

The First Epistle To The Corinthians

Chapter Nine

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To be impressed with Paul's own example of restricting his liberty in Christ so as to save others
- 2) To understand the Biblical authority for supporting those who labor in the preaching of the gospel
- 3) To see the importance of self-control, and the danger of apostasy

SUMMARY

After warning in chapter eight that the improper exercise of one's liberty in Christ might lead to the damnation of those who are weak in faith and conscience, Paul now illustrates how he was willing to exercise restraint even when it came to the liberties he had as an apostle of Jesus Christ. Though he had the right to have a believing wife and be supported in the preaching the gospel (1-14), he freely chose not to exercise these and other rights. One reason was so he might be able to freely offer some sort of service to the Lord (15-18), but it also was because he desired to save others (19-23). There was also the realization that self-restraint was a necessary quality to assure his own salvation as well (24-27)!

OUTLINE

I. PAUL'S LIBERTY AS AN APOSTLE (1-14)

A. AN AFFIRMATION OF HIS APOSTLESHIP AND LIBERTY (1-2)

1. By virtue of being an eyewitness of the Lord (1a)
2. By virtue of his work among the Corinthians (1b-2)

B. VARIOUS LIBERTIES AVAILABLE TO PAUL (3-14)

1. The right to eat and drink (4)
2. The right to take along a believing wife, as other apostles, the brothers of the Lord, and Cephas were doing (5)
3. The right to refrain from working and be supported by others (6-14)
 - a. Illustrations of a soldier, farmer, and shepherd (7)
 - b. As illustrated by the Law of Moses (8-10)

c. An exchange of spiritual things for material things (11)

d. If others could, why not Paul, if he wanted? (12)

e. The example of priests in the temple (13)

f. The clear decree of the Lord Himself (14)

II. PAUL'S EXAMPLE OF RESTRICTING HIS LIBERTY (15-27)

A. WHY HE CHOSE NOT TO EXERCISE HIS LIBERTY CONCERNING SUPPORT (15-18)

1. His purpose in writing is not to raise support, for that would make his boasting void (15)

2. Preaching the gospel was a necessity laid upon him by the Lord (16-17)

a. He had no choice, he would be lost if he did not (16)

b. If he had chosen to preach on his own, he would have a reward (17a)

c. But he was like a slave, entrusted with a stewardship regardless of his will (17b)

3. But by choosing to present the gospel without charge, he could have a reward, and also not abuse his authority in the gospel (18)

B. HIS EXAMPLE OF SERVITUDE TOWARDS OTHERS (19-23)

1. Though free from all men, he made himself a servant to all to save them (19-22a)

a. To the Jews and those under the Law (20)

b. To those not under the Law (21)

c. To the weak (22a)

2. He became all things to all men, desiring to save them and share the gospel with them(22b-23)

C. ANOTHER REASON TO EXERCISE RESTRAINT: THE POSSIBILITY OF APOSTASY (24-27)

1. Not all who run in a race win a prize, so one needs to run so as to win (24)

2. Those who compete for perishable crowns exercise self-control in all things, how much more should we who seek for an imperishable crown! (25)

3. So Paul runs his race, and fights the good fight, with determined discipline and control over his own body (26-27a)

4. For he knows he could be lost (disqualified) after preaching to others! (27b)

REVIEW QUESTIONS FOR THE CHAPTER

- 1) List the main points of this chapter
- 2) What two things helped to verify Paul's apostleship? (1-2)
- 3) What were two things that the apostles had the right to do? (5-6)
- 4) What arguments does Paul make to justify preachers receiving support? (7-14)
- 5) Why did Paul choose not to accept support? (15-18)
- 6) Why was Paul willing to make himself a servant to all men? (19,22)
- 7) What two athletic events did Paul compare with the Christian life? (24-26)
- 8) Why was Paul so concerned about exercising self-control? (27)

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Chapter Ten

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To realize the possibility of apostasy
- 2) To appreciate the help of God in times of temptation
- 3) To understand the importance of properly applying the principle of expediency

SUMMARY

In this chapter Paul brings to a conclusion his discussion concerning things offered to idols. Reminding them about the example of Israel's apostasy and the danger of their own, he commands them to "flee idolatry" (1-14). He describes the communal implications of religious feasts and warns against provoking the Lord to jealousy by having fellowship with demons (15-22). This is probably a rebuke to the sort of practice alluded to in 8:10, where some at the church in Corinth thought nothing of eating sacrificial meat even in an idol's temple! He closes by giving specific instructions concerning meat that was later sold in the market place, or offered at the dinner of an unbeliever to which they might be invited; that they not be concerned unless someone specifically associates it with having been offered to an idol, and then to refrain out of consideration for the other's conscience (23-30). An overriding principle? Do all to the glory of God, and provide no occasion for others to stumble (31-32). In other words, imitate Paul, who sought to save others just as Christ did (33-11:1).

OUTLINE

- I. EXAMPLES OF ISRAEL'S APOSTASY (1-14)
 - A. APOSTASY IN SPITE OF BLESSINGS (1-5)
 1. Blessings received in the crossing of the Red Sea (1-2)
 2. Blessings received as they sojourned in the wilderness (3-4)
 3. Still, with most of them God was not pleased, and they died in the wilderness (5)
 - B. THE EXAMPLE OF ISRAEL SHOULD SERVE TO WARN CHRISTIANS (6-14)
 1. Their example of apostasy to warn us (6)
 - a. Not to become idolaters (7)
 - b. Not to commit sexual immorality (8)

- c. Not to tempt Christ (9)
- d. Not to murmur (10)
- 2. Their history recorded to admonish us (11)
 - a. For we can just as easily fall (12)
 - b. Though God is faithful to provide help in dealing with temptation (13)
- 3. Therefore, flee from idolatry! (14)

II. RELIGIOUS FEASTS AND THEIR COMMUNAL IMPLICATIONS (15-22)

A. EXAMPLE OF THE LORD'S SUPPER AND THE SACRIFICES OF ISRAEL (15-18)

- 1. Paul speaks as to those capable of making wise judgments (15)
- 2. Partaking of the Lord's Supper is a communion of the Lord's body and blood (16-17)
- 3. The priests of Israel who ate the sacrifices shared in the services offered on the altar (18)

B. APPLIED TO THINGS SACRIFICED TO IDOLS (19-22)

- 1. Not to say that an idol is anything, nor that which is offered to the idol (19)
- 2. But those who offer the sacrifices do so to demons, not God; and Paul would not want them to have fellowship with demons (20)
- 3. They cannot eat and drink at the Lord's table, then do the same at tables of demons (21)
- 4. Such would provoke the Lord to jealousy (22)

III. CONCLUSION REGARDING THINGS SACRIFICED TO IDOLS (23-11:1)

A. SPECIFIC INSTRUCTIONS (23-30)

- 1. Seek for those things that are helpful, being considerate of the well-being of others (23-24)
- 2. Concerning things sold in the market, eat without question (25-26)
- 3. When you are invited to a dinner with an unbeliever (27-30)
 - a. Eat what is set before you, asking no question for conscience's sake (27)
 - b. If someone should point out the food had been offered to an idol, don't eat (28-30)
 - 1) For the sake of the one who pointed it out (28a)
 - 2) For the sake of another's conscience (28b)
 - a) Lest your liberty be judged (condemned?) by the other's conscience (29)

b) Lest you be evil spoken of concerning that for which you gave thanks (30)

B. GENERAL PRINCIPLES (31-11:1)

1. Whatever you do, do all to the glory to God (31)
2. Give no offense to Jews, Greeks, or the church of God (32)
3. Just as Paul sought to please others rather than himself, that others may be saved (33)
4. Imitate him, as he imitated Christ (11:1)

REVIEW QUESTIONS FOR THE CHAPTER

1) List the main points of this chapter

2) What Old Testament account illustrates the possibility of apostasy? (1-11)

3) What attitude is most likely to precede one's fall? (12)

4) What promises do we have that should encourage us in times of temptation? (13)

5) What is the Lord's Supper according to verse 16?

6) What does partaking of the one bread demonstrate? (17)

7) In considering a matter, what must be considered besides its lawfulness? (23-24)

8) To whom are we to give no offense (an occasion of stumbling)? (32)

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Chapter Eleven

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To ascertain if Paul's instructions concerning the veil were meant to be applied today, or if he was simply admonishing them to abide by what was a social custom of their day
- 2) To notice the purpose of the Lord's Supper and the manner in which it is to be observed

SUMMARY

Having spent three chapters discussing the issue of eating things sacrificed to idols, Paul now quickly covers two separate matters in this one chapter. The first pertains to women praying and prophesying with heads uncovered (2-16). In view of what we are able to glean about the society of Corinth, and from comments made by Paul in this chapter and elsewhere, I believe that the problem Paul addresses is one that was occurring out in public and not in the assembly. Beginning in verse 17 and continuing through chapter 14, Paul covers issues affecting their assemblies as a church, the first being the manner in which they abused the observance of the Lord's Supper (17-34).

OUTLINE

I. WOMEN PRAYING AND PROPHESYING WITH HEADS UNCOVERED (2-16)

A. INTRODUCTORY REMARKS (2-5a)

1. Commendation for having kept the apostolic traditions delivered to them (2)
2. A reminder concerning the proper line of authority (3)
3. Concerning praying and prophesying (4-5a)
 - a. Every man who does so with head covered dishonors his head (Christ)
 - b. Every woman who does so with head uncovered dishonors her head (man)

B. EXPLANATORY COMMENTS (5b-16)

1. A woman praying or prophesying uncovered would make her appear as one shorn or shaved (5a)
 - a. If a woman is not covered, let her be shorn (6a)
 - b. If to be shorn or shaved is shameful, let her be covered (6b)
2. It is proper for a man not to cover his head (7-9)
 - a. Man is the image and glory of God, while woman is the glory of man (7)

- b. Man did not come from woman, nor was created for woman (8-9)
- 3. It is appropriate for a woman to have a symbol of authority on her head, because of angels(10)
- 4. This is not to say that man is independent of woman (11-12)
 - a. Especially in the Lord (11)
 - b. For as the woman is from the man, so the man is through the woman (12a)
 - c. And all things are from God (12b)
- 5. Judge this matter for yourselves (13-15)
 - a. Is it proper for a woman to pray to God with uncovered head? (13)
 - b. Does not even nature teach you? (14-15)
 - 1) That long hair on a man is a dishonor to him? (14)
 - 2) That long hair on a woman is a glory to her, and provides a covering? (15)
- 6. But if anyone is contentious about this matter... (16)
 - a. We have no such custom (i.e., this is not an "apostolic tradition")
 - b. Nor do the churches of God

II. CONCERNING THE LORD'S SUPPER (17-34)

A. THE CONDUCT AT CORINTH IN REGARDS TO THE LORD'S SUPPER (17-22)

- 1. He cannot praise them for their conduct in their assemblies (17-19)
 - a. Their coming together is not for the better, but for the worse (17)
 - b. He has heard of their divisions, of which the only good thing that could be said is that it does show who is really approved among them (18-19)
- 2. Especially in regards to the Lord's Supper (20-22)
 - a. Their divisiveness made it impossible to eat properly, and led to severe abuses (20-21)
 - b. They despised the church and shamed the poor, for which Paul could not praise them (22)

B. INSTITUTION AND PROPER OBSERVANCE OF THE LORD'S SUPPER (23-34)

- 1. The institution as received by Paul directly from the Lord (23-25)
- 2. Properly observed, it is a proclamation of the Lord's death (26)
- 3. Properly observed, it is accompanied by self-examination (27-32)

- a. Which enables us to observe it without bringing judgment to ourselves (27-29)
- b. Otherwise, we will be judged and chastened by the Lord, that we might not be condemned with the world (30-32)
- 4. Concluding instructions (33-34)
 - a. When you come together to eat the Supper, wait for one another (33)
 - b. If you are hungry, eat at home (34a)
 - c. Paul will have more to say when he comes to Corinth (34b)

REVIEW QUESTIONS FOR THE CHAPTER

1) List the main points of this chapter

2) For what does Paul commend the church in Corinth? (2)

3) What is the proper order of authority? (3)

4) What evidence is there that Paul is discussing praying and prophesying out in public, and not in the assembly?

5) What evidence is there that Paul is encouraging them to act in harmony with the customs of their day?

6) How did Paul feel about eating common meals in the assemblies? (22, 34)

7) What is the purpose of the Lord's Supper? (24-26)

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8) How should one observe the Lord's Supper? (27-29)

9) How can we avoid the judgement of God? (31)

10) What is God's purpose in judging His children? (32)

11) What appears to be an important element in observing the Lord's Supper? (33; Acts 20:7)

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Chapter Twelve

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To be aware of the many different spiritual gifts enjoyed by the early church
- 2) To appreciate the interdependence of the members of the Body of Christ

SUMMARY

In this chapter Paul begins to address the issue of spiritual gifts. From what we read later in chapter fourteen, it appears the jealousy and envy that characterized their division mentioned earlier also expressed itself in their use (and abuse) of certain spiritual gifts. Expressing his concern that they be not ignorant about these matters, Paul first emphasizes that spiritual gifts, though diverse, come from the same Spirit and are to be used for the benefit of all (1-11). To demonstrate that every person (and spiritual gift) is important, He compares the church to a body with many different yet essential members (12-27). The chapter closes with Paul pointing out that not all serve the same function and have the same gifts, encouraging them to earnestly desire the best gifts, and preparing to show them a more excellent way in the next chapter (28-31).

OUTLINE

I. SPIRITUAL GIFTS: UNITY IN DIVERSITY (1-11)

A. PROPER KNOWLEDGE CONCERNING SPIRITUAL GIFTS (1-3)

1. Paul does not want them to be ignorant concerning spiritual gifts (1)
2. For as Gentiles they had been misled by dumb idols (2)
3. Two general principles to bear in mind:
 - a. No one speaking by the Spirit of God will call Jesus accursed (3a)
 - b. No one can say that Jesus is Lord except by the Holy Spirit (3b)

B. THOUGH DIVERSE, THERE IS UNITY OF ORIGIN AND PURPOSE IN

SPIRITUAL GIFTS (4-11)

1. They all come from the same Spirit (4)
 - a. Just as there are different ministries, but the same Lord (5)
 - b. Just as diverse activities proceed from the same God (6)

2. Each "manifestation" (spiritual gift), though given to one, is to benefit all (7)
3. A summary of the different spiritual gifts (8-10)
 - a. The word of wisdom
 - b. The word of knowledge
 - c. Faith
 - d. Gifts of healing
 - e. Working of miracles
 - f. Prophecy
 - g. Discerning of spirits
 - h. Different kinds of tongues
 - i. Interpretation of tongues
4. But it is the same Spirit who works all these things, distributing to each one as He wills (11)

II. THE NEED FOR DIVERSITY IN ONE BODY (12-31)

A. ILLUSTRATED BY THE FIGURE OF A BODY AND ITS MEMBERS (12-26)

1. Just like the human body, the body of Christ with its many members are yet one (12)
 - a. For by one Spirit we were all baptized into one body (13a)
 - b. And we have all been made to drink into one Spirit (13b)
2. No member can say that they are not important (14-19)
 - a. The body is not one member, but many (14)
 - b. As illustrated with parts of the human body (15-19)
3. No member can say that others are not important (20-26)
 - a. Though many members, yet one body (20)
 - b. As illustrated with parts of the human body (21-24a)
 - c. God has composed the body to be one, and its members to have mutual concern for each other (24b-26)

B. SUMMARY APPLICATION OF THE ILLUSTRATION (27-31)

1. You are the body of Christ, and individually are members of it (27)
2. God has appointed various functions in the church (28)

3. Rhetorical questions to illustrate that not everyone has the same function (29-30)
4. Certainly it was proper to desire the best gifts, yet Paul will show them a more excellent way (31)

REVIEW QUESTIONS FOR THE CHAPTER

- 1) List the main points of this chapter
- 2) Why were the "manifestations" (spiritual gifts) of the Spirit given? (7)
- 3) Who determined who received what gift? (11)
- 4) What part does the Holy Spirit play in our conversion and sanctification? (13)
- 5) Can any member of the body say that they are not important? (15-19)
- 6) Can any member of the body say others are not important? (21-22)
- 7) What indication is there in this chapter that at least some of the spiritual gifts or functions were temporary? (29)
- 8) Was there anything wrong with the Corinthians desiring the "best gifts"? (31)

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Chapter Thirteen

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To see the value of love in our service to the Lord
- 2) To understand the scriptural definition of "love"
- 3) To determine when spiritual gifts would cease

SUMMARY

In the middle of his discussion on spiritual gifts, Paul describes the "more excellent way" of love. After first emphasizing the importance of love (1-3), he then defines love by what it is and what it does (4-8a). Ending with love's quality of "permanence", Paul contrasts it with the temporary nature of spiritual gifts. Though such gifts fulfilled an important function, the time would come when they would cease, while qualities like faith, hope, and love would remain (8-13).

OUTLINE

I. THE "IMPORTANCE" OF LOVE (1-3)

A. IN REGARD TO SPEAKING IN TONGUES (1)

1. Even if one spoke with tongues of men and of angels...
2. Without love, the person would be like sounding brass or a clanging cymbal

B. IN REGARD TO THE GIFTS OF PROPHECY AND FAITH (2)

1. Even if one had the gift of prophecy to understand all mysteries and all knowledge...
2. Even if one had the gift of faith sufficient to remove mountains...
3. Without love, such a person is nothing

C. IN REGARD TO GREAT PERSONAL SACRIFICE (3)

1. Even if one gave all their goods to the poor...
2. Even if one were willing to be burned at the stake...
3. Without love, it profits the person nothing

II. THE "DEFINITION" OF LOVE (4-8a)

A. LOVE'S "POSITIVE" QUALITIES (4a)

1. Suffers long

2. Is kind

B. LOVE'S "NEGATIVE" QUALITIES (4b-6a)

1. Does not envy; does not parade itself, is not puffed up
2. Does not behave rudely, does not seek its own, is not provoked, thinks no evil
3. Does not rejoice in iniquity

C. LOVE'S "POSITIVE" QUALITIES, CONTINUED (6b-8a)

1. Rejoices in the truth
2. Bears all things, believes all things, hopes all things, endures all things
3. Never fails

III. THE "PERMANENCY" OF LOVE (8-13)

A. IN CONTRAST TO SPIRITUAL GIFTS (8-12)

1. Love never fails, but spiritual gifts will cease (8)
2. Spiritual gifts to cease when that which is perfect is comes (9-10)
3. Spiritual gifts equated with "childish things", which are put away at maturity (11)
4. Spiritual gifts necessary when knowledge (revelation?) is partial (12)

B. IN ITS ABIDING NATURE (13)

1. What will abide (remain) is faith, hope, love
2. The greatest being love

REVIEW QUESTIONS FOR THE CHAPTER

1) List the main points of this chapter

2) What is necessary for any service that we may render to be of value? (1-3)

3) What is the main difference between love and spiritual gifts? (8)

4) What does "that which is in part" refer to in verse ten? (9)

5) What does "that which is perfect" refer to in verse ten? (10)

6) What two illustrations does Paul use to show the temporary nature of spiritual gifts (11-12)

7) In verse twelve, what word is being modified by the expressions "in part" and "fully"?

8) What will remain after spiritual gifts cease? (13)

9) Why is it unlikely that the expression "that which is perfect is come" in verse ten refers to Christ, or to heaven?

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Chapter Fourteen

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To understand the proper use of tongues, especially their use in the assembly
- 2) To understand the principles which are to govern the assembly of the church

SUMMARY

In this chapter Paul concludes his discussion of spiritual gifts. In comparing the gift of prophesying with that of speaking in tongues, he points out that prophesying excels when it comes to the edification of the

church (1-5). In fact, unless the speaking of tongues provides a new revelation or teaching, and is properly interpreted, it does little good (6-19). Designed to convince unbelievers, improper use of speaking in tongues in the assembly can even bring reproach on the church (20-25). Therefore Paul regulates the proper use of spiritual gifts in the assembly with a series of instructions, including commandments from the Lord about the place of women (26-40).

OUTLINE

I. SPIRITUAL GIFTS: PROPHESYING AND SPEAKING IN TONGUES (1-25)

A. PROPHESYING VERSUS SPEAKING IN TONGUES (1-5)

1. A call to love, but also spiritual gifts, especially the gift of prophecy (1)
2. Speaking in tongues (as done at Corinth) is speaking to God and is speaking mysteries (2)
3. Whereas prophesying edifies, exhorts, and comforts others (3)
4. Speaking in tongues (as done at Corinth) was not edifying the church, thus the desire that they had the gift of prophecy more than the gift of tongues (4-5)

B. USING TONGUES IN A PROFITABLE WAY (6-19)

1. Without a revelation, knowledge, prophecy, or teaching, speaking in tongues profit nothing(6)
2. Like playing an instrument without giving any distinction in the sounds (7-9)
3. Without interpretation, it is no better than a foreigner speaking to you (10-11)
4. Therefore the admonitions:

- a. To excel in the area of edifying the church (12)
- b. For those who speak in tongues to pray that they may be able to interpret (13)
- c. To be able to pray and sing with both the spirit and the understanding, that all might be edified (14-19)

C. ANOTHER COMPARISON BETWEEN TONGUES AND PROPHESYING (20-25)

- 1. Tongues are a sign for unbelievers, while prophesying is for believers (20-22)
- 2. Tongues in the assembly (without interpreters) will give people the wrong impression (23)
- 3. But prophesying in the assembly can bless even the unbeliever and uninformed person(24-25)

II. SPIRITUAL GIFTS: REGULATING THEIR USE (26-40)

A. LET ALL THINGS BE DONE FOR EDIFICATION (26)

B. REGULATING THE USE OF TONGUES (27-28)

- 1. Two or three may speak, in turn, and let one interpret (27)
- 2. If there is no interpreter, keep silent in church (28)

C. REGULATING THE USE OF PROPHESYING (29-33)

- 1. Two or three prophets may speak, and others may discern (29)
- 2. To be done in turn, that all may learn, for the spirits of the prophets are subject to the prophets (30-32)
- 3. God is not the author of confusion but of peace, in all the churches (33)

D. REGULATING THE PLACE OF WOMEN IN THE ASSEMBLY (34-38)

- 1. They are to keep silent in the assemblies (34)
- 2. Let them ask husbands at home if they have questions (35a)
- 3. For it is shameful for women to speak in church (35b)
- 4. These are commandments of the Lord which must be recognized as such (36-38)

E. FINAL COMMENTS (39-40)

- 1. Desire to prophesy, and do not forbid to speak with tongues (39)
- 2. Let all things be done decently and in order (40)

REVIEW QUESTIONS FOR THE CHAPTER

- 1) List the main points of this chapter

- 2) As being practiced at Corinth, what did speaking in tongues accomplish? (2,4)
- 3) What is the value of prophesying? (3)
- 4) What is necessary for speaking in tongues to be of value in the assembly? (6)
- 5) What is the purpose of speaking in tongues? (22)
- 6) What restrictions does Paul place on speaking in tongues in the assembly? (27-28)
- 7) What restrictions does Paul place on women in the assemblies? (34-35)
- 8) What two basic principles are to govern the assembly of the church? (26,40)

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Chapter Fifteen

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To see how the resurrection of Jesus is the basis of our faith
- 2) To determine why we believe that Jesus was indeed raised from the dead
- 3) To notice the sequence of events which will occur at the end of time as presented in this chapter
- 4) To understand what is revealed about our own future resurrection from the dead

SUMMARY

In this chapter Paul deals with problems the Corinthians were having concerning the resurrection of the dead. Evidently there were teachers at Corinth claiming there would be no resurrection. Paul answers this false doctrine by reminding them of the gospel which they received and which proclaimed the resurrection of Jesus from the dead (1-11). He then proceeds to verify the resurrection with several different lines of argumentation (12-34). The last half of the chapter is devoted to answering anticipated questions concerning how the dead will be raised and with what body will they come (35-58).

OUTLINE

I. THE RESURRECTION: PROCLAIMED IN THE GOSPEL (1-11)

A. THE GOSPEL IN RELATION TO THE CORINTHIANS (1-2)

1. Paul proclaimed it and they received it (1)
2. By it they are saved, if they hold fast to it (2)

B. HIGHLIGHTS OF THE GOSPEL (3-8)

1. Christ died for our sins according to the Scriptures (3)
2. He was buried and rose again the third day according to the Scriptures (4)
3. He was seen by many eyewitnesses (5-7)
4. He was seen by Paul himself, who by the grace of God was able to preach the gospel (8-10)
5. Such was the gospel preached, and the Corinthians had believed it (11)

II. THE RESURRECTION: VERIFIED BY THE APOSTLE PAUL (12-34)

A. CONSEQUENCES IF THERE IS NO RESURRECTION (12-19)

1. Christ is not risen from the dead (12-13)
2. The apostles' preaching and the Corinthians' faith is vain (14)
3. The apostles are false witnesses (15-16)
4. They are still in their sins (17)
5. Those who have died in Christ have perished (18)
6. Those who hope in Christ are the most pitiable of all men (19)

B. CHRIST'S RESURRECTION AND OUR RESURRECTION (20-28)

1. Christ is the "firstfruits" (20)
2. As in Adam all die, so in Christ all shall be made alive (21-22)
3. A brief description as to when this will occur (23-28)
 - a. At the coming of Christ (23)
 - b. This will be the end, when Christ delivers the kingdom to God (24-28)
 - 1) When He has put an end to all rule, authority and power (24)
 - 2) For Christ must reign till God has put all enemies under His feet (25)
 - 3) The last enemy being death itself (26)
 - 4) When all is made subject to Christ, the Son will also be subject to Him Who put all things under Him (27-28)

C. ADDITIONAL ARGUMENTS FOR THE RESURRECTION, WITH A WARNING (29-34)

1. Why are some being baptized for the dead if there is no resurrection? (29)
2. Why do the apostles and others suffer harsh persecution if there is no resurrection? (30-32)
3. Beware of evil influence and those who do not have the knowledge of God (33-34)

III. THE RESURRECTION: DESCRIBED BY PAUL (35-58)

A. IN ANSWER TO THE QUESTION: "WITH WHAT BODY DO THEY COME?" (35-49)

1. It will be different from the one sown, just as the plant is different from the seed (35-38)
2. Illustrations of the different types of bodies in the physical world (39-41)
3. Thus the resurrected body will be different from the physical body, though it is the same as the one sown (42-49)

- a. The weak, dishonorable, corruptible body will be raised in incorruption, glory and power (42-43)
 - b. The natural body, patterned after the first Adam, will be raised a spiritual body patterned after the Last Adam (44-46)
 - c. Those who have borne the image of the man of dust from the earth, will one day bear the image of the Man of heaven (47-49)
- B. IN ANSWER TO THE QUESTION: "HOW ARE THE DEAD RAISED UP" (50-58)
- 1. Flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption (50)
 - 2. The mystery of the resurrection as revealed by Paul (51-57)
 - a. All shall be changed, whether dead or alive (51)
 - b. It will occur in the twinkling of an eye, at the last trumpet (52)
 - c. The corruptible, mortal man will put on incorruption and immortality, and we will be victorious over death through Jesus Christ our Lord (53-57)
 - 3. A final exhortation to be steadfast, immovable, always abounding in the work of the Lord (58)

REVIEW QUESTIONS FOR THE CHAPTER

- 1) List the main points of this chapter
- 2) What are some of the key elements of the gospel? (1-8)
- 3) What type of proof is offered for the resurrection of Jesus? (5-8)
- 4) If Christ was not raised from the dead, what would it mean? (14-19)
- 5) What will happen when Christ comes again? (23-26, 51-53)
- 6) What does Paul refer to when he speaks of "baptism for the dead"? (29)

The First Epistle To The Corinthians

Chapter Sixteen

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To understand the basis and purpose underlying the collection taken on the first day of the week
- 2) To note the love accompanying the writing of this epistle which is filled with so much correction of error

SUMMARY

In this final chapter, Paul discusses one last subject before making his concluding remarks. It concerns the collection for the saints, for which Paul gives instructions as to the manner in which the funds are to be gathered and then sent to Jerusalem (1-4). He then writes briefly of his plans to see them and makes a few comments concerning Timothy and Apollos (5-12). His final exhortations, greetings and solemn warning are marked with a tone of love: the need to love one another, a warning to love the Lord, and a declaration of his love for them (13-24).

OUTLINE

I. THE COLLECTION FOR THE SAINTS (1-4)

A. INSTRUCTIONS CONCERNING TAKING UP THE COLLECTION (1-2)

1. The same as those given the churches of Galatia (1)
2. To be gathered each first day of the week, people giving as they have been prospered, to avoid last minute collections (2)

B. INSTRUCTIONS CONCERNING SENDING THE COLLECTION (3-4)

1. To be sent along with an approved representative of the church of Corinth (3)
2. If deemed appropriate, Paul will join them in going to Jerusalem (4)

II. PERSONAL PLANS AND RELATED COMMENTS (5-12)

A. PAUL'S PLANS (5-9)

1. To see them after passing through Macedonia (5-7)
2. To remain in Ephesus until Pentecost, for a door of opportunity has been opened for him (8-9)

B. CONCERNING TIMOTHY (10-11)

1. Allow him to come without fear (10)
2. Do not despise him, but send him to Paul in peace (11)

C. CONCERNING APOLLOS (12)

1. Though urged by Paul, he chose not to go to Corinth at the present time (12a)
2. But he will at a more convenient time (12b)

III. CONCLUDING EXHORTATIONS, GREETINGS, AND SOLEMN FAREWELL (13-24)

A. FINAL EXHORTATIONS (13-18)

1. Exhortation to steadfastness and love (13-14)
2. Exhortation to submit to the household of Stephanus and others like them, who refresh the spirits of those who know them (15-18)

B. GREETINGS (19-21)

1. From the churches of Asia, Aquila and Priscilla, and others (19-20a)
2. Greet one another with a holy kiss (20b)
3. Paul's own personal salutation in his own handwriting (21)

C. A SOLEMN FAREWELL (22-24)

1. A grave warning about not loving the Lord Jesus , with a plea for His coming (22)
2. A prayer for grace and an expression of love for those in Christ Jesus (23)

REVIEW QUESTIONS FOR THE CHAPTER

- 1) List the main points of this chapter

- 2) What was the purpose of the collection? (1)

- 3) When was the collection to be taken? (2)

- 4) What was the purpose of doing it this way? (2)

- 5) What principle concerning giving is taught in verse two?

6) When did Paul plan to go to Corinth? (5-8)

7) Who would likely see them in the meantime? (10-11)

8) What noble comments are made concerning Stephanus, Fortunatus, and Achaicus (15-18)

9) What husband and wife team joined Paul in greeting the church at Corinth? (19)

10) What grave warning does Paul give in this chapter? (22)

11) What earnest wish does Paul express in this chapter? (22)

12) How does Paul close this epistle which is filled with so much rebuke for the error that existed in the church at Corinth? (24)