

Bible Study # 61  
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Life and Letters of Paul Series—I Corinthians

**We are getting into the book of I Corinthians this evening. I would like to comment by way of background on I Corinthians, particularly the background of the city of Corinth.** Corinth was a city in Greece. It was, really, the commercial capital of Greece. It was a major port and it had all the major problems of ports. In some ways, it was the “New Orleans” of its day, perhaps in more ways than one. Corinth, at the time of the Apostle Paul, had a population of about 400,000, just a little bit smaller than the city of New Orleans. It was a very major world city in that day. There were only three cities that had a larger population than Corinth at the time of Paul: the cities of Rome (Italy), Alexander (Egypt) and Antioch (Syria). The population was mainly Greek, but there were others there because Corinth was a very cosmopolitan city. As a result of being a very busy seaport, the wealth and the life of Corinth were really proverbial in the ancient world.

The temple of Aphrodite, the patron deity, sat on a large hill that overlooked the city of Corinth. “Aphrodite” was the Greek name for the one that the Romans called “Venus,” the goddess of love, or perhaps more accurately, the goddess of lust because that’s what Aphrodite amounted to. The worship of Aphrodite involved temple prostitution. There were sacred prostitutes who served there in the temple. It was a climate of immorality that, in some ways, even surpassed most places today. I don’t know that it would surpass San Francisco, but it would certainly “run them a good race.” I think the cities we have today that are proverbial for their vice and immorality really don’t have a whole lot on Corinth. Corinth was quite noted for that kind of thing.

The city of Delphi was located a few miles north of Corinth. This is where the famous Delphic Oracle, the priestess of Apollo, resided. The Delphic Oracle was quite famous throughout the ancient world. People from various areas would make pilgrimages to Delphi to ask a question of the god Apollo.

The priests there had quite a show that they put on. They would begin to dance around, “hoop” and “holler,” work themselves up into this, as the historians or commentaries term it, “ecstatic frenzy.” It was kind of like a Pentecostal church;

that is about what it amounted to. They would “hoop” it up until this Delphic Oracle, a woman, would finally get so wild eyed and worked into such a state of frenzy that she would fall over and begin to babble incoherently. At that time, it was felt that she was speaking in the language of the gods. Speaking in, as the Greeks termed it, “an unknown tongue”—the tongue of the gods.

The priests would dutifully take this down and then claim to interpret what she said. Basically, they would say whatever they wanted to say and claim that this was the interpretation of what she had said. They were quite noted for coming up with some enigmatic interpretations.

One of the most famous was back several centuries prior to the time of the Apostle Paul. A king who was contemplating an attack on the Persian Empire traveled there to the Delphic Oracle. He was told by the priest who claimed to interpret what the oracle had said, ‘If you attack Persia, a great empire will be destroyed.’ He assumed that meant he would win. In reality, he lost. They said, ‘That’s what we said. We didn’t tell you which empire.’ They were kind of noted for “playing both ends against the middle” on their prophecies. You could take it a variety of different ways.

People are affected, shaped and influenced by their background and by the things that are around them. The people in the Corinthian Church grew up in a city that was noted for its wealth and luxury. It was a commercial center. There was a lot of trading and a lot of ships that came and went. Since it was a major port, the people were materialistic; they tended to think in material terms. It was a comparatively wealthy area.

They were influenced by the very casual attitude toward immorality. Immorality was taken very lightly. Many had grown up in a religious background where immorality was even utilized in that context. They were influenced religiously. We are going to notice the impact of the surrounding area, even the impact of the Oracle of Delphi a short distance away.

One of the things important to understand is that the word for “tongues” in the New Testament is very plain. When you go to Acts 2, the miraculous gift of the Holy Spirit was the gift of speaking in foreign languages. The individuals in Jerusalem from other countries were able to understand in their own language. “*Glossolalia*” in the Greek is translated “tongues” and means almost exactly what our English word “tongues” means. In the Greek language there are three different connotations. It was used in three

different ways: (1) the physical organ in the mouth. James 3:5 says your tongue is a little member but boasts great things. (2) It refers to foreign languages. Acts 2 clearly refers to people hearing the sermon in their own language. We sometimes refer to “my native tongue,” using tongue to refer to a foreign language. (3) It is also used by the Greeks to refer to the so-called ecstatic speech of the Delphic Oracle. There were other lesser oracles, but realize that ecstatic speech (speaking in tongues) played a role in pagan Greek religion. There were aspects of pagan Greek religion that would have not been dissimilar to a lot of Pentecostal meetings. That’s not commonly recognized, but it was, nevertheless, the case that existed.

When you hear a word, you understand and interpret that word on the basis of the way you have heard it used. What it means to you is not necessarily what it means to the person who said it. That’s one of the reasons that people have a lot of problems sometimes in reading the Bible. We have grown up with certain false religious teachings and we tend to read those into the Bible. We have things to unlearn.

Many of the so-called “difficult scriptures” that people come up with are only difficult because we have a pre-conceived idea of what it means. It doesn’t “square” with the truth, but the verse seems to say that. Yet, if someone just looked at it objectively, it wouldn’t say that at all. But it says it to us because we have had a background of where that has been, perhaps, misused or misapplied. This “colored” some of the problems that existed in Corinth.

We are going to see that the latter part of the book of I Corinthians deals with the subject of tongues. In reality, there are several chapters. Chapter 14 specifically deals with the subject, but chapters 12 and 13 lay the basis for what Paul is going to say in chapter 14.

Paul wrote the book of I Corinthians. He came to Corinth on his second evangelistic journey in the fall of 50 A.D. We went through that last time. Paul, after the ministerial conference of 49 A.D., returned to Antioch. Then, leaving in the spring of 50 A.D., he traveled across Asia Minor, and finally entered into Greece (Europe) on Pentecost of 50 A.D. He came from Philippi, up in northern Greece (Macedonia), down through Thessalonica, Berea, down a little further to Athens, and finally wound up in Corinth. He stayed there 18 months. It was from there that he wrote I and II Thessalonians. Then he left just in time to return to Jerusalem for the Feast of Tabernacles in 52 A.D. (Acts 18:21).

In Acts 19, we find that Paul came to the area of Ephesus on his **third evangelistic journey**. If you have a map, you might check. Ephesus is right on the coast of modern-day Turkey, right on the edge of Asia Minor, just across the water from Corinth. It is a little over 100 miles away by water. Ephesus was a major port. There were ships that went back every day. Roman cargo ships carrying mail made that journey, leaving Ephesus several times a day. Paul came back to Ephesus on his third journey and he stayed there in Ephesus quite a while. It was toward the end of his stay in Ephesus that he wrote I Corinthians, which would be dated to the Days of Unleavened Bread 55 A.D. I will show you why we would date it to the Feast of Unleavened Bread of that year.

**The thing that we immediately see in the book of I Corinthians is that it was written in response to problems.**

I Corinthians 1:11, “For it has been declared to me concerning you, my brethren, by those of Chloe’s household, that there are contentions among you.” You can imagine this went over really well. Chloe was evidently a wealthy lady who lived in Corinth, and there was a congregation that evidently met in her home. There were perhaps two or three similar home congregations that met in the greater Corinth area. They perhaps all assembled together only on Holy Days and special occasions. This was probably one of the things that created a situation where there was more divisiveness. There did not seem to have been a resident local pastor in Corinth at that time that had the oversight of the whole city. Problems existed.

Someone from the house of Chloe had been dispatched over to Paul with some news. They had evidently caught a Roman cargo ship out of Corinth to Ephesus. The trip would have taken a couple of days. They came to Ephesus and told Paul some things that were going on. Paul, in turn, wrote this letter.

He starts off by saying, ‘I’ve heard some news and I’m not really happy about what I’ve heard.’ You can just know all the people were in a “wonderful” attitude when they found out that some of Chloe’s people had gone over and told Paul what was going on. People always tend to “like” that sort of thing.

They had divisions beforehand and, knowing human nature, they probably had a few more for a little while. There were problems with divisiveness. There were a variety of problems. There were problems addressed in chapter 5 with immorality. There was an individual in the

Corinth Church who was living in an incestuous relationship with his stepmother. Nothing was done or said. There wasn't any Church discipline that was exercised in the matter. The people sort of prided themselves with their broad-minded outlook and all the love that they showed. They had a misguided understanding of what love is.

God is not broadminded and tolerant toward sin. God is very merciful and forgiving to repentant sinners, but there is a vast difference between being broadminded and tolerant of sin and being merciful toward repentant sinners. A repentant sinner is one who has turned away from sin.

This individual had clearly not turned away from sin because he was living in sin. Repentance is not a matter of sinning every night and repenting every morning. That is not repentance. This wasn't a situation that was acceptable. It was brought to Paul's attention, which he had evidently not known before, but was common knowledge in the Corinthians Church.

I Corinthians 5:2 "...you are puffed up..." Paul said, 'You're actually proud of yourselves about how tolerant and broadminded you are.'

Some were taking each other to court. I Corinthians 6 deals with that.

They had written to Paul at an earlier time.

I Corinthians 7:1, "Now concerning the things of which you wrote to me..." He was perhaps in the process of answering the letter when he really got stirred to action by some things that were brought to his attention, so he answered in the course of their letter. There were some questions they asked about marriage and divorce.

In chapter 8 and again in chapter 10, he addressed some issues that they had raised about things offered to idols.

In chapter 11, we come to the fact that there had been problems at Passover. There were serious problems—to the point that people had gotten drunk. Verse 21 indicates that. It was a real mess.

In chapter 12, there were misunderstandings about spiritual gifts. This was a spin-off of a lot of the divisions, and it probably aggravated a lot of the divisions and divisiveness. There was great misunderstanding about spiritual gifts and what is real spirituality. Paul had to deal with this in chapters 12, 13 and 14.

There were really serious problems that were brought to Paul's attention. The impetus of the letter seems to have been several of these things—particularly the Passover abuses and the fornicator who was there in the congregation—which prompted him to write when he did.

We date it to the Days of Unleavened Bread on the fact of chapter 5.

I Corinthians 5:7, "Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us."

"Since you truly are unleavened." How can someone be unleavened? What does that mean? There are two ways you can take it. He either meant it physically or he meant it spiritually. Were they spiritually unleavened? Is that the way he meant it? He had just said in verse 2 that they were puffed up. They weren't spiritually unleavened. Spiritually they were puffed up. They were the very opposite of being unleavened spiritually.

The only way that they could have been unleavened was physically because it's very plain from Paul's use of the term in chapter 5 that they weren't spiritually unleavened. He could only mean it in the physical sense. He was writing during the Days of Unleavened Bread.

There had been a problem at Passover and this had brought matters to a head; this was the "icing on the cake." Someone had been dispatched from Chloe's household. They had caught one of the Roman mail cargo ships the next morning. Within a couple of days (by the second Day of Unleavened Bread), they'd have been in Ephesus. If Paul took a couple of days to compose his reply and they caught the boat back (let's say on the fourth Day of Unleavened Bread), they would have been back in Corinth by the sixth day. This letter could have been read in the congregation on the final High Day. I think this is perhaps the most likely scenario. The context of chapter 5 makes plain it was written during the Days of Unleavened Bread.

In chapter 11, you read that there were problems at Passover; it was this previous Passover. Now was the time to correct it. It was fresh and he really "lined them out." The Days of Unleavened Bread are all about putting sin out, and by the time they got through reading I Corinthians, they found out about two or three that they needed to put out. They had only unleavened physically; they had not unleavened spiritually. That's the need that Paul addressed.

In I Corinthians 1, he addresses the subject of division and the importance of unity. The division was that people wanted to choose their own champions and do their own thing.

Verses 26-29, he emphasized our calling.

In I Corinthians 2, he brings out the fact that his preaching had not been some clever manipulative way of impressing them. He did

not try to impress them by the things that the Greeks were impressed with or by man's wisdom and great philosophies.

I Corinthians 2:4, "And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power." Paul wanted their faith to be anchored, not on the cleverness of men, but on the power of God.

He addresses something that is important to understand.

Verse 11, "For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God."

We are told that there is a spirit in man. The spirit in man is what sets apart the human mind from the animal brain. It enables us to function on a human level. "For what man knows the things of a man except the spirit of the man?" If it wasn't for the spirit of man that enables us to function on a human level, then we would be functioning on an animal level. You understand things on a physical level because of the spirit of man. The spirit of man, which is in you, enables your brain to function on something above an animal level. It imparts to you that "spark" that raises humanity above the level of animal concept. In the same way, there are things on the spiritual level. "Even so no one knows the things of God except the Spirit of God." If God's Spirit is not working with someone, you simply can't grasp spiritual things.

I can't read over this without thinking about Mr. Herbert Armstrong going over and over this. He said you couldn't go out and teach arithmetic to a cow because it doesn't have the spirit of man. In the same way, it takes God's Spirit working with us to enable us to grasp and to comprehend on a spiritual level.

In I Corinthians 3, he addresses the spiritual state of the Church; their spiritual state was that they were carnal.

I Corinthians 3:3, "for you are still carnal...." They weren't spiritual.

Verses 1-3, "And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; for you are still carnal. For where there are envy, strife and divisions among you, are you not carnal and behaving like mere men?"

If you read through I Corinthians and this is the "milk" of the word, I'd hate to have been on the receiving end of the "meat" because Paul has

some pretty "tall" stuff here in I Corinthians. Here were people who were not maturing spiritually. We grow and mature physically and, in the same way, we have to grow and mature spiritually.

Verse 9, "For we [referring to the ministry; himself and other ministers] are God's fellow workers [together with God]; you [the congregation] are God's field, you are God's building."

Verses 10-11, "According to the grace of God...I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ."

Then he discusses what is built on the foundation.

Verse 12, "Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw." Paul uses the analogy of a building project.

It's kind of interesting. The Greek word that has been translated "bishop" in the New Testament comes from the Greek word "*episcopa*," which literally means "an overseer." The analogy that is drawn is that God has a building program. God is constructing a spiritual edifice, a spiritual temple.

Ephesians 2:20, Jesus Christ is the chief cornerstone. The prophets and apostles comprise the foundation.

In I Peter 2:5, Peter uses the analogy and compares us to being living stones.

Paul tells us in Hebrews that the things that were done, relative to the tabernacle and the temple, all had a spiritual counterpart and were types of the heavenly. They were all typical of something. Have you ever given consideration as to why, when you go back to I Kings 6:7, it was stressed that when Solomon built the temple, there was not the sound of a hammer or chisel that was heard on the temple site? While it was being built, all the stones were exactly pre-cut to where they exactly fit when they were constructed. You can go back and read the account of the building.

It was a very unusual building site. Normally you go to a building site and hear all kinds of noise and racket, hammering and beating away. It was a pretty quiet building site. In other words, everything fit. Why did God insist that it be done that way? One of the primary reasons is to serve as a type of a spiritual temple. It was to teach us a certain lesson.

Hebrews 8:5, as Paul says, "who serve the copy and shadow of the heavenly things, as Moses

was divinely instructed when he was about to make the tabernacle. For He said, 'See that you make all things according to the pattern shown you on the mountain.'" These were analogies of the heavenly.

Hebrews 9:24, "For Christ has not entered the holy place made with hands, which are copies of the true..." That's why God had it done according to specific instructions.

When the spiritual temple is assembled at the resurrection, that's not when Christ is going to get out the hammer and chisel and start working on some of us to make us fit. We are being quarried right now, and sometimes it hurts to get a few of the knots knocked off as we're "squared off."

Christ is the Chief Cornerstone. In the ancient practices of building, the cornerstone was crucial because it was laid and everything was measured from it. Things were measured out using the plumb bob and the plummet. The cornerstone was the basis by which everything else was set. The cornerstone was the orientation in terms of the exact direction or configuration of the building. Everything was measured off the cornerstone. If the cornerstone was out of kilter, the whole building was going to be out of kilter.

We all have to fit in around Christ. He's not changed to conform to us; we're changed to conform to Him. The cornerstone is laid and then everything else is fit in. Everything else has to be cut to measure, to fit the configuration that is determined by the cornerstone.

I Corinthians 3:9, Paul draws this analogy and he says, "...we [referring to the ministry] are God's fellow workers; you are God's field, you are God's building." The term "*episcopos*" means "bishop" or "overseer." The analogy is that the ministry was pictured as being in the role of a construction site overseer.

We're told, in Ephesians 4:11-13, that one of the jobs of the ministry is the building up, the edifying, of the body of Christ. "Edifying" simply means "building up." It's the analogy of a construction project going on.

I Corinthians 3:10, Paul has said, "According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it." Paul said that was his role.

We could say in terms of this work and this era today that Mr. Herbert Armstrong laid the foundation. God used him to lay the foundation for this phase of God's work. Others have in turn

built on that foundation. Various ones come in and may build different parts; maybe some are working on this area and some on that area. We're working together to build up a temple fitly framed together (Ephesians 2:21-22; 4:16). Paul uses this analogy.

He talks about the construction material.

I Corinthians 3:12, "Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw." He talked about the components that made the temple. The temple consisted of cut stones, precious and semi-precious stones, gold and precious metals. You might contrast that with something built out of wood, hay and stubble. By the time you get down to the hay and stubble, you don't have something that's going to last. If you light fire to it, it certainly isn't going to last very long.

"But let each one take heed how he builds on it." Paul is addressing the ministry. In context, it applied to those in Corinth, but it's a warning that God has given to His ministry down through the centuries through the pen of the Apostle Paul. You had better take heed what you build and what kind of construction material you are utilizing. Will it stand the test of fire? Fire is used as descriptive of the Tribulation or of fiery trials. In other words, when the pressure is on, what's going to happen? Is it going to go up in flames or is it going to be purified and refined?

Paul says, "I have laid the foundation, and another builds on it. But let each one take heed how he builds on it." Those of us in the work today have to be careful what we build because the Day will ultimately declare it.

"Each one's work will become manifest; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is." As we move toward the consummation of the age and the Great Tribulation, it is going to become apparent how well things have been constructed. The quality of the work of the ministry, in any given area, is going to be revealed as the pressures and trials came on.

We've gone through some serious problems in the Church over the years in times past. Serious trials and difficulties came up. Some areas were devastated and lost large numbers of people; some were barely scathed. To an extent, part of it was a reflection of the quality of what had been built in that local area. When an area is devastated, it becomes apparent that there's been an awful lot of wood, hay and stubble that went into the construction and not as much gold, silver and stone.

There is a point that applies here. It applies to the ministry in Corinth. Problems and trials, things that were going to come, would try the Church at that time, and it was going to be apparent what others had done. Paul had laid a foundation and had gone on. Others were responsible to build upon that foundation. If they didn't do it in a sound way, when the problems came, it would be revealed.

Verse 13, "each one's work will become manifest; for the Day will declare it..." It applied then, and it has applied down through the centuries. It applies down through the history of God's work in our time as far as the ministry is concerned, and it applies on further out. Also, by analogy, we can apply it in our lives. It involves the quality of the character that we build. Certainly, the analogy is a valid one, though in context, it more specifically referred to criteria by which the ministry was being judged, and the quality of workmanship becomes apparent.

We're told the importance of respecting the temple of God.

Verse 17, "If anyone defiles [destroys] the temple of God, God will destroy him. For the temple of God is holy, which temple you are." It is important that we recognize the sanctity of what God has made holy. That applies in our own lives and it applies in terms of the Church as a whole.

Verse 16, "Do you not know that you are the temple of God and that the Spirit of God dwells in you?"

I Corinthians 4:1-2, "Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful." Paul uses the example that the ministry is pictured as God's stewards. One of the great criteria of a steward is that he is faithful.

Verses 3-4, "But with me it is a very small thing that I should be judged by you...For I know nothing against myself, yet I am not justified by this; but He who judges me is the Lord." Paul says, 'I am not worried about your judgment. I am not accountable to you. I am not your steward. I am God's steward; I am accountable to God.'

*The greatest criterion of a steward is that he has to be faithful.* When you hire somebody to manage your affairs, if the guy is a crook, this is the quickest thing that will disqualify someone from serving as a steward (manager). Paul says, 'I am accountable to the One whose steward I am.' Paul tells the Corinthians their opinion is not what concerns him. 'God's opinion is what

I'm thinking of and what I am concerned about because I know that I am going to have to give an account to Him. It's not your opinion that counts, and it's not mine—it's God's opinion. I'm going to have to give accountability to Him; I'd better be faithful with my charge. If I'm not, then I am going to be held accountable.'

He is setting the stage for what he gets into.

I Corinthians 5:1-2, "It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife. And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you." Paul really begins to "lay into" them. He says, 'You don't seem to know what to do about it.'

Verse 3, "For I indeed, as absent in body but present in spirit, have already judged, as though I were present, concerning him who has so done this deed."

'I'll tell you exactly what to do.'

Verse 5, "deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus." In other words, this individual was to be put out of the fellowship of the Church and from the benefits and blessings of God's Church. If you want to live like the devil's world, then you're a part of the devil's world. Just turn him over to Satan in the hope that what he goes through, no matter how painful physically, it will serve to wake him up spiritually and he will ultimately come to repentance.

Verse 13, "...put away from yourselves that wicked person."

Verses 9-10, "I wrote to you in my epistle [this was not the first time he wrote] not to keep company with sexually immoral people. Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world."

If you didn't associate with immoral people in the world around you, you'd have to live in a cave somewhere. Paul said, 'That's not what I'm writing to you about. What I meant was that this kind of thing can't go on in the Church.'

Verse 11, "But now I have written to you not to keep company with anyone named a brother, who is a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person."

You can't have this kind of a tolerance of sin because a tolerance of sin cheapens the sacrifice of Christ. If sin is such a big deal that God had to

give the sacrifice of Jesus Christ to pay the penalty of it, then sin is a very serious matter. To trivialize sin is, in effect, to regard the sacrifice of Christ as cheap and contemptible. God made the ultimate sacrifice. Sin is a big deal. We have to take sin seriously or we trivialize the sacrifice of our Savior. Why do we even need a Savior if sin is not serious business?

We can't have a casual, careless, tolerant attitude toward sin. God's attitude is an attitude of great love and mercy toward repentant sinners because when we repent, God removes our sin. It's not that you have to live under this guilt forever because of sin. God makes it possible to have the guilt removed. Christ paid the penalty.

When we get to II Corinthians 2:6-11, we will see that the individual that Paul had to deal with very severely repented and was then received back with open arms. Paul said to make him welcome, confirm your love toward him. It's not a matter of something held against someone. God's way is a way of mercy upon repentance. But judgment precedes mercy. It sets the stage for mercy. If there was no judgment, then mercy is trivialized. It becomes of no account. It becomes your due rather than of grace.

Paul had to deal with them. It was a very fundamental concept of the Days of Unleavened Bread. They really didn't grasp the concept of the importance of putting out sin.

"And you are puffed up, and have not rather mourned." You should have been really grieved and bothered by this. Ezekiel talks about those who sigh and cry for the abomination in Israel (Ezekiel 9:4).

Paul is very explicit. He is just getting warmed up.

I Corinthians 6:1, "Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?" Why weren't some of these matters, disputes that came up, settled in the Church? Why do we hear of members airing their dirty laundry before the outside?

Verse 6, in fact, brother was going to law with brother. Christians with legal disputes should not go to worldly courts. The matter should be settled in the context of the Church.

Verse 7, "Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be defrauded?" Why wouldn't you rather suffer wrong than contribute toward open scandal for the Church? You should have an attitude where you would suffer wrong and you would put up

with something that is not right. You would suffer wrong before you would contribute toward giving the Church a "black eye."

Verse 8, "No, you yourselves do wrong and defraud, and you do these things to your brethren!" Instead of not being willing to suffer wrong, you are doing wrong.

Verse 9, "Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites."

Verses 8-16, he really begins to "line them out" on this. He stresses the matter of immorality.

Verse 18, "Flee sexual immorality...."

In I Corinthians 7, he gets into the questions they had raised about the state of marriage and issues involving divorce.

Verses 1-5 address the issue about the fact of a married couple having proper relations with one another and not defrauding one another.

It's kind of an amazing dichotomy that you have in some of these societies such as Corinth. On the one hand, you have rampant immorality; on the other, you have those who want to swing to the opposite end and say that celibacy is the way to go. That just sets the stage for other problems as far as morality. Paul laid stress that marriage is the proper approach.

He then deals with several specific issues.

Verse 8, he addresses the issue of those who are unmarried and those who are widows. He says that it would be good if they remained that way, even in the way that he was.

Verse 9, if it was a problem for them to remain single and they wanted to get married, they were to go ahead and marry.

He mentions a little further the present distress.

I Corinthians 7:26, "I suppose therefore that this is good because of the present distress—that it is good for a man to remain as he is." It was a time of trial—a time of impending trial and persecution in which whole segments of the population may have to literally flee for their lives. In the area where they were and with the circumstances, this was really not the ideal time to be establishing a family and taking on family responsibilities.

Verses 28-29, however, it is not a matter of sin. If you feel like it is going to be a problem, then go ahead and get married. But he was just warning them that they were entering a time of a lot of pressure and difficulties and persecution.

Verse 8, he addresses those who were unmarried or widows.

Verse 10, "Now to the married I command, yet not I but the Lord: A wife is not to depart from

her husband.” The context is clearly that both mates were in the Church. His emphasis is that the husband is not to put away the wife and the wife is not to depart from her husband.

Verse 11, “But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife.”

If she does depart, she must remain unmarried or be reconciled. There can’t be divorce and remarriage within the Church. That just flies in the face of what Christ said. He says, ‘Don’t depart.’

He recognizes that there may be certain circumstances where, at this point in time, they simply can’t live together. He recognizes that there are grounds for separations that are not grounds for divorce and remarriage. There may be grounds for not living together. “But if she does depart, let her remain unmarried or be reconciled to her husband.” When two are in the Church, you either work it out or live alone. Those are the two options.

Verse 12, “But to the rest I, not the Lord, say: [In other words, he was not directly quoting Jesus Christ as he had the previous verse.] If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.” This is referring to being married to someone who is not a believer. The fact that she is an unbeliever is not grounds to dissolve the marriage.

Verse 13, “And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him.” She does not have grounds to leave him.

Verse 14, he continues and stresses the unbelieving mate and children are sanctified, set apart, by the believing mate. There is a benefit and a blessing that is extended to the whole family.

Verse 15, but if the unbeliever initiates the separation, is unwilling to continue the marriage and leaves, then in that narrow circumstance the brother or sister is not bound.

Verse 16, it goes on to stress the fact that people can change.

Verse 17, “But as God has distributed to each one, as the Lord has called each one, so let him walk. And so I ordain in all the churches.” Basically, whatever our circumstance when we’re called, we just need to make the best of it. Then he addresses the subject of those who were divorced when they came into the Church. He addresses several different subjects.

Verses 27-28, “Are you bound to a wife? Do not seek to be loosed [don’t seek a divorce]. Are you loosed from a wife [are you divorced]? Do not seek a wife. But even if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you.” This is based on the fact of the present distress he had mentioned in verse 26.

Verse 20, the point was that as he addressed earlier, “Let each one remain in the same calling in which he was called.” Basically, make the best of your circumstance. But then farther down, he addresses that he didn’t mean it to be taken out to the extreme in terms of marriage because he said that if you’re called and married, don’t seek to end the marriage. If you’re called and you have been divorced, he is not advocating that you go and seek marriage. But if you do marry, there’s not a sin involved because the sins that were a part of the previous relationship were washed away at baptism and you have a chance for a fresh start. In the same way, someone who has never been married is certainly free to marry. Paul is not forbidding marriage. He is simply counseling that in the context of the present distress, marriage may not be a really good idea. But it’s not a matter of sin. It is just the circumstances that are involved.

Where married couples are both in the Church, they are not free to divorce and remarry. Divorce and remarriage is not permitted inside the Church. There may be circumstances where they are not going to be able to live together. In that case, they will have to be single. They are to remain unmarried or become reconciled. For those who have been divorced before they came into the Church, marriage is permitted though not necessarily recommended because of certain problems. When an unconverted mate is unwilling to live with the mate in the Church and terminates the marriage, the converted mate is not bound in that case.

In I Corinthians 8, Paul addresses the issue of things offered to idols. The greatest emphasis is the importance of not letting your liberty become a stumbling block to others.

I Corinthians 8:13, “Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.” The issue was food offered to idols. It is important to grasp the circumstances.

In many of the Gentile cities in the major areas, much of the meat that was available in the meat market had been slaughtered earlier that day at an idol’s temple. When sacrifice was made,

whether to God or to an idol, it didn't mean that the entire animal was consumed on the altar. Normally, only a small portion of the blood was poured out or some of the fat or entrails were used. A certain portion was reserved for the priest, but most of the meat was basically available. Now, in most of the idol's temple, the priests got a lot more than what they could consume, so they would sell it. It would be sold through the meat market. It was actually a source of income.

I Corinthians 10:14-17, "Therefore, my beloved, flee from idolatry. I speak as to wise men; judge for yourselves what I say. 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? For we, being many, are one bread and one body; for we all partake of that one bread."

He talks about the Passover cup and bread, how it has to do with the communion or fellowship of the Church with Christ, and we're all partaking of the same thing.

Verse 18, "Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar?" The same root word is translated "communion" in verse 16 and "partakers" in verse 18. The terms "communion" in verse 16, "partakers" in verse 18 and "fellowship" in verse 20 are all the same word in the Greek language.

The point that is being made is that there is a communion (a fellowship) that is entered into when ancient Israel sacrificed. They were picturing a fellowship, a meal, a close communion and fellowship with God that involved the one that offered the sacrifice, the priest and God. And as they all partook of the same meal, so to speak, it was a picture of an intimate, close relationship.

The Jews understood this concept. For that reason, they viewed partaking of anything that had been offered to an idol or that had been connected with an idol's temple as meat that was forever tainted and polluted; it had been rendered "common."

That's the difference, by the way, between "common" and "unclean."

Acts 10:14, Peter said, "...For I have never eaten anything common or unclean." There is a difference, though most don't realize it. "Common" simply means it "wasn't kosher." Food can be clean and still not be kosher—not meet the standards of slaughter and bleeding, etc. Primarily, the issue at that time would have involved meat that had been offered to an idol.

The reality was that when you went into a meat market, the slabs of meat were hanging and you couldn't tell which had been offered to an idol. There wasn't anything intrinsically that had been physically changed in the meat. Some of it hadn't been offered to an idol, but probably a large part of it had. When you looked at it, there wasn't any particular way of knowing one way or the other. As a result, in most areas, if the Jews did not have a source of kosher meat slaughtered by someone who was skilled in ritual slaughter, they simply abstained from meats rather than take a chance on eating meat that had been offered to an idol.

It became an issue because the Christians were not to partake in idolatrous worship and meat offered to idols was to be avoided. But to what length did you have to go to avoid it? The Jerusalem conference said to avoid meat offered to idols (Acts 15:29). Some tried to say that Paul contradicted the Jerusalem conference. He didn't at all.

I Corinthians 10:21, he makes it very plain, "You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons."

Verse 20, "But I say that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons." Paul is very plain and speaks out extremely strong on that. But to what extent do you have to go to determine whether the meat was sacrificed to an idol? Do you have to go to the length of avoiding all meat unless you could be 100 percent sure it wasn't sacrificed to an idol?

Paul makes the point in I Corinthians 8:4 that the problem is not that the meat has been polluted. The idol is really nothing, and the problem is not the meat itself.

The point that he makes in chapter 8, when you put it together with chapter 10, is that you have to be conscious of your example. The problem is not the meat. If you eat meat that had been sacrificed to an idol and you didn't know it, there's not a problem. The meat has not been hurt, and there's not some intrinsic act of worship. But if you knowingly and consciously partake of an idolatrous feast or in an idolatrous ceremony, that's not right because you're going to set a bad example and you're going to create a problem.

If someone not in the Church invites you to eat and you decide to go.

Verses 27-28, "If any of those who do not believe invites you to dinner, and you desire to

go, eat whatever is set before you, asking no question for conscience' sake. But if anyone says to you, 'This was offered to idols,' do not eat it for the sake of the one who told you, and for conscience' sake...." By the way, the issue is not clean and unclean meat. The issue is food offered to idols.

The Jews would not eat with a non-Jew on the basis that there was a chance that they may be served something that was offered to an idol.

Acts 10:28, that's why Peter said to Cornelius, "... 'You know how unlawful it is for a Jewish man to keep company with or go to one of another nation....'" The Jews didn't simply do it on the basis that the Gentiles were so mixed up in idolatry that there was no telling what they were going to "run past them."

Paul said that's not necessary. Sit down and enjoy the meal. But while you're there, if somebody brings it up and says, 'By the way, did you know that this came from the idol's temple?', then at that point, you don't eat it. Once it comes to your attention and you know it is connected with idolatry, you're going to give the appearance of compromise with idolatry. At that point you need to back off.

Don't do something that is going to create a stumbling block for others (I Corinthians 8:9-13). This was a problem to some. Be concerned about the effect of your actions on others. Everything that is lawful for you to do may not always be a good idea. It's not always expedient [helpful] (I Corinthians 6:12; I Corinthians 10:23).

The most important factor is to consider the impact on others. Some things will look bad and may give a wrong impression. Paul was not watering it down and saying they could eat things offered to idols. What he is saying is that you don't have to go to the lengths that the Jews do of avoiding anything. The problem is not that the food has been hurt. You're not taking part in some idolatrous service. There isn't any harm done in eating a hamburger or piece of steak. But if the issue of religion comes in, and because issues of conscience have been brought up, then you avoid it and back off. Don't let our liberty become a stumbling block for others (I Corinthians 8:9). Be concerned of the impact of our example.

I Corinthians 9 deals with the issue of money. The Corinthians were materialistic; evidently some of them were griping about money. Accusations were being made about Paul.

I Corinthians 9:1, "Am I not an apostle?...."

Verses 4-5, "Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord [James and Jude], and Cephas [Peter]?" All of the others do.

Verse 6, 'Is it only Barnabas and I who can't do these things?' Paul clearly indicates here that he was the only one of the apostles who was unmarried.

The Catholic teaching on celibacy and marriage is completely contrary to the Bible. If Peter was the first pope, how is it that Christ healed his mother-in-law (Mark 1:30-31)? If he had a mother-in-law, that means he was married. If he was the first pope, then didn't he know that popes weren't supposed to be married? He wasn't the first pope and there wasn't anything wrong with marriage. That was ordained of God.

Verse 8, "Do I say these things as a mere man? Or does not the law say the same also?" Is this just my opinion or doesn't the law say it also?

Paul brings out a couple of different things in terms of quoting from the Scriptures. He gives the example from Deuteronomy 25:4 about muzzling the ox.

Verse 9, "For it is written in the Law of Moses, 'You shall not muzzle an ox while it treads out the grain.' Is it oxen God is concerned about?" This should teach us several things. Do you think the only reason God says that is because He's worried that the oxen won't get enough to eat? There are principles that are to be derived from various statements in the Scriptures. While they may have a literal application, many times there are principles that can be derived through other circumstances. There are principles that apply.

Paul gets more specific when he refers to the Levitical priesthood.

Verses 13-14, "Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel." The Levitical priesthood received their livelihood from the tithes of the holy things—the sacrifices. In the same way, that's what God's ministry does. Paul is addressing the fact that it was appropriate for him and the other ministers to receive compensation from the Church. The other apostles did it; they were all married and took their wives with them on trips at Church expense.

I Corinthians 10 makes reference of a pagan religious service.

Verse 14, “Therefore, my beloved, flee from idolatry.” He talks about some of these things that, as a Christian, we’re not going to involve ourselves in, things in what the Bible would term “idolatrous worship.” In other words, if you want to be plain and blunt about it, you are not going to go and take communion at the Catholic Church. This is a pretty apt description right here.

Verse 24, “Let no one seek his own, but each one the other’s well-being [interest or good].” Be concerned about others.

Verse 25, “Eat whatever is sold in the meat market [KJV, “shambles”], asking no questions for conscience’ sake.” You don’t have to go in there and quiz them about whether this came from the temple of Zeus or not.

Verses 27-28, but if an issue is ever made, then do not eat it. As long as an issue is not made, you just eat it. Take your chances on it because you’re not buying it in order to worship the idol. You’re not seeking out meat offered to idols. You don’t know that it was offered to an idol. It hasn’t been hurt, and you’re not engaged in any overt kind of worship.

I Corinthians 11 starts out with what God has given as an indication of respect and submission to His government and an acceptance of the government that God has established, which extends down to the home. It specifically gets into the outward sign or identification of masculinity and femininity. A couple of these verses are sometimes misquoted on the premise that a woman should wear a hat in church. The issue is not a hat or a veil; the issue is hair length.

Verses 4-5 talk about a man having his head uncovered and a woman having her head covered. It discusses back and forth having his head covered or uncovered. That doesn’t mean that men should take their hats off when they come into church and women should keep their hats on, which is, by the way, where the social custom derived. Men or women don’t wear a hat very commonly any more, as they did back a few years ago. Hats began to go out when John Kennedy broke tradition and didn’t wear a hat to his inauguration as President. You can date it to about 1960.

It’s kind of interesting when you look at old pictures. Some of you can remember back. Men, who were out in public in the 50s, 40s or the 30s, always had a hat on. John Kennedy broke tradition. Because a hat messed up his hairstyle, he didn’t wear a hat on his inauguration day.

Hats are just not that commonly worn anymore. This is just a little interesting footnote.

The common tradition was that men would take their hats off when they came into a building or a church. Women didn’t take off their hats. The social custom went back to a misunderstanding of the verse that a man should have his head uncovered and a woman should have her head covered.

I Corinthians 11:14-15, “Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering.” The covering that is being discussed is hair. It is long hair that covers her head that is a glory to her. If a man has long hair, it is a shame to him. Long hair is an outward sign of a woman’s appreciation and acceptance of her femininity and her role in the government of God. A lot of people say men used to wear long hair. No, they didn’t. Long hair on men came in as a social custom, basically lasted through the 1600s and 1700s, and then went out. It was not the custom previously and it hasn’t been the custom since.

The custom derives from Louis XIII who was a transvestite. The king of France was a homosexual and liked to dress in women’s clothing. He grew his hair long and everybody else tried to copy it. His father, Louis XIV, had his own problems. He tried to go even further in more ways than one. People follow the customs. That’s why what leaders do is so important. They set styles and trends, even in matters of dress and grooming that sometimes last for decades. People have forgotten why they did it. They did it because they were copying somebody else. Styles come and go.

Verses 17-34, the subject of Passover is discussed.

In I Corinthians 12, Paul then addresses spiritual gifts. He is setting the stage for chapter 14 where he addresses tongues.

I Corinthians 12:1-2, “Now concerning spiritual gifts, brethren, I do not want you to be ignorant: You know that you were Gentiles, carried away to these dumb idols, however you were led.” He said, ‘You have misunderstood a lot of things because of your background; you have been influenced by things like this Oracle up at Delphi and various places to where you really don’t understand spiritual gifts. You know what kind of things have “paraded” as spiritual gifts and what has been called spiritual gifts in your society. Because you have been carried away with idolatry, the very words that are used to

describe various spiritual gifts, in some cases, have a wrong connotation to you because you have come out of a idolatrous background and have heard these terms used to describe other things.’

Just like the term “communion.” For any of you who have come out of a Catholic background, when I say “communion,” you think of mass and communion in church. That’s not what the word means. That’s the way it was misused. The word has to do with fellowship and what binds us together as a community, which is our common acceptance of the sacrifice of Christ. It has been misapplied and misused.

Verses 4-5, “Now there are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord.” There are many different kinds of gifts, but there’s one body. There is a unity. The problem of those who tend to get carried away in problems of this area is that they tend to look for something that has outward show and that points them out as being spiritual. It goes in for a lot of emotionalism, so-called ecstatic utterance and things of this sort. They get carried away with that and think that’s the only thing that counts. Paul said there are a lot of different kinds of spiritual gifts.

Verse 31, “But earnestly desire the best gifts. And yet I show you a more excellent way.” ‘Let me show you what’s most important.’

In I Corinthians 13, he says, ‘I don’t care what kind of tongue you speak with.’

I Corinthians 13:1, “Though I speak with the tongues of men and of angels, but have not love, I have become as sounding brass or a clanging cymbal.” There isn’t any evidence in the Bible of God ever giving someone the gift of speaking in the tongue of angels, but evidently that’s what some of the Corinthians claimed they were doing. Paul says, ‘I don’t care if you speak with the tongues of men and of angels; if you don’t have love, you’re just making a lot of noise.’ He is setting the stage. He’s saying that there’s hollowness to what you’re doing; it’s like an empty shell.

Verses 2-13, he goes through and shows that love is the most important Christian virtue.

I Corinthians 14:1, “Pursue love, and desire spiritual gifts, but especially that you may prophesy.” Desire spiritual gifts, but the most important spiritual gift is to speak an inspired message. Then he begins to draw a contrast between someone who is speaking an inspired message and someone who is speaking in what the Corinthians were calling a “tongue.”

Verse 2, “For he who speaks in a tongue does not speak to men, but to God, for no one understands him; however, in the spirit he speaks mysteries.” Paul is quoting what the Corinthians were saying and doing. Now, anybody who is doing that is not speaking to people; nobody understands what he is saying. The Corinthians’ excuse was that he was not speaking unto men but speaking to God. These things are coming out, and it’s a mystery to everybody (nobody knows what’s going on).

Verse 3, “But he who prophesies speaks edification and exhortation and comfort to men.” If somebody is speaking under the inspiration of God and speaking an inspired message, then he’s speaking it to people. He’s building them up, exhorting them and comforting them.

Verse 4, “He who speaks in a tongue edifies himself, but he who prophesies edifies the church.” If any of you are speaking in some kind of tongue, as the Corinthians were using the term, you’re just building yourself up. If you speak an inspired message, you’re building up the Church.

‘I wish you all had the gift that God gave in Acts 2, the gift of languages.’

Verse 5, “I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.”

Verse 6, “But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?” In other words, ‘If I come to you, it doesn’t matter what language I speak in or how many languages I speak in or what kind of sounds I make if what I’m saying doesn’t make sense. If it’s not a valid message—if it doesn’t help you, if it doesn’t instruct, comfort, exhort or edify you, if there’s not some substance to it—what’s the point?’

Verse 7, “Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?” You can play a musical instrument, but if you don’t play a tune, nobody knows what’s going on.

Verses 9-11, “So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. There are, it may be, so many kinds of languages in the world, and none of them is without significance. Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who

speaks will be a foreigner to me.” There are a lot of languages and all of them have significance, but if you don’t understand it, then it doesn’t mean anything to you.

Verse 12, “Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel.” Getting carried away with some of this nonsense and thinking you really have something. You need to concentrate on something that’s going to build you up and help somebody else—not something that points you out as being some great thing. That’s not what God does.

Verses 13-16, if somebody thinks that they have a miraculous gift of speaking in another language, what they better be able to do is interpret and explain it to the Church in a language that everybody can understand; otherwise, how can they say “Amen” to it.

Verse 19, “...I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.” Paul says, ‘I would rather speak five words that are understandable and that are going to help somebody else than 10,000 words in something that nobody understands.’

Verse 20, “Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.” Grow up and be mature.

Verse 32, “And the spirits of the prophets are subject to the prophets.” He probably “hit it on the head.” Someone had been saying, ‘You know the spirit just grabs me and I have to say it.’ No, not if it’s from God. The spirit of the prophet is subject to the prophet, so if it takes control, you have the wrong spirit.

There is another way that you know if you have the wrong spirit.

Verse 33, “For God is not the author of confusion but of peace....”

Verse 34, another way you know if you have the wrong spirit, “Let your women keep silent in the churches, for they are not permitted to speak....” It’s interesting. Most of the charismatic churches, Pentecostals, had women preachers years before any of the other churches thought of it. They like to take two or three verses out of context in I Corinthians 14, but they always skip verse 34.

The one chapter in the Bible they like to quote, God put the verse in here that “nails” them because what they want is this emotional free-for-all. God said through Paul things need to be done in an orderly way.

Verse 37, “If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of God.” Paul says, ‘If anybody thinks he’s a prophet or spiritual, then he had better realize I’m giving instructions from God and he had better follow them.’

Verse 40, “Let all things be done decently and in order.”

I Corinthians 15 deals with the subject of the resurrection and explains the misunderstandings about that.

I Corinthians 16:1 winds up with the collection for the saints.

I Corinthians 16:2, “On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.” This does not mean you drop your money in the collection plate on Sunday morning.

I remember years ago when I went to the Baptist Church, our little offering envelopes had a portion of I Corinthians 16 printed on them: “On the first day of the week let every one of you lay by him in store as God has prospered him.” They put a period. The only thing is there’s not a period there; there’s a comma.

Verse 2, continuing, “...that there be no collections [KJV, “gatherings”] when I come.” This is concerning the collection for the saints.

He was taking up an offering of foodstuffs, and it was going to be hauled back to Jerusalem. It was read on the Sabbath. He said, ‘First thing tomorrow morning [the last Day of Unleavened Bread came on a Sabbath that year], you guys “get out” and “hit it.” Get in the field and get this stuff gathered up. Start filling these things so that there will be no gatherings when I come.’ They were going to get out and do a hard day’s work on Sunday morning—not pass the plate.

Verse 8, “But I will tarry in Ephesus until Pentecost.” He was going to remain in Ephesus. That’s the way we tie it in with Acts 19 and know the “when” he says he was going to be there. Because he was writing it during the Days of Unleavened Bread, that would give them about six weeks. He would be there right after Pentecost. ‘I am going to stay here till Pentecost, and then I’m coming. So, you guys be gathering everything up starting tomorrow morning. Don’t put it off. Get it ready because I am going to come and check on you, see what you’ve done based on what I told you, and we will dispense matters.’

We will get into II Corinthians next time.