strong. Even though they had strayed, The Lord Jesus Christ had not abandoned them. They were but babes in Christ who needed further training in the things of God. Paul was just the one who could give this training, because of the power of Christ which worked in him.

II Corinthians 13:4 "For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you."

It appeared to the world that the Lord Jesus Christ was weak, because he was crucified. What Satan thought to be his greatest victory, was actually his defeat. The greatest victory of all time was the crucifixion of Jesus on the cross. He defeated Satan and sin for all of mankind on the cross. He defeated death, when He rose from the grave. Paul is saying, we may appear to be weak, but that is our flesh you are looking at. The power of the living God {Jesus Christ} in Paul made him stronger than anything that could be thrown against him. Our lives and Paul's life is hid in Jesus Christ our Saviour and Lord.

II Corinthians 13:5 "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

"Reprobates", in the verse above, means unapproved, rejected, worthless, or castaway. All true Christians have Jesus within them. The reprobate is those who totally reject Jesus as their Saviour.

II Corinthians 13:6 "But I trust that ye shall know that we are not reprobates."

There was no question that Paul was not reprobate. He was so full of the Lord Jesus that many miracles were performed by him in the name of Jesus.

II Corinthians 13:7 "Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates."

Paul is not saying he is reprobate, he is saying, that the false teachers there at Corinth think he is reprobate. Paul's concern is for his church, and not for himself. Paul prayed to God for his churches all the time.

II Corinthians 13:8 "For we can do nothing against the truth, but for the truth."

The Word of God is Truth. I have said, over and over, the 2 great powers in the world are the spoken and the written Word. Paul's power and, in fact, our power is in the Truth of God. The only way to accomplish anything is with the Truth. When we operate in the power of the Word of God, it is Truth.

II Corinthians 13:9 "For we are glad, when we are weak, and ye are strong: and this also we wish, [even] your perfection."

Paul is much more concerned for those he led to the Lord than he is for himself. He says, I do not need to be elevated up. Paul wishes that they will be perfect in all their deeds.

II Corinthians 13:10 "Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction."

Paul is afraid, if he were with them, and they had not repented of their sins, that he would get really harsh with them, and possibly even run them off from God. The Lord has given him power and authority to rule over these churches that he started. Paul would rather build them up, instead of destroy them. This is why he is writing, instead of coming to them in person.

II Corinthians 13:11 "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Paul's last words to them is speaking a blessing on them. He wants them to feel his love for them in these last few words of his letter to them. He rebuked them for their sin, which he had to do as their leader, but he wants them to know that he has not stopped loving them. He has high hopes for the way they will conduct their lives from here on in. Just as a loving parent,

his last words are instructions on how to live peaceful lives. He says, I know you will do these things. Do not fuss and fight. Be of one mind and one accord.

II Corinthians 13:12 "Greet one another with an holy kiss."

This was not a passionate kiss but a kiss of affection between brothers. This kiss was on the cheek, not the mouth.

II Corinthians 13:13 "All the saints salute you."

This greeting is from the group that were with Paul. He always had a number of men and women who followed him wherever he went.

II Corinthians 13:14 "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, [be] with you all. Amen."

Now the benediction is spoken by Paul. We see the three of the Godhead mentioned here. Lord Jesus Christ {Word of God}, God the Father, and the Holy Ghost. "Grace", as we said before, means unmerited favor. Paul blessed them in completeness with this blessing. Many Protestant churches use this very same benediction today to close their services. I will say Amen to this for all who have taken the time to study this lesson. Thank you again for your time.

11 Corinthians 16 Questions

1. In the mouth of how many witnesses shall every word be established?
2. Where, in the Old Testament, do we find this same statement?
3. What did Jesus have to say about this?
4. If there are not two witnesses, it is a _____, and not a _____.
5. What did Paul warn them of in verse 2?
6. They were seeking proof of _____ in Paul.
7. What was their real problem?
8. Who was just the one to give them the training they needed?
9. Why did it appear to the world that Christ was weak?
10. What is the greatest victory the world has ever known?
11. What did Jesus defeat on the cross?
12. What did He defeat, when He rose again?
13. What made Paul stronger than anything they could send against him?
14. Where is the life of the Christian hid?
15. Jesus Christ is in you, except ye be _____.
16. What does "reprobate" in verse 5, mean?
17. Who are the reprobates?
18. Who had called Paul reprobate?
19. What is Truth?
20. What are the 2 great powers in the world?
21. Who is Paul more concerned for than for himself?
22. What was Paul afraid he would do, if he were with them?
23. What things did Paul tell them to be in verse 11?
24. What did Paul say to them in his last words to them?
25. How were they to greet each other?
26. What is the benediction that Paul spoke here, that is used in many churches today?

*Thank you for taking the time to study these lessons.
I pray that something in this study has blessed you.*

Your friend in Jesus,

Louise

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