

Directions:

This is a booklet to aid you in your personal study of this book. Read through the text first, discovering God's precious truths for yourself. Write down the main point of each section of text in the space provided. The text is provided for you to mark, color, and highlight things you find interesting and important. Use the margins on each side of the text and the backside of the page to make notations of the truths you discover and passages you do not understand. When you believe you have seen all there is in text, read and answer the questions in the booklet pertaining to that section of text. The questions are not an exhaustive list of things to look for in the text. The questions are to help you consider the points that the author was trying to convey to his audience. Be prepared to share your findings in class.

Background:

In 196 BC, the Romans conquered Greece and granted Corinth the right to be the leader of the league of cities in the province of Achaia. When the Corinthians revolted fifty years later, the Romans destroyed their city. For a century the city was in ruins, until Julius Caesar restored Corinth in 44 BC and rebuilt the two harbors of Lechaem and Cenchreae. Corinth became a Roman colony that was known as *Colonia Laus Julia Corinthiensis* (the Corinthians colony is Julian praise), that is, this colony honors Julius Caesar. The city prospered again by becoming a trading and commercial center that attracted people from numerous parts of the world.

As a Roman colony subject to Roman law, Corinth had a government similar to that of the imperial city. The official language was Latin, even though Greek remained the language of the common people. Paul mentions Latin names of people living in Corinth: Tertius, Gaius, and Quartus (Romans 16:22-23). Roman military and civil officials resided in Corinth together with a multitude of settlers who were ex-soldiers and freedmen (former slaves) from Rome. There were also merchants, craftsmen, artists, philosophers, teachers, and laborers from many countries bordering the Mediterranean Sea. The city's population included a number of Jews from Israel and elsewhere, native Greeks, displaced persons, and slaves. Corinth enjoyed international recognition.

One of the highlights in cosmopolitan first-century Corinth was the Isthmian Games. These games were second in importance only to the Olympic Games and were conducted every two years in the spring. The games included foot races, boxing, wrestling, and chariot racing (compare 9:24-27).

Greek and Roman authors in the centuries before the rise of Christianity often referred to Corinth as the city of fornication and prostitution. The Greeks had coined the term *corinthiazesthai* (literally, "to live a Corinthian life") to describe the city's immorality. Corinth had a dozen or more temples, of which the one dedicated to the goddess of love, Aphrodite, was known in antiquity for its immorality. Strabo writes about Corinth before the Romans destroyed it in 146 BC as notes the presence of a thousand prostitutes at the temple of Aphrodite, although the accuracy of this statement has been questioned by many scholars. We surmise that the city of Corinth with its two harbors accommodated a crowd of seafarers, merchants, and soldiers, and was hardly a place known for creditable morals.

The Corinthians also allowed many diverse religious groups to practice their faith. Besides worshiping Aphrodite, Corinthians worshiped Asclepius, Apollo, and Poseidon. There were also altars and temples for the Greek deities Athena, Hera, and Hermes, and shrines had been erected for the worship of the Egyptian gods Isis and Serapis.

Among the diverse religious groups in Corinth were the Jews. Emperors Julius Caesar and Tiberius had given the Jews freedom to practice their religion as long as they refrained from acts of rebellion against the Roman government. And Emperor Claudius had reaffirmed this imperial edict. The Jews in Corinth had their own synagogue, where they first invited Paul to preach but from which they soon expelled him. (taken from Simon J. Kistemaker, *New Testament Commentary*, pp. 4-6)

This letter was written by Paul around 55 A.D, written during the three year period Paul spent in Ephesus (1 Corinthians 16:5-8).

1 CORINTHIANS

1

ESV

1:1 Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes,

2 To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours: 3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, 5 that in every way you were enriched in him in all speech and all knowledge— 6 even as the testimony about Christ was confirmed among you— 7 so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ, 8 who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. 9 God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

10 I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment. 11 For it has been reported to me by Chloe's people that there is quarreling among you, my brothers. 12 What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ." 13 Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? 14 I thank God that I baptized none of you except Crispus and Gaius, 15 so that no one may say that you were baptized in my name. 16 (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) 17 For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

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1:1 Paul, called as an apostle of Christ Jesus by God's will, and our brother Sosthenes:

2 To God's church at Corinth, to those who are sanctified in Christ Jesus and called as saints, with all those in every place who call on the name of Jesus Christ our Lord—theirs and ours. 3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I always thank my God for you because of God's grace given to you in Christ Jesus, 5 that by Him you were made rich in everything—in all speaking and all knowledge— 6 as the testimony about Christ was confirmed among you, 7 so that you do not lack any spiritual gift as you eagerly wait for the revelation of our Lord Jesus Christ. 8 He will also confirm you to the end, blameless in the day of our Lord Jesus Christ. 9 God is faithful; by Him you were called into fellowship with His Son, Jesus Christ our Lord.

10 Now I urge you, brothers, in the name of our Lord Jesus Christ, that you all say the same thing, that there be no divisions among you, and that you be united with the same understanding and the same conviction. 11 For it has been reported to me about you, my brothers, by members of Chloe's household, that there are quarrels among you. 12 What I am saying is this: each of you says, "I'm with Paul," or "I'm with Apollos," or "I'm with Cephas," or "I'm with Christ." 13 Is Christ divided? Was it Paul who was crucified for you? Or were you baptized in Paul's name? 14 I thank God that I baptized none of you except Crispus and Gaius, 15 so that no one can say you had been baptized in my name. 16 I did, in fact, baptize the household of Stephanas; beyond that, I don't know if I baptized anyone else. 17 For Christ did not send me to baptize, but to preach the gospel—not with clever words, so that the cross of Christ will not be emptied [of its effect].

1:1-17 Main point:

Make additional notes at left and below:

- 1. What is Paul thankful for concerning the Corinthians?**

- 2. Explain verse 9. "God is faithful" in regards to what? What is the "fellowship of his Son?"**

- 3. What is Paul's appeal? What exactly is he commanding the Corinthians to do?**

- 4. What is the problem in Corinth?**

- 5. Explain Paul's statement in verse 17, "Christ did not send me to baptize but to preach the gospel...." What did Paul mean? Does this mean that baptism is not important?**

ESV

1:18 For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. 19 For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart."

20 Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? 21 For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. 22 For Jews demand signs and Greeks seek wisdom, 23 but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, 24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26 For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. 27 But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; 28 God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, 29 so that no human being might boast in the presence of God. 30 And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, 31 so that, as it is written, "Let the one who boasts, boast in the Lord."

HCSB

1:18 For to those who are perishing the message of the cross is foolishness, but to us who are being saved it is God's power. 19 For it is written: I will destroy the wisdom of the wise, and I will set aside the understanding of the experts.

20 Where is the philosopher? Where is the scholar? Where is the debater of this age? Hasn't God made the world's wisdom foolish? 21 For since, in God's wisdom, the world did not know God through wisdom, God was pleased to save those who believe through the foolishness of the message preached. 22 For the Jews ask for signs and the Greeks seek wisdom, 23 but we preach Christ crucified, a stumbling block to the Jews and foolishness to the Gentiles. 24 Yet to those who are called, both Jews and Greeks, Christ is God's power and God's wisdom, 25 because God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

26 Brothers, consider your calling: not many are wise from a human perspective, not many powerful, not many of noble birth. 27 Instead, God has chosen the world's foolish things to shame the wise, and God has chosen the world's weak things to shame the strong. 28 God has chosen the world's insignificant and despised things—the things viewed as nothing—so He might bring to nothing the things that are viewed as something, 29 so that no one can boast in His presence. 30 But from Him you are in Christ Jesus, who for us became wisdom from God, as well as righteousness, sanctification, and redemption, 31 in order that, as it is written: The one who boasts must boast in the Lord.

1:18-31 Main point:

Make additional notes at left and below:

6. Explain why the message of the cross is foolishness to the world.

7. How is Christ the power of God and the wisdom of God (1:24)?

8. Why did God choose to use the foolish things of the world to show God's wisdom?

9. What four things has Christ become for us? Explain how Christ is these four things to us.

1 CORINTHIANS

2

ESV

2:1 And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. 2 For I decided to know nothing among you except Jesus Christ and him crucified. 3 And I was with you in weakness and in fear and much trembling, 4 and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, 5 that your faith might not rest in the wisdom of men but in the power of God.

6 Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. 7 But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. 8 None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory. 9 But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him" — 10 these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God.

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2:1 When I came to you, brothers, announcing the testimony of God to you, I did not come with brilliance of speech or wisdom. 2 For I determined to know nothing among you except Jesus Christ and Him crucified. 3 And I was with you in weakness, in fear, and in much trembling. 4 My speech and my proclamation were not with persuasive words of wisdom, but with a demonstration of the Spirit and power, 5 so that your faith might not be based on men's wisdom but on God's power.

6 However, among the mature we do speak a wisdom, but not a wisdom of this age, or of the rulers of this age, who are coming to nothing. 7 On the contrary, we speak God's hidden wisdom in a mystery, which God predestined before the ages for our glory. 8 None of the rulers of this age knew it, for if they had known it, they would not have crucified the Lord of glory. 9 But as it is written: What no eye has seen and no ear has heard, and what has never come into a man's heart, is what God has prepared for those who love Him. 10 Now God has revealed them to us by the Spirit, for the Spirit searches everything, even the deep

11 For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. 12 Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. 13 And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual.

14 The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. 15 The spiritual person judges all things, but is himself to be judged by no one. 16 "For who has understood the mind of the Lord so as to instruct him?" But we have the mind of Christ.

things of God. 11 For who among men knows the concerns of a man except the spirit of the man that is in him? In the same way, no one knows the concerns of God except the Spirit of God. 12 Now we have not received the spirit of the world, but the Spirit who is from God, in order to know what has been freely given to us by God. 13 We also speak these things, not in words taught by human wisdom, but in those taught by the Spirit, explaining spiritual things to spiritual people.

14 But the natural man does not welcome what comes from God's Spirit, because it is foolishness to him; he is not able to know it since it is evaluated spiritually. 15 The spiritual person, however, can evaluate everything, yet he himself cannot be evaluated by anyone. 16 For: who has known the Lord's mind, that he may instruct Him? But we have the mind of Christ.

2:1-16 Main point: _____

Make additional notes at left and below:

1. How did Paul come to the Corinthians?

2. Explain verse 2.

3. Describe and explain the wisdom the apostles are imparting.

4. How can we know the mind of God?

5. Explain verse 13.

6. Who is "the natural person" (ESV)? How would we know if we are that person?

ESV

3:1 But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. 2 I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready, 3 for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way? 4 For when one says, “I follow Paul,” and another, “I follow Apollos,” are you not being merely human?

5 What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. 6 I planted, Apollos watered, but God gave the growth. 7 So neither he who plants nor he who waters is anything, but only God who gives the growth. 8 He who plants and he who waters are one, and each will receive his wages according to his labor. 9 For we are God’s fellow workers. You are God’s field, God’s building.

10 According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. 11 For no one can lay a foundation other than that which is laid, which is Jesus Christ. 12 Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— 13 each one’s work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. 14 If the work that anyone has built on the foundation survives, he will receive a reward. 15 If anyone’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

16 Do you not know that you are God’s temple and that God’s Spirit dwells in you? 17 If anyone destroys God’s temple, God will destroy him. For God’s temple is holy, and you are that temple.

18 Let no one deceive himself. If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise. 19 For the wisdom of this world is folly with God. For it is written, “He catches the wise in their craftiness,” 20 and again, “The Lord knows the thoughts of the wise, that they are futile.” 21 So let no one boast in men. For all things are yours, 22 whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all are yours, 23 and you are Christ’s, and Christ is God’s.

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3:1 Brothers, I was not able to speak to you as spiritual people but as people of the flesh, as babies in Christ. 2 I fed you milk, not solid food, because you were not yet able to receive it. In fact, you are still not able, 3 because you are still fleshly. For since there is envy and strife among you, are you not fleshly and living like ordinary people? 4 For whenever someone says, “I’m with Paul,” and another, “I’m with Apollos,” are you not [typical] men?

5 So, what is Apollos? And what is Paul? They are servants through whom you believed, and each has the role the Lord has given. 6 I planted, Apollos watered, but God gave the growth. 7 So then neither the one who plants nor the one who waters is anything, but only God who gives the growth. 8 Now the one who plants and the one who waters are equal, and each will receive his own reward according to his own labor. 9 For we are God’s co-workers. You are God’s field, God’s building.

10 According to God’s grace that was given to me, as a skilled master builder I have laid a foundation, and another builds on it. But each one must be careful how he builds on it, 11 because no one can lay any other foundation than what has been laid—that is, Jesus Christ. 12 If anyone builds on the foundation with gold, silver, costly stones, wood, hay, or straw, 13 each one’s work will become obvious, for the day will disclose it, because it will be revealed by fire; the fire will test the quality of each one’s work. 14 If anyone’s work that he has built survives, he will receive a reward. 15 If anyone’s work is burned up, it will be lost, but he will be saved; yet it will be like an escape through fire.

16 Don’t you know that you are God’s sanctuary and that the Spirit of God lives in you? 17 If anyone ruins God’s sanctuary, God will ruin him; for God’s sanctuary is holy, and that is what you are.

18 No one should deceive himself. If anyone among you thinks he is wise in this age, he must become foolish so that he can become wise. 19 For the wisdom of this world is foolishness with God, since it is written: He catches the wise in their craftiness — 20 and again, The Lord knows the reasonings of the wise, that they are futile. 21 So no one should boast in men, for all things are yours: 22 whether Paul or Apollos or Cephas or the world or life or death or things present or things to come—all are yours, 23 and you belong to Christ, and Christ to God.

3:1-9 Main point: _____

Make additional notes at left and below:

1. How did Paul speak to the Corinthians? Why?

2. Explain Paul's point in verses 6-8.

3. How does Paul describe Christians in verse 9? Explain these descriptions.

3:10-23 Main point: _____

Make additional notes at left and below:

4. Who is to be the foundation of our work?

5. Each person's work will be revealed by fire (3:13). What does this mean?

6. Explain verses 14-15.

7. Explain verse 16. How are we God's temple? (In verse 16, the word "you" is plural)

8. How would someone destroy God's temple?

ESV

4:1 This is how one should regard us, as servants of Christ and stewards of the mysteries of God. 2 Moreover, it is required of stewards that they be found trustworthy. 3 But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. 4 For I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. 5 Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God.

6 I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another. 7 For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?

8 Already you have all you want! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you! 9 For I think that God has exhibited us apostles as last of all, like men sentenced to death, because we have become a spectacle to the world, to angels, and to men. 10 We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. 11 To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, 12 and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; 13 when slandered, we entreat. We have become, and are still, like the scum of the world, the refuse of all things.

14 I do not write these things to make you ashamed, but to admonish you as my beloved children. 15 For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. 16 I urge you, then, be imitators of me. 17 That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church. 18 Some are arrogant, as though I

HCSB

4:1 A person should consider us in this way: as servants of Christ and managers of God's mysteries. 2 In this regard, it is expected of managers that each one be found faithful. 3 It is of little importance that I should be evaluated by you or by a human court. In fact, I don't even evaluate myself. 4 For I am not conscious of anything against myself, but I am not justified by this. The One who evaluates me is the Lord. 5 Therefore don't judge anything prematurely, before the Lord comes, who will both bring to light what is hidden in darkness and reveal the intentions of the hearts. And then praise will come to each one from God.

6 Now, brothers, I have applied these things to myself and Apollos for your benefit, so that you may learn from us the saying: "Nothing beyond what is written." The purpose is that none of you will be inflated with pride in favor of one person over another. 7 For who makes you so superior? What do you have that you didn't receive? If, in fact, you did receive it, why do you boast as if you hadn't received it?

8 Already you are full! Already you are rich! You have begun to reign as kings without us—and I wish you did reign, so that we also could reign with you! 9 For I think God has displayed us, the apostles, in last place, like men condemned to die: we have become a spectacle to the world and to angels and to men. 10 We are fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! 11 Up to the present hour we are both hungry and thirsty; we are poorly clothed, roughly treated, homeless; 12 we labor, working with our own hands. When we are reviled, we bless; when we are persecuted, we endure it; 13 when we are slandered, we entreat. We are, even now, like the world's garbage, like the filth of all things.

14 I'm not writing this to shame you, but to warn you as my dear children. 15 For you can have 10,000 instructors in Christ, but you can't have many fathers. Now I have fathered you in Christ Jesus through the gospel. 16 Therefore I urge you, be imitators of me. 17 This is why I have sent to you Timothy, who is my beloved and faithful child in the Lord. He will remind you about my ways in Christ Jesus, just as I teach everywhere in every church. 18 Now some are inflated with pride, as

were not coming to you. 19 But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. 20 For the kingdom of God does not consist in talk but in power. 21 What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness?

though I were not coming to you. 19 But I will come to you soon, if the Lord wills, and I will know not the talk but the power of those who are inflated with pride. 20 For the kingdom of God is not in talk but in power. 21 What do you want? Should I come to you with a rod, or in love and a spirit of gentleness?

4:1-13 Main point: _____

Make additional notes at left and below:

- 1. Other passages teach us to judge between right and wrong and between those teaching truth and those teaching error. Understanding this, what judging is Paul speaking of when he tells the Corinthians to "not pronounce judgment before the time?"**
- 2. Notice verse 4 carefully because it is an important verse. To help understand this verse, read another translation: NIV- "My conscience is clear, but that does not make me innocent. It is the Lord who judges me." In your own words, what is Paul saying in this verse?**
- 3. What lessons and applications do we learn from verse 6?**
- 4. Notice in verses 8-13 that Paul is using a figure of speech called irony. Knowing that this letter would have been read aloud to the Corinthian church, how do you think these verses would have made them feel?**

4:14-21 Main point: _____

Make additional notes at left and below:

- 5. What seems to be the complaint against Paul in Corinth?**

ESV

5:1 It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. 2 And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.

3 For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. 4 When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, 5 you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.

6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump? 7 Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. 8 Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

9 I wrote to you in my letter not to associate with sexually immoral people— 10 not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. 11 But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. 12 For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? 13 God judges those outside. “Purge the evil person from among you.”

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5:1 It is widely reported that there is sexual immorality among you, and the kind of sexual immorality that is not even condoned among the Gentiles—a man is living with his father's wife. 2 And you are inflated with pride, instead of filled with grief so that he who has committed this act might be removed from among you.

3 For though absent in body but present in spirit, I have already decided about him who has done this thing as though I were present. 4 In the name of our Lord Jesus, when you are assembled, along with my spirit and with the power of our Lord Jesus, 5 turn that one over to Satan for the destruction of the flesh, so that his spirit may be saved in the Day of the Lord.

6 Your boasting is not good. Don't you know that a little yeast permeates the whole batch of dough? 7 Clean out the old yeast so that you may be a new batch, since you are unleavened. For Christ our Passover has been sacrificed. 8 Therefore, let us observe the feast, not with old yeast, or with the yeast of malice and evil, but with the unleavened bread of sincerity and truth.

9 I wrote to you in a letter not to associate with sexually immoral people— 10 by no means referring to this world's immoral people, or to the greedy and swindlers, or to idolaters; otherwise you would have to leave the world. 11 But now I am writing you not to associate with anyone who bears the name of brother who is sexually immoral or greedy, an idolater or a reviler, a drunkard or a swindler. Do not even eat with such a person. 12 For what is it to me to judge outsiders? Do you not judge those who are inside? 13 But God judges outsiders. Put away the evil person from among yourselves.

5:1-13 Main point:

Make additional notes at left and below:

1. What is the sin? What is the error committed by the Corinthian church?

2. What was the Corinthian church to do?

3. What was the purpose of church withdrawal?

4. How is Jesus the Passover?

5. Explain verse 9 and verse 11.

1 CORINTHIANS

6

ESV

6:1 When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints? 2 Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? 3 Do you not know that we are to judge angels? How much more, then, matters pertaining to this life! 4 So if you have such cases, why do you lay them before those who have no standing in the church? 5 I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers, 6 but brother goes to law against brother, and that before unbelievers? 7 To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded? 8 But you yourselves wrong and defraud—even your own brothers!

9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, 10 nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. 11 And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

HCSB

6:1 Does any of you who has a complaint against someone dare go to law before the unrighteous, and not before the saints? 2 Or do you not know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest cases? 3 Do you not know that we will judge angels—not to speak of things pertaining to this life? 4 So if you have cases pertaining to this life, do you select those who have no standing in the church to judge? 5 I say this to your shame! Can it be that there is not one wise person among you who will be able to arbitrate between his brothers? 6 Instead, brother goes to law against brother, and that before unbelievers!

7 Therefore, it is already a total defeat for you that you have lawsuits against one another. Why not rather put up with injustice? Why not rather be cheated? 8 Instead, you act unjustly and cheat—and this to brothers! 9 Do you not know that the unjust will not inherit God's kingdom? Do not be deceived: no sexually immoral people, idolaters, adulterers, male prostitutes, homosexuals, 10 thieves, greedy people, drunkards, revilers, or swindlers will inherit God's kingdom. 11 Some of you were like this; but you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

5:12-28 Main point:

Make additional notes at left and below:

1. What is the problem that Paul is addressing?

2. Looking at the first three verses, what arguments does Paul present as to why they should not go to court against each other?

3. What are some alternatives that Paul gives for dealing with disputes between Christians?

4. What do verses 9-11 have to do with the problem of taking one another to court?

ESV

6:12 “All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be enslaved by anything. 13 “Food is meant for the stomach and the stomach for food”—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. 14 And God raised the Lord and will also raise us up by his power. 15 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! 16 Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.” 17 But he who is joined to the Lord becomes one spirit with him. 18 Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. 19 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, 20 for you were bought with a price. So glorify God in your body.

HCSB

6:12 “Everything is permissible for me,” but not everything is helpful. “Everything is permissible for me,” but I will not be brought under the control of anything. 13 “Foods for the stomach and the stomach for foods,” but God will do away with both of them. The body is not for sexual immorality but for the Lord, and the Lord for the body. 14 God raised up the Lord and will also raise us up by His power. 15 Do you not know that your bodies are the members of Christ? So should I take the members of Christ and make them members of a prostitute? Absolutely not! 16 Do you not know that anyone joined to a prostitute is one body with her? For it says, The two will become one flesh. 17 But anyone joined to the Lord is one spirit with Him.

18 Flee from sexual immorality! “Every sin a person can commit is outside the body,” but the person who is sexually immoral sins against his own body. 19 Do you not know that your body is a sanctuary of the Holy Spirit who is in you, whom you have from God? You are not your own, 20 for you were bought at a price; therefore glorify God in your body.

6:12-20 Main point:

Make additional notes at left and below:

- 5. Looking at verses 12-13, what were the Corinthians teaching? What was Paul's rebuttal to this teaching?**

- 6. What were the Corinthians justifying with their teaching?**

- 7. What are our bodies meant for?**

- 8. What does it mean that a Christian is a member of Christ? How should this knowledge rule our conduct?**

- 9. What should be our response to sexual immorality? Write down some practical applications of how to do this.**

- 10. Explain Paul's teaching in verse 18: "Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body."**

- 11. What does verse 19 have to do with the point against sexual immorality?**

- 12. Who owns us?**

ESV

7:1 Now concerning the matters about which you wrote: “It is good for a man not to have sexual relations with a woman.” 2 But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband. 3 The husband should give to his wife her conjugal rights, and likewise the wife to her husband. 4 For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does. 5 Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to prayer; but then come together again, so that Satan may not tempt you because of your lack of self-control. 6 Now as a concession, not a command, I say this. 7 I wish that all were as I myself am. But each has his own gift from God, one of one kind and one of another.

8 To the unmarried and the widows I say that it is good for them to remain single as I am. 9 But if they cannot exercise self-control, they should marry. For it is better to marry than to burn with passion.

10 To the married I give this charge (not I, but the Lord): the wife should not separate from her husband¹¹ (but if she does, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife.

HCSB

7:1 About the things you wrote: “It is good for a man not to have relations with a woman.” 2 But because of sexual immorality, each man should have his own wife, and each woman should have her own husband. 3 A husband should fulfill his marital duty to his wife, and likewise a wife to her husband. 4 A wife does not have authority over her own body, but her husband does. Equally, a husband does not have authority over his own body, but his wife does. 5 Do not deprive one another—except when you agree, for a time, to devote yourselves to prayer. Then come together again; otherwise, Satan may tempt you because of your lack of self-control. 6 I say this as a concession, not as a command. 7 I wish that all people were just like me. But each has his own gift from God, one this and another that.

8 I say to the unmarried and to widows: It is good for them if they remain as I am. 9 But if they do not have self-control, they should marry, for it is better to marry than to burn with desire.

10 I command the married—not I, but the Lord—a wife is not to leave her husband. 11 But if she does leave, she must remain unmarried or be reconciled to her husband—and a husband is not to leave his wife.

7:1-11 Main point: _____

Make additional notes at left and below:

- 1. Explain what the Corinthians Christians were asking about concerning sexual relations.**
- 2. Why are married couples commanded not to withhold their marital duty toward each other?**
- 3. What is the concession that Paul is giving?**

4. What is the command to the unmarried and to the widows?

5. What is the command to the married?

ESV

7:12 To the rest I say (I, not the Lord) that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. 13 If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. 14 For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise your children would be unclean, but as it is, they are holy. 15 But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace. 16 For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

17 Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches. 18 Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. 19 For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God. 20 Each one should remain in the condition in which he was called. 21 Were you a slave when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.) 22 For he who was called in the Lord as a slave is a freedman of the Lord. Likewise he who was free when called is a slave of Christ. 23 You were bought with a price; do not become slaves of men. 24 So, brothers, in whatever condition each was called, there let him remain with God.

HCSB

7:12 But to the rest I, not the Lord, say: If any brother has an unbelieving wife, and she is willing to live with him, he must not leave her. 13 Also, if any woman has an unbelieving husband, and he is willing to live with her, she must not leave her husband. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the Christian husband. Otherwise your children would be unclean, but now they are holy. 15 But if the unbeliever leaves, let him leave. A brother or a sister is not bound in such cases. God has called you to peace. 16 For you, wife, how do you know whether you will save your husband? Or you, husband, how do you know whether you will save your wife?

17 However, each one must live his life in the situation the Lord assigned when God called him. This is what I command in all the churches. 18 Was anyone already circumcised when he was called? He should not undo his circumcision. Was anyone called while uncircumcised? He should not get circumcised. 19 Circumcision does not matter and uncircumcision does not matter, but keeping God's commandments does. 20 Each person should remain in the life situation in which he was called. 21 Were you called while a slave? It should not be a concern to you. But if you can become free, by all means take the opportunity. 22 For he who is called by the Lord as a slave is the Lord's freedman. Likewise he who is called as a free man is Christ's slave. 23 You were bought at a price; do not become slaves of men. 24 Brothers, each person should remain with God in whatever situation he was called.

7:12-24 Main point: _____

Make additional notes at left and below:

6. Who are "the rest" that Paul is addressing in verse 12? How can you know by the context?

7. What is the marital instruction for "the rest?"

8. Explain verse 14. How is the unbelieving husband "made holy" and how are the children "holy" rather than "unclean?"

9. What does it mean that a "brother or sister is not enslaved" if the unbelieving partner departs?

Help: the verb tense of the word "enslaved" means that a brother or sister is not enslaved because he or she has never been enslaved.

10. What does Paul mean "to remain in the condition in which he was called" (vs. 20,24)?

11. Is this instruction "to remain in the condition in which he was called" referring to all marital situations? Explain your answer.

12. How do these instructions in verses 17-24 and the illustrations found in verses 18-19 and verse 21 relate to "the rest" discussed in verses 12-16?

Write down any other questions you have on marriage and divorce concerning this text below:

ESV

7:25 Now concerning the betrothed, I have no command from the Lord, but I give my judgment as one who by the Lord's mercy is trustworthy. 26 I think that in view of the present distress it is good for a person to remain as he is. 27 Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. 28 But if you do marry, you have not sinned, and if a betrothed woman marries, she has not sinned. Yet those who marry will have worldly troubles, and I would spare you that. 29 This is what I mean, brothers: the appointed time has grown very short. From now on, let those who have wives live as though they had none, 30 and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, 31 and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

32 I want you to be free from anxieties. The unmarried man is anxious about the things of the Lord, how to please the Lord. 33 But the married man is anxious about worldly things, how to please his wife, 34 and his interests are divided. And the unmarried or betrothed woman is anxious about the things of the Lord, how to be holy in body and spirit. But the married woman is anxious about worldly things, how to please her husband. 35 I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord.

36 If anyone thinks that he is not behaving properly toward his betrothed, if his passions are strong, and it has to be, let him do as he wishes: let them marry—it is no sin. 37 But whoever is firmly established in his heart, being under no necessity but having his desire under control, and has determined this in his heart, to keep her as his betrothed, he will do well. 38 So then he who marries his betrothed does well, and he who refrains from marriage will do even better.

39 A wife is bound to her husband as long as he lives. But if her husband dies, she is free to be married to whom she wishes, only in the Lord. 40 Yet in my judgment she is happier if she remains as she is. And I think that I too have the Spirit of God.

HCSB

7:25 About virgins: I have no command from the Lord, but I do give an opinion as one who by the Lord's mercy is trustworthy. 26 Therefore I consider this to be good because of the present distress: it is fine for a man to stay as he is. 27 Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife. 28 However, if you do get married, you have not sinned, and if a virgin marries, she has not sinned. But such people will have trouble in this life, and I am trying to spare you. 29 And I say this, brothers: the time is limited, so from now on those who have wives should be as though they had none, 30 those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess, 31 and those who use the world as though they did not make full use of it. For this world in its current form is passing away.

32 I want you to be without concerns. An unmarried man is concerned about the things of the Lord—how he may please the Lord. 33 But a married man is concerned about the things of the world—how he may please his wife— 34 and he is divided. An unmarried woman or a virgin is concerned about the things of the Lord, so that she may be holy both in body and in spirit. But a married woman is concerned about the things of the world—how she may please her husband. 35 Now I am saying this for your own benefit, not to put a restraint on you, but because of what is proper, and so that you may be devoted to the Lord without distraction.

36 But if any man thinks he is acting improperly toward his virgin, if she is past marriageable age, and so it must be, he can do what he wants. He is not sinning; they can get married. 37 But he who stands firm in his heart (who is under no compulsion, but has control over his own will) and has decided in his heart to keep his own virgin, will do well. 38 So then he who marries his virgin does well, but he who does not marry will do better.

39 A wife is bound as long as her husband is living. But if her husband dies, she is free to be married to anyone she wants—only in the Lord. 40 But she is happier if she remains as she is, in my opinion. And I think that I also have the Spirit of God.

7:25-40 Main point: _____

Make additional notes at left and below:

13. Looking at the context, who is verses 25-40 written to?

14. Why should a person "remain as they are" in verse 26?

15. Explain verse 27.

16. Explain verses 29-31. What is Paul saying?

17. Is Paul saying that you cannot be a good Christian if you are married (vs. 32-34)? Explain.

18. How long does the bonds of marriage last?

19. Explain the phrase, "only in the Lord" (vs. 39). What are the possible meanings? What do you think widows are being commanded to do?

Write down any other questions you have on marriage and divorce concerning this text below:

ESV

8:1 Now concerning food offered to idols: we know that “all of us possess knowledge.” This “knowledge” puffs up, but love builds up. 2 If anyone imagines that he knows something, he does not yet know as he ought to know. 3 But if anyone loves God, he is known by God.

4 Therefore, as to the eating of food offered to idols, we know that “an idol has no real existence,” and that “there is no God but one.” 5 For although there may be so-called gods in heaven or on earth—as indeed there are many “gods” and many “lords”— 6 yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

7 However, not all possess this knowledge. But some, through former association with idols, eat food as really offered to an idol, and their conscience, being weak, is defiled. 8 Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. 9 But take care that this right of yours does not somehow become a stumbling block to the weak. 10 For if anyone sees you who have knowledge eating in an idol’s temple, will he not be encouraged, if his conscience is weak, to eat food offered to idols? 11 And so by your knowledge this weak person is destroyed, the brother for whom Christ died. 12 Thus, sinning against your brothers and wounding their conscience when it is weak, you sin against Christ. 13 Therefore, if food makes my brother stumble, I will never eat meat, lest I make my brother stumble.

HCSB

8:1 About food offered to idols: We know that “we all have knowledge.” Knowledge inflates with pride, but love builds up. 2 If anyone thinks he knows anything, he does not yet know it as he ought to know it. 3 But if anyone loves God, he is known by Him.

4 About eating food offered to idols, then, we know that “an idol is nothing in the world,” and that “there is no God but one.” 5 For even if there are so-called gods, whether in heaven or on earth—as there are many “gods” and many “lords”— 6 yet for us there is one God, the Father, from whom are all things, and we for Him; and one Lord, Jesus Christ, through whom are all things, and we through Him.

7 However, not everyone has this knowledge. In fact, some have been so used to idolatry up until now, that when they eat food offered to an idol, their conscience, being weak, is defiled. 8 Food will not make us acceptable to God. We are not inferior if we don’t eat, and we are not better if we do eat. 9 But be careful that this right of yours in no way becomes a stumbling block to the weak. 10 For if somebody sees you, the one who has this knowledge, dining in an idol’s temple, won’t his weak conscience be encouraged to eat food offered to idols? 11 Then the weak person, the brother for whom Christ died, is ruined by your knowledge. 12 Now when you sin like this against the brothers and wound their weak conscience, you are sinning against Christ. 13 Therefore, if food causes my brother to fall, I will never again eat meat, so that I won’t cause my brother to fall.

8:1-13 Main point: _____

Make additional notes at left and below:

1. These verses contain a contrast and interaction between the words “love” and “knowledge.” What is the “knowledge” that Paul speaks of? What is the “love” that Paul speaks of?

2. Think about verse 5 and jot down any observations and thoughts:

ESV

9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? 2 If to others I am not an apostle, at least I am to you, for you are the seal of my apostleship in the Lord. 3 This is my defense to those who would examine me. 4 Do we not have the right to eat and drink? 5 Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas? 6 Or is it only Barnabas and I who have no right to refrain from working for a living? 7 Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk?

8 Do I say these things on human authority? Does not the Law say the same? 9 For it is written in the Law of Moses, “You shall not muzzle an ox when it treads out the grain.” Is it for oxen that God is concerned? 10 Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop. 11 If we have sown spiritual things among you, is it too much if we reap material things from you? 12 If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. 13 Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? 14 In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

15 But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting. 16 For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! 17 For if I do this of my own will, I have a reward, but if not of my own will, I am still entrusted with a stewardship. 18 What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel.

19 For though I am free from all, I have made myself a servant to all, that I might win more of them. 20 To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one

HCSB

9: 1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? 2 If I am not an apostle to others, at least I am to you, for you are the seal of my apostleship in the Lord. 3 My defense to those who examine me is this: 4 Don't we have the right to eat and drink? 5 Don't we have the right to be accompanied by a Christian wife, like the other apostles, the Lord's brothers, and Cephas? 6 Or is it only Barnabas and I who have no right to refrain from working? 7 Who ever goes to war at his own expense? Who plants a vineyard and does not eat its fruit? Or who shepherds a flock and does not drink the milk from the flock? 8 Am I saying this from a human perspective? Doesn't the law also say the same thing? 9 For it is written in the law of Moses, Do not muzzle an ox while it treads out the grain. Is God really concerned with oxen? 10 Or isn't He really saying it for us? Yes, this is written for us, because he who plows ought to plow in hope, and he who threshes should do so in hope of sharing the crop. 11 If we have sown spiritual things for you, is it too much if we reap material things from you? 12 If others share this authority over you, don't we even more? However, we have not used this authority; instead we endure everything so that we will not hinder the gospel of Christ. 13 Do you not know that those who perform the temple services eat the food from the temple, and those who serve at the altar share in the offerings of the altar? 14 In the same way, the Lord has commanded that those who preach the gospel should earn their living by the gospel.

15 But I have used none of these rights, and I have not written this to make it happen that way for me. For it would be better for me to die than for anyone to deprive me of my boast! 16 For if I preach the gospel, I have no reason to boast, because an obligation is placed on me. And woe to me if I do not preach the gospel! 17 For if I do this willingly, I have a reward; but if unwillingly, I am entrusted with a stewardship. 18 What then is my reward? To preach the gospel and offer it free of charge, and not make full use of my authority in the gospel.

19 For although I am free from all people, I have made myself a slave to all, in order to win more people. 20 To the Jews I became like a Jew, to win Jews; to those under the law, like one under the law—though I myself am not under the law—to win those under the law. 21 To those who are

under the law (though not being myself under the law) that I might win those under the law. 21 To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. 22 To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. 23 I do it all for the sake of the gospel, that I may share with them in its blessings.

24 Do you not know that in a race all the runners run, but only one receives the prize? So run that you may obtain it. 25 Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. 26 So I do not run aimlessly; I do not box as one beating the air. 27 But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.

outside the law, like one outside the law—not being outside God’s law, but under the law of Christ—to win those outside the law. 22 To the weak I became weak, in order to win the weak. I have become all things to all people, so that I may by all means save some. 23 Now I do all this because of the gospel, that I may become a partner in its benefits.

24 Do you not know that the runners in a stadium all race, but only one receives the prize? Run in such a way that you may win. 25 Now everyone who competes exercises self-control in everything. However, they do it to receive a perishable crown, but we an imperishable one. 26 Therefore I do not run like one who runs aimlessly, or box like one who beats the air. 27 Instead, I discipline my body and bring it under strict control, so that after preaching to others, I myself will not be disqualified.

9:1-27 Main point: _____

Make additional notes at left and below:

1. List Paul’s rights:

2. Does a preacher deserve to be paid for his work? Explain your point.

3. Why did Paul choose not to accept payment from the Corinthians?

4. What lessons do we learn from verses 19-23?

5. What must we do to receive the imperishable crown?

ESV

10:1 For I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, 2 and all were baptized into Moses in the cloud and in the sea, 3 and all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. 5 Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.

6 Now these things took place as examples for us, that we might not desire evil as they did. 7 Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to play." 8 We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. 9 We must not put Christ to the test, as some of them did and were destroyed by serpents, 10 nor grumble, as some of them did and were destroyed by the Destroyer. 11 Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come. 12 Therefore let anyone who thinks that he stands take heed lest he fall. 13 No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

HCSB

10:1 Now I want you to know, brothers, that our fathers were all under the cloud, all passed through the sea, 2 and all were baptized into Moses in the cloud and in the sea. 3 They all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank from a spiritual rock that followed them, and that rock was Christ. 5 But God was not pleased with most of them, for they were struck down in the desert.

6 Now these things became examples for us, so that we will not desire evil as they did. 7 Don't become idolaters as some of them were; as it is written, "The people sat down to eat and drink, and got up to play." 8 Let us not commit sexual immorality as some of them did, and in a single day 23,000 people fell dead. 9 Let us not tempt Christ as some of them did, and were destroyed by snakes. 10 Nor should we complain as some of them did, and were killed by the destroyer. 11 Now these things happened to them as examples, and they were written as a warning to us, on whom the ends of the ages have come. 12 Therefore, whoever thinks he stands must be careful not to fall! 13 No temptation has overtaken you except what is common to humanity. God is faithful and He will not allow you to be tempted beyond what you are able, but with the temptation He will also provide a way of escape, so that you are able to bear it.

10:1-13 Main point: _____

Make additional notes at left and below:

1. Explain the imagery in verses 1-5. Explain the "cloud," "baptism," "spiritual food," and "spiritual drink."

2. "These things took place as examples to us" (vs. 6). What are we to learn?

3. What do we learn from verse 12?

4. What do we learn from verse 13?

14 Therefore, my beloved, flee from idolatry. 15 I speak as to sensible people; judge for yourselves what I say. 16 The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? 17 Because there is one bread, we who are many are one body, for we all partake of the one bread. 18 Consider the people of Israel: are not those who eat the sacrifices participants in the altar? 19 What do I imply then? That food offered to idols is anything, or that an idol is anything? 20 No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons. 21 You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. 22 Shall we provoke the Lord to jealousy? Are we stronger than he?

23 “All things are lawful,” but not all things are helpful. “All things are lawful,” but not all things build up. 24 Let no one seek his own good, but the good of his neighbor. 25 Eat whatever is sold in the meat market without raising any question on the ground of conscience. 26 For “the earth is the Lord’s, and the fullness thereof.” 27 If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. 28 But if someone says to you, “This has been offered in sacrifice,” then do not eat it, for the sake of the one who informed you, and for the sake of conscience— 29 I do not mean your conscience, but his. For why should my liberty be determined by someone else’s conscience? 30 If I partake with thankfulness, why am I denounced because of that for which I give thanks?

31 So, whether you eat or drink, or whatever you do, do all to the glory of God. 32 Give no offense to Jews or to Greeks or to the church of God, 33 just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved.

14 Therefore, my dear friends, flee from idolatry. 15 I am speaking as to wise people. Judge for yourselves what I say. 16 The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? 17 Because there is one bread, we who are many are one body, for all of us share that one bread. 18 Look at the people of Israel. Are not those who eat the sacrifices partners in the altar? 19 What am I saying then? That food offered to idols is anything, or that an idol is anything? 20 No, but I do say that what they sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons! 21 You cannot drink the cup of the Lord and the cup of demons. You cannot share in the Lord’s table and the table of demons. 22 Or are we provoking the Lord to jealousy? Are we stronger than He?

23 “Everything is permissible,” but not everything is helpful. “Everything is permissible,” but not everything builds up. 24 No one should seek his own [good], but [the good] of the other person. 25 Eat everything that is sold in the meat market, asking no questions for conscience’ sake, for 26 the earth is the Lord’s, and all that is in it. 27 If one of the unbelievers invites you over and you want to go, eat everything that is set before you, without raising questions of conscience. 28 But if someone says to you, “This is food offered to an idol,” do not eat it, out of consideration for the one who told you, and for conscience’ sake. 29 I do not mean your own conscience, but the other person’s. For why is my freedom judged by another person’s conscience? 30 If I partake with thanks, why am I slandered because of something for which I give thanks?

31 Therefore, whether you eat or drink, or whatever you do, do everything for God’s glory. 32 Give no offense to the Jews or the Greeks or the church of God, 33 just as I also try to please all people in all things, not seeking my own profit, but the profit of many, that they may be saved.

10:14-33 Main point:

Make additional notes at left and below:

5. What is the problem Paul is dealing with in verses 14-22?

6. What lessons do we learn from Paul's instruction in verse 23?

7. What key statements by Paul seem to summarize his teaching in verses 23-33?

1 CORINTHIANS

11

ESV

11:1 Be imitators of me, as I am of Christ. 2 Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. 3 But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God. 4 Every man who prays or prophesies with his head covered dishonors his head, 5 but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. 6 For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. 7 For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. 8 For man was not made from woman, but woman from man. 9 Neither was man created for woman, but woman for man. 10 That is why a wife ought to have a symbol of authority on her head, because of the angels. 11 Nevertheless, in the Lord woman is not independent of man nor man of woman; 12 for as woman was made from man, so man is now born of woman. And all things are from God.

13 Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? 14 Does not nature itself teach you that if a man wears long hair it is a disgrace for him, 15 but if a woman has long hair, it is her glory? For her hair is given to her for a covering. 16 If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.

HCSB

11:1 Be imitators of me, as I also am of Christ. 2 Now I praise you because you remember me in all things and keep the traditions just as I delivered them to you. 3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ. 4 Every man who prays or prophesies with something on his head dishonors his head. 5 But every woman who prays or prophesies with her head uncovered dishonors her head, since that is one and the same as having her head shaved. 6 So if a woman's head is not covered, her hair should be cut off. But if it is disgraceful for a woman to have her hair cut off or her head shaved, she should be covered. 7 A man, in fact, should not cover his head, because he is God's image and glory, but woman is man's glory. 8 For man did not come from woman, but woman came from man; 9 and man was not created for woman, but woman for man. 10 This is why a woman should have [a symbol of] authority on her head: because of the angels. 11 However, in the Lord, woman is not independent of man, and man is not independent of woman. 12 For just as woman came from man, so man comes through woman, and all things come from God.

13 Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? 14 Does not even nature itself teach you that if a man has long hair it is a disgrace to him, 15 but that if a woman has long hair, it is her glory? For her hair is given to her as a covering. 16 But if anyone wants to argue about this, we have no other custom, nor do the churches of God.

11:1-16 Main point:

Make additional notes at left and below:

1. Under what conditions was a man to have his head uncovered? Under what conditions was a woman to have her head covered?

2. Explain verse 10.

— “Authority on her head”

— “Because of angels”

3. How is verse 11 a contrast to verse 10 (set off by the word “nevertheless” or “however”)?

4. Does nature today teach what Paul says it teaches in verse 14? Explain.

5. Explain verse 6.

ESV

11:17 But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. 18 For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part, 19 for there must be factions among you in order that those who are genuine among you may be recognized. 20 When you come together, it is not the Lord's supper that you eat. 21 For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. 22 What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.

23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, 24 and when he had given thanks, he broke it, and said, “This is my body which is for you. Do this in remembrance of me.” 25 In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. 28 Let a person examine himself, then, and so eat

HCSB

11:17 Now in giving the following instruction I do not praise you, since you come together not for the better but for the worse. 18 For, to begin with, I hear that when you come together as a church there are divisions among you, and in part I believe it. 19 There must, indeed, be factions among you, so that the approved among you may be recognized. 20 Therefore when you come together in one place, it is not really to eat the Lord's Supper. 21 For in eating, each one takes his own supper ahead of others, and one person is hungry while another is drunk! 22 Don't you have houses to eat and drink in? Or do you look down on the church of God and embarrass those who have nothing? What should I say to you? Should I praise you? I do not praise you for this!

23 For I received from the Lord what I also passed on to you: on the night when He was betrayed, the Lord Jesus took bread, 24 gave thanks, broke it, and said, “This is My body, which is for you. Do this in remembrance of Me.” 25 In the same way [He] also [took] the cup, after supper, and said, “This cup is the new covenant in My blood. Do this, as often as you drink it, in remembrance of Me.” 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

27 Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy way will be guilty of sin against the body and blood of the Lord. 28 So a man should examine himself; in

of the bread and drink of the cup. 29 For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. 30 That is why many of you are weak and ill, and some have died. 31 But if we judged ourselves truly, we would not be judged. 32 But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world. 33 So then, my brothers, when you come together to eat, wait for one another— 34 if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment. About the other things I will give directions when I come.

this way he should eat of the bread and drink of the cup. 29 For whoever eats and drinks without recognizing the body, eats and drinks judgment on himself. 30 This is why many are sick and ill among you, and many have fallen asleep. 31 If we were properly evaluating ourselves, we would not be judged, 32 but when we are judged, we are disciplined by the Lord, so that we may not be condemned with the world. 33 Therefore, my brothers, when you come together to eat, wait for one another. 34 If anyone is hungry, he should eat at home, so that you can come together and not cause judgment. And I will give instructions about the other matters whenever I come.

11:17-34 Main point: _____
Make additional notes at left and below:

6. What two things are the Corinthians doing wrong concerning the Lord's Supper?

7. What is the purpose of the Lord's Supper?

8. What exactly are we to remember concerning the following statements:

— "this is my body which is for you"

— "this cup is the new covenant in my blood"

9. What are we proclaiming when we eat the Lord's Supper? What does this mean?

10. How does one "eat the bread and drink the cup of the Lord in an unworthy manner?"

11. How does one "examine oneself?"

12. Explain verse 30.

13. What is the instruction in verse 33?

ESV

12:1 Now concerning spiritual gifts, brothers, I do not want you to be uninformed. 2 You know that when you were pagans you were led astray to mute idols, however you were led. 3 Therefore I want you to understand that no one speaking in the Spirit of God ever says “Jesus is accursed!” and no one can say “Jesus is Lord” except in the Holy Spirit.

4 Now there are varieties of gifts, but the same Spirit; 5 and there are varieties of service, but the same Lord; 6 and there are varieties of activities, but it is the same God who empowers them all in everyone. 7 To each is given the manifestation of the Spirit for the common good. 8 For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing by the one Spirit, 10 to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. 11 All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

12 For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. 13 For in one Spirit we were all baptized into one body— Jews or Greeks, slaves or free—and all were made to drink of one Spirit. 14 For the body does not consist of one member but of many. 15 If the foot should say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. 16 And if the ear should say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. 17 If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? 18 But as it is, God arranged the members in the body, each one of them, as he chose. 19 If all were a single member, where would the body be? 20 As it is, there are many parts, yet one body.

21 The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” 22 On the contrary, the parts of the body that seem to be weaker

HCSB

12:1 About matters of the spirit: brothers, I do not want you to be unaware. 2 You know how, when you were pagans, you were led to dumb idols—being led astray. 3 Therefore I am informing you that no one speaking by the Spirit of God says, “Jesus is cursed,” and no one can say, “Jesus is Lord,” except by the Holy Spirit.

4 Now there are different gifts, but the same Spirit. 5 There are different ministries, but the same Lord. 6 And there are different activities, but the same God is active in everyone and everything. 7 A manifestation of the Spirit is given to each person to produce what is beneficial: 8 to one is given a message of wisdom through the Spirit, to another, a message of knowledge by the same Spirit, 9 to another, faith by the same Spirit, to another, gifts of healing by the one Spirit, 10 to another, the performing of miracles, to another, prophecy, to another, distinguishing between spirits, to another, different kinds of languages, to another, interpretation of languages. 11 But one and the same Spirit is active in all these, distributing to each one as He wills.

12 For as the body is one and has many parts, and all the parts of that body, though many, are one body—so also is Christ. 13 For we were all baptized by one Spirit into one body—whether Jews or Greeks, whether slaves or free—and we were all made to drink of one Spirit. 14 So the body is not one part but many. 15 If the foot should say, “Because I’m not a hand, I don’t belong to the body,” in spite of this it still belongs to the body. 16 And if the ear should say, “Because I’m not an eye, I don’t belong to the body,” in spite of this it still belongs to the body. 17 If the whole body were an eye, where would the hearing be? If the whole were an ear, where would be the sense of smell? 18 But now God has placed the parts, each one of them, in the body just as He wanted. 19 And if they were all the same part, where would the body be? 20 Now there are many parts, yet one body.

21 So the eye cannot say to the hand, “I don’t need you!” nor again the head to the feet, “I don’t need you!” 22 On the contrary, all the more, those parts of the body that seem to be weaker are necessary. 23 And those parts of the body that we think to be less honorable, we clothe these with greater honor, and our unrepresentable parts have a

are indispensable, 23 and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, 24 which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, 25 that there may be no division in the body, but that the members may have the same care for one another. 26 If one member suffers, all suffer together; if one member is honored, all rejoice together.

27 Now you are the body of Christ and individually members of it. 28 And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administering, and various kinds of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30 Do all possess gifts of healing? Do all speak with tongues? Do all interpret? 31 But earnestly desire the higher gifts. And I will show you a still more excellent way.

better presentation. 24 But our presentable parts have no need [of clothing]. Instead, God has put the body together, giving greater honor to the less honorable, 25 so that there would be no division in the body, but that the members would have the same concern for each other. 26 So if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

27 Now you are the body of Christ, and individual members of it. 28 And God has placed these in the church: first apostles, second prophets, third teachers, next, miracles, then gifts of healing, helping, managing, various kinds of languages. 29 Are all apostles? Are all prophets? Are all teachers? Do all do miracles? 30 Do all have gifts of healing? Do all speak in languages? Do all interpret? 31 But desire the greater gifts. And I will show you an even better way.

12:1-31 Main point: _____
Make additional notes at left and below:

1. What is the point of verses 1-11? What seems to be the problem that Paul is addressing?

2. What is the point of verses 12-20?

3. What is the point of verses 21-31?

ESV

13:1 If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. 2 And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.

4 Love is patient and kind; love does not envy or boast; it is not arrogant⁵ or rude. It does not insist on its own way; it is not irritable or resentful; 6 it does not rejoice at wrongdoing, but rejoices with the truth. 7 Love bears all things, believes all things, hopes all things, endures all things.

8 Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. 9 For we know in part and we prophesy in part, 10 but when the perfect comes, the partial will pass away. 11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. 12 For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known. 13 So now faith, hope, and love abide, these three; but the greatest of these is love.

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13:1 If I speak the languages of men and of angels, but do not have love, I am a sounding gong or a clanging cymbal. 2 If I have [the gift of] prophecy, and understand all mysteries and all knowledge, and if I have all faith, so that I can move mountains, but do not have love, I am nothing. 3 And if I donate all my goods to feed the poor, and if I give my body to be burned, but do not have love, I gain nothing.

4 Love is patient; love is kind. Love does not envy; is not boastful; is not conceited; 5 does not act improperly; is not selfish; is not provoked; does not keep a record of wrongs; 6 finds no joy in unrighteousness, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things.

8 Love never ends. But as for prophecies, they will come to an end; as for languages, they will cease; as for knowledge, it will come to an end. 9 For we know in part, and we prophesy in part. 10 But when the perfect comes, the partial will come to an end. 11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I put aside childish things. 12 For now we see indistinctly, as in a mirror, but then face to face. Now I know in part, but then I will know fully, as I am fully known. 13 Now these three remain: faith, hope, and love. But the greatest of these is love.

13:1-13 Main point:

Make additional notes at left and below:

1. Write down the point of the first three verses? What is Paul trying to get Christians to understand?

2. What does love look like?

3. What would not come to an end? What would come to an end? When would those things come to an end?

ESV

14:1 Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy. 2 For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. 3 On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation. 4 The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church. 5 Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.

6 Now, brothers, if I come to you speaking in tongues, how will I benefit you unless I bring you some revelation or knowledge or prophecy or teaching? 7 If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will anyone know what is played? 8 And if the bugle gives an indistinct sound, who will get ready for battle? 9 So with yourselves, if with your tongue you utter speech that is not intelligible, how will anyone know what is said? For you will be speaking into the air. 10 There are doubtless many different languages in the world, and none is without meaning, 11 but if I do not know the meaning of the language, I will be a foreigner to the speaker and the speaker a foreigner to me. 12 So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church.

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14:1 Pursue love and desire spiritual gifts, and above all that you may prophesy. 2 For the person who speaks in [another] language is not speaking to men but to God, since no one understands him; however, he speaks mysteries in the Spirit. 3 But the person who prophesies speaks to people for edification, encouragement, and consolation. 4 The person who speaks in [another] language builds himself up, but he who prophesies builds up the church. 5 I wish all of you spoke in other languages, but even more that you prophesied. The person who prophesies is greater than the person who speaks in languages, unless he interprets so that the church may be built up.

6 But now, brothers, if I come to you speaking in [other] languages, how will I benefit you unless I speak to you with a revelation or knowledge or prophecy or teaching? 7 Even inanimate things producing sounds—whether flute or harp—if they don't make a distinction in the notes, how will what is played on the flute or harp be recognized? 8 In fact, if the trumpet makes an unclear sound, who will prepare for battle? 9 In the same way, unless you use your tongue for intelligible speech, how will what is spoken be known? For you will be speaking into the air. 10 There are doubtless many different kinds of languages in the world, and all have meaning. 11 Therefore, if I do not know the meaning of the language, I will be a foreigner to the speaker, and the speaker will be a foreigner to me. 12 So also you—since you are zealous in matters of the spirit, seek to excel in building up the church.

14:1-12 Main point:

Make additional notes at left and below:

1. What is Paul teaching about spiritual gifts and tongues in verses 1-5?

2. What were the Corinthian Christians commanded to strive to excel in? What do we learn from this command?

13 Therefore, one who speaks in a tongue should pray for the power to interpret. 14 For if I pray in a tongue, my spirit prays but my mind is unfruitful. 15 What am I to do? I will pray with my spirit, but I will pray with my mind also; I will sing praise with my spirit, but I will sing with my mind also. 16 Otherwise, if you give thanks with your spirit, how can anyone in the position of an outsider say “Amen” to your thanksgiving when he does not know what you are saying? 17 For you may be giving thanks well enough, but the other person is not being built up. 18 I thank God that I speak in tongues more than all of you. 19 Nevertheless, in church I would rather speak five words with my mind in order to instruct others, than ten thousand words in a tongue.

20 Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature. 21 In the Law it is written, “By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord.” 22 Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers. 23 If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds? 24 But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, 25 the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.

13 Therefore the person who speaks in [another] language should pray that he can interpret. 14 For if I pray in [another] language, my spirit prays, but my understanding is unfruitful. 15 What then? I will pray with the spirit, and I will also pray with my understanding. I will sing with the spirit, and I will also sing with my understanding. 16 Otherwise, if you bless with the spirit, how will the uninformed person say “Amen” at your giving of thanks, since he does not know what you are saying? 17 For you may very well be giving thanks, but the other person is not being built up. 18 I thank God that I speak in [other] languages more than all of you; 19 yet in the church I would rather speak five words with my understanding, in order to teach others also, than 10,000 words in [another] language.

20 Brothers, don't be childish in your thinking, but be infants in evil and adult in your thinking. 21 It is written in the law: By people of other languages and by the lips of foreigners, I will speak to this people; and even then, they will not listen to Me, says the Lord. 22 It follows that speaking in other languages is intended as a sign, not to believers but to unbelievers. But prophecy is not for unbelievers but for believers. 23 Therefore if the whole church assembles together, and all are speaking in [other] languages, and people who are uninformed or unbelievers come in, will they not say that you are out of your minds? 24 But if all are prophesying, and some unbeliever or uninformed person comes in, he is convicted by all and is judged by all. 25 The secrets of his heart will be revealed, and as a result he will fall down on his face and worship God, proclaiming, “God is really among you.”

14:13-25 Main point: _____

Make additional notes at left and below:

3. What is Paul teaching about tongues in verses 13-19?

4. Who were tongues a sign for?

5. What important lessons do we learn about our congregational worship from verses 23-25?

26 What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. 27 If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret. 28 But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God. 29 Let two or three prophets speak, and let the others weigh what is said. 30 If a revelation is made to another sitting there, let the first be silent. 31 For you can all prophesy one by one, so that all may learn and all be encouraged, 32 and the spirits of prophets are subject to prophets. 33 For God is not a God of confusion but of peace. As in all the churches of the saints, 34 the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. 35 If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church. 36 Or was it from you that the word of God came? Or are you the only ones it has reached? 37 If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord. 38 If anyone does not recognize this, he is not recognized. 39 So, my brothers, earnestly desire to prophesy, and do not forbid speaking in tongues. 40 But all things should be done decently and in order.

26 How is it then, brothers? Whenever you come together, each one has a psalm, a teaching, a revelation, [another] language, or an interpretation. All things must be done for edification.

1Cor. 14:27 If any person speaks in [another] language, there should be only two, or at the most three, each in turn, and someone must interpret.

1Cor. 14:28 But if there is no interpreter, that person should keep silent in the church and speak to himself and to God. 29 Two or three prophets should speak, and the others should evaluate. 30 But if something has been revealed to another person sitting there, the first prophet should be silent. 31 For you can all prophesy one by one, so that everyone may learn and everyone may be encouraged. 32 And the prophets' spirits are under the control of the prophets, 33 since God is not a God of disorder but of peace. As in all the churches of the saints, 34 the women should be silent in the churches, for they are not permitted to speak, but should be submissive, as the law also says. 35 And if they want to learn something, they should ask their own husbands at home, for it is disgraceful for a woman to speak in the church meeting. 36 Did the word of God originate from you, or did it come to you only? 37 If anyone thinks he is a prophet or spiritual, he should recognize that what I write to you is the Lord's command. 38 But if anyone ignores this, he will be ignored. 39 Therefore, my brothers, be eager to prophesy, and do not forbid speaking in [other] languages. 40 But everything must be done decently and in order.

14:26-40 Main point: _____

Make additional notes at left and below:

6. Various people were to be silent under certain circumstances regarding their spiritual gift? What were those circumstances? Did this mean the person could not speak in ways that did not use the spiritual gift?

7. Looking at the context of Paul's writing, explain verse 34. Be sure to include verse 35 AND verse 36 in your answer.

8. What is Paul's reason for giving these instructions (vs. 33,40)?

ESV

15:1 Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, 2 and by which you are being saved, if you hold fast to the word I preached to you— unless you believed in vain. 3 For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, 4 that he was buried, that he was raised on the third day in accordance with the Scriptures, 5 and that he appeared to Cephas, then to the twelve. 6 Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. 7 Then he appeared to James, then to all the apostles. 8 Last of all, as to one untimely born, he appeared also to me. 9 For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. 11 Whether then it was I or they, so we preach and so you believed.

12 Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, then not even Christ has been raised. 14 And if Christ has not been raised, then our preaching is in vain and your faith is in vain. 15 We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. 16 For if the dead are not raised, not even Christ has been raised. 17 And if Christ has not been raised, your faith is futile and you are still in your sins. 18 Then those also who have fallen asleep in Christ have perished. 19 If in Christ we have hope in this life only, we are of all people most to be pitied.

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15:1 Now brothers, I want to clarify for you the gospel I proclaimed to you; you received it and have taken your stand on it. 2 You are also saved by it, if you hold to the message I proclaimed to you—unless you believed to no purpose. 3 For I passed on to you as most important what I also received: that Christ died for our sins according to the Scriptures, 4 that He was buried, that He was raised on the third day according to the Scriptures, 5 and that He appeared to Cephas, then to the Twelve. 6 Then He appeared to over 500 brothers at one time, most of whom remain to the present, but some have fallen asleep. 7 Then He appeared to James, then to all the apostles. 8 Last of all, as to one abnormally born, He also appeared to me. 9 For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. 10 But by God's grace I am what I am, and His grace toward me was not ineffective. However, I worked more than any of them, yet not I, but God's grace that was with me. 11 Therefore, whether it is I or they, so we preach and so you have believed.

12 Now if Christ is preached as raised from the dead, how can some of you say, "There is no resurrection of the dead"? 13 But if there is no resurrection of the dead, then Christ has not been raised; 14 and if Christ has not been raised, then our preaching is without foundation, and so is your faith. 15 In addition, we are found to be false witnesses about God, because we have testified about God that He raised up Christ—whom He did not raise up if in fact the dead are not raised. 16 For if the dead are not raised, Christ has not been raised. 17 And if Christ has not been raised, your faith is worthless; you are still in your sins. 18 Therefore those who have fallen asleep in Christ have also perished. 19 If we have placed our hope in Christ for this life only, we should be pitied more than anyone.

15:1-19 Main point:**Make additional notes at left and below:**

1. What is Paul's point concerning the resurrection in the first eleven verses?

2. What are the consequences that Paul gives if "Christ has not been raised?"

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15:20 But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. 21 For as by a man came death, by a man has come also the resurrection of the dead. 22 For as in Adam all die, so also in Christ shall all be made alive. 23 But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. 24 Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death. 27 For "God has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him. 28 When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

29 Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf? 30 Why are we in danger every hour? 31 I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day! 32 What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, "Let us eat and drink, for tomorrow we die." 33 Do not be deceived: "Bad company ruins good morals." 34 Wake up from your drunken stupor, as is right, and do not go on sinning. For some have no knowledge of God. I say this to your shame.

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15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. 21 For since death came through a man, the resurrection of the dead also comes through a man. 22 For just as in Adam all die, so also in Christ all will be made alive. 23 But each in his own order: Christ, the firstfruits; afterward, at His coming, the people of Christ. 24 Then comes the end, when He hands over the kingdom to God the Father, when He abolishes all rule and all authority and power. 25 For He must reign until He puts all His enemies under His feet. 26 The last enemy to be abolished is death. 27 For He has put everything under His feet. But when it says "everything" is put under Him, it is obvious that He who puts everything under Him is the exception. 28 And when everything is subject to Him, then the Son Himself will also be subject to Him who subjected everything to Him, so that God may be all in all.

29 Otherwise what will they do who are being baptized for the dead? If the dead are not raised at all, then why are people baptized for them? 30 Why are we in danger every hour? 31 I affirm by the pride in you that I have in Christ Jesus our Lord: I die every day! 32 If I fought wild animals in Ephesus with only human hope, what good does that do me? If the dead are not raised, Let us eat and drink, for tomorrow we die. 33 Do not be deceived: "Bad company corrupts good morals." 34 Become right-minded and stop sinning, because some people are ignorant about God. I say this to your shame.

15:20-34 Main point:

Make additional notes at left and below:

3. If Christ has raised from the dead, what hope to we have for ourselves?

4. Who is reigning on the throne right now? How long will he reign?

5. Explain verse 29 and Paul's argument about "baptism for the dead." Read as many translations as possible to help your understanding. (You can check many translations at www.biblegateway.com)

6. How do verses 30-31 enter into Paul's point about "baptism for the dead?"

7. How does verse 33 fit in with the context of Paul's discussion?

ESV

15:35 But someone will ask, "How are the dead raised? With what kind of body do they come?" 36 You foolish person! What you sow does not come to life unless it dies. 37 And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. 38 But God gives it a body as he has chosen, and to each kind of seed its own body. 39 For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. 40 There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

42 So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. 43 It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. 44 It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. 45 Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit. 46 But it is not the spiritual that is first but the natural, and then the spiritual. 47 The first man was from the earth,

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15:35 But someone will say, "How are the dead raised? What kind of body will they have when they come?" 36 Foolish one! What you sow does not come to life unless it dies. 37 And as for what you sow—you are not sowing the future body, but only a seed, perhaps of wheat or another grain. 38 But God gives it a body as He wants, and to each of the seeds its own body. 39 Not all flesh is the same flesh; there is one flesh for humans, another for animals, another for birds, and another for fish. 40 There are heavenly bodies and earthly bodies, but the splendor of the heavenly bodies is different from that of the earthly ones. 41 There is a splendor of the sun, another of the moon, and another of the stars; for star differs from star in splendor.

42 So it is with the resurrection of the dead: Sown in corruption, raised in incorruption; 43 sown in dishonor, raised in glory; sown in weakness, raised in power; 44 sown a natural body, raised a spiritual body. If there is a natural body, there is also a spiritual body. 45 So it is written: The first man Adam became a living being; the last Adam became a life-giving Spirit. 46 However, the spiritual is not first, but the natural; then the spiritual. 47 The first man was from the earth and made of dust; the second man is from heaven.

a man of dust; the second man is from heaven. 48 As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. 49 Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

50 I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. 51 Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. 53 For this perishable body must put on the imperishable, and this mortal body must put on immortality. 54 When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory." 55 "O death, where is your victory? O death, where is your sting?" 56 The sting of death is sin, and the power of sin is the law. 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

48 Like the man made of dust, so are those who are made of dust; like the heavenly man, so are those who are heavenly. 49 And just as we have borne the image of the man made of dust, we will also bear the image of the heavenly man.

50 Brothers, I tell you this: flesh and blood cannot inherit the kingdom of God, and corruption cannot inherit incorruption. 51 Listen! I am telling you a mystery: We will not all fall asleep, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed. 53 Because this corruptible must be clothed with incorruptibility, and this mortal must be clothed with immortality. 54 Now when this corruptible is clothed with incorruptibility, and this mortal is clothed with immortality, then the saying that is written will take place: Death has been swallowed up in victory. 55 O Death, where is your victory? O Death, where is your sting? 56 Now the sting of death is sin, and the power of sin is the law. 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ! 58 Therefore, my dear brothers, be steadfast, immovable, always excelling in the Lord's work, knowing that your labor in the Lord is not in vain.

15:35-58 Main point: _____

Make additional notes at left and below:

8. Paul is answering the question in verse 35, "How are the dead raised?" So, how are the dead raised?

9. When will this resurrection occur?

10. Explain the teaching, "Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?"

11. From verse 58, why would Paul's teaching be encouraging?

ESV

16:1 Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. 2 On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. 3 And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. 4 If it seems advisable that I should go also, they will accompany me.

5 I will visit you after passing through Macedonia, for I intend to pass through Macedonia, 6 and perhaps I will stay with you or even spend the winter, so that you may help me on my journey, wherever I go. 7 For I do not want to see you now just in passing. I hope to spend some time with you, if the Lord permits. 8 But I will stay in Ephesus until Pentecost, 9 for a wide door for effective work has opened to me, and there are many adversaries.

10 When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am. 11 So let no one despise him. Help him on his way in peace, that he may return to me, for I am expecting him with the brothers.

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16:1 Now about the collection for the saints: you should do the same as I instructed the Galatian churches. 2 On the first day of the week, each of you is to set something aside and save to the extent that he prospers, so that no collections will need to be made when I come. 3 And when I arrive, I will send those whom you recommend by letter to carry your gracious gift to Jerusalem. 4 If it is also suitable for me to go, they will travel with me.

5 I will come to you after I pass through Macedonia—for I will be traveling through Macedonia— 6 and perhaps I will remain with you, or even spend the winter, that you may send me on my way wherever I go. 7 I don't want to see you now just in passing, for I hope to spend some time with you, if the Lord allows. 8 But I will stay in Ephesus until Pentecost, 9 because a wide door for effective ministry has opened for me—yet many oppose me.

10 If Timothy comes, see that he has nothing to fear from you, because he is doing the Lord's work, just as I am. 11 Therefore no one should look down on him; but you should send him on his way in peace so he can come to me, for I am expecting him with the brothers.

16:1-11 Main point: _____

Make additional notes at left and below:

1. How often was the collection to be taken?

2. What was the purpose for the funds collected?

3. Who was going to carry this collection to Jerusalem?

ESV

16:12 Now concerning our brother Apollos, I strongly urged him to visit you with the other brothers, but it was not at all his will to come now. He will come when he has opportunity.

13 Be watchful, stand firm in the faith, act like men, be strong. 14 Let all that you do be done in love.

15 Now I urge you, brothers—you know that the household of Stephanas were the first converts in Achaia, and that they have devoted themselves to the service of the saints— 16 be subject to such as these, and to every fellow worker and laborer. 17 I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence, 18 for they refreshed my spirit as well as yours. Give recognition to such men.

19 The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. 20 All the brothers send you greetings. Greet one another with a holy kiss. 21 I, Paul, write this greeting with my own hand. 22 If anyone has no love for the Lord, let him be accursed. Our Lord, come! 23 The grace of the Lord Jesus be with you. 1Cor. 16:24 My love be with you all in Christ Jesus. Amen.

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16:12 About our brother Apollos: I strongly urged him to come to you with the brothers, but he was not at all willing to come now. However, when he has time, he will come.

13 Be alert, stand firm in the faith, be brave and strong. 14 Your every [action] must be done with love.

15 Brothers, you know the household of Stephanas: they are the firstfruits of Achaia and have devoted themselves to serving the saints. I urge you¹⁶ also to submit to such people, and to everyone who works and labors with them. 17 I am delighted over the presence of Stephanas, Fortunatus, and Achaicus, because these men have made up for your absence. 18 For they have refreshed my spirit and yours. Therefore recognize such people.

19 The churches of the Asian province greet you. Aquila and Priscilla greet you heartily in the Lord, along with the church that meets in their home. 20 All the brothers greet you. Greet one another with a holy kiss. 21 This greeting is in my own hand—Paul. 22 If anyone does not love the Lord, a curse be on him. Maranatha! 23 The grace of our Lord Jesus be with you. 24 My love be with all of you in Christ Jesus.

16:12-24 Main point: _____
Make additional notes at left and below:

4. Explain the instructions given in verses 13-14. What is Paul telling the Corinthians to do?

5. Write the greetings that are given in this section.

6. Explain verse 21.



WORKBOOK

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