

## *The First Epistle of Paul to the*

# **Corinthians**

*Corinth was an important cosmopolitan city located in the Roman province of Achaia (the southern part of modern-day Greece) on a large isthmus about fifty miles west of Athens. It was situated along a major trade route and had a thriving economy. For this reason, large numbers of sailors and merchants from every nation flocked to the city of Corinth. During the first century, it was one of the largest cities in the Roman Empire and by the end of the second century it had become one of the richest cities in the world.*

*Corinth was a strategic center of influence for the gospel since those travelers who heard the gospel there could carry it to all parts of the world. The city of Corinth, however, was one of the most wicked cities of ancient times. Immorality, unscrupulous business dealing, and pagan practices abounded. Of the scores of heathen religions that were practiced in the city, the most well-known was the worship of Aphrodite, the goddess of love and beauty. The temple of Aphrodite stood on the most prominent point in the city, a hill called Acrocorinth, and housed one thousand "temple prostitutes."*

*Paul was able to establish a church in Corinth during his eighteen month residence there (about A.D. 52-53) on his second missionary journey (Acts 18:1-11; 1 Cor. 2:1, 2). Paul lived and worked as a tentmaker with two other Jewish converts, Aquila and Priscilla, who had recently come from Rome (Acts 18:1, 2). When Paul left Corinth, a man named Apollos ministered there after Aquila and Priscilla had more completely expounded the gospel to him (Acts 18:26, 27; 19:1; see 1 Cor. 1:12; 16:12). Three years after this, Paul wrote this letter from Ephesus to the Corinthian believers. Later, Paul received a report from the members of the household of Chloe concerning the bad conduct of some in the church (1 Cor. 1:11). Many of the members had recently been converted from paganism and were having difficulty breaking habits of their former lifestyles. There were such deep divisions among them that some of the believers were bringing lawsuits against one another and allowing unbelieving judges to settle the disputes (chap. 6).*

*Paul reprimanded the church for failing to discipline certain of its members who were guilty of gross immorality (chap. 5). He also gave them counsel regarding some of the common marriage problems, and instructed them regarding the proper conduct of those who were unmarried (chap. 7). In addition, Paul discussed the eating of meats offered to idols (1 Cor. 8; 10:18-31), abuses of the Lord's Supper (1 Cor. 11:17-34), spiritual gifts (chaps. 12; 13), conduct in the formal assemblies for worship (1 Cor. 11:2-16; 14:1-40), and the resurrection (chap. 15). (Key Word, page 1422)*

## **Chapter 1**

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

*Romans 1:1, Acts 18:17*

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:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

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

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

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

*Mark 13:*

*24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,*

*25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.*

*26 And then shall they see the Son of man coming in the clouds with great power and glory.*

*27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.*

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

*Colossians 1:22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:*

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

### ***Exhortation to Unity***

*v. 10-13 The Apostle Paul opens chapter one with a statement that believers are sanctified and secure I their position on Christ (vv. 2, 8). Then, in verse ten, Paul gives the occasion for his letter; that is, it had been reported to him that there were divisions in the church (v. 11). One such division concerned the leaders that the people followed. There were some who followed after Apollos, some after Peter, and some after Paul (cf. 1 Cor. 3:4, 5). Paul was exhorting these believers to be joined together in Christ, not to another man. (Key Word, page 1423)*

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 divisionsn (*Gr. Schisms*) among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house of* Chloe, that there are contentions among you.

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

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

*Ephesians 4:*

*3 Endeavouring to keep the unity of the Spirit in the bond of peace.*

*4 There is one body, and one Spirit, even as ye are called in one hope of your calling;*

*5 One Lord, one faith, one baptism,*

*6 One God and Father of all, who is above all, and through all, and in you all.*

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

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

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words (*Or, speech*), lest the cross of Christ should be made of none effect.

*2 Peter 1:*

*15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.*

*16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.*

### ***Paul defends His Manner Of Preaching***

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.

*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.*

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

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?

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.

*Jesus stated in Matthew 11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*

22 For the Jews require a sign, and the Greeks seek after wisdom:

*Matthew 12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.*

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

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

*Romans 1:*

*3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;*

*4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:*

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

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

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

*Psalms 8:*

*2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.*

*3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;*

*4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?*

*5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.*

*6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:*

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

31 That, according as it is written, He that glorieth, let him glory in the Lord.

*Jeremiah 9:23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:*

## Chapter 2

### *The Power of God*

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

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

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing (*Or, persuasive*) words of man's wisdom, but in demonstration of the Spirit and of power:

*Romans 15:20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:*

5 That your faith should not stand in the wisdom of men, but in the power of God.

### **True Wisdom**

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:

*James 3:*

*13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.*

*14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.*

*15 This wisdom descendeth not from above, but is earthly, sensual, devilish.*

*16 For where envying and strife is, there is confusion and every evil work.*

*17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*

*18 And the fruit of righteousness is sown in peace of them that make peace.*

7 But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory:

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

*Jesus stated in Matthew 11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*

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.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

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

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

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

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.

*The word translated “natural” from the Greek is psuchikos (5591), referring to the man who is governed only by his environment; namely, his natural or animal instincts, as a result of his fallen Adamic nature (Rom. 5:12). This man is unable to understand spiritual truths because he does not possess the indwelling Spirit of God. (Key Word, page 1424)*

15 But he that is spiritual judgeth (*Or, discerneth*) all things, yet he himself is judged of no man.

*Proverbs 28:5 Evil men understand not judgment: but they that seek the LORD understand all things.*

16 For who hath known the mind of the Lord, that he may (*Gr. Shall*) instruct him? But we have the mind of Christ.

## Chapter 3

### *Jesus is the Foundation*

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

*A steward (oikonomos, [3623]) is one who manages a house and is accountable to the owner. Christians are called “stewards” in that they have been entrusted with the “mysteries of God,” which is the Gospel message. It is a responsibility for which believers are held accountable. (Key Word, page 1425)*

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.

*Hebrews 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.*

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 (*Gr. According to man*)?

*Carnal, 4559, sarkikos, sar-kee-koe’; from 4561; pertaining to flesh, i.e. (by extens.) bodily, temporal, or (by impl.) animal, unregenerate: -carnal, fleshy.*

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

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, *even* as the Lord gave to every man?

*Romans 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*

6 I have planted, Apollos watered; but God gave the increase.

*Acts 18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.*

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

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

*Revelation 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

*Husbandry, 1091, georgion, gheh-ore'-ghee-on; neuter of a (presumed) derivative of 1092; cultivable, i.e. a farm: -husbandry.*

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.

*Revelation 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.*

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

*Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed (*Gr. Is revealed*) by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

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

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile (*Or, destroy*) the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

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

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



*Job 5:*

*12 He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.*

*13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.*

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

*Psalms 94:11 The LORD knoweth the thoughts of man, that they are vanity.*

21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ is God's.

*Romans 14:*

*7 For none of us liveth to himself, and no man dieth to himself.*

*8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.*

*9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.*

## Chapter 4

1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

*Jesus stated in Luke 12:*

*42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?*

*43 Blessed is that servant, whom his lord when he cometh shall find so doing.*

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment (*Gr. day*): yea, I judge not mine own self.

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

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.

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

7 For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?



V. 6, 7 This difficult verse can be better understood when it is examined in its context. In the phrase “in a figure transferred to myself” Paul was implying that he was working out the divisions within Corinthian congregation with Apollos (1 Cor. 1:10-13). This relationship was intended to be an example for them to follow in settling their divisions. Paul used his own humility as an example by not allowing others to place him on a pedestal. In verse seven, Paul gives the primary reason for not acknowledging the Corinthians’ accolades. He intimates that all believers are servants of Christ, not of themselves (cf. Rom. 12:3, 16). (Key Word, page 1426)

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.

*Christ stated in 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:*

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.

*Psalms 44:22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.*

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.

*Weak 772, asthenes as-then-ace’; from 1 (as a negative particle) and the base of 4599; strengthless (in various application, literal, figurative and moral): -more feeble, impotent, sick, without strength, weak (-er, -ness, thing).*

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

*Dwellingplace, 790, astateo, as-tat-eh’; from 1 (as a negative particle) and a derivative of 2476; to be non-stationary, i.e. (figurative) homeless: -have no certain dwelling-place.*

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

*Jesus stated in Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*

13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

*Being defamed, 987, blasphemeo, blas-fay-meh'-o from 989; to vilify; specially to speak impiously: -(speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.*

14 I write not these things to shame you, but as my beloved sons I warn you.

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

*James 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*

16 Wherefore I beseech you, be ye followers of me.

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.

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

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

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

*Psalms 62:*

8 *Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.*

9 *Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.*

10 *Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.*

11 *God hath spoken once; twice have I heard this; that power belongeth unto God.*

12 *Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.*

## Chapter 5

### **Concerning Church Discipline**

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.

*Leviticus 18:*

7 *The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.*

8 *The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.*

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

22 Thou shalt not lie with mankind, as with womankind: it is abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

*Deuteronomy 27:20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.*

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.

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

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

*Matthew 18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.*

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.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

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

*Revelation 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

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.

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

*Ephesians 5:*

*11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.*

*12 For it is a shame even to speak of those things which are done of them in secret.*

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.

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.

*Jesus stated in Matthew 18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.*

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

*Mark 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:*

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

*Deuteronomy 22:*

*21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.*

*22 If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.*

23 If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;  
24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

## Chapter 6

### *Concerning Believers and Legal Matters*

1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

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

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

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

*Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*

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

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

6 But brother goeth to law with brother, and that before the unbelievers.

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

*Romans 12:*

*16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*

*17 Recompense to no man evil for evil. Provide things honest in the sight of all men.*

*18 If it be possible, as much as lieth in you, live peaceably with all men.*

*19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

8 Nay, ye do wrong, and defraud, and that *your* brethren.

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

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

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.

### ***Abuses of Christian Liberty***

12 All things are lawful unto me, but all things are not expedient (*Or, profitable*): all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

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

*Jesus stated in Matthew 15:*

16 And Jesus said, *Are ye also yet without understanding?*

17 *Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?*

18 *But those things which proceed out of the mouth come forth from the heart; and they defile the man.*

19 *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:*

20 *These are the things which defile a man: but to eat with unwashen hands defileth not a man.*

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

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

19 What? know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your own?

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

*Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

## **Chapter 7**

### ***Concerning Marriage***

1 Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

*To touch, 680, haptomai, hap'-tom-ahee; reflexive of 681; properly to attach oneself to i.e. to touch (in many implied relations): -touch.*

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

*Fornication 4202, porneia, por-ni'-ah; from 4203; harlotry (including adultery and incest); (figurative) idolatry: -fornication.*

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

*Benevolence, 2133, eunoia, yoo'-noy-ah; from the same as 2132; kindness; euphemism conjugal duty: -benevolence, goodwill.*

*Exodus 21:10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.*

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.

*Power, 1850, exousiazō, ex-oo-see-ad'-zo; from 1849; to control: -exercise authority upon, bring under the (have) power of.*

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.

6 But I speak this by permission, *and* not of commandment.

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

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

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

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

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

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

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how (*Gr. what*) knowest thou, O man, whether thou shalt save *thy* wife?



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

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

*Acts 15:1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.*

*2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.*

*3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.*

*4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.*

*5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.*

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

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

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

### ***Concerning Virgins***

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

26 I suppose therefore that this is good for the present distress (*Or, necessity*), *I say*, that *it* is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

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.

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

*Romans 13:11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.*

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:  
33 But he that is married careth for the things that are of the world, how he may please *his* wife.  
34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.  
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.  
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.  
37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.  
38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.  
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.  
40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

## Chapter 8

### *Things Offered to Idols*

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.  
2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

*1 Timothy 6:*

*3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;*

*4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,*

*5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.*

3 But if any man love God, the same is known of him.  
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.  
5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

*Jesus stated in John 10:*

*33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.*

*34 Jesus answered them, **Is it not written in your law, I said, Ye are gods?***

*35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;*

*36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?*

*37 If I do not the works of my Father, believe me not.*

*38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.*

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him (*Or, for him*); and one Lord Jesus Christ, by whom *are* all things, and we by him.

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.

8 But meat commendeth us not to God: for neither, if we eat, are we the better (*Or, have we the more*); neither, if we eat not, are we the worse (*Or, have we the less*).

9 But take heed lest by any means this liberty (*Or, power*) of yours become a stumblingblock to them that are weak.

*Romans 14:*

*19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.*

*20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.*

*21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*

*22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.*

*23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*

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;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

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

## Chapter 9

### *Necessity of Self-Denial*

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?

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.

*Apostleship, 651, apostole, ap-os-tol-ay'; from 649; commission, i.e. (special) apostolate: -spostleship.*

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

*Power, 1849, exousia, ex-oo-see'-a; from 1832 (in the sense of ability); privilege, i.e. (subject) force, capacity, competency, freedom, or (object) mastery (concrete magistrate, superhuman, potentate, token of control), delegated influence: -authority, jurisdiction, liberty, power, right, strength.*

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?

6 Or I only and Barnabas, have not we power to forbear working?

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

*Proverbs 27:18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.*

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

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

*Deuteronomy 25:18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.*

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

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

*Carnal things, 4559, sarkikos, sar-kee-kos'; from 4561; pertaining to flesh, i.e. (by extension) bodily, tempral, or (by implication) animal, unregenerate: -carnal, fleshly.*

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.

13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

*Matthew 10:10 and Luke 10:7*

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.

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

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

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.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

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

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.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

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

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

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

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

## Chapter 10

### *Admonitions from Israel's History*

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;

*Be ignorant, 50, agneo, ag-no-eh'-o; from 1 (as a negative particle) and 3539; not to know (through lack of information or intelligence); (by implication) to ignore (through disinclination): -(be) ignorant (-ly), ot know, not understand, unknown.*

*Exodus 13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:*

2 And were all baptized unto Moses in the cloud and in the sea;

*In this verse, the word baptize (907) means "to be identified with." In the exodus from Egypt, the Israelites identified with the work and purposes of their leader, Moses. (Key Word, page 1431)*

3 And did all eat the same spiritual meat;

*Exodus 16:15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.*

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

*Exodus 17:6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.*

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

*Numbers 14:*

*29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,*

*30 Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.*

*31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.*

*32 But as for you, your carcases, they shall fall in this wilderness.*

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

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

*Exodus 32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.*

*2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.*

*3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.*

*4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.*

*5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.*

*6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.*

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



*Numbers 25:1 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.*

*2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.*

*3 And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.*

*4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.*

*5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.*

*6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.*

*7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;*

*8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.*

*9 And those that died in the plague were twenty and four thousand.*

*10 And the LORD spake unto Moses, saying,*

*11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.*

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

*Exodus 17:7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?*

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

*Numbers 10:2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!*

*Numbers 14:*

*26 And the LORD spake unto Moses and unto Aaron, saying,*

*27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.*

*28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:*



*29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,*

*30 Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.*

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

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

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

14 Wherefore, my dearly beloved, flee from idolatry.

*Idolatry 1495, eidololatreia, i-do-lol-at-ri'-ah; from 1497 and 2999; image-worship (literal or figurative): -idolatry.*

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

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

*Matthew 26:*

*26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.*

*27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;*

*28 For this is my blood of the new testament, which is shed for many for the remission of sins.*

*29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

*Romans 12:*

*4 For as we have many members in one body, and all members have not the same office:*

*5 So we, being many, are one body in Christ, and every one members one of another.*

*6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;*

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

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

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

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

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

*Expedient, 4851, sumphero, soom-fer'-o; from 4862 and 5342 (including its alternate); to bear together (contribute), i.e. (literal) to collect, or (figurative) to conduce; especially (neuter participle as noun) (advantage:*

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26 For the earth *is* the Lord's, and the fulness thereof.

*Deuteronomy 10:14 Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is.*

30 For if I by grace (*Or, thanksgiving*) be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles (*Gr. Greeks*), nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

## Chapter 11

1 Be ye followers of me, even as I also *am* of Christ.

### **God's Ordained Order**

*Paul is writing here to the Corinthian Christians who customarily consented to Greek traditions (e.g., men had their heads uncovered and the women covered their heads, which was contrary to the Jewish tradition. Even to this day, Jewish men cover their heads at worship, while the women no longer do). The question that faced the Corinthians was what to do with the existing custom of their day. Paul's advice is to examine the symbolism of the custom and determine whether or not it is contrary to God's Word or His order in creation. Paul indicated that there is nothing wrong with this, for in creation God created man, and from man came the women (see note on 1 Tim. 2:9-15). In spite of the fact that he prays without a covering, man still is accountable to Christ (v.3). It is clear from verse eleven that men and women are equal in the Lord (Gal. 3:28 and Pet. 3:7). Although there is equality in Christ, the husband is still the head of the family. It was God who caused there to be differences in males and females. Since this custom of head coverings revealed what was evident in the creative order of things, the Greek custom was not to be looked down on by those upholding Jewish traditions. In the event of having to choose between the two, the decision was left entirely up to the Corinthian believers (v. 13). The goal was to give the believers an opportunity to evaluate*

*the customs and determine whether or not they are in accordance to God's word. Scripture teaches that existing customs, as long as they are not contrary to morals and Scripture, are to be adhered to for the sake of unity among the believers and not to be flaunted. (Key Word, pages 1432-1433)*

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances (*Or, traditions*), as I delivered *them* to you.

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.

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

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.

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.

*Deuteronomy 22:5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.*

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.

*Genesis 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.*

8 For the man is not of the woman; but the woman of the man.

*Genesis 2:*

*21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;*

*22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.*

9 Neither was the man created for the woman; but the woman for the man.

*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.*

10 For this cause ought the woman to have power on *her* head (*That is, a covering, in sign that she is under the power of her husband*) because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

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

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

*11:14, 14 The verb komao (2863) means “to have long hair.” The passage continues: “But if a woman have long hair, it is a glory to her.” A woman wearing her hair longer than a man’s identifies her distinctively as a woman. (Key Word, page 1433)*

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.  
16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

### ***The Lord’s Supper***

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

*Deuteronomy 13:1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,  
2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;  
3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.*

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.  
21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.  
22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not (*Or, them that are poor*)? What shall I say to you? shall I praise you in this? I praise *you* not.  
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:

*Matthew 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.*

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

*Numbers 9:10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.*

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation (*Or, judgement*) to himself, not discerning the Lord's body.

*Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.*

*2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.*

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

*Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

*Psalms 94:12 Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;*

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation (*Or, judgement*). And the rest will I set in order when I come.

*Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:*

## Chapter 12

*12:1-11 This is not a complete a complete list of the gifts of the Holy Spirit (cf. Rom. 12:6-8 and Eph. 4:11, 12). These may have been specifically mentioned because they constituted a portion of the questions in the Corinthian's letter to Paul (1 cor. 7:1). In 1 Corinthians 1:4-7, Paul is telling the Corinthians that the grace of God was given unto them in Christ Jesus, so that they would not be lacking in any spiritual gifts. Since every Christian has been given the Holy Spirit, he has the potential to demonstrate the particular gift which has been given to him. The intent of this passage is to exhort the Corinthians to seek God's grace, then it will be revealed further through the manifestation of the gift that God will give to them. (Key Word, page 1434)*

### ***Spiritual Gifts***

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

*Psalms 115:*

- 2 *Wherefore should the heathen say, Where is now their God?*  
3 *But our God is in the heavens: he hath done whatsoever he hath pleased.*  
4 *Their idols are silver and gold, the work of men's hands.*  
5 *They have mouths, but they speak not: eyes have they, but they see not:*  
6 *They have ears, but they hear not: noses have they, but they smell not:*  
7 *They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.*  
8 *They that make them are like unto them; so is every one that trusteth in them.*  
9 *O Israel, trust thou in the LORD: he is their help and their shield.*

- 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.

*Christ stated in John 15:*

- 26 *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:*  
27 *And ye also shall bear witness, because ye have been with me from the beginning.*

- 4 Now there are diversities of gifts, but the same Spirit.  
5 And there are differences of administrations (*Or, ministries*), but the same Lord.  
6 And there are diversities of operations, but it is the same God which worketh all in all.  
7 But the manifestation of the Spirit is given to every man to profit withal.

*1 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.*  
11 *If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

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

***One Body, Many Members***



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.

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

*This is the final time that the baptism of the Holy Spirit is used in the New Testament.  
(Key Word, page 1435)*

14 For the body is not one member, but many.

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

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

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

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

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

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

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

23 And those *members* of the body, which we think to be less honourable, upon these we bestow (*Or, put on*) more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism (*Or, division*) in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities (*Or, kinds*) of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers (*Or, powers*) of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

## ***Love***

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

*The “best gifts” mentioned here refer to those which are most useful. The Corinthians believers were desiring the gifts that would bring them the most acclaim and prestige among their fellow brethren in Christ (e.g. the gifts of tongues, prophecies, and knowledge, cf. 1 Cor. 13:8). Instead, Paul urged them to “covet” (earnestly desire) the gifts that would best benefit the cause of Christ, not themselves. In chapter thirteen, Paul further explains that the gifts must be done in love for Christ, not for self. (Key Word, PP. 1435-1436)*



## Chapter 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.

*Charity 26, agape, ag-ah'-pay; from 25; love, i.e. affection or benevolence; specially (plural) a love feast: -(feast of) charity ([-ably]), dear, love.*

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.

*As Jesus stated in Luke 17:6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.*

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.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself (*Or, is not rash*), is not puffed up,

*Proverbs 10:12 Hatred stirreth up strifes: but love covereth all sins.*

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;  
6 Rejoiceth not in iniquity, but rejoiceth in the truth (*Or, with the truth*);

*2 John 1:4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.*

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

*13:8, 10 It is clear from these verses that tongues no longer continue today. The phrase "when that which is perfect is come" refers to the written revelation of Scripture. When this revelation was completed, there was no need for the temporary gifts (e.g., tongues, prophecies, and knowledge), which were given in order to substantiate the message that the apostles were preaching. (Key Word, page 1436)*

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.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

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

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.

*1 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.*

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

## Chapter 14

### Concerning Speaking in Tongues

*14:1-3 One observation needs to be made. In these three historical occurrences (Acts 2:4, 6, 8; 10:46; 19:6) speaking in tongues refers to dialects, or languages (heterai [2087]) other than the ones known by the speakers. When the word "tongue" is used in the singular, glossa ([1100], cf. 1 Cor. 14:2, 4, 13, 19, 26, 27), it refers to the Corinthian ecstatic utterance. In 1 Corinthians 14:9, it refers to the physical tongue of man, and in 1 Corinthians 14:23, being in the plural with a plural pronoun, it refers to the Corinthians ecstatic utterances. The whole thesis of the Apostle Paul is that no one should be speaking in the presence of other human beings unless the hearers can understand what is being said. (Key Word, page 1436)*

1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

*Charity 26, agape, ag-ah'-pay; from 25; love, i.e. affection or benevolence; specially (plural) a love feast: -(feast of) charity ([-ably]), dear, love.*

*Numbers 11:25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.*

*Numbers 11:29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!*

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth (*Gr. Heareth*) him; howbeit in the spirit he speaketh mysteries.

*Tongue 1100, glossa, gloce'-sah; of uncertain affinity; the tongue; (by implication) a language (specially one naturally unacquired): -tongue.*

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

*Edifieth 3618, oikodomeo, oy-kod-om-eh'-o; from the same as 3619; to be a house-builder; i.e. construct or (figurative) confirm: - (be in) build (-er, -ing, up), edify, emobolden.*

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.

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?

*Revelation 602, apokalupsis, ap-ok-al'-oop-sis; from 601; disclosure: -appearing, coming, lighten manifestation, be revealed, revelation.*

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

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

*Joel 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;*

*There are certain sounds played on a trumpet to tell the troops what action to take, as to attack, retreat, or to wake up. The sound and tune played is as a voice to the troops.*

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.

*Sound is made by vibrations in the air and needs the air to make it happen.*

<https://www.youtube.com/watch?v=W6PSA5bYTxs>

<https://www.youtube.com/watch?v=HRpB2wnUFcg>

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual (*Gr. Of spirits*) gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

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.

*Ephesians 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;*

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?

17 For thou verily givest thanks well, but the other is not edified.

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

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

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men (*Gr. Perfect, or of a ripe age*).

*Psalms 131:1 (A Song of degrees of David.) LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.*

*2 Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.*

*3 Let Israel hope in the LORD from henceforth and for ever.*

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

*Isaiah 28:*

*11 For with stammering lips and another tongue will he speak to this people.*

*12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.*

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.

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?

*Acts 2:*

*7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?*

*8 And how hear we every man in our own tongue, wherein we were born?*

*9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,*

*10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,*

*11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.*

*12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?*

*13 Others mocking said, These men are full of new wine.*

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

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

*Zechariah 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.*

### ***Do Thongs Properly and Orderly***

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.

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.

*If you, or others, teach the word of God to those who do not speak your language, use an interpreter.*

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

29 Let the prophets speak two or three, and let the other judge.

*Judge 1252, diakrino, dee-ak-ree'-no; from 1223 and 2919; to separate thoroughly i.e. (literal and reflexive) to withdraw from, or (by implication) oppose (figurative) to discriminate, (by implication) decide, or (reflexive) hesitate: -contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver.*

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

*Things are to be done orderly and politely.*

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

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.

*Genesis 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*

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.

36 What? came the word of God out from you? or came it unto you only?

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

*1 John 4:*

*6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.*

*7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.*

8 *He that loveth not knoweth not God; for God is love.*

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

*14:33-40 The question frequently asked concerning this portion of Scripture is “Does the Apostle Paul forbid women to speak at all or to pray or prophesy in church?” The main verse that constitutes the foundation of all that Paul says in 1 Corinthians 14:33, “For God is not the author of confusion, but of peace, as in all churches of the saints.” The instruction of Paul is found verse thirty-nine: “Therefore, my brethren, desire earnestly to prophesy,” meaning “be zealous about giving forth the word of God.” In verse forty, Paul states, “But let all things be done decently and in order.” This principle applies to all the churches (v. 34) although it was born out of a practice existing only in Corinth. When Paul says, “Let the women keep silent in the churches,” (v. 34), it is not an instruction to men in general not to permit any woman to speak in church, but to husbands to guide and teach their own wives lest they produce confusion and disturbance in a meeting. This may have resulted from the exercising of a gift that they thought they had and were anxious to externalize. One cannot take Paul’s indirect imperative in 1 Corinthians 14:34 as absolute. It must be taken in conjunction with what follows: “for they are not permitted to speak.” The word “speak” should be taken to mean “uttering sounds that are incoherent and not understood by others.” Paul says that instead it is better to have silence. Paul uses the same word “keep silent” to admonish a man who speaks in an unknown tongue without an interpreter (vv. 28, 30). What Paul is saying is that only one man must speak at a time, for if two speak at once, there will be confusion. The phrase, “let him keep silent” is then qualified to the woman (v. 34) Under no circumstances does the injunction of Paul indicate that women should not utter a word at any time during the church service. The issue is not men versus women, but it is confusion versus order. In God’s sight, it makes no difference who causes the confusion. It is a shame for any woman to bring confusion into the local church (v. 35), even as it is for any man to do so. Furthermore, the word *gunaiikes* (1135) should not be translated as “women” in its generic sense, but as “wives” (v.34). It is wives who should submit (*hupotassonamal*, [5293]) to their own husbands (v. 35 from *andras* [435]). The whole argument is not the subjection of women to men in general, but of wives to their own husbands in the family unit that has been ordained by God (see note on 1 Tim. 2:9-15). Paul states the principle that the duty of the husbands is to restrain their own wives from outbursts during worship service. Whenever Paul speaks of submissiveness by a woman, it is always on the part of a wife to her own husband. (Key Word, page 1438)*

## Chapter 15

### *A summary of the Gospel*

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory (*Or, hold fast* what I preached (*Gr. By what speech*) unto you, unless ye have believed in vain.

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

*Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*

*Zechariah 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.*

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:*

*47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

*48 And ye are witnesses of these things.*

*49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*

5 And that he was seen of Cephas, then of the twelve:

*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.*

*10 And she went and told them that had been with him, as they mourned and wept.*

*11 And they, when they had heard that he was alive, and had been seen of her, believed not.*

*12 After that he appeared in another form unto two of them, as they walked, and went into the country.*

*13 And they went and told it unto the residue: neither believed they them.*

*14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.*

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.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.



*Acts 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,  
2And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.  
3And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:  
4And he fell to the earth, and heard a voice saying unto him, **Saul, Saul, why persecutest thou me?**  
5And he said, Who art thou, Lord? And the Lord said, **I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.***

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.

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.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

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

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

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

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

16 For if the dead rise not, then is not Christ raised:

*1 Thessalonians 4:*

*15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.*

*16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:*

*17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

*2 Timothy 3:*

*12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.*

*13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.*

*14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;*

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

*Acts 26:23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.*

21 For since by man *came* death, by man *came* also the resurrection of the dead.

*Genesis 3:*

*2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:*

*3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*

*4 And the serpent said unto the woman, Ye shall not surely die:*

*5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

*Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

22 For as in Adam all die, even so in Christ shall all be made alive.

*Genesis 2:*

*15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.*

*16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:*

*17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

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

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.

*Daniel 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

*Daniel 7:*

*26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.*

*27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

25 For he must reign, till he hath put all enemies under his feet.

*Psalms 110:1 (A Psalm of David.) The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

*2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.*

26 The last enemy *that* shall be destroyed is death.

*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.*

*14 And death and hell were cast into the lake of fire. This is the second death.*

*15 And whosoever was not found written in the book of life was cast into the lake of fire.*

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.

*Psalms 8:6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:*

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.

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?

*Mark 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.*

*Mark 1:*

*7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.*

*8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.*

*9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.*

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

*Romans 8:*

*34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

*35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

*36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.*

*37 Nay, in all these things we are more than conquerors through him that loved us.*

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.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

### ***Resurrection Promised***

35 But some *man* will say, How are the dead raised up? and with what body do they come?

*Ezekiel 37:1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,*

*2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.*

*3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.*

*4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.*

36 Thou fool, that which thou sowest is not quickened, except it die:

*Jesus stated in John 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind* of flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

*Daniel 12:*

*2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

*3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*

*Matthew 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

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.*

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

*Genesis 3:*

18 **Thorns** also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

*Mark 15:17 And they clothed him with purple, and platted a crown of **thorns**, and put it about his head,*

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

*Genesis 5:3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:*

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

*John 3:*

3 Jesus answered and said unto him, *Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

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.*

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

*1Thessalonians 4:*

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

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.

*Zechariah 9:14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.*

*Matthew 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

*Revelation 20:*

*14 And death and hell were cast into the lake of fire. This is the second death.*

*15 And whosoever was not found written in the book of life was cast into the lake of fire.*

55 O death, where *is* thy sting? O grave (*Or, hell*), where *is* thy victory?

*Hosea 13:*

*13 The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children.*

*14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.*

56 The sting of death *is* sin; and the strength of sin *is* the law.

*Romans 4:*

*13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*

*14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:*

*15 Because the law worketh wrath: for where no law is, there is no transgression.*

*16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

*17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.*

*18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.*

*19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:*

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

## Chapter 16

### *Concerning the Collection from the Churches*

1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

*Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

*Liberality 5485, charis, khar'-ece: from 5463; graciousness (as gratifying), or maer or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -acceptable, benefit, favour, gift, grace (-ious), joy, liberality, pleasure, thank (-s, -worthy).*

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

*Acts 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.*

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

*Pentecost 4005, pentekoste, pen-tay-kos-tay'; femine of the order of 4004; fiftieth (2250 being implied) from Passover, i.e. the festival of "Pentecost": -Pentecost.*

*Pentecost The Greek name (meaning "50<sup>th</sup>") for the Israelite Feast of Weeks which celebrated the spring harvest. (Ferdmans, page 1027)*



9 For a great door and effectual is opened unto me, and *there are* many adversaries.

*Revelation 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

*Despise 1848, exoutheneo, ex-oo-then-eh'-o; a variation of 1847 and meaning the same: -contemptible, despise, least esteemed, set at nought.*

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.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

*Christ stated in Matthew 24:42 Watch therefore: for ye know not what hour your Lord doth come.*

14 Let all your things be done with charity.

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,)

*Hebrews 6:10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

*Romans 16:5 Likewise greet the church that is in their house. Salute my wellbeloved Epaphroditus, who is the firstfruits of Achaia unto Christ.*

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

*Anathema 331, anathema, an-ath'-em-ah; from 394; a (religious) ban or (concrete) excommunicated (thing or person): -accused, anathema, curse, x great.*

*Maranatha 3134, maran atha, mar'-an ath'-ah; of Chaldee origin (meaning our Lord has come); maraatha, i.e. an exclamation of the approaching divine judgement: -Maranatha.*

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen. (*The first epistle to the Corinthians was written from Philippi by Stephanas and Fortunatus and Achaicus and Timotheus.*)

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