

Study Outline of First Corinthians

- The church in Corinth was established during Paul's second missionary journey (Acts 18:1-17).
- This is where Paul first meets Aquila and Priscilla.
- This was where Aphrodite (Greek) or Venus (Roman) the goddess of love and fertility was worshiped. There were 1,000 temple prostitutes who served in that temple.
- To "Corinthianize" was to become a sexually immoral person.
- Problems in the church:
 - Disunity and immaturity (1-4).
 - Incest/fornication (5).
 - Immorality and lawsuits (6).
 - Marriage issues during the "present distress" (7).
 - Food offered to idols (8-10).
 - Role of women and the Lord's Supper (11).
 - Abuse of spiritual gifts (12-14).
 - Problems with the resurrection (15).
- 1:1-9 – Paul's greeting.
 - Christians are called and sanctified (1:2).
 - They had been enriched by utterance (word) and knowledge (1:4).
 - The testimony had been confirmed among them – 2 Corinthians 12:12.
 - God is faithful – 1 Cor. 10:13; 2 Cor. 1:18; 1 Thes. 5:24; 2 Thes. 3:3.
- 1:10-17 – The problem of division addressed.
 - Unity was a prayer of Jesus (Jn. 17) and an apostolic command (v. 10).
 - The division was based on who had baptized them (v. 11-13).
 - Paul wanted no part of this type of attitude (v. 14-16). It seems that he didn't keep track of every person he baptized.
 - Verse 17 is not an argument against the necessity of baptism. The commission is to "go and preach the gospel" (Mk. 16:15). The result will be, if someone believes and is baptized, they will be saved.
- 1:18-31 – The foolishness of the cross.
 - This section is an explanation of verse 17.
 - It's foolish (absurd, moronic) to those who are lost, but to the child of God it is the power of salvation. Paul quotes Isaiah 29:14 which is in the context of those who close their eyes to God's word.
 - The sign-seekers and philosophers would never have come up with a plan for man's redemption like the cross (v. 20-22). Because of that, they reject it (v. 23).
 - The gospel calls all men (2 Thes. 2:13-15) and is simple (v. 24-25).
 - The things that God has chosen to save man are so that man will not trust in himself (v. 26-29).
 - Verses 30-31 are a rebuke of the division that existed in the church.
- 2:1-5 – Paul's method and message while at Corinth.
 - He stayed there for 1 year and 6 month teaching God's word (Acts 18:11).

- Continuing his thoughts from chapter 1 Paul reminds them that his preaching was not beautiful speeches or wisdom (*sophia* – sophisticated knowledge). He wasn't Plato, Aristotle, or Pythagoras.
- His message was Christ and His cross – Acts 18:4-5.
- “Demonstration and power” – a reference to the miraculous – 1 Thes. 1:5.
- 2:6-8 – Paul's message and wisdom did not appeal to the philosophers of the world.
 - The message that was being preached by Paul and others is referred to as a “mystery.” It was a mystery because in times past not everything had been revealed and that is the point of the next section.
 - The Jewish and Roman rulers would not have murdered Jesus had they understood God's purpose.
- 2:9-12 – Man did not come up with what Paul preached and wrote.
 - This text speaks to us about revelation and inspiration.
 - 2 Peter 1:20-21; 3:16.
 - Thoughts can only be known when they are verbalized (v. 11).
 - This revelation came “freely” from God. God's grace has revealed this word.
- 2:13-16 – These things we “speak.”
 - Matthew 10:18-20.
 - The “natural man” refers to those who leaned on human philosophy.
 - The spiritual man “judges” all things. That is, having God's revelation, we can know what God's will is.
- 3:1-4 – Corinth's division revealed their immaturity.
 - Paul had just spoken of the spiritual vs the natural and now tells his readers that they were “carnal.”
 - Their carnality caused their spiritual growth to be stunted.
 - Envy = contentious rivalry.
 - Strife = quarreling, wrangling.
 - Verse 4 reveals the source
- 3:5-9 – The correct view of one another.
 - We are all “ministers” (δῆκονος) who are trying to bring others to Christ.
 - Luke 17:10 – there is no competition or rivalry!
 - The goal of every Christian should be to plant the word of God in as many hearts as possible!
- 3:10-17 – The church is God's building.
 - There is only one foundation in the Christian faith (Eph. 2:19-21).
 - Verses 12-15 is a description of “every man's work.” In sharing the gospel with others there will be material that will endure (faithful Christians) and some that will not (v. 15).
 - The church is God's temple (v. 16-17) and we, as individual Christians, must not be guilty of defiling it with our behavior.
- 3:18-23 – Don't boast in (follow) men.
- 4:1-5 – Paul and his fellow-workers were nothing more than “ministers” and “stewards.”
 - The thought is continued from chapter 3:21-23.

- *Minister* means “one who aids another in any work.” *Steward* means, “one who has been entrusted with the affairs of another.”
- Verses 3-5 show that Paul was not concerned with the judgment that others had of him. His only concern was being judged or scrutinized by the Lord.
- 4:6-13 – Paul used sarcasm to address those in Corinth who were causing division.
 - Paul and Apollos were not the source of division, but he uses their names for the purpose of illustration.
 - If it was wrong to lift them up above others, it was wrong to lift others up as well. That is the admonition at the end of verse 6.
 - What does any faithful gospel preacher have that he did not receive from God (v. 7)?
 - Paul used sarcasm in verse 8 to show the arrogance that had permeated the congregation.
 - Verses 11-13 show how ridiculous it is to be devoted to men instead of God. They suffered and were looked down upon for preaching the truth.
- 4:14-21 – A word of warning about following false teachers among them.
 - Verses 14-16 show Paul attitude toward Corinth. This is a common theme in his letters – 1 Thessalonians 2:5-8.
 - Timothy – Philippians 2:19-23.
 - Notice that the teaching they were doing was “everywhere in every place.” The message of the gospel does not change with time or location.
 - Verses 18-21 seem to indicate that false teachers at Corinth were questioning Paul’s courage to come and deal with the situation.
- 5:1-2 – The situation at Corinth.
 - This was an ongoing situation within the church. “Have” is a present tense term – *he is having*.
 - Ephesians 5:3-7.
 - Verse 2 – Does sin bother us as individuals? As a congregation? Corinth had done nothing to bring the sinner to repentance.
- 5:3-5 – The solution.
 - With them in spirit, Paul makes an inspired judgment (v. 3).
 - Several things involved:
 - The authority of Christ (v. 4a).
 - To be done during a public assembly of the church (v. 4b).
 - *Deliver the one to Satan* – 1 Tim. 1:18-20. This is a command that is further explained in verses 11 & 13.
 - *For the destruction of the flesh* – Colossians 3:5.
 - *To save the soul* – James 5:19-20.
- 5:6-8 – The sacrifice.
 - The *leaven* is a matter of influence in the church – Matthew 16:6, 11-12.
 - A church that tolerates sin will eventually be permeated with sin and feel no shame.
 - Ephesians 5:25-27.

- During the Passover feast, Jews were to remove all leaven from their houses – Exodus 12:14-15, 19. In a similar way Jesus has been sacrificed for us and we, as individuals and congregations, must remove the leaven of sin from our lives.
- 5:9-13 – A clarification.
 - Verses 9-10 and 12-13 clarify that those outside of Christ are not under the “jurisdiction” of the church.
 - The word *company* means, “to mix together with, to associate with.” It is not possible to avoid these kinds of people in the world.
 - However, when it comes to a *brother*, i.e., a fellow-Christian, don’t mix with them and don’t even eat with them!
 - We are to *judge* (κρίνω – separate, pick out) and *put away* (ἐξάιρω – to lift out, take away) a Christian who is living in sin and will not repent.
 - Notice in 13c – a Christian can become an *evil person*.
- 6:1-8 – This chapter is going to discuss Christians going to court against fellow-believers.
 - Taking each other to court was bad enough, but to do it before the unjust (unrighteous – NKJ) was even worse.
 - Issues between Christians should be handled between Christians. Jesus addressed this subject – Matthew 5:21-26; 18:15-17.
 - Saints will “judge the world.” Christians are able to *discern* between what is good and evil. If you can see what is right/wrong by those in the world, can’t you handle the problems that exist among yourselves (v. 2)?
 - Christians can *judge* or *discern* about the judgment of angels (2 Pet. 2:4; Jude 6).
 - You mean to tell me that you can’t find one wise Christian to help solve these problems?
 - Public scandals between Christians bring reproach upon the church. It’s better to be wronged than to do wrong in an effort to get back at someone.
- 6:9-11 – Things that will keep you out of heaven.
 - This passage is in the context of Christians wronging other Christians. You cannot behave anyway you want and expect to get to heaven!
 - These are things that they had been, but they had been saved by the preaching of the gospel (Acts 18:1-8).
- 6:12-20 – The Christian’s use of his body.
 - “All things are lawful” must be understood in the proper context – as long as they do not violate the will of God.
 - Just because something is permitted does not mean that it is necessarily a good thing to do. Sometimes restraint is necessary. Having the right to do something does not make it right to do it.
 - Verses 13-14 simply illustrates the point he is getting ready to make about fornication. We are designed to eat, but that design and desire should not control our lives.
 - Sex is not sinful because God has set the parameters, but the unlawful use of it is (v. 14-20).
 - Our physical bodies are to be used in service to God (Rom. 12:1-2).

- The sin of fornication is a unique sin among sins. It takes the body that is supposed to be devoted to God and unites it with a different and sinful purpose. God has revealed that there is only one occasion when a person may have this physical relationship with another and that is in marriage (1 Cor. 7:2; Heb. 13:4).
- Flee – “to seek safety by flight, to escape danger, to vanish.”
- How do we know that fornication is wrong (v. 19-20)? We must be renewed in the spirit of our mind (Col. 3:5-10).
- 7 – Paul’s response to questions from Corinth. Three verses set the context for understanding this chapter – v. 6, 26, 40.
- 7:1-9 – It is better to marry than to burn.
 - The “touch” of verse 1 is defined as fornication in verse 2.
 - There is only one place where the sexual relationship between a man and woman is to be experienced – marriage (v. 2-5). Pre-marital sex is fornication (Heb. 13:4).
 - Paul was unmarried and apparently had no issue with this situation, but not everyone is capable of that (v. 6-7).
 - Verses 8-9 must be understood in the larger context of the chapter (v. 26).
- 7:10-11 – If there is a separation that occurs there are only two options – remain unmarried or reconcile. The end of verse 11 is exactly what Jesus taught (Matt. 19:6).
- 7:12-16 – What if a Christian is married to a non-Christian?
 - Verses 12-14 – You cannot divorce just because your spouse is not a Christian.
 - Verse 15 is not an exception to Matthew 19:9. Some call this the “Pauline Exception.” It must be kept in the context of what he just wrote in verse 11.
 - A Christian spouse’s conduct may win over the non-Christian (1 Pet. 3:1-4).
- 7:17-24 – Remain in your current calling.
- 7:25-31 – Because of “the present distress” here is my inspired advice. Paul had a desire to “spare” them from difficulties that were coming. This thought continues in verses 29-31. We are not given the details of what was getting ready to happen in Corinth, but “the time is short” (v. 29).
- 7:32-35 – Because of the present distress Paul wanted these brethren to be able to serve the Lord “without distraction” (v. 35).
- 7:36-38 – There was no sin for a father to give his daughter in marriage (v. 36), but for the time being it would be better if he did not.
- 7:39-40 – A widow would also be better off, during the present distress, if she did not remarry. However, if she does, she must marry “in the Lord.”
- 8 – On eating meat from an animal in which a part of that animal had been offered in sacrifice to an idol.
- 8:1-3 – He makes the point that everyone has *knowledge* (an opinion) on this subject. Our knowledge can cause us to act arrogantly against other people if we’re not careful. Our love for God should cause us to have a correct attitude in all things (v. 3).
- 8:4-6 – “We know,” that is, Christians know that there is only one true God (v. 4). An idol is just a piece of wood or metal that has been shaped according to man’s imagination.

- Isaiah 44:9-17.
- Again, while there are many things that people may call gods, there is only one God.
- We have been created by Him and continue to exist through Him (v. 6).
- 8:7-8 – The problem was that some had a *conscience* (KJV) or *consciousness* (NKJ) toward meat that had been offered to an idol.
 - Perhaps there were some in the church who had been brought up in idolatry and still had a mindset that it would have been idolatry to partake with that meat.
 - What do we do? Romans 14:19-23.
 - Food does not commend us or condemn us, unless we partake with a violated conscience.
- 8:9-13 – We may have the *liberty* (KJV) or *freedom* (NKJ) to eat these meats, because it's just food.
 - However, we do not want to participate in it if it causes weakness in another (v. 10-11).
 - Verse 12 – This is a very serious matter!
 - Verse 13 – Paul's willing restraint in an effort to not be offensive to others.
 - God's word has revealed all things that pertain to life and godliness (2 Pet. 1:3). We can know absolutely what is right and what is wrong. However, there are some things that fall under the category of scruples (*a feeling of doubt or hesitation with regard to the morality or propriety of a course of action*).
- 9 – Paul defends his apostleship among the Corinthians.
- 9:1-14 – Paul's right to be supported in his work.
 - There are those today in the church who do not believe that a preacher should be compensated for his work.
 - As in chapter 8 Paul will here discuss his "right" to be supported, but show that he would not use that right to his advantage.
 - Corinth had the evidence of his apostleship (v. 1-2). 2 Corinthians 12:12
 - He had a right to do various things (v. 3-7) which also included being financially supported by the church. Even the Law spoke of compensation (v. 8-11). There were some who were taking advantage of Corinth (v. 12), but he would not.
 - Deuteronomy 25:4; Leviticus 6:14-18, 25-26; Numbers 18.
- 9:15-18 – While Paul certainly had a scriptural right to be compensated for his work among Corinth he refused to do it. He would rather die than do anything that might hinder his work of preaching!
- 9:19-23 – He was willing to do whatever he could in his effort to "save some."
 - Verse 20 – He wanted to win Jewish people to Christ and do whatever he could to make that happen. Acts 21:15-25.
 - Verse 21 – He wanted to win Gentiles to Christ. Verse 21 also shows that in his efforts to "become all things to all men" he never forgot that he was under law to Christ.
 - Verse 22 – He became like the weak in order to win them (8:13).
- 9:24-27 – The practical application of everything he just said.

- We are in a long-distance race (Heb. 12:1-2).
- Being a faithful Christian is a discipline of both body and mind (v. 26-27).
- 2 Timothy 2:3-5
- 10 – A continuation of the thoughts from chapter 9 where Paul discussed serving all instead of serving self. Israel is used as a negative example.
- 10:1-5 – Israel was protected and provided for by God throughout the forty years of wandering.
 - Exodus 14:21-23 records the Red Sea crossing. By being “baptized” unto Moses they became his followers and they began the wilderness wanderings.
 - The manna, quail, and water supplied was called spiritual because of its source.
 - John 6:31-35; 4:13-14.
- 10:6-11 – Israel serves as a negative example – verses 6 and 11.
 - Verse 7 – Exodus 32:4-6.
 - Verse 8 – Numbers 25:1-9.
 - Verse 9 – Numbers 21:4-9.
 - Verse 10 – too many times to list!
- 10:12-13 – Must be connected with 9:24-27 and the warnings from 10:1-11.
- 10:14-11:1 – The rest of this chapter goes back to addressing the issue of meats that had been offered to idols.
 - Back in chapter 8 he addressed the issue of conscience toward things offered to idols. 8:7 is important in this discussion.
 - Paul didn’t want any of his actions to be misunderstood so as to hinder the gospel. He is here asking the Corinthians to have the same mindset.
 - He is telling them not to partake in the Lord’s table and then go out and have fellowship with demons (v. 20-22).
 - His point is firmly established in the rest of the chapter. 11:1 should really be 10:34.
 - Just because I can do something does not mean that I should do something (v. 23-26).
 - He used an everyday example of how they should conduct themselves in verses 27-30.
 - If the source of the food you are eating is not brought up, eat and be quiet (v. 27).
 - If the source is brought up, don’t eat because you need to be concerned about the conscience of your host (v. 29).
 - Don’t be selfish in your pursuits and liberties as a Christian (v. 31-11:1).

11 – Paul addresses two specific topics: (1) the issue of coverings in worship and (2) Corinth’s abuse of the Lord’s Supper.

- 11:2-3 – There is a definitive chain of authority. Paul had delivered ordinances (παράδοσις) that they were to keep.
- There are two main views as to what the remainder of this section is discussing:

- The first is that Paul was binding a law for all churches, including today, that women must be veiled in the worship assembly. Those who hold this view do not believe that this was a custom issue for Corinth.
- The second view is that Paul was addressing an issue specific to Corinth and how Christian men and women should respond.
- 11:4-7 – The covering.
 - We must first understand the terms that Paul used.
 - Covered (v. 4, 6, 7) and uncovered (v. 5, 6, 13) all come from the same Greek word that means “what comes down from the head, a veil or covering.” A hat will not do.
 - Covering (v. 15) is from a Greek word that means, “a wrap or a mantle.” Obviously then the covering of the previous verses is not a reference to her hair.
 - This is the only passage that addresses this issue and it was clear that in Corinth, an uncovered woman, or even a woman with a shaved head, was dishonorable (v. 5-6).
 - The woman was created for the man (Gen. 2:18, 20) and she was to have “power” or “a symbol of authority” (NKJ) on her head (v. 8-12). In Corinth she would honor her husband by wearing a veil in keeping with societal propriety.
 - Long and short are relative terms, but both men and women should dress and conduct themselves in accordance with their God-given gender (v. 14-15).
- 11:17-22 – Corinth’s abuse of the Lord’s Supper.
 - Their assembly is mentioned three times here with a Greek word that refers to the assembly (v. 17-18, 20). The assembly is to be in “one place” (v. 20). What was going on revealed that some were approved (as Christians) and some were not (v. 19).
 - One of the express purposes of the assembly on the first day of the week was to “break bread” (Acts 20:7) or “partake of the Lord’s Supper” (v. 20). The problem was that they had changed what should have been done (v. 20-22).
 - This is not an argument against eating in the church building. First, there were no “church buildings” in the first century. Second, they had turned the observance of the Lord’s Supper into a greedy free-for-all (v. 21).
 - To be consistent, those who believe it is wrong to have a kitchen in the church building (1) cannot have a water fountain and (2) no one could bring in a cup of coffee during the week – not even the preacher!
 - In verses 23-29 Paul emphasizes the solemnity with which we should partake.
 - Many Christians at Corinth were dying spiritually because of their mistreatment of one another and misuse of the Lord’s Table.
 - They should have already handled this problem among themselves (v. 31-32).
 - Again, verses 33-34 is not a condemnation of eating in a “church building.” He was instructing them not to treat the Lord’s Supper with selfishness or in connection with a regular meal.

In Chapters 12-14 Paul discusses three aspects of spiritual gifts – the distribution (12), the duration (13), and the abuse of them (14).

- 12:1-3 – The emphasis in this chapter will be on the Holy Spirit and His work in the provision of miraculous abilities. Being led by the Spirit will cause one to confess that Jesus is Lord.
- 12:4-11 – The diversity of spiritual gifts.
 - Notice the unity of the Godhead in the “gifts” (v. 4), the “administrations” (v. 5), and the “operations” (v. 6).
 - Verse 7 brings the emphasis back to the work of the Holy Spirit. The purpose of the miraculous was to benefit everyone, but Corinth has abused that purpose.
 - 9 spiritual gifts are listed (v. 8-10) and they were distributed according to the will of the Holy Spirit (v. 11). You cannot choose or discover your spiritual gift!
- 12:12-14 – One body, many members. Being baptized into Christ places one in the body of Christ (Acts 18:8; 2:47). This section is not referring to Holy Spirit baptism, but being baptized in or by the Spirit through His inspired teaching. There are only two cases in Scripture of baptism in the Holy Spirit – Acts 2 and 10. We drink (partake of) the things of God when we are baptized into Christ.
- 12:15-24 – Paul uses the human body as an illustration of the function of the spiritual body of Christ. Every member of the physical body has an important role to play and the same is true in Christ. If every member of the body had the same function there would be no body at all.
 - Our physical well-being depends on the healthy functioning of every internal organ and external appendage.
 - The same is true of the spiritual body of Christ. Every member is needed and valuable, even though they function in different ways.
- 12:25-27 – The purpose of the members of the church and the spiritual gifts they had been given. As the designer of both the physical and spiritual bodies (v. 24), God has a specific desire for all the members to be functioning together. Romans 12:3-5.
- 12:28-31 – Notice that God set things up in the church. Ephesians 4:7-16.
 - “First” apostles. They were commissioned directly by the Lord to carry out His work once He left this earth (Jn. 14-16).
 - “Secondarily” prophets. These were inspired individuals in the church who revealed God’s will by the Holy Spirit.
 - “Third” teachers. Those who expounded the word of God in churches.
 - Then miracle workers. The purposes of miraculous gifts were (1) to confirm that a speaker was from God (Mk. 16:15-20) and (2) to produce faith in those who witnessed them (Jn. 20:30-31).
 - Not every Christian had the same gift and there were some that were “best” (v. 31). The term means, “more useful, more advantageous.”
 - Even more than the miraculous there is a “more excellent way.” The Greek term means, “superior, preeminent.”

Chapter 12 discussed the distribution and purpose of the nine spiritual gifts/miraculous abilities. There were gifts that were more advantageous for the church (12:31), but there was still “a more excellent way” and that is what chapter 13 covers.

- 13:1-3 – Spiritual gifts and personal sacrifices are nothing apart from love.
 - The Greek term for charity (KJV) or love (NKJ) is *αγαπη* and carries the idea of goodwill and benevolence. It means that one has the best interest of another in mind.
 - The motivation with which we work for God is just as important as the action taken. If it is not out of love it is useless.
 - Romans 13:8-10
- 13:4-7 – The attributes of true love.
 - This is significant because of the prevailing division and competition that existed in this church.
 - A challenge – substitute *charity* or *love* with your name.
 - Suffereth long and is kind – it is patient and good.
 - Envieth not – is not resentful and critical.
 - Vaunteth not itself, is not puffed up – does not parade itself or act arrogantly.
 - Verse 5 – love is not rude, selfish, or easily angered. Keeps no record of wrongs.
 - Verse 6 – does not delight in evil, but loves the truth.
 - Verse 7 – will strive to help others, sees the best in others, doesn't despair, and keeps on loving in spite of mistreatment or mistakes.
- 13:8-13 – The “in part” versus the “perfect.”
 - A contrast is drawn in verse 8. Love never fails, but...
 - Fail, cease, vanish – render inactive, stop, render inactive. It is beyond question that Paul taught that the miraculous would come to an end.
 - If the miraculous still exists today, the burden of proof rests on those who make the claim. For example some groups teach that speaking in tongues is a sign of salvation, but consider 12:30.
 - Biblical miracles were immediate, observable, and undeniable. They were internal, nonvisible ailments that were cured.
 - John 11:47-48; 12:9-11; Acts 4:14-16.
 - The “in part” is the knowledge and prophecy, which is the revelation of God's will. The miracles were worked in order to confirm the spoken word (Mk. 16:17-20). Therefore, the “perfect” is the finished or complete revelation of God's will.
 - As an adult puts away childish behavior, so the fully revealed mind of God no longer needed the gifts in order to confirm it.
 - Faith will come to an end when we see the unseen (Heb. 11:1).
 - Hope will no longer be hoped for after the resurrection (Rom. 8:18-25).
 - Love for God and all that He has done will never come to an end.

Chapter 14 covers the misuse of the spiritual gifts of tongues and order in the Corinthian assembly.

- 14:1-5 – The gift of prophecy as compared to the gift of tongues.
 - It is important to note that “unknown” was supplied by the translators. Some have used that word to teach that speaking in tongues was not a human language. Reading Acts 2:6-12 clarifies that error.
 - The nine spiritual gifts were given for what purpose? 12:7.
 - Prophecy is stated to be superior to tongues because of what it was able to accomplish (v. 4). In view of verse 5, why is there such an emphasis on tongues in the religious world?
- 14:6-19 – If you’re going to speak in tongues, interpret!
 - The point Paul makes in this section is that if speaking in tongues is not interpreted, you’re not building up the church (v. 11-13).
 - Verses 7-8 illustrate the point he is making.
 - It appears that Paul was more capable of speaking in tongues than Corinth, but he instructs that edification should supersede the spiritual gifts being used. This does not undervalue tongues, but it shows the superiority of edification.
- 14:20-25 – Tongues are a sign for unbelievers.
 - Paul quotes Isaiah 28:11-12 which was a prophecy of the Assyrian captors who spoke a different language (tongue) than the Jews. The Jews didn’t listen to their own prophets, but they would when captivity came!
 - Verse 23 states, “all of you are speaking on tongues.” This indicates the disorder and confusion that was occurring in their assembly. An unbeliever would think the church was going crazy!
 - The gift of prophecy was the revelation of truth which is what convicts and judges (v. 24-25).
- 14:26-33 – Speak with tongues in an orderly fashion.
 - It is a common claim that when this “gift” happens today, there is no order to it.
 - Verse 26 indicates that they were all trying to do things at once.
 - Paul sets things in order: (1) no more than three, (2) in turn – one at a time, (3) interpret what is spoken. If there is no interpreter, be quiet.
 - Prophecy was to be done in the same order (v. 29-31). They had control over the spiritual gifts (v. 32-33).
- 14:34-35 – The wives of the prophets were not to take control of the assembly.
 - While this is a miraculous context, the same principles are found for a non-miraculous assembly in 1 Timothy 2:8-14.
 - Women may certainly teach men – Mark 16:15; Acts 18:24-26.
- 14:36-40 – All things were to be done orderly and what Paul was teaching originated with God (v. 37b) and did not originate with Corinth (v. 36). Prophecy was more beneficial and speaking in tongues was not forbidden.
- 15:1-4 – The preached gospel.
 - The term gospel is from a Greek word that means, “good news.” The word *received* is from a Greek word that means to “seize or take into one’s possession.” It’s not enough to hear the gospel, it must be internalized and applied.
 - The gospel is what saves IF we keep in memory, that is, hold on to it or retain.

- That message is the death, burial, and resurrection. All of it is “according to the Scriptures.” Death – Isaiah 53:3-8, 10-12; burial – Isaiah 53:9; resurrection – Psalm 2:7-9.
- 15:5-11 – Witnesses to the resurrection.
 - There were at least 513 people who were eye-witnesses of the resurrected Christ. The law required at least 2 or 3 witnesses to confirm something (Deut. 17:6; 19:15).
 - No skeptic or enemy could deny the miraculous – John 11:45-48; Acts 4:15-17.
- 15:12-19 – If the resurrection has been proclaimed and there are so many witnesses, why are some denying it?
 - This section reveals the consequences if the resurrection did not take place.
 - The entire Christian system stands or falls with the resurrection of Christ!
 - It seems they were denying a general resurrection and not the resurrection of Christ. And if He was not raised...verses 14-19.
- 15:20-28 – Paul affirms the resurrection of Christ and what will follow.
 - He is the *first-fruits* – under the Old Law the *first-fruits* signified the beginning of harvest (Lev. 23:9-11). Thus, because Christ was raised from the dead we are guaranteed of the resurrection of ourselves.
 - Verses 21-22 – the contrast of Adam and Christ.
 - Verses 23-28 – the order of final things. Christ was the first, Christians will be raised at His coming, and THEN comes the end.
 - Notice, at the end Christ does not receive a kingdom, He gives the kingdom back to God (v. 24). Christ will reign UNTIL the resurrection. After the resurrection Jesus will be back in subjection to the Father (v. 28).
- 15:29-34 – If there is no resurrection, let’s just live like we want.
 - Verse 29 has caused a lot of problems over the years. The Greek literally reads, “What will they do who are baptized in behalf of the dead ones?” In other words, if there is no resurrection of the dead, why be baptized in order to have hope for the resurrection which would reunite them with those who had already died?
 - Why live like a Christian if the dead rise not (v. 30-32)?
 - Verses 33-34 – Wake up! If you hang with these false teachers who deny the resurrection you will be influenced!
- 15:35-41 – An illustration to explain the nature of the resurrection.
 - It seems that Paul is preemptively answering an objection to the resurrection here.
 - If there is a resurrection, with what kind of body will we be raised?
 - Just like the germination process in plants, so there will be a change in the human body at the resurrection. Verse 37 – what you plant does not look like what you will one day harvest.
 - The different types of bodies are used to illustrate what he writes beginning in verse 42. *Celestial bodies* are the heavenly bodies. The *terrestrial bodies* are those bodies that exist on the earth.
- 15:42-49 – At the resurrection there will be a changing of bodies.
 - Corruption = perishing, decaying; incorruption = perpetuity, unending.

- Dishonor = vile; glory = splendor.
- Weakness = infirm, frail; power = strength, might.
- Natural = physical; spiritual = relating to the soul. “There is a natural body, and there is a spiritual body.” Philippians 3:20-21; 1 John 3:2.
- Genesis 2:7 is referenced in terms of how Adam was created a “living soul.” Christ, because He is a “life giving spirit” is able to undo what was done by Adam when he sinned.
- One day we, who are made like Adam will be made like Christ – 1 John 3:2.
- 15:50-57 – A change will take place.
 - We must understand that the resurrection will be a bodily resurrection. However, “flesh and blood cannot inherit the kingdom of God.” This physical, decaying body will be *changed* (allasso – to exchange one thing for another).
 - John 5:28-29.
 - In a *moment* – something that cannot be cut in two; indivisible.
 - Twinkling = blink.
 - This section is all about the victory (v. 54) that the child of God will experience in the resurrection and exchanging of the body.
 - Paul quotes Isaiah 25:8 and Hosea 13:14 in verses 54-55.
 - Verse 56 – the law reveals what sin is and the wages of sin is death (Rom. 6:23), but...verse 57!
 - In view of all he has said of the resurrection we have verse 58. Your labor is not in vain!
- 16:1-4 – A special collection for the poor saints in Jerusalem.
 - This passage is often cited as the authority to contribute on the first day of the week and rightfully so.
 - We know that is when the church came together (Acts 20:7) and we know what they did when they assembled.
 - Some use this passage to say that the money collected by Christians is to be used only for Christians. Galatians 6:10 answers that.
 - Verse 3 refers to this collection as a *gift* and says it would be taken to Jerusalem by multiple individuals – 2 Corinthians 8:19-21.
- 16:5-9 – Paul’s travel plans.
 - Notice that his plans are “if the Lord permit” (v. 7).
 - Sometimes He did not permit – Acts 16:6-10.
 - A door (opportunity) – Acts 14:27; 2 Corinthians 2:12; Colossians 4:2-4.
- 16:10-12 – Timothy and Apollos.
 - The relationship between Paul and Timothy was very special (Acts 16:1-5; Phil. 2:19-24).
 - Paul and Apollos had a working relationship (1 Cor. 3:6-8; 4:6).
- 16:13-14 – Living out Christianity.
 - Watch = pay attention, be cautious.
 - Stand fast = be firm, persevere.
 - Quit ye like men = act like a man, be brave.

- Everything is to be tempered by love (v. 14).
- 16:15-18 – The family of Stephanas.
 - 1:16.
 - They had *addicted* themselves to serving the saints. They were devoted supporters of fellow-Christians. Corinth is encouraged to act like them.
- 16:19-24 – Closing greetings.
 - Anathema = accursed.
 - Maran-atha (two Aramaic words) = O, Lord, come!