

# **PETE BUMGARNER MINISTRIES**

**A NON-PROFIT CORPORATION  
FOUNDED OCTOBER, 1984**

**I CORINTHIANS**

**STUDY GUIDE**



# **I CORINTHIANS**

## **SCRIPTURE READING:**

Acts 18:1-18; I Corinthians

### **I. INTRODUCTION**

- A. I Corinthians is a letter written by Paul to the church at Corinth.
- B. Corinth was a prominent Greek city and a wealthy trade city.
- C. In his letter, Paul addresses various problems within the church at Corinth. He also gives instructions that, if followed, will resolve these problems.

### **II. CHAPTER ONE**

- A. Paul is the author of this letter, and Sosthenes is with him at the time this letter is written. (I Corinthians 1:1)
  - 1. Paul declares himself to be an apostle of Jesus Christ. (I Corinthians 1:1)
  - 2. He assures those to whom he is writing that it is God's will that he be an apostle. (I Corinthians 1:1)
  - 3. Sosthenes may be the same man mentioned in Acts 18:17. If this is the same man, he was a ruler of a synagogue in Corinth, and he was beaten when Paul was brought before Gallio for preaching that Jesus is the Christ. (I Corinthians 1:1; Acts 18:12-17)
- B. Verse two reveals those to whom this letter is written--the church of God: to those who are sanctified in Christ Jesus and called to be saints, along with everyone, everywhere who calls on the name of Jesus, Whom Paul declares to be his Lord and their Lord. (I Corinthians 1:2)
- C. Paul extends grace and peace from God the Father and the Lord Jesus Christ to the recipients of his letter. (I Corinthians 1:3)
- D. Paul declares that he always gives thanks to God for the grace He has given unto them through Jesus Christ. (I Corinthians 1:4)

- E. Through Jesus, the Corinthians had been enriched in everything, including their utterance and knowledge. (I Corinthians 1:5)
- F. According to Paul, the testimony of Christ was confirmed in them. (I Corinthians 1:6)
- G. He declares that the Corinthians have not fallen short in any gift and that they are eagerly awaiting the revelation of Jesus Christ. (I Corinthians 1:7)
- H. He assures them that Jesus will confirm them until the end; consequently, they will be blameless in the day of the Lord Jesus Christ. (I Corinthians 1:8)
- I. Paul declares the faithfulness of God, and he reveals that they have been called by God into fellowship with His Son, Jesus Christ. (I Corinthians 1:9)
- J. Paul pleads with the church to get in agreement with one another. He wants them to harmonize in thought and judgment. (I Corinthians 1:10)
- K. The family of Chloe has informed Paul of contention within the church. (I Corinthians 1:11)
- L. Some people in the church say they are followers of Paul; others declare they are followers of Apollos, Peter, or Jesus. (I Corinthians 1:12)
- M. Paul asks these Corinthian believers some sobering questions:
  - 1. "Is Christ divided?" (I Corinthians 1:13)
  - 2. "Was Paul crucified for you?" (I Corinthians 1:13)
  - 3. "Were you baptized in the name of Paul?" (I Corinthians 1:13)
- N. Paul is thankful that he has baptized only Crispus and Gaius; otherwise, some may accuse him of baptizing in his own name. (I Corinthians 1:14-15)
- O. Paul also baptized the family of Stephanas. He says that he does not remember baptizing anyone else. (I Corinthians 1:16)

- P. Paul lets it be known that his mission is not to baptize but to preach the gospel. (I Corinthians 1:17)
- Q. His presentation of the gospel was not with words of wisdom because he did not want the cross of Christ to become ineffective. (I Corinthians 1:18)
- R. The message of the cross is foolishness to those who are perishing, but to those who are being saved, it is the power of God. (I Corinthians 1:18)
- S. Paraphrasing Isaiah 29:14, Paul states what has already been written: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." (I Corinthians 1:19)
- T. Paul asks the Corinthian church a series of questions:
1. "Where is the wise?" (I Corinthians 1:20)
  2. "Where is the scribe?" (I Corinthians 1:20)
  3. "Where is the disputer of this age?" (I Corinthians 1:20)
  4. "Has not God made foolish the wisdom of this world?" (I Corinthians 1:20)
- U. Through wisdom, the world is not capable of knowing God. God, in His wisdom, does not allow man to recognize Him through the avenue of natural wisdom. (I Corinthians 1:21)
- V. God is pleased to use the foolishness of preaching (the gospel) to save those who will believe. (I Corinthians 1:21)
- W. The Jews requested a sign; the Greeks pursued wisdom. Paul preached Christ crucified. (I Corinthians 1:22-23)
1. To the Jews, Paul's message was a stumbling block. (I Corinthians 1:23)
  2. To the Greeks, Paul's message was foolishness. (I Corinthians 1:23)
  3. To those who are called (both Jews and Greeks), the message of Christ is the power and wisdom of God. (I Corinthians 1:24)

- X. The foolishness of God is wiser than men, and the weakness of God is stronger than men. (I Corinthians 1:25)
- Y. Paul reminds the Corinthian brethren of their status in life when they were called. Not many of them were wise by the world's standard, and not many of them were mighty or noble. (I Corinthians 1:26)
- Z. God has chosen the foolish things of the world to confound the wise. (I Corinthians 1:27)
- AA. He has chosen the weak things of the world to put to shame the things that are mighty. (I Corinthians 1:27)
- BB. He has chosen the base things of the world and the things that are despised. He has chosen the things that do not exist to bring to nothing the things that do exist. (I Corinthians 1:28)
- CC. The purpose for God choosing these unlikely things is to keep flesh from glorying in His presence. (I Corinthians 1:29)
- DD. Because of God's wisdom, we are in Christ Jesus. (I Corinthians 1:30)
  - 1. Jesus is the believer's wisdom. This wisdom comes from God. (I Corinthians 1:30)
  - 2. Jesus is also our righteousness, sanctification, and redemption. (I Corinthians 1:30)
- EE. All of these endowments come through Jesus, thereby fulfilling the scripture written by Jeremiah: "He who glories, let him glory in the Lord." (I Corinthians 1:31; Jeremiah 9:23-24)

### **III. CHAPTER TWO**

- A. When Paul went to Corinth and declared the testimony of God, he did not go to them with superior speech or wisdom. (I Corinthians 2:1)
- B. He determined not to know anything among them except Jesus Christ and His crucifixion. (I Corinthians 2:2)
- C. When Paul was with the Corinthians, he experienced weakness, fear, and much trembling. (I Corinthians 2:3)

- D. His speech and his preaching were not with persuasive words of human wisdom; they were a demonstration of the Spirit and of power. (I Corinthians 2:4)
- E. Paul wanted the faith of the Corinthians to be in the power of God, not the wisdom of men. (I Corinthians 2:5)
- F. To the mature, Paul did speak with wisdom, but it was not worldly wisdom or natural wisdom; it was not a wisdom that could be understood by world rulers, who will eventually deteriorate. (I Corinthians 2:6)
- G. Paul spoke with the wisdom of God encapsulated in a mystery. This hidden wisdom was ordained by God before the ages and for our glory. (I Corinthians 2:7)
- H. The rulers of the age did not recognize this wisdom. If they had known the wisdom of God, they would not have crucified the Lord of glory. (I Corinthians 2:8)
- I. Paraphrasing Isaiah 64:4, Paul declares, "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him." (I Corinthians 2:9)
- J. Although God's mystery has been hidden from the world, it is revealed to the believers by God's Spirit. According to Paul's letter, "The Spirit searches all things, yes, the deep things of God." (I Corinthians 2:10)
- K. Verse eleven teaches a principle--the things a man knows are revealed to him by his spirit. In like manner, no one can know the things of God except the Spirit of God. (I Corinthians 2:11)
- L. We have not received the spirit of the world; we have received the Spirit of God. Because we have received the Spirit of God, we can know the things that have been freely given to us by God. (I Corinthians 2:12)
- M. Paul declares that the things he speaks have been revealed to him by the Spirit, and that he does not use words that the wisdom of men teach; he uses the words of the Holy Spirit, Who compares spiritual things with spiritual things. (I Corinthians 2:13)

- N. The natural man does not receive the things spoken or revealed by the Spirit; they are foolish to him. (I Corinthians 2:14)
- O. The natural man cannot know spiritual things because they must be spiritually discerned. (I Corinthians 2:14)
- P. One who is spiritual judges all things, yet no one rightly judges him. (I Corinthians 2:15)
- Q. Paul asks the Corinthians a very sobering question: “Who has known the mind of the Lord?” (I Corinthians 2:16; Isaiah 40:13)
- R. After asking this question, he declares that those who believe in Jesus have the mind of Christ. (I Corinthians 2:16)

#### **IV. CHAPTER THREE**

- A. Although Paul states in I Corinthians 1:7 that the Corinthians did not fall short in any spiritual gifts, he calls them “babes in Christ.” (I Corinthians 3:1)
- B. Paul tells the Corinthian believers that he has previously taught them the basic fundamentals of the gospel (milk), and that he has abstained from teaching them the more difficult doctrines (meat) because they are not mature enough to receive these profound truths. He further states that even at the time of this letter, they are not ready for more mature doctrine. (I Corinthians 3:2)
- C. Because of the envy, strife, and division among them, Paul calls the Corinthian church “carnal.” (I Corinthians 3:3)
- D. He declares that they are carnal and are behaving like natural men. (I Corinthians 3:3)
- E. The division in the church revolved around personality preferences. Some favored Paul and others favored Apollos; therefore, they were classified as carnal. (I Corinthians 3:4)
- F. Paul asks and answers his own questions. Paul and Apollos were ministers through whom the Corinthians believed; both Paul and Apollos were sent by the Lord. (I Corinthians 3:5)

- G. Paul introduced the Corinthians to Jesus (he refers to his ministry as planting). Apollos gave more enlightenment concerning Jesus (he refers to Apollos' ministry as watering), but God gave the increase. (I Corinthians 3:6)
- H. Attention must not be placed on the ministers; it must be placed upon God, Who, alone, can stimulate growth. (I Corinthians 3:7)
- I. The ministers who deliver the message of God function as one; however, each will be rewarded according to his own labor. (I Corinthians 3:8)
- J. Ministers are God's fellow workers; the recipients of ministry are God's field, or building. (I Corinthians 3:9)
- K. As a result of God's grace, Paul calls himself a wise master builder. He has laid the foundation, but someone else is building upon it. He warns the Corinthian believers to beware how they build on the foundation. (I Corinthians 3:10)
- L. Jesus Christ is the only true foundation that can be laid in a believer's life. (I Corinthians 3:11)
- M. The materials (doctrines) used to build on this foundation will be tried by fire. Truth will survive and be rewarded. Everything else will be consumed; however, the individual will be saved. (I Corinthians 3:12-15)
- N. Paul asks the Corinthian believers a question that is relevant for believers today: "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (I Corinthians 3:16)
- O. Anyone who defiles the temple of God will be destroyed by God. Those who function as the temple of God are holy. (I Corinthians 3:17) The context in which this statement is made is extremely important. From the context, we understand that Paul is referring to erroneous doctrine.
- P. We must not be self-deceived. If we think we are wise by the standard of the age, we must become fools so that we truly can be wise. (I Corinthians 3:18)
- Q. The wisdom of the world is foolishness to God. To establish this point, Paul quotes from Job 5:13 and Psalm 94:11. (I Corinthians 3:19-23)



- R. No one should boast in men. The things presented to you by men are yours--ministers, the world, life, death, things present, and future things are all yours. (I Corinthians 3:21-22)
- S. The believer belongs to Christ, and Christ belongs to God. (I Corinthians 3:23)

## **V. CHAPTER FOUR**

- A. Ministers should be recognized as servants of Christ and stewards of God's mysteries. (I Corinthians 4:1)
- B. Stewards must be faithful! (I Corinthians 4:2)
- C. Paul considers it insignificant to be judged by people or by the courts of men. He declares that he does not even judge himself. (I Corinthians 4:3)
- D. One's heart may not condemn him, but the lack of condemnation alone is not sufficient evidence to justify him; the Lord is our Judge. (I Corinthians 4:4)
- E. We should not judge anything prematurely. When the Lord comes, He will reveal the hidden things of darkness. He will reveal the counsel of men's hearts. He will judge righteously, and our praise will come from God, not men. (I Corinthians 4:5)
- F. In his previous instructions, Paul used himself and Apollos as examples, but the message he wishes to convey is that we should not place our trust and confidence in men because it will produce pride and division. (I Corinthians 4:6)
- G. Paul asks three provocative questions: "Who makes you differ from another?;" "What do you have that you did not receive?;" and "Why would one boast of that which he has received?" If one does not produce or earn that which he has, it is a gift. (I Corinthians 4:7)
- H. Paul makes some cynical statements to provoke his readers to reality. He says they are full, they are already rich, and that they have reigned as kings without him. (I Corinthians 4:8)
- I. To bring the Corinthians back to reality, Paul tells them that he wishes they were kings so that he could reign with them. (I Corinthians 4:8)

- J. It seems to Paul that God has displayed the apostles last; they appear as men condemned to death. They have been made a spectacle to the world, both to angels and men. (I Corinthians 4:9)
- K. Paul views the apostles as fools for Christ's sake, but the recipients of the apostles' message think themselves to be wise in Christ. (I Corinthians 4:10)
- L. Paul sees the apostles as weak, but the Corinthian believers think themselves to be strong. (I Corinthians 4:10)
- M. From the Corinthian believer's perspective, Paul declares them to be distinguished, and the apostles, dishonored. (I Corinthians 4:10)
- N. Paul reveals what he and other apostles are presently experiencing:
  - 1. The apostles were hungry and thirsty. (I Corinthians 4:11)
  - 2. They were poorly clothed. (I Corinthians 4:11)
  - 3. They were beaten. (I Corinthians 4:11)
  - 4. They were homeless. (I Corinthians 4:11)
  - 5. They were working common labor. (I Corinthians 4:12)
  - 6. When reviled, they blessed. (I Corinthians 4:12)
  - 7. When persecuted, they endured. (I Corinthians 4:12)
  - 8. When defamed, they entreated. (I Corinthians 4:13)
  - 9. Paul says the apostles have been made the filth of the world, the offscouring of all things. (I Corinthians 4:13)
- O. Paul assures the Corinthian believers that his intent for making these comments is not to shame them, but he feels obligated to warn them as his beloved children. (I Corinthians 4:14)
- P. The Corinthians may have been exposed to ten thousand teachers, but they had only one father. Paul declares that he has begotten them through the gospel of Jesus Christ. (I Corinthians 4:15)

- Q. Paul instructs the Corinthian believers to imitate him. (I Corinthians 4:16)
- R. Paul sends Timothy, whom he called his beloved and faithful son in the Lord, to Corinth to remind the believers of Paul's ways in Christ and his consistent teaching. (I Corinthians 4:17)
- S. Paul addresses the arrogance of some of the Corinthian believers who do not think that he will come to Corinth. (I Corinthians 4:18)
- T. Paul assures the believers that he is coming to Corinth, if it is the Lord's will. He tells them that when he comes, he will know, not the speech, but the power of these arrogant ones. (I Corinthians 4:19)
- U. Paul declares that the kingdom of God is not in word; it is in power. (I Corinthians 4:20)
- V. Paul asks the Corinthian believers how they would like for him to come to them. He tells them that he can come with a rod or in love, with a spirit of gentleness. (I Corinthians 4:21)

## **VI. CHAPTER FIVE**

- A. It had been reported to Paul that sexual immorality existed in the Corinthian church. A church member was living with his father's wife—an act that even the heathen would avoid. (I Corinthians 5:1)
- B. The Corinthians were so prideful that they had refused to deal with this issue and remove the man from their assembly. (I Corinthians 5:2)
- C. Although Paul is not physically present, by the Spirit, he has already judged the man who has committed this act. (I Corinthians 5:3)
- D. Paul instructs the Corinthian church to assemble. He assures them that he will be with them in spirit. In the name of Jesus, and with His power, they are to deliver this man to Satan for the destruction of his flesh so that his spirit can be saved in the day of the Lord Jesus. (I Corinthians 5:4-5)

- E. Paul tells the Corinthian believers that their glorying is not good. He then reminds them that a little leaven leavens the whole lump (A little sin corrupts the whole church). (I Corinthians 5:6)
- F. They are instructed to purge the church and to become new. As born-again believers, they are to be pure. (I Corinthians 5:7)
- G. Paul reveals a spiritual truth to the Corinthians--“Christ is our Passover; He was sacrificed for us.” (I Corinthians 5:7)
- H. In an allegorical format, he encourages the church at Corinth to purge itself of malice and wickedness and to celebrate Jesus with sincerity and truth. (I Corinthians 5:8)
- I. Paul’s instructions of separating themselves from immoral people did not apply to those outside the church. The world is saturated with coveters, extortioners, and idolaters. To be separate from all these sins would require one to leave the world. Corinthians 5:9-10)
- J. His instructions for separation apply to those who identify themselves as Christians. He instructs the brethren not to even eat with the sexually immoral, the covetous, the idolater, the reviler, the drunkard, and the extortioner. (I Corinthians 5:11)
- K. It is not the believer’s prerogative to judge those outside the church, but it is his responsibility to judge (by the Word and Spirit) those within the church. (I Corinthians 5:12; Matthew 18:18)
- L. God judges those outside the church, but the church must put away from itself the evil people within. (I Corinthians 5:13)

## **VII. CHAPTER SIX**

- A. Believers should not take believers to court. The believers should be judged by the righteous, not the unrighteous. (I Corinthians 6:1)
- B. The saints will judge the world. If the saints are capable of judging the world, they should be counted worthy to judge small matters. (I Corinthians 6:2)
- C. According to Paul, the saints will judge angels; therefore, the saints are capable of judging things pertaining to this life. (I Corinthians 6:3)

- D. Judicial decisions concerning things pertaining to this life should not be made by those whom the church esteems as least (the unrighteous). (I Corinthians 6:4)
- E. Paul's comments are meant to bring shame and to awaken the Corinthian believers to the reality that there must be a wise person in their midst who is capable of judging between believers. (I Corinthians 6:5)
- F. The Corinthian believers were taking fellow-believers to the courts of the unbelievers. (I Corinthians 6:6)
- G. It is wrong for a believer to take another believer to court. Paul recommends that the person who has been wronged or cheated bear the loss. (I Corinthians 6:7)
- H. Rather than suffer the wrong, those who are taking their brothers to court are doing wrong themselves and cheating their Christian brothers. (I Corinthians 6:8)
- I. The unrighteous will not inherit the kingdom of God. Paul warns against deception, stating that fornicators, idolaters, homosexuals, sodomites, thieves, the covetous, drunkards, revilers, and extortioners will not inherit the kingdom of God. (I Corinthians 6:9-10)
- J. Paul states that some in the Corinthian church were guilty of these same offenses before they were cleansed and set apart, but now they are justified in the name of Jesus and by the Spirit of God. (I Corinthians 6:11)
- K. Paul declares that all things are lawful for him, but all things are not profitable. Although all things are lawful, he refuses to be bound by the power of anything. (I Corinthians 6:12)
- L. Food is for the stomach, and the stomach is for food, but both will be destroyed. (I Corinthians 6:13)
- M. The body is not for sexual immorality; it is for the Lord, and the Lord is for the body. We should fellowship with the Lord. (I Corinthians 6:13)
- N. God raised the body of Jesus from the dead; He will also raise us up by His power. (I Corinthians 6:14)

- O. Paul declares that the believers' bodies are members of Christ. (I Corinthians 6:15)
- P. We should not take members of Christ and join them to a harlot. (I Corinthians 6:15)
- Q. When one has intercourse with a harlot, the two become one flesh by virtue of their sexual union. (I Corinthians 6:16)
- R. One who is joined to the Lord is one spirit with Him. (I Corinthians 6:17)
- S. Paul warns the believers to flee from sexual immorality. (I Corinthians 6:18)
- T. All other sins committed by men are outside their bodies, but one who commits sexual immorality sins against his own body. (I Corinthians 6:18)
- U. Paul reminds the Corinthians that the body of a believer is the temple of the Holy Spirit, Who dwells within. God has given Him to the believer. (I Corinthians 6:19; Ephesians 3:16)
- V. The believer does not own himself. (I Corinthians 6:19)
- W. The believer has been purchased; therefore, he must glorify God in both spirit and body, which are the Lord's. (I Corinthians 6:20)

## **VIII. CHAPTER SEVEN**

- A. In reply to a question that was submitted to Paul in a letter, he states that it is good for a man not to attach himself to a woman. (I Corinthians 7:1)
- B. To avoid sexual immorality, Paul endorses the marriage union of a man and a woman. (I Corinthians 7:2)
- C. He instructs husbands and wives to be affectionate to one another. (I Corinthians 7:3)
- D. Both husbands and wives have the right to enjoy one another's bodies. (I Corinthians 7:4)

- E. Neither the husband nor the wife should withhold sexual privilege unless they are giving themselves to the Lord in prayer and fasting; afterwards, they should come together to avoid temptation. (I Corinthians 7:5)
- F. Paul's instructions to the unmarried and widows are given as a consideration, not a commandment. (I Corinthians 7:6)
- G. It was Paul's desire that all men follow his pattern of celibacy, but he recognizes celibacy as a gift not possessed by everyone. (I Corinthians 7:7)
- H. Concerning the unmarried and widows, Paul says, "It is good for them if they remain even as I am." He feels that it would be in their best interest to remain single. (I Corinthians 7:8)
- I. If the unmarried and widows cannot suppress their passion, it is better for them to marry than to burn with passion. (I Corinthians 7:9)
- J. To the married, Paul gives God's command: "A wife is not to depart from her husband." (I Corinthians 7:10)
- K. If a wife leaves her husband, she is to remain unmarried, or be reconciled to her husband. (I Corinthians 7:11)
- L. The husband is not to divorce his wife. (I Corinthians 7:11)
- M. The following instructions given by Paul are his opinion, not the Lord's command. (I Corinthians 7:12)
  - 1. If a believer has a wife who does not believe, yet she wants to live with him, he should not divorce her. (I Corinthians 7:12)
  - 2. If a believing woman has a husband who does not believe, yet he desires to live with her, she should not divorce him. (I Corinthians 7:13)
  - 3. The unbelieving wife or husband is set apart by the believing wife or husband, and their children are also set apart. (I Corinthians 7:14)
  - 4. If an unbelieving spouse chooses to leave his/her mate, the believing mate is released from the union. (I Corinthians 7:15)

- a. God has called us to peace. (I Corinthians 7:15)
  - b. One is not under obligation to live in the turmoil of trying to salvage an unsalvageable marriage. (I Corinthians 7:15)
5. Neither the husband nor the wife knows if the unbelieving mate will accept Jesus. (I Corinthians 7:16)
- N. Each person is to walk in his/her calling. Paul gives this instruction to all the churches. (I Corinthians 7:17)
- O. If one who accepts Jesus is uncircumcised, he is not obligated to be circumcised. If one who is circumcised accepts Jesus, he is not obligated to become uncircumcised. (I Corinthians 7:18)
- P. The issue is not circumcision; it is obeying God's commandments. (I Corinthians 7:19)
- Q. One should remain in the same calling that he was called. (I Corinthians 7:20)
- R. If one who is a slave receives Jesus, his bondage should not be an issue. If he is freed from bondage, he should use his freedom for the Lord. (I Corinthians 7:21)
- S. One who is called by the Lord while in slavery is the Lord's free man. One who is called by the Lord while in freedom is Christ's slave. (I Corinthians 7:22)
- T. We have been bought with a price; therefore, we must not become the slaves of men (submitting ourselves to men rather than Jesus). (I Corinthians 7:23)
- 1. Whom the Son sets free is free indeed. (John 8:36)
  - 2. Although one may be a slave, when he is born again, he becomes free in Jesus. Although he is not physically free from the bondage of slavery, he should serve his master with an attitude of freedom. Any service he gives to his earthly master should be viewed as service rendered to his heavenly Master, Jesus.
- U. Paul reiterates the importance of serving God in whatever position one is called. (I Corinthians 7:24)



- V. The instruction that Paul gives concerning the virgins is his judgment, not God's commandment; however, he deems his judgment to be trustworthy. (I Corinthians 7:25)
- W. Because of the condition of the world, Paul thought it good for a man to remain in the state he was called. (I Corinthians 7:26)
  - 1. One who is married should not seek to become unmarried. (I Corinthians 7:27)
  - 2. One who is not married should not seek to get married. (I Corinthians 7:27)
  - 3. If an unmarried man or woman chooses to get married, it is not a sin; however, with marriage comes trouble that could be avoided if one remained single. (I Corinthians 7:28)
  - 4. Because of the shortness of time, those who are married should live with their attention on the Lord. (I Corinthians 7:29)
  - 5. It is vital that the believer not get caught up in the circumstances of life; the form of the world is passing away. (I Corinthians 7:30-31)
  - 6. It was Paul's desire that the believers not be concerned with worldly things. (I Corinthians 7:32)
  - 7. The believer who is unmarried is concerned about the things of the Lord; he wants to please the Lord. (I Corinthians 7:32)
  - 8. The believer who is married is concerned about the things of the world; he wants to please his wife. (I Corinthians 7:33)
  - 9. There is also a distinction between a wife and an unmarried woman. (I Corinthians 7:34)
    - a. The unmarried woman is concerned about the things of the Lord; she strives to be holy, both in spirit and body. (I Corinthians 7:34)
    - b. The wife is concerned about the things of the world; she wants to please her husband. (I Corinthians 7:34)

10. Paul's comments were not meant to place people in bondage. He is making an observation that gives valuable insight.
  - a. Unmarried people can serve the Lord without distraction. (I Corinthians 7:35)
  - b. Married people are often distracted from serving the Lord because they are trying to meet the needs of their mate.
11. If one thinks that he is behaving improperly toward his virgin and deems it in her best interest to marry, let her marry; it is not a sin. (I Corinthians 7:36)
12. One who has power over his own will and is determined to keep his virgin does well. (I Corinthians 7:37)
13. One who gives his virgin in marriage does well, but one who does not give his virgin in marriage does better. (I Corinthians 7:38)
14. A wife is bound by law to her husband as long as he lives, but if the husband dies, she is free to marry the believer of her choice. (I Corinthians 7:39)
15. In Paul's opinion, the widow would be happier if she remained unmarried. [He adds, "I think I also have the Spirit of God."] (I Corinthians 7:40)

## **IX. CHAPTER EIGHT**

- A. In this chapter, Paul gives instructions concerning offerings made to idols. (I Corinthians 8:1)
- B. Everyone has knowledge, but knowledge produces pride; love edifies. (I Corinthians 8:1)
- C. Those who think they have knowledge are actually ignorant of the things they should know. (I Corinthians 8:2)
  1. The phrase "those who think they have knowledge" refers to those who take pride in the things they have learned.

2. The statement “He knows nothing as he should” means that intellectual knowledge is insufficient for true Christian living.
  3. Intellectual knowledge is self-centered.
  4. Knowledge that is truly mature considers both fact and circumstances.
- D. Those who love God are known by God. (I Corinthians 8:3)
  - E. In regard to eating food that has been offered to an idol, mature believers know that an idol is man-made; it is nothing. (I Corinthians 8:4)
  - F. Mature believers know that there is only one God. (I Corinthians 8:4)
  - G. There are many so-called gods in the world, yet the mature believer knows that there is only one true God. (I Corinthians 8:5)
  - H. The true God is the Father of the believers.
    1. All things come from Him. (I Corinthians 8:6)
    2. The believers are made for Him. (I Corinthians 8:6)
    3. There is only one Lord—Jesus the Christ. All things are through Him, and the believers live through Him. (I Corinthians 8:6)
  - I. Not everyone has the knowledge of God as Father and Jesus as Lord. Not everyone knows that idols are not real gods. (I Corinthians 8:7)
  - J. Believers who think that an idol is a god and eat food offered to that idol violate their conscience and experience guilt. (I Corinthians 8:7)
  - K. Food does not commend one to God. Eating or abstaining from eating does not make one better or worse. (I Corinthians 8:8)
  - L. Our liberty, which comes through knowledge, must not become a stumbling block to those who do not have the same knowledge. (I Corinthians 8:9)

- M. If one who has been converted from idol worship sees a mature believer eating something that has been offered to an idol, he may also eat food that was offered to the idol; however, his conscience will condemn him because he does not realize that the idol is not a god. (I Corinthians 8:10)
- N. Our knowledge must not become an offense for an immature believer for whom Jesus died. (I Corinthians 8:11)
- O. One who sins against an immature believer by influencing him to violate his conscience sins against Christ. (I Corinthians 8:12)
- P. Mature believers must not do anything that would influence immature believers to violate their conscience. (I Corinthians 8:13)

## **X. CHAPTER NINE**

- A. Paul opens this chapter with the following questions:
  - 1. “Am I not an apostle?” (I Corinthians 9:1)
  - 2. “Am I not free?” (I Corinthians 9:1)
  - 3. “Have I not seen Jesus our Lord?” (I Corinthians 9:1)
  - 4. “Are you not my work in the Lord?” (I Corinthians 9:1)
- B. Although Paul had not personally saved anyone, he had personally introduced Jesus to the Corinthians. (I Corinthians 9:2)
  - 1. He called the Corinthians the seal (certification) of his apostleship in the Lord. (I Corinthians 9:2)
  - 2. The fact that he had introduced them to Jesus, Whom they accepted, proved that he was sent by the Lord. (I Corinthians 9:2)
- C. Paul defends his legitimacy with the following questions:
  - 1. “Do we not have the right to eat and drink?” (I Corinthians 9:4)
  - 2. “Do we have no right to take along a believing wife as do also the other apostles, the brothers of the Lord, and Cephas?” (I Corinthians 9:5)

3. "Is it only Barnabas and I who have no right to refrain from working?" (I Corinthians 9:6)
4. "Who goes to war at his own expense?" (I Corinthians 9:7)
5. "Who plants a vineyard and does not eat of its fruit?" (I Corinthians 9:7)
6. "Who tends a flock and does not drink of the milk of the flock?" (I Corinthians 9:7)
7. "Do I say these things as a mere man? (I Corinthians 9:8)
8. "Does not the law say the same also?" (I Corinthians 9:8)
9. From Deuteronomy 25:4, Paul quotes a portion of the law, then asks if God is only concerned about oxen. (I Corinthians 9:9)
  - a. Paul declares that this statement was written for the sake of those who minister the gospel. (I Corinthians 9:10)
  - b. Speaking metaphorically, Paul says, "He who plows should plow in hope, and he who threshes in hope should be partaker of his hope." (I Corinthians 9:10)
- D. Paul and Barnabas had sown spiritual things; therefore, it was befitting that they reap material things. (I Corinthians 9:11)
- E. Others had been recipients of the Corinthian believers' material things; therefore, Paul and Barnabas certainly had the right to reap from them. (I Corinthians 9:12)
- F. Paul and Barnabas did not exercise their right to receive from the Corinthian believers because they did not want to hinder the gospel of Christ. (I Corinthians 9:12)
- G. Referring to the Old Testament priests, Paul asks this question: "Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar?" (I Corinthians 9:13)
- H. Following the pattern of the law, the Lord has commanded that those who minister the gospel should be supported by their ministry of the gospel. (I Corinthians 9:14)

- I. Paul had not practiced this principle and privilege with the Corinthian believers; he had worked and provided for himself. (I Corinthians 9:15)
  - 1. He was not giving these instructions for his benefit. He had no ulterior motive. (I Corinthians 9:15)
  - 2. Paul says that it would be better for him to die than to take from the Corinthian believers. (I Corinthians 9:15)
- J. Paul proclaims that he cannot boast because he preaches the gospel. It is necessary that he do so. He says, "Woe is me if I do not preach the gospel." (I Corinthians 9:16)
- K. Paul knows that those who willingly preach the gospel will be rewarded; however, he also knows the responsibility of being a good steward over that which has been entrusted to him. (I Corinthians 9:17)
- L. According to Paul, his reward is being able to present the gospel of Jesus without charge. (I Corinthians 9:18)
- M. He refuses to abuse his authority in the gospel by taking advantage of others. (I Corinthians 9:18)
- N. Although Paul was free from all men, he made himself a servant to all for the purpose of winning more. (I Corinthians 9:19)
- O. When ministering to the Jews, Paul conducted himself as a Jew so he could win them to the Lord. (I Corinthians 9:20)
- P. When ministering to those who were governed by the law, he conducted himself according to the law so that he could win them to the Lord. (I Corinthians 9:20)
- Q. When ministering to those who were not governed by the law, Paul did not use the law against them; he approached them without the law so that he could win them to the Lord. (I Corinthians 9:21)
- R. When ministering to the weak, Paul presented himself as weak so that he might win them to the Lord. (I Corinthians 9:22)
- S. Paul adapted to all groups of people for the purpose of winning them to the Lord. (I Corinthians 9:22)

- T. Paul used whatever method was necessary for the sake of the gospel. He wanted others to enjoy the benefits of the gospel with him. (I Corinthians 9:23)
- U. Paul uses the analogy of a race to convey the importance of being diligent for the Lord. Not everyone who enters a race receives the prize. (I Corinthians 9:24)
- V. An athlete disciplines himself for the purpose of beating his competition. He puts forth this effort for a perishable garland; the believer must discipline himself to obtain an imperishable crown. (I Corinthians 9:25)
- W. Paul declares to the Corinthian believers that he does not run with doubt, neither does he miss his target. (I Corinthians 9:26)
- X. Paul disciplined his body to the point of submission so that after preaching to others, he would not be rejected. (I Corinthians 9:27)

## **XI. CHAPTER TEN**

- A. Paul reminds the Jews of Corinth that their ancestors were under the cloud that led the children of Israel for forty years, and they passed through the Red Sea. (I Corinthians 10:1)
- B. They were immersed into Moses, the cloud, and the sea. (I Corinthians 10:2)
- C. They all ate the same spiritual food—the manna that was supernaturally provided for them. (I Corinthians 10:3)
- D. They all drank the same spiritual drink when they drank the water from the rock—water that God supernaturally provided. Paul identifies the rock as Jesus—One Who sustains life. (I Corinthians 10:4)
- E. Most of those who followed Moses and were partakers of God's supernatural blessings died in the wilderness; they did not make it to their God-ordained destination. (I Corinthians 10:5)
- F. The history of their ancestors was recorded so the Jews would have an example. Their ancestors' example served as a warning for them not to lust after evil things. (I Corinthians 10:6)

- G. The history of their ancestors was recorded to illustrate the detriment of becoming involved with idolatrous practices. (I Corinthians 10:7)
- H. The immoral practices of the Jews' ancestors caused God's judgment to be executed against them. Twenty-three thousand died in one day as result of God's punishment for their sin. (I Corinthians 10:8)
- I. Paul warns against tempting Christ; he uses the example of those who were bitten by poisonous snakes when they complained about God's provision. (I Corinthians 10:9; Numbers 21:4-9)
- J. Paul warns against complaining and tells what happened to their Jewish ancestors who complained. (I Corinthians 10:10; Numbers 11:1-2)
- K. The things that happened to the Jews who came out of Egypt were recorded to serve as an example for others. These examples are illustrative warnings. (I Corinthians 10:11)
- L. Paul warns those who think they stand to take heed lest they fall. (I Corinthians 10:12)
- M. The temptations we face are human, but God is trustworthy. He will not allow us to be tempted beyond our ability. With the temptation, He gives us an exit through which we have the ability to pass. (I Corinthians 10:13)
- N. The beloved are commanded to run away from idol worship. (I Corinthians 10:14)
- O. Paul declares that he is speaking with sound judgment, and he exhorts his readers to judge what he is saying. (I Corinthians 10:15)
- P. Paul reminds the Corinthian believers that the "cup of blessing" corresponds to the blood of Jesus, and that the bread they break corresponds to the body of Christ. (I Corinthians 10:16)
- Q. Using the analogy of the bread to represent Jesus, Paul reveals how all the members of the body of Christ are partakers of Jesus; therefore, the entire body of Christ is one bread, or one with Jesus. (I Corinthians 10:17)



- R. In the same manner, the Jews who ate from the altar became one with the altar. (I Corinthians 10:18)
- S. Paul is not placing his emphasis on an idol or an altar; he is emphasizing the unity and identity of the sacrifice and the one partaking of the sacrifice. (I Corinthians 10:19)
- T. The Gentiles were sacrificing to demons; consequently, those who participated in these sacrifices were uniting and identifying with demons. Paul did not want the Corinthian believers to participate in these activities. (I Corinthians 10:20)
- U. One cannot be a partaker of both the Lord and demons; one cannot identify with both the devil and Jesus. (I Corinthians 10:21)
- V. Paul asks two questions: "Do we provoke the Lord to jealousy?" and "Are we stronger than He?" (I Corinthians 10:22)
- W. He also teaches that everything permissible is not necessarily beneficial, or constructive. (I Corinthians 10:23)
- X. One must not be self-centered; he should be considerate of others. (I Corinthians 10:24)
- Y. Paul instructs those who buy meat at the market to eat it without learning the history of the meat. The earth and everything in it belong to the Lord. (I Corinthians 10:25-26)
- Z. If one is invited to someone's home for a meal, he should eat the meal without researching the origin of the food. By asking no questions, you protect your conscience. (I Corinthians 10:27)
- AA. If one is told that the food set before him has been offered to an idol, he should not eat it. One should not violate the conscience of his host. The earth and everything in it belong to the Lord. (I Corinthians 10:28)
- BB. One's liberty should not be judged by another's conscience. (I Corinthians 10:29)
- CC. One who gives thanks for his food should not be condemned for eating that for which he has given God thanks. (I Corinthians 10:30)

- DD. Whatever one eats, drinks, or does should be for the glory of God. (I Corinthians 10:31)
- EE. One should be harmless to the Jews, the Greeks, and the Church of God. (I Corinthians 10:32)
- FF. Paul declares that he is not seeking selfish interests; he sought what was in the best interest of others. He wanted them to have an opportunity to receive salvation. (I Corinthians 10:33)

## **XII. CHAPTER ELEVEN**

- A. Paul exhorts the Corinthian believers to imitate him as he imitates Christ. (I Corinthians 11:1)
- B. Paul commends the Corinthian believers for remembering him, and he instructs them to practice the principles that he has taught them. (I Corinthians 11:2)
- C. In I Corinthians 11:3, Paul reveals God's ordained authority.
  - 1. Christ is the head (authority) of every man.
  - 2. The husband is the head (authority) of his wife.
  - 3. God is the head (authority) of Christ.

**NOTE: The Bible does not teach that all women are under the authority of all men. Both the Hebrew and Greek languages use one word when referring to man and husband and one word when referring to woman and wife. The Hebrew word *'iysh* and the Greek word *aner* can be translated as either man or husband. The Hebrew word *'ishshah* and the Greek word *gune* can be translated as either woman or wife.**

**The context in which these words are used determines the appropriate translation. In I Corinthians 11, the instructions involve both men and husbands and women and wives. We must consider the context and insert the appropriate word. For example: all men are under the authority of Christ, but all women are not under the authority of all men; however, all wives are under the authority of their husbands. By reading the entire letter, we can understand and differentiate between woman and wife. It is extremely important to use the appropriate word; otherwise, erroneous doctrine will be taught.**

- D. If a man prays or prophesies with his physical head covered, he dishonors his head (authority), Christ. (I Corinthians 11:4)
- E. If a wife prays or prophesies with her physical head uncovered, she dishonors her head (authority), her husband. (I Corinthians 11:5)
  - 1. It is shameful for a wife not to illustrate that she is in submission to her husband. (I Corinthians 11:6)
  - 2. In the biblical culture, the method used to illustrate that a wife was in submission to her husband was the veil that was worn on the head.
  - 3. The comparison of an uncovered head and a shaved head was used to illustrate shamefulness or disgrace.
  - 4. The long hair of the woman was ordained to bring distinction and honor to her; therefore, it is shameful for a woman to have her head shaved.
- F. The man should not cover his physical head because he is the image and glory of God; the wife should cover her physical head because she is the image and glory of her husband. (I Corinthians 11:7)
- G. The man was not taken from the woman; the woman was taken from the man. (I Corinthians 11:8)
- H. The man was not created for the woman; the woman was created for the man. (I Corinthians 11:9)
- I. Because the woman was created for the man, the wife should wear a symbol of authority that testifies that she is submitted to her husband. This symbol of authority acts as a messenger; it says, "I am under authority." (I Corinthians 11:10)

**NOTE: Different cultures use various symbols to signify submission. Head coverings, necklaces, rings, etc., can be used to convey the message of submission. The message of submission is: "I recognize my authority, and I will not act independently of him." Biblical submission does not place anyone in a slave role, nor does it give dictatorial powers to anyone. It recognizes and cooperates with authority. The God-ordained authority documented in this chapter is liberating, not binding, to those who truly want to please God.**

- J. In the Lord, man is not independent of the woman; neither is the woman independent of the man. (I Corinthians 11:11)
- K. The first woman came from man; now, men come through women, but all things come from God. (I Corinthians 11:12)
- L. Paul asks the Corinthian believers this question: "Is it proper for a wife to pray to God unveiled?" Considering the culture of those to whom this letter was written, the obvious answer to Paul's question is no. (I Corinthians 11:13)
- M. According to Paul, nature teaches that tresses of hair on a man are a disgrace to him. (I Corinthians 11:14)
- N. Tresses of hair on a woman are admirable and respectful. (I Corinthians 11:15)
- O. Concerning comments about the hair, Paul says if anyone seems to be contentious concerning this matter that neither he nor the churches have a mandatory custom. (I Corinthians 11:16)
- P. Paul lets the Corinthian believers know that he does not approve of their counterproductive assemblies. (I Corinthians 11:17)
- Q. First, Paul addresses the factions within the church. (I Corinthians 11:18)
  - 1. He tells the Corinthian believers that the disunity among them exists so that those whom they have accepted might be apparent to all the believers. (I Corinthians 11:19)
  - 2. Cliques blatantly reveal who is considered to be important and acceptable. They will bring division to every organization; therefore, they must be avoided.
- R. Paul tells the Corinthian believers that the purpose for assembling is not to eat the Lord's Supper. (I Corinthians 11:20)
  - 1. When they assembled to eat, they were inconsiderate of other believers. Some would eat before others had the opportunity to eat. (I Corinthians 11:21)
  - 2. This practice resulted in some being hungry, while others were intoxicated. (I Corinthians 11:21)

- S. Paul asks the Corinthian believers four questions:
1. “Do you not have houses in which you can eat and drink?” (I Corinthians 11:22)
  2. “Do you disesteem the church of God and shame those who have nothing?” (I Corinthians 11:22)
  3. “What shall I say to you?” (I Corinthians 11:22)
  4. “Shall I commend you in this thing?” (I Corinthians 11:22)
  5. Paul concludes his questions with this statement: “I do not commend you!” (I Corinthians 11:22)
- T. The message Paul conveys in the following verses is one that he had learned from the Lord. (I Corinthians 11:23)
- U. The night Jesus was betrayed He took some bread, He gave thanks for it, then He broke it. (I Corinthians 11:23-24)
- V. After breaking the bread, He said, “This is My body which is broken for your sake; do (eat) for the purpose of remembering Me.” (I Corinthians 11:24—author’s translation)
- W. In like manner, He took the cup with the meal saying, “This cup, the New Testament, is in My blood. As often as you drink, do it in remembrance of Me. As often as you eat this bread and drink this cup, you proclaim the Lord’s death until He comes.” (I Corinthians 11:25-26—author’s translation)
- X. Whoever eats the bread and drinks the Lord’s cup irreverently will be accountable to the body and blood of the Lord. (I Corinthians 11:27)
- Y. A person should examine himself before receiving communion. This practice is the proper procedure for eating the bread and drinking from the cup. (I Corinthians 11:28)
- Z. To eat and drink irreverently is to eat and drink judgment upon oneself. The Lord’s body must be recognized and set apart as sacred. (I Corinthians 11:29)
- AA. The Corinthian believers’ irreverent approach to the Lord’s Supper was the reason many were feeble and unhealthy; many had even died. (I Corinthians 11:30)

- BB. One who examines himself will not be condemned. (I Corinthians 11:31)
- CC. Those whom the Lord judges are disciplined so that they will not be condemned with the world. (I Corinthians 11:32; Hebrews 12:6)
- DD. Paul admonishes the Corinthian believers to wait until everyone has assembled before they begin eating. (I Corinthians 11:33)
- EE. If anyone is hungry, he should eat at home. The purpose of the Lord's Supper is not to satisfy hunger; it is to remember the Lord. These believers are cautioned of the judgment that will be incurred for assembling irreverently. (I Corinthians 11:34)
- FF. Paul tells the Corinthian believers that he will set the remaining things in order when he arrives. (I Corinthians 11:34)

### **XIII. CHAPTER TWELVE**

- A. Paul did not want the Corinthian believers ignorant of the supernatural. (I Corinthians 12:1)
- B. Paul reminds these Gentile believers that they had previously been led to follow idols that could not speak. (I Corinthians 12:2)
- C. Paul declares that no one speaking by the Spirit can call Jesus cursed (*anathema*), and no one can declare Jesus as Lord except by the Holy Spirit. (I Corinthians 12:3)
- D. There are a variety of gifts, but they come from the same Spirit. (I Corinthians 12:4)
- E. There are a variety of ministries, but they all have the same Lord. (I Corinthians 12:5)
- F. There are various effects, but it is the same God producing them in everyone. (I Corinthians 12:6)
- G. Each one is given his gift by the Spirit to be beneficial. (I Corinthians 12:7)
- H. The Spirit gives the word of wisdom to one; to someone else, the same Spirit gives the word of knowledge. (I Corinthians 12:8)

- I. To another, faith is given by the same Spirit; to someone else, the supernatural ability to get a person healed is given by the same Spirit. (I Corinthians 12:9)
- J. To someone else, the performance of miracles is given; to someone different, prophecy is given. Someone else is given perception of spirits; another one is given unacquired languages. Someone different is given the translation of unacquired languages. (I Corinthians 12:10)
- K. All of these gifts are made active by the same Spirit, Who distributes personally to each one as He wills. (I Corinthians 12:11)
- L. Although the physical body is comprised of many members, it is only one body. This same principle applies to Jesus. (I Corinthians 12:12)
- M. By one Spirit, we are all immersed into one body—Jews, those who are not Jews, slaves, and those who are not slaves all receive one Spirit. (I Corinthians 12:13)
- N. The body is not one member; it is many. (I Corinthians 12:14)
- O. The fact that one member of the body is not like another member does not mean it is not a part of the body. If all members of the body were the same, the body would be deficient. (I Corinthians 12:15-17)
- P. God places each one of the members in the body as He desires. (I Corinthians 12:18)
- Q. If all the members of the body were the same, the body would lose its function. (I Corinthians 12:19)
- R. The body consists of many members, but it is only one body. (I Corinthians 12:20)
- S. One member of the body cannot tell another member that it is not needed. The members of the body that appear to be weak are necessary. (I Corinthians 12:21-22)
- T. The members of the body that would bring shame, we present as greatly esteemed; therefore, what we esteem as indecent receives greater respect. (I Corinthians 12:23)

- U. The presentable members of the body have no requirements; therefore, God has blended the body so that the more deficient members are given honor. (I Corinthians 12:24)
- V. God does not want schisms in the body; He wants each member to recognize the importance of the other. (I Corinthians 12:25)
- W. If one member of the body suffers, every member should feel the pain. If one member of the body is honored, every member should rejoice. (I Corinthians 12:26)
- X. After Paul describes the function of the physical body, he tells the Corinthian believers that they are individual members of the body of Christ. (I Corinthians 12:27)
- Y. God places some in the Church: first as apostles, second as prophets, third as teachers; afterwards, miracles, gifts of healing, helps, overseers, and unacquired languages. (I Corinthians 12:28)
- Z. Not all are apostles; not all are prophets; not all are teachers; not all perform miracles; not all possess the gift of healing; not all speak with unacquired languages; and not all translate unacquired languages. (I Corinthians 12:29-30)
- AA. Paul exhorts the Corinthian church to earnestly desire the best gift, then he speaks of a more excellent or valuable way. (I Corinthians 12:31)

#### **XIV. CHAPTER THIRTEEN**

- A. One may speak with the languages of humans and angels, but if he does not possess love, he becomes as reverberating (reechoing) brass and clanging cymbals. (I Corinthians 13:1)
- B. One can be gifted in prophecy, understand all mysteries, possess all knowledge, and have faith to remove mountains, but if he does not possess love, he is nothing. (I Corinthians 13:2)
- C. One may supply food, give all his possessions, and even surrender his body to be burned, but if he does not possess love, these deeds are not beneficial. (I Corinthians 13:3)
- D. Sixteen attributes of love are listed in I Corinthians 13:4-8:
  - 1. Love is patient. (I Corinthians 13:4)



2. Love is benevolent. (I Corinthians 13:4)
3. Love is not envious. (I Corinthians 13:4)
4. Love does not boast. (I Corinthians 13:4)
5. Love is not prideful. (I Corinthians 13:4)
6. Love does not act inappropriately. (I Corinthians 13:5)
7. Love is not self-seeking. (I Corinthians 13:5)
8. Love does not become exasperated (angry or greatly annoyed). (I Corinthians 13:5)
9. Love does not take an inventory of injury. (I Corinthians 13:5)
10. Love is not joyful in injustice. (I Corinthians 13:6)
11. Love commends truth. (I Corinthians 13:6)
12. Love covers all things with silence. (I Corinthians 13:7)
13. Love has faith in all things. (I Corinthians 13:7)
14. Love hopes in all things. (I Corinthians 13:7)
15. Love perseveres in all things. (I Corinthians 13:7)
16. Love never fails. (I Corinthians 13:8)
- E. Prophecies will become useless. (I Corinthians 13:8)
- F. Unacquired languages will come to an end. (I Corinthians 13:8)
- G. Knowledge will become useless. (I Corinthians 13:8)
- H. We know only a segment. (I Corinthians 13:9)
- I. We prophesy only a segment. (I Corinthians 13:9)
- J. When completeness comes, segments will be rendered useless. (I Corinthians 13:10)

- K. When one is an infant, he talks like an infant, he understands like an infant, and he forms opinions like an infant. (I Corinthians 13:11)
- L. When one becomes a man, he stops acting as an infant. (I Corinthians 13:11)
- M. Now, we look through an obscure mirror, but then, we will look face-to-face. (I Corinthians 13:12)
- N. Now, our knowledge comes from segments, but then, we will know just as we are known. (I Corinthians 13:12)
- O. Now, faith, hope, and love remain, but the most significant of these is love. (I Corinthians 13:13)

## **XV. CHAPTER FOURTEEN**

- A. Paul exhorts the Corinthian believers to pursue love and to desire the supernatural, especially prophecy. (I Corinthians 14:1)
- B. One who speaks in an unacquired language speaks to God, not people. No one hears (understands); however, in the Spirit, he speaks mysteries. (I Corinthians 14:2)
- C. One who prophesies speaks to people confirmation, exhortation, and consolation. (I Corinthians 14:3)
- D. One who speaks in an unacquired language confirms (strengthens) himself; one who prophesies confirms (strengthens) the church. (I Corinthians 14:4)
- E. Paul wants all the Corinthian believers to speak in unacquired languages, but more than that, he desires that they prophesy. (I Corinthians 14:5)
- F. Prophesying is greater than speaking in an unacquired language, unless the unacquired language is interpreted so that the church can be strengthened. (I Corinthians 14:5)
- G. Speaking in an unacquired language is not beneficial to the church because the people do not understand; however, speaking by revelation, knowledge, prophecy, or giving instruction is beneficial to the church. (I Corinthians 14:6)

- H. In order for musical instruments to be beneficial and appreciated, they must be played properly. (I Corinthians 14:7)
- I. If the trumpet gives an improper sound, the army will not know to assemble for battle. (I Corinthians 14:8)
- J. Speaking to people in a language they do not understand is like a trumpet giving an unfamiliar sound; it is not advantageous. It can actually create confusion. (I Corinthians 14:9)
- K. There are many kinds of languages in the world, and they all have meaning, but if one does not understand the language, he is as a foreigner to the one speaking and the one speaking will be as a foreigner to him. (I Corinthians 14:10-11)
- L. Those who are zealous of the supernatural should seek to excel in strengthening the church. (I Corinthians 14:12)
- M. One who gives a message in an unacquired language should pray for the interpretation of the message. (I Corinthians 14:13)
- N. One who prays in an unacquired language is praying by the Spirit, but his mind does not understand what is spoken. (I Corinthians 14:14)
- O. In light of this information, what should one do? He should pray, both by the Spirit and with the understanding. He should also sing, both by the Spirit and with the understanding. (I Corinthians 14:15)
- P. When blessings are spoken supernaturally, how will those who are present and do not understand the language know when to say "so be it"? How can they give thanks if they do not understand what is being said? (I Corinthians 14:16)
- Q. The one who gives thanks by the Spirit does well in expressing his gratitude, but the others who do not understand are not strengthened. (I Corinthians 14:17)
- R. Paul assures the Corinthian believers that he speaks in unacquired languages more than any of them. (I Corinthians 14:18)

- S. Paul says that in the church, he had rather speak five words of instruction that can be understood than to speak ten thousand words in an unacquired language that the people do not understand. (I Corinthians 14:19)
- T. Paul instructs the Corinthian believers not to be as infants in understanding; however, they should be innocent in the things that are morally wrong. In understanding, they are to be mature. (I Corinthians 14:20)
- U. In the law it is written, "In other tongues and other lips I will speak to this people, yet not even in this way will they listen to Me." (I Corinthians 14:21; Isaiah 28:11-12)
- V. Unacquired languages are not a sign to those who believe; they are a sign to those who do not believe. They are a fulfillment of Isaiah's prophecy. (I Corinthians 14:22)
- W. Prophesying is not for the unbeliever; it is for those who do believe. (I Corinthians 14:22)
- X. If the whole church assembles itself and everyone speaks in an unacquired language and one who is unlearned or an unbeliever enters, he will say that you are insane. (I Corinthians 14:23)
- Y. If the whole church assembles itself and everyone prophesies and an unbeliever or one who is unlearned enters, he will be admonished and examined by all. The secrets of his heart will become apparent, and he will reverence God and announce that God is really in you. (I Corinthians 14:24-25)
- Z. When you assemble, each one has a psalm, an instruction, a revelation, an unacquired language, or an interpretation to an unacquired language. All of these spiritual assets should generate strength in the body. (I Corinthians 14:26)
- AA. If anyone speaks in an unacquired language, two, or at the most, three should speak their particular part respectively and one should interpret. (I Corinthians 14:27)
- BB. If there is no interpreter in the church, those who speak in unacquired languages should remain silent. One may privately converse with God in an unacquired language without an interpreter, but he cannot give a message to the assembly. (I Corinthians 14:28)

- CC. Not more than two or three prophets are to speak in an assembly; the others are to judge. (I Corinthians 14:29)
- DD. If a revelation comes to one who is seated, the speaker should yield to the Spirit and remain silent. (I Corinthians 14:30)
- EE. Only one should speak at a time so the others can learn and be stirred to action. (I Corinthians 14:31)
- FF. The spirit of the prophet is subject to the prophet. (I Corinthians 14:32)
- GG. Confusion does not come from God, but peace does. This revelation applies to all the churches of the saints. (I Corinthians 14:33)
- HH. Wives are to keep silent in the church; they are not permitted to talk. They are to do as the law says and subject themselves to their husbands. (I Corinthians 14:34)
- II. If they want to **learn** anything, they should determine to ask their husbands at home. It is shameful for wives to talk in church. (I Corinthians 14:35)
- JJ. Paul asks the Corinthian believers this question: “Did the word of God come out from you or did it come only to you?” (I Corinthians 14:36)
- KK. He further states, “If anyone thinks himself to be a prophet or spiritual, he should recognize that the things written are injunctions (directives) from the Lord.” (I Corinthians 14:37)
- LL. Paul tells the Corinthian believers to ignore anyone who does not recognize these injunctions (directives) as coming from the Lord. (I Corinthians 14:38)
- MM. The believers should desire to prophesy, and they should not prevent anyone from speaking in an unacquired language. (I Corinthians 14:39)
- NN. The church leadership must require all things to be done properly and orderly. (I Corinthians 14:40)

## **XVI. CHAPTER FIFTEEN**

- A. Paul tells the Corinthian believers that he is making known to them the gospel that he has previously preached to them, the gospel they have learned and in which they stand. (I Corinthians 15:1)
- B. The gospel that he presented to them was the avenue through which they were saved. (I Corinthians 15:2)
- C. Paul exhorts these believers to hold fast to the word that he had preached to them so that they would not have believed without a reason. (I Corinthians 15:2)
- D. First of all, Paul conveyed to the Corinthian believers that which he had received--according to the scriptures, Christ died for our sins, He was buried, and He rose again the third day. (I Corinthians 15:3-4)
- E. He was seen by Cephas, then the twelve; afterwards, over five hundred brethren saw Him on one occasion, of whom, most were still living, but some had died. (I Corinthians 15:5-6)
- F. Later, He was seen by James, then by all the apostles. (I Corinthians 15:7)
- G. Last of all, He was seen by Paul. Like an untimely birth, Jesus appeared to Paul unexpectantly. (I Corinthians 15:8)
- H. Paul saw himself as the least of the apostles and did not consider himself adequate to be called an apostle because he had persecuted the Church of God. (I Corinthians 15:9)
- I. Paul declares, "By the grace of God, I am what I am." The grace that God had bestowed upon him was not in vain. Paul says that he has labored more abundantly than anyone, but not by his own merits; it was God's grace in him that produced the labor. (I Corinthians 15:10)
- J. It did not matter to Paul who had preached; what mattered to him was that the Corinthians had believed. (I Corinthians 15:11)
- K. Paul asks the Corinthian believers this question: "If we preached that Christ rose from the dead, why do some of you say that there is no resurrection of the dead?" (I Corinthians 15:12)

- L. He declares that if there is no resurrection of the dead, then Christ has not risen. (I Corinthians 15:13)
- M. If Christ has not risen from the dead, Paul and the other apostles' preaching is in vain, and the faith of the Corinthian believers is in vain also. (I Corinthians 15:14)
- N. If there is no resurrection, those who are preaching that Christ was raised from the dead are false witnesses of God. (I Corinthians 15:15)
- O. If there is not a resurrection of the dead, then Christ was not raised from the dead. (I Corinthians 15:16)
- P. If Christ was not raised from the dead, the faith of those who believe that He was raised is in vain, and they remain in their sins. (I Corinthians 15:17)
- Q. If Christ was not raised from the dead, those who have died in Christ are completely destroyed. (I Corinthians 15:18)
- R. Paul says, "If we have hope in Christ only in this life, of all people, we are most pathetic." (I Corinthians 15:19)
- S. Christ is risen from the dead; He has become the firstfruit of those who have died. (I Corinthians 15:20)
- T. Since death came through a human being, the resurrection from the dead also came through a human being. (I Corinthians 15:21)
- U. Just as in Adam all died, in Christ, all are made alive, each in his own order. Christ was the firstfruit; those who have accepted Him will be raised when He returns. (I Corinthians 15:22-23)
- V. The fulfillment of these things will bring God's plan to a conclusion, then Jesus will subject Himself to the Father. After Jesus has defeated all leaders, authorities, and powers, the Father will be given the preeminence. (I Corinthians 15:24)
- W. Jesus must rule until He has placed all enemies under His feet. (I Corinthians 15:25)
- X. The last enemy to be defeated is death. (I Corinthians 15:26)

- Y. The Father has placed all things under the feet of Jesus; however, it is obvious that the Father Who subjected all things to Jesus is not subordinate to Jesus. (I Corinthians 15:27)
- Z. When all things become subject to the Son, the Son will subject Himself to the Father so that the Father may be the entirety in everything. (I Corinthians 15:28)
- AA. To support his preaching, Paul asks this question: "If the dead are not raised, why are people baptized for the dead?" There is no reason to be baptized for the dead if the dead are not raised. (I Corinthians 15:29)
- BB. In regard to the dead being raised, Paul asks the Corinthian believers another question: "Why do we undergo peril every hour?" (I Corinthians 15:30)
- CC. Paul continues with this statement: "Brethren, pertaining to your boasting which I have in Christ Jesus our Lord, I affirm this to be true: 'I die off daily.' " (I Corinthians 15:31)
- DD. Paul asks the Corinthian believers another question: "If according to the manner of human beings I have fought with the beasts in Ephesus, what advantage is it to me if the dead do not rise?" (I Corinthians 15:32)
- EE. If there is not going to be a resurrection of the dead, Paul suggests that they eat and drink, then die. (I Corinthians 15:32)
- FF. Believers must not be deceived; perverted fellowship destroys good moral habits. (I Corinthians 15:33)
- GG. Paul exhorts the Corinthian believers to awake to righteousness and to abstain from sin. (I Corinthians 15:34)
- HH. He also speaks to them about their confusion (regarding the resurrection of the dead), declaring that some of them were ignorant of God. (I Corinthians 15:34)
- II. Some asked, "How are the dead raised, and with what sort of body do they come forth?" (I Corinthians 15:35)



- JJ. Paul calls them foolish, then reminds them that what one sows is not revitalized unless it dies, and the body that is sown is not the body that will come forth. For example: one sows a bare kernel of seed, but it comes up as wheat, or some other product, depending upon the type seed sown. (I Corinthians 15:36-37)
- KK. God gives each seed its own body. The body that comes forth from the seed is the body God desires for it. (I Corinthians 15:38)
- LL. Not all flesh is the same. Human beings have one kind of flesh, animals have another kind, birds have a different kind, and fish have yet another kind. (I Corinthians 15:39)
- MM. There are different types of bodies. There are celestial (heavenly) and terrestrial (earthly) bodies. These bodies differ in beauty and splendor. The sun, moon, and stars are also different in beauty and splendor. Even stars are different from one another. (I Corinthians 15:40-41)
- NN. The resurrection from the dead follows the same principle of sowing seed and receiving a harvest. The body is sown as a corruptible body, but it is raised as an incorruptible body. It is sown in dishonor; it is raised in honor. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. (I Corinthians 15:42-44)
- OO. Adam, the first human being, was made a living soul (a breathing creature), but the last Adam (Jesus) was made a living spirit. The natural preceded the spiritual. (I Corinthians 15:45-46)
- PP. The first human being came from the soil; he was made from the dirt of the earth. The second human being came from heaven. (I Corinthians 15:47)
- QQ. Those from the earth are like the earth; those from heaven are like heaven. Just as we have borne the image of the earth, we shall also bear the image of heaven. (I Corinthians 15:48-49)
- RR. It is not possible for flesh and blood to inherit the kingdom of God; neither can corruption inherit incorruption. (I Corinthians 15:50)

- SS. The following information is a mystery revealed by Paul: “Not everyone will die; some will be changed. In a moment, in the blink of an eye, when the last trumpet sounds a blast, the dead will be raised incorruptible; those who are alive at that time will be changed. The corruptible will clothe itself with incorruption, and the mortal will clothe itself with immortality. When the corruptible clothes itself with incorruption and the mortal clothes itself with immortality, then the writing that says, ‘Death is swallowed up in victory’ will be fulfilled.” (I Corinthians 15:51-54; Isaiah 25:8)
- TT. Paul asks Death these questions: “Death, where is your victory? Death, where is your sting?” (I Corinthians 15:55; Hosea 13:14)
- UU. The sting of death is sin; the strength of sin is the law. (I Corinthians 15:56)
- VV. God’s graciousness gives us the victory through our Lord Jesus Christ. (I Corinthians 15:57)
- WW. Paul exhorts the Corinthian believers to be steadfast, immovable, and to always abound in the work of the Lord. According to Paul, they knew that their labor in the Lord was not in vain. (I Corinthians 15:58)

## **XVII. CHAPTER SIXTEEN**

- A. Concerning the contributions that were to be given to the saints, Paul wants the Corinthian believers to do exactly what the churches in Galatia were doing. (I Corinthians 16:1)
- B. These are his instructions: “On the first sabbath, each of you should set aside some of the prosperity God has provided. When I arrive, I do not want you to receive offerings for this cause.” (I Corinthians 16:2)
  - 1. Paul tells the Corinthian believers that, when he arrives, he will send those whom they approve to Jerusalem with the gift. Those whom he will send to Jerusalem will have letters verifying their approval. (I Corinthians 16:3)
  - 2. If it is favorable for Paul to go to Jerusalem, those taking the gift will travel with him. (I Corinthians 16:4)

- C. Paul tells the Corinthian believers that he will travel through Macedonia on his way to visit them. (I Corinthians 16:5)
- D. Paul plans to stay at Corinth for a period of time, perhaps all winter; afterwards, the Corinthian church can send him to his next destination. (I Corinthians 16:6)
- E. Paul does not intend for his trip to Corinth to be just a passing visit; he wants to stay with them for a longer period of time. (I Corinthians 16:7)
- F. Paul tells of his intent to remain in Ephesus until the Feast of Pentecost. (I Corinthians 16:8)
- G. In Ephesus, a great and effective door was opened for Paul, but there were many adversaries. (I Corinthians 16:9)
- H. Paul instructs the Corinthian believers to receive Timothy if he comes to them. He instructs them not to give Timothy any reason to fear. He assures them that Timothy is doing the work of the Lord, just as he is. (I Corinthians 16:10)
- I. Paul declares that no one should reject Timothy; conversely, they should assist him as he travels to Paul so that he may arrive in peace. Paul states that he is waiting for Timothy and some other brethren. (I Corinthians 16:11)
- J. Paul invited Apollos to go to Corinth with the brethren, but he did not choose to do so at the time; however, he was planning to visit them when he had opportunity. (I Corinthians 16:12)
- K. Paul admonishes the Corinthian believers to watch, to persevere in the faith, to increase in strength, to act manly, and to do everything in love. (I Corinthians 16:13-14)
- L. Paul urges the brethren to look at the family of Stephanas; they were the first converts in Achaia, and they were committed to the ministry of the saints. (I Corinthians 16:15)
- M. Paul exhorts the Corinthian believers to submit themselves to people like Stephanas' family and everyone else who cooperates and works hard. (I Corinthians 16:16)

- N. Paul was glad when Stephanas, Fortunatus, and Achaicus arrived. They supplied Paul with the help he needed and refreshed his spirit. In this way, they made up for the absence of the Corinthian believers. People like these men deserve recognition. (I Corinthians 16:17-18)
- O. The churches of Asia, Aquila and Priscilla, the church that is meeting in Aquila and Priscilla's house, and all the brethren send their greetings to the Corinthian believers. Paul tells the Corinthian believers to greet one another with a holy kiss (an acceptable greeting in their culture). (I Corinthians 16:19-20)
- P. Paul wrote this salutation himself. (I Corinthians 16:21)
- Q. Paul declares that anyone who does not love the Lord is *anathema* (cursed) *maranatha* (awaiting divine judgment). (I Corinthians 16:22)
- R. Paul concludes his letter with this statement: "The grace of the Lord Jesus be among you, as well as my love for all of you in Christ." (I Corinthians 16:23-24)