

I CORINTHIANS

Outlined Bible

Introduction: Paul's first letter to the Christians in Corinth is the most diversified of all of Paul's letters which we have. Someone has said that Paul's letters enable us to remove the roof from the meeting-places of the early Christians and look inside. No other letter which we have from Paul does this more or better than First Corinthians.

Author: Paul, the apostle. (1:1; 16:21)

Place of Writing: Ephesus, at the close of Paul's three years residence there. (Acts 20:31; I Corinthians 16:5-8)

Time of Writing: About 56 AD shortly before the Jewish feast of Pentecost. (16:8)

I. Background information.

A. The City of Corinth

1. Corinth was situated on the Isthmus of Greece (Achaia in the Bible) between the Ionian Sea and the Aegean Sea, above the Mediterranean Sea. About 50 miles to the east was the city of Athens.
2. The Corinth of Paul's day was relatively new. The old Corinth (which was famous and powerful in the days of the Peloponnesian War) was burned in 146 BC by the Romans. Because it was a city devoted to the gods, a hundred years were required to pass before the city could be rebuilt. In 46 BC, Julius Caesar rebuilt the city and named it Julia Corinthus. It soon became a very important commercial center.
3. With a population of 400,000 and being a prominent center of commerce in the Mediterranean world, it was a place for all sorts of vice. An example of its immorality was found in the temple of Venus (Aphrodite) which hosted 1,000 priestesses dedicated to prostitution in the name of religion.
4. The city's close proximity to the city of Athens probably added the problem of intellectualism.
5. As noted in the epistle, such an environment had its effect upon the church. It is amazing that a church existed at all in such a city!
6. Corinth had great potential for worldwide missions. Even so, when Paul entered Corinth, he entered "in weakness and in fear and in much trembling." (I Corinthians 2:3)

B. The Church at Corinth

1. Paul established this church during his second missionary journey. This is recorded by Luke in Acts 18:1-18.
2. We learn from reading the epistle that the church was adversely affected by the corrupt environment found in the city.
 - a. Pride caused division in the church and disruption in the assembly. (1:4-11)
 - b. Immorality and immodesty found its way into the church, which gave it a bad reputation. (5)
 - c. The brethren were taking their personal problems with each other before the heathen courts instead of working them out among themselves. (6)
3. The church was beset with other problems and questions that needed to be answered.
 - a. Questions about marriage. (7)
 - b. Questions about meats sacrificed to idols. (8-10)
 - c. Questions about women praying and prophesying with their heads uncovered. (11)
 - d. Questions about the use of spiritual gifts. (12-14)
 - e. Questions about the resurrection from the dead. (15)
 - f. Questions about the collection for the saints in Jerusalem. (16)

C. Purpose of the Letter

1. The bad news concerning the problems at Corinth had reached Paul in Ephesus. It seems that this news came from at least two sources:
 - a. The household of Chloe. (1:11)
 - b. A letter sent to Paul. (7:1; 16:17)
2. Therefore, in answer to these reports, Paul writes the letter
 - a. To correct sinful practices.
 - b. To refute false doctrine,
 - c. To call the church back together in a spirit of unity.

II. The Main Message of the Letter:

"Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment." (1:10)

III. Outline of the Letter

A. Introduction: Greeting and Thanksgiving (1:1-9)

B. Letter Body (1:10—16:4)

1. Paul responds to oral reports about the Corinthian church. (1:10—6:20)
 - a. Divisions in the church. (1:10—4:12)
 - [1] The problem: rival factions. (1:10-17)
 - [2] The cross as the necessary center of the gospel. (1:18—2:5)
 - [3] Christian wisdom as the necessary growth. (2:6—3:23)
 - i. Spiritual people vs. natural people. (2:6-16)
 - ii. Spiritual Christians vs. Carnal Christians. (3:1-23)
 - [4] The right attitude toward the apostles. (4:1-21)
 - b. A case of incest. (5:1-13)
 - c. Lawsuits between believers. (6:1-11)
 - d. The seriousness of sexual immorality in general. (6:12-20)
2. Paul responds to the letter from the Corinthians. (7:1-16:4)
 - a. Concerning marriage (7:1-40)
 - [1] To those currently or previously married. (7:1-16)
 - [2] Analogies with circumcision and slavery. (7:17-24)
 - [3] To those never married or contemplating marriage. (7:25-40)
 - b. Concerning food sacrificed to idols. (8:1—11:1)
 - [1] Introduction to the problem and the solution: Tempering knowledge with love. (8:1-13)
 - [2] A second application: Money for ministry. (9:1-18)
 - [3] The underlying motive: Saving as many as possible. (9:19-27)
 - [4] Examples of the danger of license: The idolatry of Israel and idol feasts in Corinth. (10:1-22)
 - [5] Summary: Balancing freedom and restraint. (10:23-11:1)
 - c. Concerning worship. (11:2—14:40)
 - [1] Head-coverings. (11:2-16)
 - [2] The Lord's Supper. (11:17-34)
 - [3] Spiritual gifts. (12:1—14:40)
 - i. Diversity within Unity (12:1-31a)
 - ii. The preeminence of love. (12:31b—13:13)
 - iii. Prophecy and tongues: Prefer intelligibility. (14:1-25)
 - iv. Prophecy and tongues: Prefer Order. (14:26-40)
 - d. Concerning the resurrection (15:1-58)
 - [1] The certainty of the resurrection. (15:1-34)
 - [2] The nature of the resurrection. (15:35-58)

- e. Concerning the collection for Jerusalem. (16:1-4)
- C. Conclusion: Travel plans and final greetings. (16:5-24)
 - 1. The travel plans of Paul and his co-workers. (16:5-12)
 - 2. The formal closing. (16:13-24)

IV. Some Key Themes in the Letter

A. Christianity at Work in a Heathen Culture

- 1. The church is sanctified (made pure or freed from sin) in Jesus Christ and called to be holy. (1:2)
- 2. The church exists as a counter culture. At the same time, Christians should seek to influence the lost souls of the surrounding culture. (5:9-11; see also I Peter 2:9-15)

B. Unity and Peace among Christians

- 1. The new life in Christ is meant to be lived in unity and peace among brethren. (I Corinthians 1 - 4; see also John 17:20-21)
- 2. Baptism binds one to Christ, not to a preacher. (1:13-17)
- 3. Faithful teachers of the Word do not promote personal loyalties. (3:5-9)
- 4. As Paul instructed the church at Rome, God's people must seek peace with one another. (Romans 14:19) This unity does not depend upon a strict conformity of opinion or preferences in "debatable matters." (Romans 14:1-8)
- 5. In cases of offense among brethren, reconciliation must be sought according to the Lord's will. (I Corinthians 6:1-8; see also Matthew 18:15-17)

C. The Sanctify of Marriage

- 1. A Christian marriage calls for mutual devotion on the part of the husband and the wife. (7:3-5)
- 2. Consistent with other inspired writers Paul teaches positively about the spiritual means to strengthening marriage and negatively about God's hatred of divorce.

D. The Body of Christ

- 1. The blessing and problems of spiritual gifts. (12:14)
- 2. Love, the most excellent way. (13:1-8; 13)

1 CORINTHIANS

Summarized Bible

Paul and Sosthenes,

To the church of God in Corinth,

"I always thank God for you because of his grace given you in Christ Jesus. For in him you have been enriched in every way — in all your speaking and in all your knowledge—because our testimony about Christ was confirmed in you. Therefore, you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed. He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ. God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful." (1 Cor 1:10)

Quarrels and Division

"I appeal to you, brothers, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought. My brothers, some from Chloe's household have informed me that there are quarrels among you. What I mean is this: One of you says, 'I follow Paul'; another, 'I follow Apollos'; another, 'I follow Cephas'; still another, 'I follow Christ.'" (1 Cor 1:10-12)

Comment: The Corinthian Church's division was not over personal interpretation of scripture but in placing importance on who did the baptizing. To them being united in Christ through His blood sacrifice was not as important as being baptized by someone considered important.

“Christ did not send me (Paul) to baptize, but to preach the gospel, the cross of Christ. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: ‘I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate.’ Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength.” (1 Cor 1:13-25)

Comment: God calls all men but, those who are seeking eternal life with Him through the gospel of Christ hear His voice.

“Brothers, think of what you were when you were called. Not many of you were wise by human standards (not the elite, wealthy and/or self-reliant); not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things — and the things that are not — to nullify the things that are, so that no one may boast before him. It is because of him that you are in Christ Jesus, who has become for us wisdom from God — that is, our righteousness, holiness and redemption.” (1 Cor 1:26-30)

“I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power. We speak a message of wisdom among the mature, but not the wisdom of this age or of the rulers of this age. No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began. None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory. However, as it is written: ‘No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him’ — but God has revealed it to us by his Spirit.” (1 Cor 2:1-10)

“The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God. We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words. The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned. The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment: ‘For who has known the mind of the Lord that he may instruct him?’ But we have the mind of Christ.” (1 Cor 2:10-16)

“Brothers you are mere infants in Christ. You are still worldly. There is jealousy and quarreling among you. You are acting like mere men when one says, ‘I follow Paul,’ and another, ‘I follow Apollos,’ are you not mere men? What are Paul and Apollos? Only servants, through whom you came to believe each his task. I planted the seed, Apollos watered it, but God made it grow. So, neither he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one

purpose, and each will be rewarded according to his own labor. For, we are God's fellow workers; you are God's field, God's building.” (1 Cor 3:1-9)

Comment: It is the message of forgiveness, reconciliation, redemption and restoration that is important; not those who deliver God’s Message.

“I laid a foundation as an expert builder, and someone else is building on it. But each servant should be careful how he builds, for no one can lay any foundation other than the one already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.” (1 Cor 3:10-1)

Comment: The question each Christian must answer - If one chooses not to build; will there be a reward?

Servants in God’s Temple

“Don't you know that you are God's temple and that God's Spirit lives in you? If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple. Do not deceive yourselves. If any one of you thinks he is wise by the standards of this age, he should become a ‘fool’ ‘The Lord knows that the thoughts of the wise are futile.’ So then, no more boasting about men! We are servants of Christ entrusted with the secret things of God and those who have been given a trust must prove faithful. God will bring to light what is hidden in darkness and will expose the motives of men's hearts. ‘Do not go beyond what is written.’ Then you will not take pride in one man over against another. For who makes you different from anyone else? What do you have that you did not receive? If you did receive it, why do you boast as though you did not?” (1 Cor 3:16 -4:7)

Handling Sin and conflict In the Church

“It is actually reported that there is sexual immorality (fornication) among you, and of a kind that does not occur even among pagans: A man has his father's wife (is living with his father's wife- RSV) and you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this? Even though I am not physically present, I am with you in spirit. I have already passed judgment on the one who did this, just as if I were present. When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord. Your boasting (about this sexual sin) is not good. Don't you know that a little yeast works through the whole batch of dough? Get rid of the old yeast (sin) that you may be a new batch without yeast — as you really are.” (1 Cor 5:1-8)

Comment: Sexually immoral and adultery are not equivalent terms sexual immoral, Greek *pornos* - immorality; harlotry, idolatry; unchastity; fornication; any illicit sexual intercourse), adultery, adulterous, Greek *moichos* - breaking of a covenant by intercourse with someone other than their spouse or other means; e.g., not fulfilling marriage covenant responsibilities.

Comment: Sin within the Body of Christ must not be ignored. It must be confronted from a loving heart desiring to bring one back to Christ.

“I have written you in my letter not to associate with sexually immoral people— not at all meaning the people of this world who are immoral, greedy, swindlers, drunkard or idolaters. In that case you would have to leave this world. Therefore, do not associate or eat with such a so-called brother. You are to judge those inside? God will judge those outside. Expel the wicked man from among you.” (1 Cor 5:9-13)

Comment: Do not associate with a brother, does not mean no contact with the unrepentant sinning brother. In order to show love for the sinning brother and concern for the sin in their life, one must be able to communicate their love and concern while explaining the nature of their sinful life and how to repent and return to Christ. Any contact that leaves the impression of the approval of the teaching is to be avoided.

“If any of you has a dispute with another, dare he take it before the ungodly for judgment instead of before the saints? Do you not know that the saints will judge the world? If you are to judge the world, are you not competent to judge trivial cases? Do you not know that we will judge angels? How much more the things of this life! Therefore, if you have disputes about such matters, appoint as judges even men of little account in the church! I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers? But instead, one brother goes to law against another — and this in front of unbelievers! The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? Instead, you yourselves cheat and do wrong, and you do this to your brothers.” (1 Cor 6:1-8)

“Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral (fornication) nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” (1 Cor 6:9-11)

Comment: Those practicing, the continued living of a sinful life, will not inherit eternal life. Those forgiven and now living righteously before God are those who will receive eternal life.

“Everything is permissible for me-but not everything is beneficial, I will not be mastered by anything. Food for the stomach and the stomach for food"-but God will destroy them both. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. By his power God raised the Lord from the dead, and he will raise us also. Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh." But he who unites himself with the Lord is one with him in spirit.” (1 Cor 6:12-17)

“Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body. Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honor God with your body.” (1 Cor 6:18-20)

Marriage

“God by design in the creation process stated that it was not good for man to be alone and that he needed a suitable companion, his counterpart, his helper, a wife. He united the male and female together by the covenant relationship we call marriage to satisfy their fleshly desires of companionship and sexual passion. Therefore, marriage is honorable and not a sin. ‘Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous.’” (Hebrews 13:4-5)

“It is good for a man not to marry (under the stressful persecution situation). But since there is so much immorality (people not able to control their sexual desires), each man should have his own wife, and each woman her own husband. The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife. Do not deprive each other (sexually or in any other way) except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control. I say this as a concession, not as a command.” (1 Cor 7:1-6)

Comment: Immorality is from the Greek word *Háptesthai* meaning intercourse (fornication) and cohabit - living together as if married.

Comment: Marriage is the joining together of man and woman into one body as if glued together with all selfishness and self-centeredness gone and with the desire to do what is best physically and spiritually for the spouse.

Unmarried

“Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I am. But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.” (1 Cor 7:1-9)

Comment: The unmarried are those never married, divorced or widowed - any adult without a spouse.

Married

“To the married, I give this command (not I, but the Lord): A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. A husband must not divorce his wife.” (1 Cor 7:10-17)

Comment: One who separates, departs or leaves (the Greek word *chorizo*) her husband or his wife permanently without a divorce is still married.

Comment: The Greek word *afiénai* translated here as divorce is “the putting away” a wife without a certificate of divorcement, so they are still married.

Spouse is not a Christian

“To the rest, I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. If a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. For the unbelieving husband has been sanctified through his wife,

and the unbelieving wife has been sanctified through her believing husband. Otherwise, your children would be unclean, but as it is, they are holy. But if the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances; God has called us to live in peace. How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?" (1 Cor 7:12-16)

Comment: Bound is from the Greek word *deoo* - to bind, fasten together; e.g., by a marriage covenant. They are no longer two but one. So, one not bound has been freed or set loose from the marriage covenant.

"Nevertheless, each one should retain the place in life that the Lord assigned to him and to which God has called him. This is the rule I lay down in all the churches. Was a man already circumcised when he was called? He should not become uncircumcised. Was a man uncircumcised when he was called? He should not be circumcised. Circumcision is nothing and uncircumcision is nothing. Keeping God's commands is what counts. Each one should remain in the situation which he was in when God called him. Were you a slave when you were called? Don't let it trouble you — although if you can gain your freedom, do so. For he who was a slave when he was called by the Lord is the Lord's freedman; similarly, he who was a free man when he was called is Christ's slave. You were bought at a price; do not become slaves of men. Brothers, each man, as responsible to God, should remain in the situation God called him to." (1 Cor 7:17-24)

Marital Status

"Now about virgins: I have no command from the Lord, but I give a judgment as one who by the Lord's mercy is trustworthy. Because of the present crisis, I think that it is good for you to remain as you are. Are you married? Do not seek a divorce. Are you unmarried? Do not look for a wife. (Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife. NASU) But, if you do marry, you have not sinned; and if a virgin marries, she has not sinned. But those who marry will face many troubles in this life, and I want to spare you this." (1 Cor 7:25-28)

Comment: Virgins are generally considered never married women but could also be never-married men.

Comment: Free or loosed (the Greek word *lúsin* - divorced Thayer's); are no longer in a marriage covenant.

"I would like you to be free from concern. An unmarried man is concerned about the Lord's affairs — how he can please the Lord. But a married man is concerned about the affairs of this world — how he can please his wife— and his interests are divided. An unmarried woman or virgin is concerned about the Lord's affairs: Her aim is to be devoted to the Lord in both body and spirit. But a married woman is concerned about the affairs of this world — how she can please her husband. I am saying this for your own good, not to restrict you, but that you may live in a right way in undivided devotion to the Lord." (1 Cor 7:29-35)

"If anyone thinks he is acting improperly toward the virgin he is engaged to, and if she is getting along in years and he feels he ought to marry, he should do as he wants. He is not sinning. They should get married. But the man who has settled the matter in his own mind, who is under no compulsion but has control over his own will, and who has made up his mind not to marry the virgin — this man also does the right thing.

So then, he who marries the virgin does right, but he who does not marry her does even better.” (1 Cor 7:36-38)

Death dissolves covenants

“A woman is bound to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, but he must belong to the Lord. In my judgment, she is happier if she stays as she is — and I think that I too have the Spirit of God. (1 Cor 7:39-40)

Idol Sacrifices

Now about food sacrificed to idols: We know that we all possess knowledge. Knowledge puffs up, but love builds up. The man who thinks he knows something does not yet know as he ought to know. But the man who loves God is known by God. So then, about eating food sacrificed to idols: We know that an idol is nothing at all in the world and that there is no God but one. For even if there are so-called gods, whether in heaven or on earth (as indeed there are many "gods" and many "lords"), yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live. But not everyone knows this. Some people are still so accustomed to idols that when they eat such food, they think of it as having been sacrificed to an idol, and since their conscience is weak, it (their conscience) is defiled. But food does not bring us near to God; we are no worse if we do not eat, and no better if we do.” (1 Cor 8:1-8)

“Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak. For if anyone with a weak conscience sees you who have this knowledge eating in an idol's temple, won't he be emboldened to eat what has been sacrificed to idols? So, this weak brother, for whom Christ died, is destroyed by your knowledge. When you sin against your brothers in this way and wound their weak conscience, you sin against Christ. Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall.” (1 Cor 8:9-13)

“Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord? Even though I may not be an apostle to others, surely, I am to you! For you are the seal of my apostleship in the Lord. This is my defense to those who sit in judgment on me. Don't we have the right to food and drink? Don't we have the right to take a believing wife along with us, as do the other apostles and the Lord's brothers and Cephas? Or is it only I and Barnabas who must work for a living? Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its grapes? Who tends a flock and does not drink of the milk? Do I say this merely from a human point of view? Doesn't the Law say the same thing? For it is written in the Law of Moses: "Do not muzzle an ox while it is treading out the grain." Is it about oxen that God is concerned? Surely, he says this for us, doesn't he? Yes, this was written for us, because when the plowman plows and the thresher threshes, they ought to do so in the hope of sharing in the harvest. If we have sown spiritual seed among you, is it too much if we reap a material harvest from you? If others have this right of support from you, shouldn't we have it all the more?” (1 Cor 9:1-12)

“But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ. Don't you know that those who work in the temple get their food from the temple, and those who serve at the altar share in what is offered on the altar? In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel.” (1 Cor 9:13-14)

“But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me. I would rather die than have anyone deprive me of this boast. Yet when I preach the gospel, I cannot

boast, for I am compelled to preach. Woe to me if I do not preach the gospel! If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me. What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make use of my rights in preaching it.” (1 Cor 9:15-18)

Free in Christ

“Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.” (1 Cor 9:19-23)

“Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. Therefore, I do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.” (1 Cor 9:24-27)

“For I do not want you to be ignorant brothers, that our forefathers were all under the cloud and that they all passed through the sea. They were all baptized into Moses in the cloud and in the sea. They all ate the same spiritual food and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ. Nevertheless, God was not pleased with most of them; their bodies were scattered over the desert. Now these things occurred as examples to keep us from setting our hearts on evil things as they did. Do not be idolaters, as some of them were; as it is written: "The people sat down to eat and drink and got up to indulge in pagan revelry." We should not commit sexual immorality, as some of them did — and in one day twenty-three thousand of them died. We should not test the Lord, as some of them did — and were killed by snakes. Do not grumble, as some of them did — and were killed by the destroying angel. These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come. So, if you think you are standing firm, be careful that you don't fall! No temptation has seized you except what is common to man. God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.” (1 Cor 10:1-13)

Comment: God's children of the Old Covenant given through Moses who displeased God were not allowed to enter the earthly Promised Land, Canaan. Likewise, God's children of the covenant of Christ who displease God will not enter the spiritual Promised Land, Heaven.

Honor and Respect

“Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. Every man who prays or prophesies with his head covered dishonors his head. Every woman who prays or prophesies with her head uncovered dishonors her head — it is just as though her head were shaved. If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head. A man ought not to

cover his head, since he is the image and glory of God; but the woman is the glory of man. For man did not come from woman, but woman from man; neither was man created for woman, but woman for man. For this reason, and because of the angels, the woman ought to have a sign of authority on her head. In the Lord, however, woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman. But everything comes from God. Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. If anyone wants to be contentious about this, we have no other practice — nor do the churches of God.” (1 Cor 11:3-16)

Comment: Both men and women prayed and prophesied. Their head covering indicated their desire to honor the one responsible for their welfare – referred to as their head.

Comment: A woman with a shaved head indicated she was a prostitute.

Christians Assembling Together

“I hear that when you come together as a church, there are divisions among you, and to some extent I believe it. No doubt there have to be differences among you to show which of you have God's approval. When you come together, it is not the Lord's Supper you eat for as you eat, each of you goes ahead without waiting for anybody else. One remains hungry, another gets drunk. Don't you have homes to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I praise you for this? Certainly not!” (1 Cor 11:18-22)

Comment: It appears the Christians in Corinth agreed to assemble to fellowship by eating together. Instead, the wealthy to their shame, humiliated and ignored the poor brethren (probably many slaves) and ate to their fill leaving little for the poor who returned home hungry – no love and no fellowship. The memorial to Christ perhaps had become a meaningless ritual as their actions did not glorify Christ's life or His sacrifice.

“The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, ‘This is my body, which is for you; do this in remembrance of me.’ After supper he took the cup, saying, ‘This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.’ For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine (consider his past actions, attitude and current thoughts about Christ) himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have fallen asleep. But if we judged ourselves, we would not come under judgment. When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.” (1 Cor 11:23-32)

“So then, my brothers, when you come together to eat, wait for each other. If anyone is hungry, he should eat at home, so that when you meet together it may not result in judgment.” (1 Cor 11:33-34)

Spiritual Gifts,

“There are different kinds of (varieties) of gifts, services and workings the Spirit gives to each one, just as he determines. To each one the manifestation of the Spirit is given for the common good.

- wisdom,
- knowledge
- faith
- healing
- miraculous powers,
- prophecy,
- distinguishing between spirits,
- speaking in different kinds of tongues (languages) and
- interpretation of tongues.” (1 Cor 12:1-11)

In the Body of Christ

“The physical body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So, it is with Christ. For we were all baptized (immersed) by one Spirit into one spiritual body — whether Jews or Greeks, slave or free — and we were all given the one Spirit to drink. Now the body is not made up of one part but of many and God has arranged the parts in the just as he wanted them to be. Those parts of the body that seem to be weaker are indispensable, the parts that we think are less honorable we treat with special honor and the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.” (1 Cor 12:12-26)

Now you are the body of Christ, and each one of you is a part of it. In the church (body of Christians) God has appointed:

- apostles
- prophets
- third teachers (evangelists, teaching pastors, other teachers)
- workers of miracles
- having gifts of healing
- able to help others
- gifts of administration
- speaking in different kinds of tongues (languages).

“Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But eagerly desire the greater gifts.”

“Now I will show you the most excellent way. (1 Cor 12:27-31)

- If I speak in tongues (all kinds of languages) whether of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal.
- If I have the gift of prophecy and can fathom all mysteries and all knowledge.
- if I have a faith that can move mountains, but have not love, I am nothing.

- If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing for Love is:
 - patient
 - kind
 - not envious
 - not boastful
 - not proud
 - not rude
 - not self-seeking
 - not easily angered
 - keeps no record of wrongs
 - does not delight in evil

“Rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. Now these three remain: faith, hope and love. But the greatest of these is love. (In eternity faith and hope are a present reality, not something in the future.) Therefore, follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy. For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit. But everyone who prophesies speaks to men for their strengthening, encouragement and comfort. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified.” (1 Cor 13:1-14:5)

“Now, brothers, if I come to you and speak in a language you do not understand, what good will I be to you, unless speak your language even if bring you some revelation or knowledge or prophecy or word of instruction? Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes? If the trumpet does not sound a clear call, who will get ready for battle? So, it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air. Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning. If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me. So, it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.” (1 Cor 14:6-12)

“Anyone who speaks in a language not understood by others should pray that he may interpret what he says, otherwise your speech is unfruitful and no one edified. So, in the assembled church five intelligible words to instruct others is better than ten thousand words in a language not known by the hearers.” (1 Cor 14:13-19)

“Tongues, then, are a sign, not for believers but for unbelievers (who knows the language); prophecy, however, is for believers, not for unbelievers. So, if the whole church comes is speaking in languages they do not understand and unbelievers come in, will they not say that you are out of your mind? But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, and the secrets of his heart will be laid bare. So, he will fall down and worship God, exclaiming, ‘God is really among you!’” (1 Cor 14:20-25)

“So, when you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening (edifying) of the assembled Body. If anyone speaks in a tongue, two — or at the most three — should speak, one at a time, and someone must interpret. If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God. Two or three prophets should speak, and the others should weigh carefully what is said. If a revelation comes to someone who is sitting down, the first speaker should stop. For you can all prophesy in turn so that everyone may be instructed and encouraged. The spirits of prophets are subject to the control of prophets. For God is not a God of disorder but of peace.” (1 Cor 14:25-33)

Comment: The assemblies of the Body are to be orderly not chaos and confusion - not speakers attempting to talk louder, or over, someone else, as if seeking recognition of their importance or power.

“As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.” (1 Cor 14:33-39)

Comment: “They are not allowed” is not in the Greek text. The women that were to be silent and in submission are the wives of a Christian husband who may have been speaking. By being silent, she shows respect for her husband and can fully discuss the topic at home without embarrassing him. If this were not the case then a woman without a Christian husband would be unable to understand the message since it would be useless to ask her unbelieving or pagan husband.

Preach Christ

“Now, brothers, I want to remind you of the gospel (Christ’s sin offering, his atoning sacrifice; resurrection, his victory over death; and ascension, his return to God in Heaven.) By this gospel you are saved, if you hold firmly to the word, I preached to you. Otherwise, you have believed in vain (so, if you do not remain faithful you will not be saved.) For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born. I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them — yet not I, but the grace of God that was with me. Whether, then, it was I or they, this is what we preach, and this is what you believed.” (1 Cor 15:1-11)

“But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? If there is no resurrection of the dead, then not even Christ has been raised. If

Christ has not been raised, our preaching is useless and so is your faith. More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. For if the dead are not raised, then Christ has not been raised either. If Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost. If only for this life we have hope in Christ, we are to be pitied more than all men.” (1 Cor 15:12-19)

“But Christ has indeed been raised from the dead, the first-fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in his own turn: Christ, the first-fruits; then, when he comes, those who belong to him. Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For he "has put everything under his feet." Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.” (1 Cor 15:20-28)

“Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them? As for us, why do we endanger ourselves every hour? I die every day — I mean that, brothers — just as surely as I glory over you in Christ Jesus our Lord. If I fought wild beasts in Ephesus for merely human reasons, what have I gained? If the dead are not raised.” (1 Cor 15:29-32)

Comment: Perhaps people thought they could change a dead person’s life (repent), confess that Christ was God’s Son, the Messiah, and be baptized for them. In refuting the belief that there is no resurrection, he asked a rhetorical question if people thought there was no resurrection why would they baptize of those already dead? If this belief were true, then at judgment a relative would have assumed responsibility for another’s actions rather than one who had not personally obeyed Christ.

Resurrected Body of the Dead

“But someone may ask, "How are the dead raised? With what kind of body will they come?" How foolish! What you sow does not come to life unless it dies. When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else. But God gives it a body as he has determined, and to each kind of seed he gives its own body. All flesh is not the same: Men have one kind of flesh, animals have another, birds another and fish another. There are also heavenly bodies and there are earthly bodies; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another. The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor. So, will it be with the resurrection of the dead. The (earthly) body that is sown is perishable, it is raised, imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.” (1 Cor 15:33-44)

“If there is a natural body, there is also a spiritual body. So, it is written: "The first man Adam became a living being"; the last Adam, a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth, the second man from heaven. ... I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the

imperishable. Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory." "Where, O death, is your victory? Where, O death, is your sting?" The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ." (1 Cor 15:45-57)

Refer to:

thebiblewayonline.com/html/BodySoulSpirit.html

Key Points from 1 Corinthians

- Acts or appearances of superiority among Christians for whatever reason leads to quarrels and division.
- Those aware of sin within the Body must go to the sinning brother to express their love, confront the sin and to bring about repentance.
- Marriage is not required but is recommended to prevent sexual immorality due to one's sexual passions.
- Marriage is a covenant relationship founded on trust.
- Unfaithful sexually or other otherwise breaks the marriage covenant.
- Knowledge puffs up while love builds up. One with greater knowledge or ability must not look down on one with lesser knowledge or ability. Doing so may cause both to lose faith and become unfaithful.
- Faith and hope for an eternal life are present only in this life. While love is present in both the physical and spiritual life - for God is Love.
- The physical body of the living and the bodies of the righteous dead will be changed into an immortality body. The physical body of the rebellious will be changed into an imperishable body.

Question – Was and is the church at Corinthian an example other churches should follow?