

Bible Thoughts

with
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on

1 Corinthians

The thoughts and note material given on these pages are only a possible suggestion of the meaning, they must not be taken as inspired, however they are prayerfully prepared and compared with other similar material. There are many ways in which God's Word can be analyzed and none must be taken in place of the Word of God itself.

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Introduction

1 Corinthians

WRITER. Paul the Apostle.

Written from Ephesus [1 Cor 16:8](#). Believed to have been written about A.D. 55.

The Situation.

The initial city had been destroyed by the Roman consul Lucius Achaicus in 146 B.C. but because of its position it was soon rebuilt.

The city of Corinth was a wealthy centre of business. It was situated on the narrow isthmus (strip of land) that connects mainland Greece to the Peloponnesus.

It was very well placed for business and became very important.

The old city contained the temple of Aphroditis, which offered "sacred prostitutes," the same attitude had spread into the new city, a city which was noted for anything evil. Unfortunately a similar poor morally attitude was to be found in the church.

How did this happen?

The city had numerous teachers of theory, physical and spiritual.

The members of the church allowed the wrong teachings and activities in the city to enter the church life. These different teachings were "added" to the truth of the Gospel, so causing the church to split into groups of "followers of teachers."

As Paul wrote his letter to the Romans while he was in Corinth it could explain his comments in [Rom 1:18-32](#), he could see it from his window as he wrote.

The story of the starting of the church is found in [Acts 18:1-17](#).

The Corinthians are especially rich in spiritual gifts [2 Cor 8:7](#), but were not using these gifts for God's glory.

The letter is broken up as follows:

Introduction, greetings 1:1-9

The divisions in the church 1:10 to 4:21.

The disorders in the church 5:1 to 6:20.

The difficulties in the church 7:1 to 15:58.

Practical and personal matters 16:1-24.

Chapter 1

v1-9 Introduction, greetings.

Though this letter was to correct the problems in the Corinthian church Paul does not mention the problems initially, instead his letter starts off immediately with a reminder of the believers position in Jesus.

v1-9 Paul describes how God see's the church at Corinth but in v10-31 he describes how man see's the church.

Look at the marks of a Christian.

- a) v1-3 "Set apart by God." The 'church' (which means "a called-out people").
- b) "Living saints," a true believer lives for God's pleasure and enjoyment.
- c) v4-6 The riches of God's Grace. Salvation is a gift of God given through the sacrifice of Jesus, and confirmed.
- d) v7 Looking for the return of Jesus. Paul speaks more on this subject in [1 Cor 15](#).
- e) v8-9 God's promises and Faithfulness. God's promises confirmed through Jesus, v6 and through His Word.
- f) v9 Call into fellowship with and by Jesus Christ the Lord.

v10-25 Fellowship.

Paul now looks at the splits and divisions that were in the church. This problem still exists in today's church. Even the 12 disciples did not get on well together sometimes.

v10-17 The problems.

v10 'In the Name of Jesus stop this, be of the same mind'. Satan loves a split church, they cannot be spreading the Gospel if they are busy arguing.

v12 It appears there was "Speaker worship" a 'personality cult', this is so visible in today's church, it is a direct disobedience to the Word which tells us that only Christ should be preminent (the only one to worship) [Col 1:18](#).

The Corinthians were putting emphasis on the 'messenger', they took their eye's off of Jesus. [1 Cor 3:3-8](#).

Paul was the initial founder of the church, Apollos must have followed. [Acts 18:24-28](#).

Cephas(Peter) is only mentioned in [1 Cor 9:5](#). There is no record of him visiting the Corinth church. v13 Paul asks three questions.

1) is Christ divided (split)? Did Paul, Apollos or Cephas (Peter) preach different Christ's? There is only one Christ and one Gospel. See [Gal 1:6-9](#)

2) v13-17 Were you baptised in the name of Paul? In the New Testament Church it was an important statement to be baptised, it was probably done in the open, in the local river and all people knew they had become a believer, this indicated a change of life and probably lost friends and family.

It appears that Paul only baptised the initial converts.

See the following for details on the names. Crispus [Acts 18:8](#), Gaius [Rom 16:23](#); Stephanas [1 Cor 16:15-18](#).

3) v18-25 Was Paul crucified for you? No.

Crucifixion was a very painful, horrible and shameful death. It would not have been the way Man would have done it and this caused problems. v19,20.

v18-31 The Cross corrects.

v18,23 Foolishness: they laughed at the cross, they could see no wisdom in the cross,

what it was for and did.

v21 All the wisdom of the world could not show them God, it was by God's grace, the "foolishness of preaching" the message of the cross, that gave the answer to those who were seeking God, they found Him in faith. [2 Thess 2:13-14](#).

v23 Stumbled at the cross: The Jews were looking for a Messiah, [Acts 1:6](#) but could not see, from the scriptures, that He had to suffer and die first. They wanted power and glory, how can anyone believe a carpenter from Nazareth. [Luke 24:13-35](#).

v25 But the cross is a tremendous power, the weakness of God (the cross) is stronger than all man can give.

v25-28 God chose to use foolish things to show His love. The Corinthians were full of pride, but the Gospel of Grace does not leave room for pride. Paul reminded them of what they were v26, [1 Cor 6:9-11](#) shows that they had no reason for pride.

v27-29 Paul reminds them why God called them. This "foolishness" was of Grace and was made to Glorify God.

v30-31 What they had in Jesus. Believers have all they need in Christ, why fight for more? They had been made right through Jesus, made sanctified (set apart) to serve God only, and had been redeemed, all had been paid for on the cross by Jesus. Why glory in man? They were pleasing themselves, they should just Glory in God. How's your life?

Chapter 2

v1-13 Wisdom from the Spirit.

Many of today's churches are very similar to the Corinthian church, they are taking the Gospel message and adding man's wisdom to it, many preachers place the emphasis on different parts of the message, in so doing, reduce the power or even destroy the message of salvation.

Paul is urging the readers of this letter to return to the fundamental (basic) teaching.

v1-5 The message is centered on the death of Jesus.

v1-5 Paul states the reason for his letter, not for self glory by the use of words, but Glory to God only. God had sent Paul to preach the message using simple words, to stop words hiding the cross of Christ. [1 Cor 1:17](#); [Gal 6:14](#); [2 Cor 3:5](#).

v3-4 Paul came only with God's power, and his preaching used simple words. Why? So that it was by God's power you were saved, a demonstration of the power of the Holy Spirit. See [1 Cor 6:9-11](#) showing the Holy Spirit at work.

v5 Paul wanted their faith to be in God not men. It is the Holy Spirit which does the convicting and saving, not the words of a man.

v6-9 The Message is all part of God's plan.

v6, "The mystery of God," a sacred secret, a truth hidden, now revealed to the people of God, through Paul, the other apostles and God's messengers.

Satan would have seen in the scriptures that God's Son would be born and then die, but did not understand the reason for the Cross, Satan thought it was a defeat for God's plan when Jesus died a death of shame. Had Satan understood what God had planned, if he knew that the cross would defeat him, he would have done his best to stop it. Not that he would have been able to stop it, God was in full control and still is in control in

all things.

Paul also said that he brought a "wisdom among those who are perfect" No person is yet 'perfect' so he must have been talking about mature Christians. See [1 Cor 3:1-4](#). This wisdom comes from God, not man.

v7b This wisdom was under God's full control, it was not an after thought, this plan had been from the beginning of time, before the fall of man. [Acts 2:22-23](#); [1 Peter 1:18-20](#).

v8 This wisdom is hidden from the unsaved world. "Princes of this world" Leaders, governments. Certainly the Jewish leaders and most of the people did not recognize Jesus as the Son of God. [Acts 3:17](#); [Acts 4:25-28](#).

v9 [Isaiah 64:4](#) The original words were for Israel when they were in captivity, Paul applied this promise to the believers. Our minds just cannot begin to understand what He has prepared for us in heaven. It was as planned by God, v7.

v10-16 God's wisdom is shown to us by the Holy Spirit.

In this passage we see the three person of the Godhead functioning. You are save by the Grace of the Father, The death and resurrection of His Son Jesus, and the Holy Spirit convicting and baptizing the believer into the Body of Christ. [1 Peter 1:2](#); [Eph 1:3-14](#).

We must remember that for God time does not exist, so He knew all about us before we were born, whether we would accept or reject God's offer of forgiveness in Jesus. The Holy Spirit takes God's message to each heart, Jesus died for the whole world on that day but the whole world has not accepted the offer and will not be saved. Those who believe were saved on the day Jesus died, even though they had not been born. This is what people called "Predestination."

v10 The Spirit searches and knows what God has prepared for us. "The deep things of God."

v12 We should look at the things given by the Holy Spirit.

1)The Spirit lives in us from the moment we believe and accept that we are sinners and that Jesus died for us. This means our body is the temple of the Holy Spirit. [1 Cor 6:19-20](#).

2)The Spirit baptised us into the Body of Christ. [1 Cor 12:13](#).

3)He sealed us and will never leave us. [Eph 1:13-14](#); [John 14:16](#).

v13 The Spirit Teaches. [John 14:26](#); [John 16:13](#).

4)We should be seeking "The deep things of God.," searching the teaching of the Holy Spirit through God's Word daily.

v14-16 Normal man has no true wisdom.

An unbeliever just cannot understand the things of God, they are just rubbish, spiritual blindness. We have the "mind of Christ" this does not mean we know everything, we just see the world as Jesus sees the world. [Rom 11:33-36](#).

v15 This does not mean we know everything, we can be judged by God and other believers. We must make sure we do not go around 'dictating' to other Christians.

Chapter 3

Paul has already explained that there are two kinds of people in the world, the 'natural' (not saved, carnal) and the 'spiritual' (the saved). Not all spiritual are mature, some,

because they have only just found the Lord, but there are others who chose not to grow in Christ. It is these who have not grown that Paul now speaks to.

Children need different food to an adult, a baby can only digest milk, an adult can eat anything. Paul calls the easy things of the spiritual life "Milk" [Heb 5:10b-14](#); [Heb 6:1-4](#).

The Word of God is our spiritual food, "milk" [1 Peter 2:2](#); "bread" [Matt 4:4](#); "meat" [Heb 5:11-14](#). We need a balanced diet (eat a mixture of food in right proportions) to live, therefore, we need God's Word in a balanced diet, not too much of one subject or using God's Word just for entertainment. Church leaders who do not have or supply a balanced diet can destroy the church's work to reach the unsaved. [Eph 4:1-16](#).

3:5-9 Harvesting God's field.

Paul describes how God uses people to cultivate His field of souls, one plants, one waters, but God does the harvesting. We are all working as a team for God, no one is any better than another, there is a need for humility, for "God gave the increase." The reward is according to your labour, not what you do, but how much of it is for God.

What men think of your ministry is not the point, it is what God thinks.

God wants His church to increase His "field," to produce the "fruit of the Spirit." [Gal 5:22-23](#); praise for God [Heb 13:15](#).

v9-23 Judgement of works.

Paul starts by reminding us we are "God's building" v9 but then he goes on to talk about the church, with God's grace he planted the church of Corinth, another will build up. How this person builds the church is the question. It is God's church, we are just the builders v9. The foundation is Jesus, it cannot be replaced v11. What is built upon this foundation will one day be tested by the "Testing Fire of God" v13.

Salvation cannot be lost, v15b but his/her reward from God may be lost if the fire burns up the work. v13,14.

Some people feel these verses actually refer to the building of a Christian life, the material you use to build decides the reward but Paul is talking about the local church in v9,10.

v16-23 Warnings to worldly Believers .

v16,17 We are the temple of God, it is a serious matter if you harm this temple.

v18-20 Make sure we build according to God's wisdom not man.

v21-23 We must build with the right reasons, not for self or man, it must be for God.

Everything we need has been supplied. We belong to Christ and He is God. [2 Cor 3:5](#).

Chapter 4

v1-8 Judging God's servants.

In this chapter Paul wants to show how God measures a Christians service. It is important that you check up on any preachers or teachers who work in or visit your church.

You must "try the spirit's" [1 John 4:1-6](#); [2 John v7-11](#). In the following chapter Paul shows three characteristics of a true minister of Jesus.

v1 In the original Paul uses an unusual word for "Minister," it was the word used to describe a "slave rower" on the boats of that time. The 'minister' is not the captain of

the ship but a lowly slave. Slaves have no position of power.

v1b-2 Paul now talks about "stewards," they have to be faithful. A steward is a servant who looks after the home for his master, Joseph was a steward in Potiphar's house ([Gen 39:1ff](#)). The steward is faithful only to the master, even if it upsets the household [Rom 14:4](#).

v3,4 Paul now says that he is responsible only to Jesus, his Lord, has Paul done the task given to him by the Lord? Worth noting what Jesus said on this subject [Luke 12:41-48](#). Paul was not worried by men judging his work, v3, neither did he think there were any problems with his life. v3,4 It was God's judgement that counted.

There may be times when 'a man's judgement' may be needed, Jesus pointed out a time in [Matt 18:15-17](#). v5 We must wait for the return of the Lord to do the judging, only He can see into the persons heart and reveal anything wrong.

v6 The Corinthians were making judgements on their own personal preferences, destroying one preacher for another they preferred, pride was becoming a problem, only God's Word is the standard, was it His Word they taught or their own?

v7 What makes you think you are better than others? Why everything you have was given to you, [John 3:27](#) how can you be proud of what was given to you? John the Baptist had the right attitude [John 3:30](#).

v8-10 Paul appears to be a little sarcastic in these verses. "So you think you are important, reigning as kings and queens, how I wish I could reign with you," Paul remarks, Instead I must suffer for the sake of my Lord who has sent us into this world's arena of death. (the Greek word 'spectacle' = 'theatre') "We are Fools for Christ's sake," what are you? The Corinthians were wise in their own eye's but fools in God's eye's.

v11-13 The Corinthians wanted to be honoured by men, borrowing the Apostles and teachers "glory" but Paul said "If you want what we have then be prepared for pain, suffering, homeless, persecuted, made the laughing stock of this world. See Paul telling his story [Acts 22:1-23](#), especially [Acts 22:22](#). What ever we do, what ever it costs us must be to God's glory. [Phil 3:7,8](#).

v14-21 Paul, a spiritual father to the church.

Paul shows how much concern he has for the Corinthian church, it was through him that Christ brought them the message of salvation, Paul felt that he was like a spiritual father to them. (Note [Matt 23:8-12](#)) Paul had founded the church through Christ, v14-15. Apollos and many other teachers had followed, v15 but Paul wanted them to use him as an example to follow as the "father" v16. We all learned much from our fathers, often copying their habits, good or bad!!!

v17 Paul also sent Timothy to help in reminding the church of the doctrine Paul had taught them. Timothy was obviously travelling separately from the letter [1 Cor 16:10](#).

v18-21 Discipline.

Many Corinthians seems to have been very proud, a sad state in a church. They even thought Paul would never dare come to them. See [2 Cor 10:10](#).

Paul response was "God willing, he would becoming shortly."

v19b,20 Paul said "you speak lots of words, but do they have the power of God?" They were not walking in the power of God, their faith was just words.

v21 In the next chapters Paul is to start disciplining the local church. It appears that Paul had previously sent a letter, [1 Cor 5:9](#), but the church had taken no notice, now he

asks "how do I come, with a stick or in love?"

[2 Cor 12:14](#); [2 Cor 13:1](#) Indicates that Paul was to come a number of times to the Corinthians.

Chapter 5

v1-5 The Corinthian Church wrongs.

No church is perfect but the church at Corinth was especially lacking in control.

Not only was the church of Corinth full of pride and split but also it was full of wrong things (sinful behaviour). It was so bad that Paul said that what they were doing was not even done by the non Christians. v1 The man was living with his fathers wife. (It may have been a step mother as it is very wrong to live sexually with your mother).

[Lev 18:6-8](#); [20:11](#)) Each church member knew of the problems but did not seem to want to do anything about them.

What will these wrong things do to the church? What should they be doing about it?

We are called to be "saints," consecrated, set apart for God. We should be living a holy life, how can you with one hand worship God and yet allow such terrible sins. [Gal 6:1-](#)

[8](#)

v1-2 They were full of pride on how liberal (easy going) the church was, but Paul said that they should start mourning the fallen member of the church. [Gal 6:7,8](#).

v3-5 They must judge the wrong.

The fallen member should be sent away from the church, by the church members, in the Name of the Lord and "delivered unto Satan." This does not mean lose his salvation, but God's children have God's protection from Satan, God will allow Satan to attack the physical body of the man until he returns to the Lord. (See the story of Job in the Old Testament).

v6-13 By the example of the spread of yeast(leaven) in bread Paul tells them to get rid of the old way of living, their worship preparation should be just like the Passover where the house had to be made clean of all leaven [Ex 12](#) This man's sin was spreading through the church and also the non Christians knew about it.

They must be separate (not isolated) from the things of the world, they must not let the world infect their spiritual life. They were told to not meet with any member, in any way, who did the sins of v10, 11.

v12,13 They must not however judge those outside the church membership, that task is for God in the future.

v13 Separate yourself from this wicked person.

[2 Cor 2:1-11](#) suggests that the man did return to the Lord.

Chapter 6

v1-8 Christian taking Christian to court.

The church of Corinth was showing the world a very poor testimony to the unbelievers, they were taking each other into the courts of law, the problems were not just civil but there is indication ([2 Cor 7:1,2](#)) that they had spiritual disagreements and they were taking these to the courts as well.

v1-5 Paul asks "how can you take your problems before unbelievers when you will

one day be helping in judging the world, even fallen angels." They should have been sorting out their problems in the church.

v4 Maybe Paul was being sarcastic by saying that "even the weakest in the church can do the judging better," or perhaps Paul was saying that God can use the weakest in His control.

v7 Suggests that they were losing out in the courts, they were disgracing the Lord by their actions. Look at what Jesus said in [Matt 5:39-48](#).

v9-14 Christians and Evil.

In v9,10 Paul lists the kind of people who will not enter God's future kingdom, God hates any type of sexual sins. "Effeminate's" and "abusers" referring to Homosexuality. Paul also dealt with this subject in [Rom 1:26-27](#).

v11 You were like these once, but God justified you through Jesus.

Because of what God has done for them they should be using their bodies for the glory of God, but the Corinthians were misusing their freedom v12. They also felt that they were free to have whatever was their desires, whether it was food or sex. v13. God gave sex at creation as part of the joining of male and female in marriage and procreation (See [Gen 2:24](#). Misuse can only lead to health and social danger, there are many sexually transmitted killer diseases.

v18 Paul also points out that fornication was a sin against the whole body.

v14-18 The believers body belongs to Christ.

If a person is a member of the Body of Christ, "joined unto the Lord" v17, how can it be used in sinful acts as well?

V16 shows that the church members were actually visiting prostitutes, probably using those in the temple of Aphrodite's in Corinth.

v19,20 Temple of the Holy Spirit.

Finally Paul reminds them that God the Holy Spirit has made their bodies the Temple of God. So God the Father created our bodies, Jesus bought it and made it part of His body, and the Holy Spirit wants yours to be His Temple and be used for the Glory of God.

How can we use our bodies for anything evil? [Gal 6:7-8](#); [1 John 3:1-10](#); "Be ye holy, for I am holy" [1 Peter 1:14-16](#).

Chapter 7

The Corinthian church members had sent Paul some questions, so in the next few chapters he answers them. Paul is answering definite questions and not necessarily giving full doctrine on the subject, you must also look at other Biblical text on the subject.

Verses 6,10,12,25. In this chapter Paul does not claim direct divine instruction, instead he appears to be taking the information from what Jesus taught while on earth. [Matt 19:1-12](#); [Matt 5:31-32](#); [Mark 10:1-12](#); [Luke 16:18](#). Though some questions do not appeared to have been dealt with by Jesus, Paul felt that he was giving an answer according to God's Will.

Christian marriage.

v1-11 Christian married to another Christian.

It appears that one of the questions asked was "Was it better to be unmarried than mar-

ried, is it more spiritual." Paul's reply was that not being married is no better than being married but because of personal desires marriage may be necessary, in addition, God originally planned one man to one woman marriage [Gen 2:18](#). However, they must not misuse the sexual love that is normal for a marriage, v2.

One purpose of marriage is to stop fornication, v2, it also shows that God does not approve of polygamy (multi wife) marriages or homosexual marriages.

Being unmarried and celibate (have no sexual relationships) may be the Will of God for some people v7, but it is no more spiritual than marriage.

v5 We must remember that our bodies are the Temple of God and He may call us to a time of worship so giving up the loving, sexual side of marriage for a period. But it must be by both agreeing, or it might risk one partner seeking sexual fulfilment outside marriage.

In verses 8,9 Paul now turns to single believers and widows, it is good to remain single but if you need a personal relationship and sexual needs then marry to prevent sin.

v10,11 The next question concerns divorce. Jesus dealt with this question, see earlier /references above and verse [1 Cor 7:39](#). If divorce does occur then the people should remain unmarried or get back together again. Jesus did make one exception, that was if one partner was guilty of fornication, this was grounds for divorce, but, if possible, the marriage should be saved.

v12-24 Divorce and rules for Christians married to non Christians.

It appears, and as happens today, that were some members of the church who had been converted but not their partners. This may have been causing problems in the home. Paul's reply was that salvation does not alter the marriage state, in fact it may make it better. v14. Note this does not teach that the unsaved partner is saved by a believing partner (salvation is by a personal acceptance only). The presence of God in the believer could help the partner and family find Christ.

v14 If the salvation of one partner annulled (cancelled) a marriage then the children would become illegitimate (unclean).

v15-17 If the unbeliever chose's to leave the believer then let it happen.

Paul continues, even though we are one in Christ each believer should remain as they were before salvation. v20 The circumcised should not try to become uncircumcised, v18,19. (remove the physical marks of the Jewish Covenant) or uncircumcised become circumcised.

v21-24 Servants should not demand freedom from a Christian master just because they are "one body" in Christ, however, Paul did encourage slaves to try to purchase their freedom.

v25-31 Married verses unmarried.

What about the unmarried women in the church? Jesus did not give any teaching on this subject so Paul, not having received any instructions on the subject from the Lord, v25 gives his own judgement.

It appears that there may have been some problems v26, the world was changing v31, they thought the Lord was about to return, v29. On this basis it would be better to remain unmarried.

v32-35 Responsibilities with marriage.

It is always difficult for two people to live together without problems of some sort, the

demands of marriage, the partner, the setting up of the home, demands of children, these mean that a married person will have less time for the Lord, and those who are unmarried will find it easier to spend their time for the Lord. However, all things are controlled by God, so if a couple, considering marriage, seeks His Will on the marriage, He will indicate if it is right and bless them. Will it help or hinder your ministry for the Lord? Will the future partner wish to serve the Lord to the same level?

v36-38 *Each situation is different.*

We must remember that in the days of Paul marriages were often arranged by the parents. It is possible that this passage is talking about a couple who are "betrothed" (engaged). Under this situation Paul suggests that it is better to remain unmarried but if the woman is getting on "pass the flower of her age" and the man feels he should marry her, then go ahead, it is not wrong.

v39,40 Paul tells the widows that they are free to remarry but "only in the Lord." They must not only marry a believer but make sure it is God's Will for them.

Marriage is a very important step, it must not be entered lightly. A married couple can grow together and discover the joy of serving the Lord together.

Marriage is for life, Jesus did give a situation where divorce was possible but divorce must be the last choice for it is contrary (opposite) to God's plan for a man and woman.

Chapter 8

Christian freedom.

The next question for Paul was "can Christians eat food which has been sacrificed to idols?" Food which had been offered in the temples to idols was often sold in the markets, often cheaper than the meat which had not been offered, should a Christian eat this? The church members who were strong in faith realized that idols could not contaminate the food in any way, so were saving money by buying this food. This action was causing a problem for the 'weaker' Christians, they had been saved from the worship of idols and could not understand why people did not avoid anything to do with idols. See Romans 14-15 where they had similar problems.

v1-13 *Love is the answer.*

The Corinthian church was full of 'knowledge,' they understood much of the Bible's teaching but this was making some of them proud v1. V2 reminds us that a 'know it all' attitude can actually show a lack of knowledge. It is possible to 'know doctrine' but still not know God, v3.

The 'strong believers' in the church were not using their knowledge to build up the weaker believers. Love builds up and puts others first.

Paul now talks about the actual problem, there is only one God so how can an idol, made by man, have any affect on what it comes in contact with. Man has made many 'gods' and 'lords' in his world, but there is only one God, one Lord Jesus Christ.

v7-11 But this knowledge is not understood by all, some still are afraid of the idol and therefore if they eat food which has been offered feel it is wrong. Paul reminds them that food will not help us get closer to God but a 'strong' Christian, eating this food, could drive people away from God.

v11-13 Paul tells them that this action could affect a weak Christian so much that it could drive them away from Christ, this is a sin against Christ, who had bought the person with His blood.

a) v7 be defiled, (corrupt, make dirty).

b) v12 be wounded, (hurt).

c) v13 be offend, (make angry).

d) v10 copy a stronger brother and so fail.

So make sure your actions do not hurt anyone.

Paul returns to this subject in Chapter 10.

Chapter 9

It would appear that Paul for some reason moved away from his discussion on "meat and idols," but this chapter does show the mature use of a Christians freedom. Paul was free to receive money from the Corinthian church members but chose to work to earn his keep.

The Greeks preferred to avoid manual labour if they could, they had slaves to do that work.

Paul had been trained as a tent maker, it was normal for all Jews to be trained in a trade.

v1-14 The Church and the support of its workers

In these verses Paul gives 5 reasons why the church should support him in his work for the Lord.

9:1-6 He is an Apostle.

"Apostle" means "one sent directly by the Lord Jesus" and refers to the 12 disciples and Paul. These men were to lay the church's foundation. [Eph 2:20](#).

An Apostle must have seen the resurrected Jesus, [Acts 1:21-22](#). Paul saw the Lord on the road to Damascus while he was hunting Christians. [Acts 9:1-9](#); [Acts 2:32](#); [Acts 3:15](#); [Acts 10:39-43](#).

Apostles were also given the power to perform special signs and miracles as proof of their message [Heb 2:4](#). It appears that Paul performed such miracles in Corinth [2 Cor 12:12](#).

Paul therefore has the right to be supported by the church so that he could spend all his time with the Lord's ministry, however, v6 indicates that Paul and Barnabas had supported themselves and probably other workers as well v7.

v7-10 Paul also reminds the church that soldiers, farmers and all workers would expect to be rewarded for their efforts, even animals were to be rewarded as they worked.

Paul quotes [Deut 25:4](#) to prove his point.

v11-12 Paul says "we have brought you the message of salvation, should we not have a little of your wealth to help us? Others have, but we have not, but suffered a little so that the message goes out." This principle should also apply today, if we receive spiritual blessings from God's ministers then we should share material wealth and blessings. [Gal 6:6-10](#).

v13,14 In the Old Testament the priests and Levites lived off of the sacrifices made in the temple, therefore so should today's ministers, who are under Grace and not the

Law, should also receive support. Consider the instructions Jesus gave to His disciples in [Luke 10:7-8](#); [Matt 10:7-15](#).

v15 If then Paul had the right to support by the church why had he not taken it?

v15-18 For the sake of the Gospel. It was common for there to be many "teachers" in the days of Paul, who were in many cases 'just in it for the money.' It does also apply today. Paul wanted the message to be free of any obstacles (catches) in the minds of the people. Paul did not want to glory in the Gospel v16, God had called him to the task of preaching. God would make sure he was rewarded v18 [Luke 10:10](#); Paul felt that his reward was 'the joy of preaching the Gospel.'

Paul, when he wrote to Timothy, warned him of "religious thieves" [1 Tim 6:3-16](#), make sure you know who you are supporting. The love of money has been the reason for many church problems, see [Acts 5:1-11](#); [Acts 8:18-24](#)

v19-23 Paul was also willing to become a servant to all so that the preaching of the Gospel would not be stopped. He was willing to give up his freedom.

V22 Has been mis-used by many "I am made all things to all men, that I might by all means save some." Paul did not change his way of life just to get the message across. The Jews were under the Law and covenants, so Paul started from the Law and showed Jesus, when he preached to a Gentile he started at God, he did not force a Gentile to follow the Law before salvation.

To a weak Christian Paul may appear inconsistent (changes) but his purpose was to preach the message. Paul could eat what he liked, but when with a Jew he would only eat according to the Law.

v24-27 Paul uses the world of an athlete to get his point over. An athlete, if he wants to win the prize, must put anything out of his life which could damage his training, wrong food, wrong activities, parties, etc. None of them wrong in themselves but could harm the athletes running. He also has to obey the rules of the race, if they break the rules they will be disqualified (removed from the race).

A Christian is not in a race to heaven, he has become part of the race because he has received salvation, the race is his new life for Christ.

For Paul to win others he has to live a life which allows him to spread the Gospel, he had to be willing to pay a price.

v27 Only a Greek was allowed to take part in the races. If one of the runners broke the rules then he became a "Castaway," he was "disapproved, disqualified" This does not mean a loss of salvation, the runner was still a Greek he did not lose his nationality when he was disqualified.

In a Greek race only one runner received the winners prize, but every believer can win an incorruptible crown.

Paul had one goal in his life, to give glory to God, and to achieve this he was willing to pay any price, even giving up personal rights.

Chapter 10

Verse 31 is a key verse in this chapter "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Paul reminds the Corinthian church, and us also, that being strong in the faith can lead to being overconfident and not be able to resist

temptations. Note v12

Going back to the Old Testament Paul points out that their ancestors (fathers) all saw the power of God, experienced His delivery from Egypt, just like a Christian has been delivered from sin by the blood of Christ, but these experiences did not stop them from falling into wrong ways (sin).

v4 "Spiritual Rock," not a real rock. Israel's needs supplied by God.

v5-12 *More warnings*

Paul has to point out that the Corinthian church was as guilty as the Jews coming out of Egypt, they were guilty of immorality (did not do what was right, were wicked), Idolatry, not happy with God, (murmuring, and tempting God with their actions. This kind of behaviour God has to deal with, some of the Jewish rebels were destroyed by God and those who remained were not allowed into the Promised Land, (except Joshua and Caleb). Paul was showing that to sin against the Law was one thing but to sin against God's grace is a very different matter. Sin in the church today is very serious.

v13-22 *There is a way out. And more warnings*

v13 God allows us to be tempted to help us grow in faith but He will never allow it to be put through more than we can deal with.

v14 Flee, runaway from Idolatry. The idol is nothing, man made, but Satan can use this to lead the Christian into wrong, to sin. To "sit" at an idol's feast table could mean that your fellow worshipers could be demons. v20. We cannot take part in worshipping and remembering the Lord in the communion and take part with devils. v21

When a believer, takes in remembrance, the cup and bread at the Lord's table, he / she is having fellowship, is in communion, with the Blood and Body of Christ. You cannot worship two masters!!! Do not make God jealousy, do not tempt God by playing with wrong things, thinking you are so strong against the power of Satan 22 He has already paid for you through His Son.

v23-33 *Our freedom has responsibilities*

v23,24 Paul tells them that everything God has made is lawful, but it is not always correct to do some things, some actions can hurt others or cause someone to stumble.

v24 It is our responsibility to help others grow in Christ. [Phil 2:1-4](#). We may have freedom in Christ but we do not have the right to harm others by our actions.

Paul has given warnings about going to the temples, in v25-28 Paul gives warnings and advice on going to a non believers house for a meal. He tells them not to ask where the food came from. All food comes from God originally v26, ([Ps 24:1](#)) and all food is permitted, [Acts 10:9-16](#); [Mark 7:14-23](#); [1 Tim 4:3-5](#). However there could be a problem if a "weaker" brother is also there and he /she knows that the food has been offered to idols and informs the "stronger" Christian, then the stronger saint must not eat the food as he could make the weaker stumble in their faith.

You may ask, "Why should I not be able to eat what I like just because someone does not understand Bible truth?" v31 is the answer, it is our responsibility to do everything so as to give God the glory. We cannot give God the glory if our action can "injure" another Christian.

v32-33 There is another reason to take care in your action, we are also responsible to help others find salvation, we must not make it hard for someone to find Christ.

As a Christian we do have freedom but this comes with knowledge of the truth. A strong Christian not only has knowledge and understanding which gives freedom but freedom involves responsibility to use the freedom to God's glory.

Chapter 11

Church Order.

The Corinthian church had been blessed with spiritual gifts but they were not using them to the Glory of God. Public meetings were in disorder. Some of the women had taken "freedom" without control. Sadly there had also been disorder in the Lord's Supper.

Paul starts off by praising the church members, they had respect for him and faithfully kept the teachings he had given them from the Word of God, avoiding the traditions of man [Col 2:8](#).

v1-16 Women and the church.

The Christian faith brings freedom to all, it teaches that all people are equal before God, a person's social standing, sex and nationality (race) are not considered. Believers are all one in Jesus [Gal 3:28](#).

However God created an order of subjection as given in v3. Some of the Corinthian women were saying that they were now free from this order under the Gospel. They were praying or prophesying without their heads being covered, v4,5.

'Prophecy,' in this New Testament time, was having the gift to receive a message directly from God. Paul did not tell the women that they could not use this gift, but they were to cover their heads while bringing this message from God and when praying in the church.

The teaching of the New Testament indicates that only men could become elders [1 Tim 3:1,2](#), but women, **if they had this gift**, were allowed to use it. However, they were not to take over from men. [1 Tim 2:11-15](#) or to be judges on the messages, [1 Cor 14:27-35](#).

The people of this time were strict over their women, it was normal for women to have long hair and have a shawl over her head, only the temple prostitutes did not do it. For a Christian woman to not do this in church was therefore against God. In the Jewish law a woman found guilty of adultery had all her hair cut off. ([Mum 5:11-31](#)) Paul challenges them in v5,6, "why not go all the way?"

v3-16 Paul tries to restore order by explaining in these verses that there is a difference between men and women, each having a proper place in God's divine plan, Paul did not suggest that there was any inequality.

v1-10 The position of Man in the church.

The Father is the head of Christ, Christ the head of man and man the head of woman. Jesus was subject to the Father even though they were equal, so woman is subject to man, even though in Christ she is equal. [Gal 3:28](#); [Eph 5:21-33](#). v8-12 Both men and women are made in the image of God for His glory but woman was made from man [Gen 2:18-25](#) so is the glory of man. v12 "so is the man also by the woman;" But man needs a woman to be born.

v10 Why did Paul mention angels? [1 Peter 1:12](#) suggests that angels may be involved,

share in public worship and therefore subject to God's order of things.

v13-15 Nowhere does the Bible tell us how long our hair should be, but even nature indicates that there should be a difference.

v17-34 *Behaviour at the Lord's Supper*

In the early church it was often normal for the believers to have a meal together [Act 2:46](#) and as part of this meal they observed the Lord's Supper. Believers were of every social standing, from rich leaders and traders to slaves with nothing so the idea was for fellowship together, as one family. But in Corinth these so called fellowship meals were allowing serious problems to grow.

v17-22 *Problems Exposed.*

1) v18 Instead of one fellowship together they were breaking up into groups or 'cliques', for example, traders eat with traders, slaves with slaves. This was also causing the groups to sometimes not only behave but think differently, heresies (wrong teaching) was creeping in v19.

2) v21,22 Selfishness, the rich brought large quantities of food for themselves but were not sharing it with the poorer members, some were even getting drunk. (It was not safe to drink the water in those days so most people drank a low alcoholic wine). For some poorer people this meal was probably the best meal they got each week. Paul told them that they were actually despising God's church. v22. Not a suitable attitude for remembering the Lord in the bread and wine, He died for all, rich and poor.

v23-34 *Problems Correction.*

The Corinthians were doing wrong things and going to the feast with the wrong attitude. God had punished them. "For this cause many are weak and sickly among you, and many sleep."

Paul had not been at the original meal, but the Lord has somehow given him instructions and now Paul explains the actions and meanings of this feast.

The Lord's Supper is a very simple meal, a cup of wine and a loaf of bread. Jesus requested (asked), on the night he was betrayed, for His people to observe this meal as a reminder of what He had done for them. It gives us each a chance to grow spiritually and be blessed if we approach in the right way. It could be serious to come to Communion with a careless manner, v27, your heart should be prepared for the remembrance feast.

v23-26 We should look back at what happened. The broken bread represents the broken body of Christ, the cup of wine reminds us of His blood shed for each one of us. [1 Cor 10:16,17](#) Jesus wants us to remember His death and how He died because everything a Christian believes starts at the cross. It is not His life, His miracles, His teachings which will save us, only His death as payment for our sins. [1 Peter 2:24](#).

We must also remember how He died, in love, for each one of us, he willingly gave Himself to evil, greedy men.

v26 We are also looking to the future, "until He come." Not only did He die, but He also came back to life, went back into heaven and will one day return to take us into His wonderful new kingdom, when we shall be like Him [1 John 3:2](#).

v28-32 We should examine ourselves. When Jesus asked us to take part in the feast He knew that we would not be perfect, that will not happen until He returns, but if we take

part in the feast with a wrong heart, with unconfessed sins, a wrong life then we are guilty of the body and blood of Christ .v31 It was sin which nailed Him to the cross, if we are unwilling to confess and judge our own wrongs then we must expect God to judge us until we turn away from the wrong, v32.

The Corinthians were not doing this and God was moving on there wrong things. v30. God's chastening (making us free from faults by punishment) is God's loving way of making us His sons and daughters, to make us more perfect. [Heb 12:5-12](#).

v33-34 The Church is the Body of Christ, [1 Cor 10:17](#) this feast is a family meal, as a family we should also examine ourselves, not by criticizing other believers but in love helping one another. How can we love the Lord yet not each other? [1 John 4:11](#).

A non believer should not take part in this meal, neither should a believer come with a wrong attitude. It is a time of remembrance and thanks.

Chapter 12

v1-11 The Believer and Gifts.

It is not possible to look at the Body of Christ without also looking at the ministry of the Holy Spirit. It was by the action of the Holy Spirit that gave birth to the Body at Pentecost. It is the presence and action of the Holy Spirit which ministers in and through the Body of Christ. The Holy Spirit makes it one.

The Corinthian church was not one, there were many divisions so Paul starts by emphasizing the oneness of the Body of Christ, the Church.

v1-3 One Lord: The source of gifts.

Paul reminds them of what they had been and had become now, they had worshiped dead idols, now they worshiped a living God, the idols were dumb, God now speaks to them through the Holy Spirit.

Only a person who is in the Body of Christ will be able to say "Jesus is my Lord." Even if Jesus is Lord a believer is still in control of their life. So called "Spirit manifestation" where the person loses self control cannot be of God. [1 Cor 14:33](#).

v4-6 The same God.

God gives many kinds of gifts and abilities but they are all from the one God. [Phil 2:13](#) It is interesting to note that the Bible text shows the Trinity of the God Head, "same Spirit"v4, "same Lord" v5, "same God" v6.

v7-11 Gifts for the whole Church Body.

All the gifts given by God are given for the benefit of the Church, [Eph 4:11,12](#), not for personal enjoyment. The Corinthian Christians were guilty of using the gifts for their own pleasure.

The gifts are given according to God's will, v11.

The various gifts are named in this chapter v8-10 ,v28, we also find additional lists in [Eph 4:11](#) and [Rom 12:6-8](#). There are listed 19 different gifts in these passages, God may give other gifts as He needs.

v12-13 One Body, one Baptism.

When we are converted, become a believer, the Holy Spirit baptised the person into the Body of Christ, giving a new life for God. This is a once for all baptism, no where

are we told to seek this baptism. The Filling of the Spirit [Eph 5:18ff](#) has to be the handing over of our lives to the Spirits control, we are commanded to be filled, we can give a part or all of our life over, so it can be repeated. Our bodies are given for use by Christ.

v14-31 *The Gifts use in Church.*

v14 Makes a very important statement about our bodies, "one body but many parts" Paul then goes on to develop this thought and relates it to the Body of Christ. Each part of the body is totally dependant upon the rest of the body, for example an eye cannot function without the hand, or head without feet. Also there are parts of our body which we prefer not to mention, the less honourable, are given more honour, we often put pretty clothes on these area's. So to the Body of Christ, a church needs a cleaner and pastor, the church will not function properly without both. In fact, if the church was so dirty you could not use it the cleaner could be, under some conditions, more important than a pastor!!

Unity, (working together) without diversity (many different parts) would produce something exactly the same (uniform), which is a condition which will eventually produce death.

To much diversity, or diversity not under control can also destroy the unity of the body. The body needs different functions, properly functioning to live and grow There is a tendency in today's churches to make more important the "sensational gifts," this produces "1st" and "2nd" class Christians, the "have's" and the "have not." Beware it can make a church very unbalanced. Paul opposed this in v23-24, the honourable and dishonourable parts of the body. The gifts of the Spirit are given as it pleased God v18, he does not make a mistake.

v22-26 *Dependence on each other.*

The diversity of the gifts shows the wisdom of God, no member can be independent. If part of your body starts to go its own way, we call it cancer, this eventually spreads through the body and kills.

The misuse of gifts and abilities in a local church can cause it to die.

This also applies to Christian Ministries, no ministry can get along without the members of the Body of Christ.

If members of a church compete with each other it leads to disunity, but when each member cares for the other it leads to unity and growth, v26.

v27-31 *As planned by God.*

It is God who gives the gifts and decides who gets what according to His plan. Paul gives a list in v28 plus the earlier lists, the Bible nowhere tells us that all these gifts will be in all the churches. Paul points out that there is an order of importance, At the head of the list are apostles and prophets, they were needed in the initial spreading of the Gospel and setting up of the churches, and as such may not exist today, it is interesting that Paul put the gift of tongues at the end.

v29-30 The answer has to be "NO" to these questions, no individual believer has all the spiritual gifts. Each has been given, as needed, by the Lord.

v31 The word given 'best' means 'The greater' showing that some spiritual gifts do have a greater significance than others, Paul placed a greater value on prophecy, the

Corinthians were seeking the more sensational gifts like tongues. Paul reminded them to seek after the 'greater' gifts.

Chapter 13

In this passage the word 'Charity' is 'Love.' The whole of this chapter is centred upon 'Love.' The main evidence of a Christian maturing is a growing love for God and God's people. In addition there is a growing concern for the lost souls.

We must remember as we read this chapter that Paul was still dealing with the Corinthian problems, the mis-use of the gift of tongues, divisions, splits in the church because of 'those with gifts' and 'those without or very few gifts' were causing jealousy. Selfishness causing lawsuits, wrong behaviours at meetings.

v1-8 Love must control.

Paul starts by talking about five of the gifts, tongues, prophecy, knowledge, faith, giving money, he points out that without love these gifts are nothing.

v1 Tongues without love is just noise.

v2,3 I can have all these gifts, with great power, but have no love, then I am a nobody. Look at the following on love: God's love [1 John 4:16-21](#); God taught us to love [1 Thess 4:9](#); Love shows who we are [John 13:34,35](#); God's love in us [Rom 5:5](#).

v4-7 We find a list of what love will do to a person, self is removed, others first. The Corinthian were self first, others last, full of pride [1 Cor 4:6](#); [1 Cor 4:18,19](#); [1 Cor 5:2](#). If love took control then pride would go, others would become first. [Rom 12:10](#).

Consider the fruit of the Spirit in [Gal 5:22-23](#) This is what love brings.

v8-13 Love is for ever.

Love will last for ever, for God is love. The gifts of tongues, prophecies, knowledge will cease at sometime or have already ceased.

The Corinthians were wanting the gifts which were to one day end, they were like children, playing with these gifts, they had to grow up v11.

v9,12 At the time of Saul God had only revealed part of His future plans in the scriptures, even now we may only know part of God's mind and plans, however, one day everything will be perfect, today we see as if through a foggy glass, but then we will know all things.

Faith will be completed, our hopes fulfilled but love is for ever and when you love a person you trust them and grow in love for them.

Chapter 14

Misuse of the Gifts.

The Corinthians were apparently losing control of themselves when they were using the gifts especially during public meetings. Paul now talks about what should control these meetings.

v1-11 Prophecy verses Tongues.

v1-5 After putting love as the main gift Paul talks about the Corinthians desire of other gifts. Prophecy should be the next important one, not tongues. Why? Because speaking in tongues may benefit the person but not the church, God is the only one who can understand unless someone translates for the church.

The Corinthians wanted to build themselves up personally, not the church. This is opposite to the "One Body in Christ" teaching.

Prophets of the New Testament were not foretelling the future, they were able to receive God's message and teaching through the Holy Spirits action and then passed this onto the church. This edified (built up) the church. v4,5. In verse 27,28 Paul said that if there was no interpreter keep quiet.

We must remember that the printed New Testament was not yet available, God's teaching came through the prophets and sometimes via tongues.

v4 It is a pity that the original translators of the King James Bible inserted the word "unknown" as it was not in the original text, as shown by it being in 'italics' in some printed Bibles. If you look at [Act 2:4-11](#);, the first appearance of 'tongues', the disciples were speaking in languages which others could understand, the disciple may not have been able understand what he spoke but others did.

v6-11 Problems of Tongues.

"What would be the use if I came to you speaking in tongues" says Paul, "you would not understand. It would be far better to use the other gifts listed in v6.

v7-9 Think of the problems if all instruments sounded the same, how could you tell which was a pipe or harp. What happens if a trumpet gives a sound of rubbish, when you are in battle, is it attack or retreat? So if you speak in tongues and no one understands, then you are really speaking into the air.

In v10 Paul is talking about world languages not heavenly languages, each language is different but has its own meaning. So to a Corinthian Greek, a 'barbarian' would be the lowest person socially, probably a foreigner.

v12-15 The use of Tongues.

v12 Yes, the Corinthians were after these 'excitement' gifts, "they are not wrong" says Paul, "but it is better to edify the church." If he wants to speak in tongues then he should ask God to provide a translator v13.

v14,15 If I pray or sing in tongues, my spirit may understand but my mind does not, I do not understand. It is better to understand your prayers and songs to God.

v16,17 How can the church agree with you and say "Amen" (I agree) at the end if they do not understand.

"I speak in many tongues" Paul says, "but I would rather just speak 5 words which all can understand."

v20 Be mature in understanding but be innocent, like children, when sin is involved.

v21-25 What are tongues for?

The "tongues" did have a message to the Jews, they were a sign from God of His judgement. Paul quotes [Is. 28:11-12](#), This passage refers to the Assyrian invasion. The invasion was evidence of God's judgement on them, the Jews had not listened to Him when He had spoken in their own language through their prophets. Now the Jews were being invaded by the Assyrians whose language they could not understand,. The Jewish nation was always seeking signs [Matt 12:38](#) so at Pentecost the apostles talking in other tongues was an interesting sign to unbelieving Jews, but it was not until Peter preached in their own language that they were converted.

v22 Tongues is therefore a sign to the unbeliever.

Paul now asks "What would happen if all the church meetings were in tongues, how could someone find salvation through Jesus if they cannot understand?" Preaching in their own language is the only way to save the unsaved.

v26-40 *Order in a church meeting.*

The Corinthian church meetings were a problem, they were using their spiritual gifts for themselves and not for growth of the church. Each brother thought his message was better than another, so was probably interrupting, plus the 'liberated' women were adding to the problem.

In v26 we can see what may have been a picture of the meeting. Each was invited to take part as the Lord directed. If they ignored God's leading then there could not be teaching and growth, just chaos. It appears that the tongue speakers were causing the most problems so Paul starts with them.

v27-33 Speaking and the interpretation plus the meditation and edification must be done in order, Paul states a maximum number to be at a meeting and each message must be dealt with in order. If there was no one able to translate then they should not speak.

Why was each message to be judged? It is possible that a person could think God was speaking when it was just in his mind or worse still Satan could be sending the message. [2 Cor 11:13-14](#). If God was in charge there should be order and self control, God does not cause chaos, only Satan.

Today we have the completed Scripture so we use this Word of God to judge the message we are hearing, asking for help from the Holy Spirit to understand. [1 John 4:1-6](#); [2 Peter 2:1-22](#) warns us that there are false teachers, even true teachers can make mistakes.

v34-35 Women were not to speak, but Paul had indicated in [1 Cor 11:5](#) that women could pray and prophesy so this means that the judging of the messages must be only in the hands of the men. [1 Tim 2:11,12](#) v36-40 Paul now gives warnings, "Did God's Word come from you or God?" The Corinthians may have been thinking that God was only speaking to them, a dangerous position as the messages could be from the devil [1 Tim 4:1ff](#). "God's Word did not originate in your church" Paul is saying, "know that it is from God, and what I write to you is by God's commandment, " v37.

v38 If a person ignores Paul's teaching then he is rejecting God's Word and will remain ignorant.

v39-40 Paul now repeats his emphasis that Prophecy is more important, it makes a church grow but tongues are OK if used in the right manner.

Chapter 15

v1-2 Resurrection.

Greeks did not believe in resurrection of the dead, [Act 17:32](#) Corinthia was a Greek city. This belief had started to appear in the church.

15:1-19 Christ Resurrection.

The believers had accepted that Jesus had risen from the dead so Paul starts from this point. He gives three proofs:-

15:1-2 Their own salvation.

Paul had brought the message of salvation, they believed and it changed their lives. The message was that Christ died for their sins and rose again. No resurrection, no salvation. A dead Saviour cannot save anyone.

v3-4 *The Old Testament Scriptures.*

Paul was referring to the Old Testament scriptures, much of the sacrificial laws pointed to the coming Saviour. The Day of Atonement Lev 16; The Feast of first fruits, they were presented to God the day after Sabbath following the Passover (the day the lamb was slain), a Sunday, the day of Christ resurrection. Other references [Ps 16:8-11](#); [Ps 22:22ff](#); [Ps 2:7](#); [Is 53:10-12](#).

v5-11 *Seen by others.*

[Acts 1:21,22](#); [Acts 2:32](#); [Acts 3:15](#); [Acts 5:29-32](#); [Matt 28:16-20](#). Many saw Jesus die on the cross, but only believers saw Him risen.

v6 tells us over 500 saw Him at once, not an hallucination.

v8-11 Paul himself. He was hunting down Christians when Christ appeared to him by God's grace. He was prepared to suffer for this risen Lord.

v12-19 *Our Resurrection.*

If there was no resurrection then Christ did not rise, then your faith is in vain v2 and you have no future life in His heaven of glory. You have no forgiveness of sins, you have even lied by saying Christ rose from the dead. What miserable people we are if He was not resurrected.

v16-28 *When will the dead be raised?*

To a believer physical death is only a "sleep" but the soul is with the Lord [Phil 1:21-23](#); [2 Cor 5:1-8](#) [Luke 23:39-43](#).

v18 If Christ was not resurrected then the dead have gone for ever.

v20 But Christ is risen and was just the first, all the dead (asleep) will rise.

v21,22 Death was brought into the world by Adam's actions, but the God man Jesus Christ came with resurrection and life.

v23-28 God has a plan which He is working through. Christ will come again for His people v23. [1 Thess 4:13-18](#) the dead in Christ will rise with those who are still alive.

v24 Christ will return to judge the world and reign on earth for 1000 years [Rev 20:1-6](#).

v25-28 After 1000 years Satan will be released for one more battle [Rev 20:7-10](#). The lost will then be judged and sent to the lake of fire for eternity. [Rev 20:11-15](#). After this will come the new heaven and earth [Rev 21:10-27](#).

When will this happen? only God knows, but it will be suddenly without warning. [1 Cor 15:51-52](#). [1 John 2:28ff](#).

v29-41 *The resurrection of the body.*

Resurrection of the body in the future for ALL people is taught, it is an important point in the faith, the resurrected body goes to one of two places, believers to heaven, unbelievers to hell. [John 5:28,29](#).

v29 What does it mean "baptized for the dead?" Some teach this is baptism on behalf of a dead relative, but there is no other teaching on this. Salvation is a personal matter and baptism is not essential for salvation. The most likely meaning is that if resurrection does not happen then why bother to be baptised if we are dead anyway.

v30-32 Why am I prepared to put myself in danger if I have no future? If there is no future for the body why suffer and die for Christ. What we have done in the body will be judged [2 Cor 5:10](#), [2 Cor 4:7-18](#).

v33,34 If there is no resurrection of the body then it does not matter what we do with it. No, your body is the temple of God. [2 Cor 6:14-18](#); [1 Cor 3:16,17](#).

v35-50 God's kingdom is not made for our present bodies, God will change them when Jesus returns for us. [1 John 3:1-3](#); they will not die any more.

At the resurrection God will provide a different type of body, not made with the "dust of the earth" nowhere does the Bible teach that God will put the old body back together. Paul is not able to explain how God will do it but he reminds them that when we sow seeds they are changed into plants and trees, so the body is sown to die or to live for ever.

. Paul develops this idea through the following verses, the old and new are different, the old cannot live in the new heaven. The resurrected body of Jesus was so different, it looked the same was able to eat, yet passed through walls etc. [John 20:19-29](#); [Luke 24:15-43](#).

v38-39 Animals, fish, birds all have different genetic bodies, He made them like that, so why cannot God make us a new body.

v40,41. We were made like Adam but one day we will be like Christ. However, because of what we did for Jesus while we were in our bodies there may be differences in believers in glory, like the stars and planets each has its own glory. But it will be a body suited to worship God for eternity.

We should be willing to use our present bodies for the glory of God.

Chapter 16

v1-4 The Doctrine of Giving.

v1-2 The reason.

As Paul preached the Gospel he also tried to help those who need physical and financial help. [Gal 2:10](#); It is possible that Paul was also using the 'help' to build bridges between the churches, the non Jew and the Jew. [Rom 15:25-27](#).

Giving is an act of worship, on the Lord's day give as God has provided for you. A thank you.

Paul did not want to make collections when he came, he wanted the offering to be made in love not demand.

The Jewish members would have been use to the tithe (tenth, 10% of income) but Paul does not mention a size of offering but is suggesting "as God hath prospered him," the rich give more.

v5-24 Service.

Paul now talks about his plans for the future, there are many 'may be' and the ultimate "if the Lord permit."

Paul was in Ephesus when he wrote this letter, he planned to work his way through Macedonia and pass the winter time in Corinth. But this was not to happen.

v9 God had opened the door of ministry in Ephesus and Paul was not willing to leave to go to the Corinthians who were a powerful church and should not have needed his

help.

v10-24 *Concern of people working with him.*

Paul often names people who had or were working with him in the ministry. Often today's churches concentrate on finance and responses but forget the people who are needed to take up the opportunities to serve the Lord. Jesus never offered riches to His disciples but He spent 3 years caring and training them for their future ministry.

Timothy was one of Paul's close workers [Acts 16:1-5](#); [2 Tim 1:5](#); [1 Tim 1:2](#); [Phil 2:19-23](#).

Paul told them to respect Timothy, though v10 suggest he may have had a physical problem. [1 Tim 5:23](#); [2 Tim 1:4](#).

v12 Paul appears to have wanted Apollos to come to Corinth but Apollos felt a later visit would be better. Paul did not argue with this decision.

v13,14 Watch out!! Satan will take any opportunity to attack a church or person. "Stand fast in the faith," be mature, Paul had previously warned them that they were behaving like children. 'Act like men,' but let everything be done in love.

v15-18 The household of Stephanas, the first people saved in Achaia, had devoted themselves to the work. The entire family were seeing a need in the work and were meeting each need without being asked.

Stephanas, Fortunatus and Achaicus were the official committee who had gone to Paul with the problems at Corinthian church. But they also encourage Paul with their visit.

v19-24 *Final greetings.*

Aquila and Priscilla are mentioned often they must have been a devoted couple for the Lord. [Acts 18:1-3](#); [Acts 18:24-28](#).

v20 "Greet ye one another with a holy kiss." Was the common way of greeting in New Testament times, 'Shake hands' is today's equivalent.

v22 "Anathema." means 'accursed' not to love Jesus means not to believe in Him, you are accursed.

"Maranatha!" Our Lord come!