

I Corinthians 7

Probably delivered by Stephanas (16:15)

Coffman says 6 questions were sent to Paul and he answers them down the list – like listening to one side of a phone call.

1. Should married couples keep having sex? Yes [v. 1-7]
2. Should singles be married? Yes; Paul was special as some others were [v. 8-9]
3. Is divorce permitted for Christians? No [v.10-11]
4. When one spouse becomes a Christian, the other refusing the same, is the marriage binding? Yes – except when the unbeliever departs [v. 12-16]
 - a. “A brief digression. At this point Paul, having given an exception in the matter of mixed marriages, allowing liberty in certain cases, interjected a comment on the general rule that becoming a Christian does not free any man from obligations already binding upon him. Evidently there was at Corinth, even at this early date, some impression that becoming a Christian wiped out all prior debts, contracts, even marriages and all other obligations existing prior to conversion. It will be recalled that this very error was the principal motivation for vast numbers of knights and princes who participated in the Crusades at a much later time ([1 Corinthians 7:17-24](#))” (Coffman).
5. Should Christian fathers/guardians give their daughters in marriage? Answer: given authority to work out their own problems – no sin involved [v. 25-38]
6. May a Christian widow remarry? Yes – “Only in the Lord.” [v. 39-40]

Verse Notes

1. “Good to not touch a woman” – reference to sexual relations.
 - a. Marriage a good thing – Gen. 2:24, Eph. 5
 - b. Celibacy is an option but not the go to.
2. Marry to avoid fornication
3. Recognize and fulfill sexual needs of one another (spouse).
 - a. “Prayer” Isa. 9:6
 - b. Done for a limited time for the purpose of reconciliation
6. Left up to individual circumstances.
7. Expresses the wish that all were able, like Paul, to live without marriage. Not for everyone
 - a. Paul may or may not have been married before – not married here.
 - b. Understands intimacies of marriage somehow.
8. Due to present persecution, better to remain single.
9. Better to marry if you can’t control yourself than to sin.
10. Jesus set forth marriage rules (Mt. 5:32, 19:3-9, Mk. 10:11-12, Lk. 16:18). What did Jesus teach?
 - a. Marriage is between a man and a woman – Gen. 2:18-25, Rm. 1:24-27
 - b. Marriage is instituted by God – Mt. 19:6
 - c. Only God can dissolve – death or unfaithfulness – Mt. 19:6-9, Mal. 2:14-16
 - d. Remarriage [permitted only in case of death or sexual immorality on the part of one – Mt. 19:6-9
 - e. If one departs, must remain unmarried or reconcile.
12. Still speaking by inspiration – see v. 40
13. If ever given a “me or Christ” option, always pick Christ. Mt. 6:33 – Christ always the priority

14. Sanctified: "... a past action with continued benefit." (David Powell)
 - a. Believer exerts a sanctifying influence on unbeliever by living a Godly life – I Pet. 3:1-2
 - b. Unbeliever not saved by virtue of being married to a believer
 - c. Children—"spiritually legitimate"
15. Does not loosen the stance (see Jesus' teachings in #10)
16. Mixed marriage great missionary area
17. Called through the Gospel. Obeying the Gospel does not free from a previous legal obligation.
18. "Circumcision is nothing" – 3x [Gal. 5:6, 6:15]
19. 3 things:
 - a. Abide in calling – v. 17
 - b. Serve the Lord – v. 17
 - c. Keep commandments – v. 19
20. Remain in the calling!!
21. Cannot devote 100% to both – serve God!
22. Freed from sin in Christ
23. Jesus Christ paid the debt, we are His servant
24. Sum of the paragraph [v. 17-24]
25. Virgins – of either sex. Jesus made no specific mention, still inspired.
26. Based on personal distress – necessity imposed by external condition or by law of duty
27. Neither to seek for a change
28. Marriage is not a sin! Paul writes to warn or tries to prevent the tribulations of marriage (during current persecutions)
29. Sense of urgency
31. Continuation of v. 29-30
 - a. Worldly possessions not everything
32. Writing to aid them to have as few cares as possible when the persecutions arise
33. Give God the proper attention
35. Paul's teachings were to free them from distraction
36. Father that gives his daughter does well.
37. Father can also make up his mind to not give her away and that is ok
38. Either is fine – due to the present distress, Paul recommends but doesn't command not to give the hand in marriage
39. Bound until death separates
 - a. Only time remarriage is mentioned
 - b. "Only in the Lord" [According to Powell]
 - i. Only a Christian
 - ii. Only in a way or manner acceptable to the Lord or in keeping with the Lord's commandments
 - iii. Maybe both

I Corinthians 9 – Paul’s Defense of His Apostleship

1. Paul’s Defense – v.1-14

False teacher came in after his visit, claimed he wasn’t an apostle, hadn’t seen Jesus, and refused payment because he knew he was an imposter.

Defense – KJV ‘apologia’ – lit. ‘a verbal defense’

- 1 Apostleship – he had seen Jesus
Seal vouches the validity of a document
If Paul wasn’t an apostle, the Corinthians weren’t Christians
- 2 Celibacy – had choice to marry
Sister denoting a Christian
- 3 Right (power) to receive financial support – “authority/right”
Power – 6x 4, 5, 6, 12, 18
- 4 Right to food and water
- 6 Right to refrain from working and be supported
Apostle – Apostolos – one sent under a mission
- 7 Right to wages while in army, like a soldier
Right to fruit of the vine, like the vinedresser
Right to drink the milk, like the farmer
- 8-10 Law of Moses provided wages for priests
- 11-12 Law of Sowing and Reaping in Paul’s favor
- 13 Priests shared in the sacrificial offerings (Num. 8:8-13, Deut. 13:1)
- 14 Jesus taught that preachers should be able to live by the Gospel

2 Why Paul Didn’t Exercise His Rights – v. 15-23

- 15 (1) Not wanting them to misunderstand
- 16-18 (2) Compelled to preach – not boasting
- 18-23 (3) Four reasons for financial support
 - (a) 18 Preach free of charge
 - (b) 18 Not abuse his authority of an apostle
 - (c) 19-22 Save more people
 - a. Practiced what he preached

b. See 8:13

(d) Might share with the Corinthians the blessings of Preaching the Gospel

3 Paul Had A Purpose to His Life – v. 24-27

Illustrates with athletes

Athletes are characterized by purpose

26 Did not run with uncertainty or aimlessness

26 Did not shadowbox or miss

27 Continually disciplined his body

Athletes practice temperance or self-control in training.

Christian's goal is eternal life – requires temperance too!

Point: He did have a purpose to preaching without pay.

*David Powell notes.

8/4/17

I Corinthians 10 – Not Eating Sacrificial Meat in Pagan Temples

1. Israel as an example to warn, v. 1-13
 - a. Some taught they could eat – even in pagan temples. Paul shows them otherwise.
 - b. Recall of Blessings, v. 1-4
 - i. All metaphorically baptized into authority of Moses
 - ii. All took the same food
 - iii. All drank the same water
 - c. Most overthrown in the Wilderness, v. 5-10
 - i. V. 6 desired evil
 - ii. V. 7 idolaters
 - iii. V. 8 sexual immorality
 - iv. V. 9 put the Lord to the test
 - v. V. 10 complained
 - d. Application, v. 11-13
 - i. V. 11 serve as examples
 - ii. V. 13 take heed from falling as Israel fell
 - iii. V. 13 God is faithful in temptation
 1. Everyone is tempted.
 2. Everyone is tempted in basically the same ways.
 3. There is a limit.
 4. There is an escape.
 5. Through God's will, we overcome temptation.
2. Christians must not eat sacrificial meat in idolatrous worship, v. 14-22
 - a. Imperative – “flee” v. 18, 14
 - b. V. 16-21 Idolatrous worship was fellowship with demons
 - c. V. 21-22 Two reasons not to:
 - i. V. 21 – morally incompatible to do both
 - ii. V. 22 – the Lord is provoked to jealousy
3. Paul's concluding remarks, v. 23-11:1
 - a. V. 23 – “all things are lawful” fallacies
 - i. All not expedient v. 23
 - ii. All do not edify v. 23
 - iii. All not good for one's neighbor v. 24
 - b. Circumstances in which sacrificial meat might be eaten
 - i. When purchased at meat market not knowing v. 25
 1. Ok to buy and eat
 2. V. 26
 - ii. When invited to eat with unbelievers who invited them to a social event, v. 27
 1. Exception: Don't eat if you've been told it was offered to an idol, v.28-30
 2. Powell notes it is probably a weaker brother that would say that
 - c. Do all to God's glory v.31
 - d. Give no offence to others v. 32
 - e. Imitate Paul as he imitates Jesus, 11:1

I Corinthians 11 – Head Coverings and Disorders in Worship

1. Wearing of the head covering, v. 2-16
 - a. The basis – NKJV traditions – could be transmitted verbally or orally
 - b. The issues – some women were assuming in worship more freedom than they possessed (2-16) and disorders at the Lord's Supper (17-34)
 - c. Paul taught – man to pray uncovered. Why?
 - i. 2 types – natural (hair) and unnatural (covering)
 - ii. Made in image and glory of God, v. 7
 - iii. Keep from dishonoring his head
 - d. Paul taught – woman to pray covered. Why?
 - i. Keep from dishonoring her head, v. 5
 - ii. May refer to own head, man (father, husband, or man in general), to the Lord, or all the above
 - iii. Does it as submission, v. 5-6
 1. Immoral woman in Corinth did not wear veils; they also cut their hair.
 2. Refusal to wear veil identified by a shaven head; adulteresses were identified by a shaven head (see Number 5:11-31)
 3. Paul is regulating a custom prevalent among Greeks – predominately Gentile church
 4. Woman should wear veil as a sign of authority to man. Also, it indicated power, honor, and dignity for a woman in the Oriental world.
 5. Christians must act and dress consisted with Christianity
 - e. Angels – v. 10
 - i. Halley: "Onlookers in Christian worship" p. 597
 - ii. Illustrate submission to the authority of men and women in NT church were to practice
 - iii. Angels covered their faces and wings worshipping and honoring God – Isa. 6:2
 - iv. Could've been a sobering reminder of what happened to the fallen angels who "kept not their proper place" (II Pet. 2:4, Jude 12)
 - f. "Contentious" – Authority of the apostle, not the custom, was the only way to silence the argument
 - g. Summary:
 - i. Four arguments for wearing a veil or covering
 1. Redemption, v. 3-7, I Tim. 2:11-15, Eph. 5:21-22
 2. Creation, v. 7-12 Gen. 1:26-27, 2:18-25
 3. Nature, v. 13-15
 4. Custom, v. 11 Phil. 4:1-4
 - ii. Timeless principles that don't change
 1. 1st century – hair length for Hebrews, Greeks, and Romans was short for men and long for women.
 2. Custom may be observed as long as God's commands aren't violated
2. The Lord's Supper, v. 17-34
 - a. Paul didn't praise or commend (17-22, 33-34). They were not meeting for the better, but worse.

- b. "Someone once said of the Corinthian church, 'the church had been greatly enriched with spiritual gifts, but they were sadly lacking in spiritual graces.'"
- c. "Divisions and 'heresies' ('factions') reveal the genuine Christian." V. 19
- d. Improper observance of the Lord's Supper grew out of an abuse of the Love Feast, v. 20-22
 - i. Had a time specified to observe the Lord's Supper
 - ii. Love, or Agape, Feast – served two purposes:
 1. Provide Christian fellowship
 2. Provide for the poor
- e. Abuses
 - i. Not waiting for each other, v. 21, 33
 - ii. Intemperance was common practice, v. 21
 - iii. Rich left full, rich left hungry
 - iv. Needs for some overlooked, v. 21
 - v. Meal had become just to satisfy hunger, v. 34
- f. Not suggesting abandoning, but restore to original meaning. Sin is not in the location but the way they are doing it.
- g. Reminding of the sacrificial meaning, v. 23-26
 - i. Instructions came from the Lord
 - ii. Bread – body of Jesus, v. 23-24
 - iii. Cup – Christ's blood, v. 25
 - iv. Cup represents the blood of Jesus by which the new covenant is ratified, v. 23 (Luke 22:20)
- h. Proper attitude, v. 27-32
 - i. "The Lord's Supper looks **back** to the death of Jesus, **forward** to the Lord's Second Coming, **within** to examine the worshipper and **without** in consideration of the church."
 - ii. Must not partake in unworthy manner. No one is worthy but all can act worthy. Results of improper manner:
 1. Profanes (makes 'common or ordinary') the blood and body of Jesus, v. 27; remember Esau, Heb. 12:6
 2. Brings God's judgement on himself, v. 29, 31-32. Many there had already experienced God's judgment, v. 30
 - a. "weak and sickly" – physical/spiritual or both
 - b. "Fallen asleep" – physical death or spiritual sleep
 3. Each Christian should examine himself, v. 28
 4. Each Christian should discern the Lord's body, v. 29, Eph. 1:22-23
 5. Each Christian should judge himself when he partakes of the Lord's Supper lest he be judged of God, v. 31

*David Powell notes.

8/4/17

I Corinthians 12 – Spiritual Gifts in the Church

1. Diversity of Spiritual Gifts, v. 1-11

- a. Paul dealt with questions concerning spiritual gifts in Ch. 12-14. Apparently, they were esteeming gifts as better than others. Goal is unity of the body (John 17); this is threatened by factions in the church (1:10)
- b. Primary audience – Gentiles, v. 2
- c. “Holy Spirit” denotes “to speak and to act according to the teaching of the Holy Spirit” v. 3, 9, 13
- d. Diversity – variety, v. 4
- e. The source of spiritual gifts is the Holy Spirit, v. 4-6. Note the Godhead’s involvement
- f. What are the purposes? V. 5-7
 - i. Render acceptable service to the Lord, v. 5
 - ii. To be co-workers with the Lord, v. 6
 - iii. To edify the church, v. 7
- g. According to His will, the Spirit determined who would receive what gift, v. 11
- h. Some in Corinth may have had more than one gift. The apostles probably possessed all gifts (Lk. 24:49, Ac. 1:8, II Cor. 12:12). Probable rule was one per person, see this chapter.
- i. What are the gifts? How are they defined? 8-10
 - i. “Word of wisdom” – ability to reveal divine truth, 2:6, II Pet. 3:15
 - ii. “Word of knowledge” – ability of a teacher to reveal God’s will in order to edify the church
 - iii. “Faith by the same spirit” – may refer to the source of one’s faith, the Holy Spirit, or God
 - iv. “Gifts of healing” – acts of mercy, Ac. 5:16
 - v. “Working of miracles or powers” – refers to acts of divine judgment, Ac. 5:1-11, 13:4-12
 - vi. “Prophecy” – the ability to present a lesson by divine utterance
 - vii. “Discerning spirits” – ability to discriminate whether a prophet is true or not
 - viii. “Various kinds of tongues” – ability to speak in foreign languages, Ac. 2:4-11
 - ix. “Interpretation of tongues” – ability to translate foreign languages
 - x. See also Rom. 12:4-8, Eph. 4:7-15

2. Unity in Diversity, v. 13-31

- a. Point – through an analogy of the human body, Paul illustrates the importance of each member of the church
- b. “All made to drink of one spirit” – indwelling of the Holy Spirit, v. 13
- c. Note: person is baptized into the body, v. 13, Eph. 1:22-23
- d. 5 Lessons stressed, v. 14-27
 - i. Each member should be content with his spiritual gift, v. 15-16
 - ii. Each member fulfills a useful function in the body, v. 17-19
 - iii. Members are mutually dependent on one another, v. 20-24
 - iv. Members should sympathize with one another, v. 25-26
 - v. There should be no discord among the members, v. 25

- e. 1st, 2nd, 3rd refers to matters of importance, v. 23. Not the list order: apostles are first because they possessed all the gifts. Notices the gift of tongues is last.
 - f. Helps and governments, v. 28
 - i. Helps – may refer to those who came to the aid of the poor; also, may refer to deacons, Ac. 6
 - ii. Governments, administrations – may refer to elders. Literally: the work of a captain as he navigates the boat safely through the rocks to the harbor.
 - g. More excellent way is love, v. 31, 13
3. Conclusion: Who is the Holy Spirit?
- a. Part of the Godhead, v. 4-6
 - b. Inspired men to write the Bible, v. 6-16
 - c. Dwells within the Christian today, v. 19-20
 - d. Gave spiritual, miraculous gifts to Christians in the early church, chapter 12
 - e. Given directly by God (Ac. 2, 10) or by the laying on of an apostle's hands (Ac. 6, 19)
 - f. Received today through baptism, Mt. 28:18-20
 - g. Leads Christians through the Bible, Rom. 8:14-18
 - h. Intercedes for Christians, Rom. 8:26-27

*David Powell Notes
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I Corinthians 13

Love

- I. Intro
 - a. Love – the “more excellent way” of 12:31 – gifts of the spirit not as important as the fruit of the spirit
 - b. Paul’s aim – show importance of love being the motivation behind everything
 - c. Love – agape – highest and noblest form of love. “Putting the needs of others above yours.”
- II. Love Contrasted 1-3
 - a. With eloquence 1, 2:1
 - b. With prophecy 2, Mt. 14:5, 21:11
 - c. With knowledge 2, 8:1-6
 - d. With faith 2, Mk. 11:22-25
 - e. With benevolence 3
 - f. With Martyrdom 3
- III. Love analyzed 4-7
 - a. Suffers long – patience 4
 - b. Kind – gentleness 4
 - c. Envy not – generosity 4, Rm. 12:15
 - d. Vaunts, puffed – humility 4, Mt. 11:28-30
 - e. Unseemly – courtesy 5
 - f. Seeks not her own – unselfishness 5
 - g. Not easily provoked – temperance 5
 - h. Thinks no evil – forgiveness 5
 - i. Rejoices not in iniquity – sincerity 6-7
 - j. Bears – loyal; believes – trustworthy; hopes – optimistic; endures – committed, v. 7.
- IV. Love Defended 8-13
 - a. Love never fails 8
 - b. However, these will cease (8-13): prophecy, tongues, knowledge, faith, hope
 - c. Paul understood the temporary nature of spiritual gifts. Only 2 ways the Holy Spirit could be given to people (Ac. 2, 10, 5:14-15)
 - d. There are at least 4 interpretations of “But when that which is perfect is come,” v.10:
 - i. Some think it refers to Jesus
 - ii. Some think it refers to Heaven
 - iii. Some think it refers to mature knowledge produced by love (fits the context, but can’t exist apart from the completed revelation of God’s Word).
 - iv. Some think it refers to the completed written revelation of God’s Word
 - e. Perfect – “culmination of a process” – see Heb. 5:8-9
 - f. Paul used the following 3 analogies to contrast the difference between the miraculous age and the age of the completed written revelation of God’s Word
 - i. Prophecy in part and in full 9
 - ii. Childhood and adulthood 11
 - iii. Mirror and face-to-face 12
 - g. “In this life we have faith, hope, and love.” Philips translation

- I. The Superiority of Prophecy 1-5
 - a. What Paul wrote in this chapter with regards to spiritual gifts was written in view of the church being assembled together for worship, 14:16, 19, 23, 26, 33-35
 - b. In worship, Christians should “follow after love” 1
 - c. Stressed the value of the gift of prophecy 2-5
 - i. Gift of speaking in tongues was a significant sign to unbelievers, 2
 - ii. Gift of prophecy was the greater gift because it taught and edified everyone present in worship, 3. Threefold function: edification, exhortation, comfort
 - d. To speak in tongues meant to speak in a foreign language and not in ecstatic utterance, Ac. 2
 - e. Paul stressed the difference between speaking in tongues and prophesying
- II. Inferiority of Speaking in Tongues 6-20
 - a. Paul stressed that the church was edified when a spiritual gift was exercised to impart one of the following, (6): revelation, knowledge, prophecy, and preaching
 - b. The gift of speaking in tongues was only profitable to all people when they were interpreted
 - c. Paul illustrates the superiority of the gift of prophecy with 3 instruments – flute, harp, bugle. Unless these instruments gave a distinct sound, no one would have knowledge of what was being played, 9
 - d. Paul stressed the result of exercising the gift of tongues without interpretation (9-12)
 - i. Waste of effort – like speaking into the air, 9
 - ii. Hearers not edified – couldn’t understand what was spoken, 10-11
 - iii. Speaker and hearer were strangers to each other, 11
 - e. Paul taught that rather than continuing to engage in such useless activity, they should strive to edify the church, 12
 - f. Barbarian – uneducated, uncultured, or perhaps unchurched
 - g. If the gift of speaking in tongues was exercised in the church assembly, the gifted or speaker should do the following: 13-17
 - i. Pray he or someone interprets, 13
 - ii. If there was no understanding, the unlearned will not be able to say “amen” at the giving of thanks (16). Proof saying “amen” is acceptable in worship. Precaution: should be no confusion in worship (33, 40) and women are to remain silent (33-35)
 - iii. If there is no understanding, the church (even those possessing gifts) is not edified, 17
 - h. Paul indicated that edifying worship was the result of praying and singing with understanding, 15
 - i. Paul’s prayer was to speak five words and be understood versus 10,000 in a foreign language that no one could benefit from, 18-19
 - j. V. 20 – regarding malice (“all kinds of evil”) be innocent as babies and in mind be men (“of full age or mature”), Lk. 16:1-3, Mt. 10:16
- III. The Purpose of Speaking in Tongues 21-25
 - a. It was a sign to convert the unbeliever, 2, 22; prophecy a sign to the believer, 22

- b. “To illustrate the purpose of speaking in tongues, Paul recalled Isa. 28:11-12 in which the prophet indicated that stubborn, unbelieving Israel would be addressed by God through the tongues (‘words’) of the Assyrians. That prediction was fulfilled when the Assyrians invaded the land of Ephraim and, after a three-year siege, destroyed Samaria in 722 B.C. As the tongues of foreigners were a sign of Israel’s unbelief, the tongues spoken at Corinth in the 1st Century were a sign for unbelievers, 21-22” (p. 56)
 - c. “Humorously, Paul painted a picture of the reaction of the unlearned (‘without gifts’) and the unchurched (‘unconverted’) when they attended a worship service at Corinth, 23-25. If all speak with unknown tongues, they will think the learned and converted are crazy. However, not the benefits of a well-ordered service in which edifying of all is the goal, 24-25” (p. 56)
 - i. The unbeliever is reached
 - ii. All will worship God
 - iii. Both learned and unlearned will “report that God is among you”
- IV. The Practical Exhortation 26-40
- a. All done for the purpose of edification, 26
 - b. Paul instructed the following with regard to exercising the gift of tongues, 27
 - i. Not more than 3 were to speak at one service, 27
 - ii. They were to speak one at a time, 27
 - iii. Interpretation was to be rendered, 27
 - iv. If no interpreter was present, they were to be silent, 28
 - c. Paul instructed the following regarding the gift of prophecy, 29-33
 - i. Not more than 3 were to speak at one service, 29
 - ii. Speak one at a time
 - iii. Other prophets were to interpret what was said, 29
 - iv. If a prophet received a revelation while another was speaking, the speaker was to be silent and let the prophet speak
 - d. Note: those who possessed these spiritual gifts, tongues, prophecies, were able to control their gifts
 - e. Paul commanded that women were to be silent in the assembly for 2 reasons: 33-35
 - i. In order to avoid usurping the authority of the man, I Tim. 2:8-15, 11:31
 - ii. In order to remain in submission to the man (Eph. 5:21). If she has a question, she should ask her husband at home, 35
 - iii. Note: It does not say they cannot sing in worship, each a class of children or other women, or ask a question in Bible class
 - f. Paul’s concluding remarks regarding the purpose and use of spiritual gifts in worship, 39-40
 - i. Follow after love, 1
 - ii. Do everything for edification, 26
 - iii. Desire earnestly to prophesy, 39
 - iv. Forbid not to speak in tongues, 39
 - v. Let all things be done decently and orderly, 40

- I. Proof of the Resurrection of Christ 1-11
 - a. The Corinthian's acceptance of the gospel (an appeal to their own experience) proved the resurrection (1-4, 11). Gospel – death, burial, resurrection of Jesus Christ
 - b. OT prophecies, 3-4, Ps. 16, 22, Isa. 53
 - c. Witness of Peter, 5
 - d. Witness of 12 Apostles, 5
 - e. Witness of 500 at one time, 6, Mt. 28:16; this rules out the argument that the resurrection of Jesus was a hallucination; note: many still alive to give testimony
 - f. Witness of James, brother of Jesus, 7, Gal 1:19
 - g. Witness of all the apostles, 7
 - h. Witness of Paul, 8-10
 - i. Dramatic change in his life, Ac. 9. He compared himself to at least an abortion or at best "one untimely born"
 - ii. His tireless work for the Lord & his church proof – all results of God's grace, 10
- II. Consequences of Denying the Resurrection 12-19
 - a. Jesus had not been raised, 13
 - b. Paul's preaching is futile and fruitless – they had accepted it as truth, 14
 - c. Corinthian's faith is empty, 14, 17
 - d. Paul is a false witness, 15
 - e. Corinthians still in sin, 17
 - f. Dead in Christ have perished, 18
 - g. Paul and the Corinthians are of all people most to be pitied, 19
- III. Necessity of the Resurrection 20-28
 - a. To **ensure** our own resurrection, 20, 23. Jesus raised as the first fruits from the dead, became the earnest. Analogy from Lev. 23:9-14 – 1st person raised never to die again
 - b. To **overcome** the consequences of sin, 21-23
 - c. To **conquer** all His enemies, 24-28
- IV. Questions for Those Who Denied the Resurrection 29-34
 - a. "Why are people being baptized for the dead?" 29 At least 36 different explanations – no evidence of practicing proxy baptisms
 - b. "Why am I in peril every hour?" 30-31 Beasts – metaphorically. "As a Roman citizen, it is highly unlikely that Paul was forced to fight animals in the arena. Tradition states that Paul, as a Roman citizen accused of treason, was executed 'outside the city,' and not in the area with the other Christians. The opponents of Jesus' apostles are figuratively called vipers (Lk. 3:7), dogs (Phil. 3:2), and swine (Mt. 7:6)." (p. 60)
 - c. "What do I gain by deception?" 31
 - d. "If there is no resurrection, are you prepared to live life without any hope of anything beyond just this life?" 32, Isa. 22:13
 - i. Epicurean – "eat and drink for tomorrow we die." They believe one is annihilated at death.
 - ii. Stoics – also denied the resurrection but as fatalists or denying themselves any pleasure unlike the Epicureans, Ac. 17:32
 - e. "Do you know that bad company corrupts good behavior?" 33

- f. 2 concluding thoughts, 34 – “awake to righteousness” and “stop sinning” by denying the resurrection. Spoken to their shame
- V. The Resurrected Body 35-50
 - a. Question: “How are the dead raised up?” Raised by those that deny the resurrection. Paul addresses them as “fools,” 36, Ps. 19:1
 - b. Answer, 36-50
 - i. God gives to all the body that He has chosen, 36-37. This is true in the vegetable, 36-38, and animal kingdom, 39
 - ii. Each body given by God possesses its own glory, 40-41. “Celestial” suggests angels, 40; “terrestrial” suggests earthly person, 40; “Heavenly” suggests sun, moon, and stars (41)
 - iii. Paul described the resurrected body in these terms, 42-50
 - 1. Resurrected body has a connection with the present body as seed has a connection with the plant which grows it, 36-38
 - 2. Resurrected body is imperishable, 42
 - 3. Resurrected body will be glorious, 43
 - 4. Resurrected body will be powerful, 43
 - 5. Resurrected body is spiritual, 44-46
 - 6. Resurrected body will be immortal, 53-54
 - 7. Resurrected body will be like the body of Jesus, 47-49, Phil. 3:21, I Jn. 3:1-2
- VI. The Resurrection Day 51-57 (cf. I Thess. 4:13-18)
 - a. All saints living and dead will be changed at the 2nd coming, 51-54. Mystery (2:7, 4:1, 13:1, 14:2) – truth concealed in the past in the mind of God but now revealed by the Holy Spirit
 - b. Not all Christians will die (“sleep”), 51
 - c. All Christians, however, will be earthly body to resurrected body, 51
 - d. The living will be changed and dead shall be resurrected at the last trump, 52
 - e. Resurrection day will signal victory over death, 54-55. “Death ... victory” quotation from Isa. 25:8, cf. Rev. 20:14, 21:4; “O death” quotation from Hosea 13:4. “Sting” of death is sin, 58; victory over death is attained through Jesus, 57, Rm. 7:25, 8:37
- VII. A Final Admonition 58 In light of the resurrection,
 - a. Be steadfast, 7:37
 - b. Be immovable, Eph. 4:14
 - c. Be continually abounding in the work of the Lord, Jn. 9:34
 - d. Remember: labor for the Lord is not in vain or unfruitful, II Cor. 6:5, 10:15, 11:23. Labor – “kopos” – wearisome toil
 - e. Motivation – the resurrection. Note: “Therefore” at the beginning of the sentence

I Corinthians 16 Contribution

- I. Contribution 1-4
 - a. For the saints, 1
 - i. Money taken to the poor among the saints in Jerusalem, Rm. 15:26. Why so impoverished? Example of sharing their material blessings with others in need, Ac. 2:44
 - ii. Churches in Macedonia, Galatia, Achaia gave
 - iii. Gentile churches urged to give because they were spiritually indebted to the Jewish churches, Rm. 15:27, see Ch. 9:11
 - iv. Promoted to strengthen the bonds between the Jewish and Gentile Christians, II Cor. 9:11-15
 - b. How were they to give? 1-2
 - i. In compliance with God's Will, 1
 - ii. To meet a need, 1
 - iii. Individually, 2
 - iv. On the 1st day of the week, 2
 - v. In harmony with their prosperity, 2
 - vi. Into a common fund, 2. Justin Martyr (150 AD) indicated that in his day offerings were brought to the church on Sunday (Apology)
 - c. How was the gift to be handled? 3-4
 - i. Taken by appointed men, II Cor. 8:19-23, 12:16-18). Note Paul's care with the money.
 - ii. Messengers approved by a letter, Paul would go if appropriate.
 - iii. The chosen men: Sopater of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timothy, and of Asia, Tychicus and Trophimus, Ac. 20:4
- II. Paul's Plan for the Future 5-9
 - a. A visit to Corinth is planned, 5-6. Paul wanted to visit and possibly winter there, 5-7. He was going to remain in Ephesus until Pentecost, then to Macedonia, then to Corinth, 5-9. He wanted to spend some considerable time there but he would be hindered, II Cor. 1:8-11, 15-24
 - b. "Why did Paul decide to remain in Ephesus until Pentecost and not go to Corinth at that time, 6-9? Had he gone, he could not have stayed long. Paul desired to spend more time with them than his busy schedule would allow, 6-7. The word 'door' is used as a metaphor for opportunity, Ac. 14:27, II Cor. 2:12, Col. 4:3, Rev. 3:8. A 'great' ('wide' ASV) means a golden opportunity, Ac. 19:1-20. There were many enemies of the Gospel in Ephesus that needed to be confronted, 9, Ac. 20:19-23, II Cor. 1:8-10." (p. 64)
 - c. Paul sees his plans as tentative at best, 7. "If the Lord Wills," 7, Js. 4:13-17, II Cor. 1:8-11, 15-24
- III. Regarding the Work of Timothy and Apollos 10-12
 - a. Timothy, 10-11
 - i. Sent to remind them of Paul's doctrine and example, 4:17
 - ii. They were to put him at ease among them
 - iii. He was doing the work of the Lord among them just as Paul, 10
 - iv. No one in Corinth was to despise him, 11, I Tim. 4:12 – "youth"

- v. Send him back to Paul in peace, 11, Ac. 19:22
 - b. Apollos, 12
 - i. Worked earlier in Corinth, Ac. 18:27-19:1
 - ii. Paul had strongly urged him to go to Corinth with other brethren, Ac. 19:22
 - iii. Not Apollos' decision to go at that time, 1:10 a possible reason
 - iv. He would go to Corinth when he had the opportunity
- IV. Closing Admonitions 13-18
 - a. Be vigilant, 13, Mt. 26:41, I Pet. 5:8
 - b. Stand fast in your faith, 13
 - c. Be courageous, 13
 - d. Be strong, 13
 - e. Let everything be done in love, 14, 12:31,13:13, 14:1
 - f. Regarding the household of Stephanas, they were the first fruits of Achaia, the Roman province in which Corinth was the capital city, 16, 1:16,15:20. Addicted – committed – to ministering. Paul encouraged the Corinthians to be in submission to such good leadership in the church, 16
 - g. Regarding Stephanas, Fortunatus, Achaius, 17-18, Paul rejoiced at their coming because they provided info about the Corinthian church, 17. The letter carrying the various questions (7:1, 8:1, 12:1, 16:1) was probably carried by them.
- V. Greetings and Benediction 19-24
 - a. Concluding greetings, 19-24. Churches of Asia, Ephesus where Paul was (particularly) sent their regards, 19-20. Especially the church that met in the house of Aquilla and Priscilla, 19
 - b. The sincere practice of “holy kiss” should serve as a constant reminder against cliquishness and egotism, 20, Rm. 16:16
 - c. Paul wrote the closing in his own handwriting, 21
 - i. Customarily, he dictated his letters to an amanuensis (scribe, secretary, stenographer), Col. 4:18, II Thess. 3:17
 - ii. Sosthenes probably filled this role for I Corinthians, 1:1
 - iii. Paul authenticated each letter by writing the salutation in his personal handwriting, II Thess. 3:17, Gal. 6:1
 - d. Paul solemnly warned, 22. “Anathema” – Greek word for cursed
 - e. Left them with a prayer, 22. “Maranatha” – Greek meaning “our Lord come”
 - f. Benediction, 23-24
 - i. Grace of the Lord Jesus be with you, 23, 1:3
 - ii. Love be with you all in Jesus Christ, 24