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1 Corinthians

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1 Corinthians

A. Background and Summary.

1. This epistle of Paul to the church at Corinth, which was located in the southern part of Greece in the Roman province of Achaia, is actually a second letter that he wrote to that church. He refers to a previous letter he wrote to them: “I wrote to you in a letter” (5:9a), which has never been discovered. All of Paul’s letters, with the exception of those written to individuals such as the ones to Timothy, Titus, and Philemon, carry the name of the city or region in which the church was. It is believed he wrote this letter from Ephesus (16:8-9,19) during his third missionary journey about 55AD.
2. The purpose of his writing this letter was correctional in nature. Corinth was a major trade center and was considered a morally decadent place even by worldly standards. It was so corrupt that its name became synonymous with moral decay and debauchery. On the Acropolis, which was a high place above the rest of the city, was the temple to Aphrodite, the Greek goddess of love. It housed 1,000 cult prostitutes who would come down to the city each evening to offer their services to the citizens and foreign visitors. It was in this environment the church existed and Paul’s letter addresses many sins, including incest present in Corinth. It is a valuable letter to us today who also live in morally decaying societies.

B. Chapter One.

1. Paul greets the church and references “Sosthenes our brother” (1:1). It is not known who Sosthenes was. One interesting possibility is he is the same man mentioned in Acts 18:16-17, who was the leader of the synagogue and appears to have opposed Paul by bringing Paul before the Tribunal in Corinth. If it is, it is another example of the transforming Holy Spirit. Here, Sosthenes is with Paul as he writes to the church in Corinth from Ephesus. He may have been a co-author or the scribe and was well-known to the church.
2. Paul first praises the church: “I always thank my God for you because of God’s grace given to you in Christ Jesus, that by Him you were enriched in everything—in all speech and all knowledge. In this way, the testimony about Christ was confirmed among you, so that you do not lack any spiritual gift as you eagerly wait for the revelation of our Lord Jesus Christ” (1:4-7). Doing so shows Paul’s wisdom as he goes into his first criticism of them. A compliment before criticism

always prepares the recipient to accept that criticism. He tackles the factions that existed among them. Some followed Apollos, who had ministered there previously, some followed Peter, some Christ, and even Paul himself. Divisions in a church always bring in major problems. Paul rhetorically asks, was Christ divided? Was Paul crucified for you? (1:13).

3. Paul then goes into a discussion of human wisdom as opposed to God's wisdom: "For the message of the cross is foolishness to those who are perishing, but it is God's power to us who are being saved" (1:18). He continues this dialogue. He asks, where is the scholar, the philosopher, the debater of this age? He concludes that line of reasoning with: "because God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength" (1:25). The chapter concludes with Paul noting not many believers are wise from a human perspective. God has given us Christ as wisdom for us (1:26,30).

C. Chapter Two.

1. Paul begins the chapter with a statement that he did not come to them with brilliance of speech or wisdom but in weakness, fear, and much trembling. He goes on to say he did not come with persuasive words but with powerful demonstration by the Spirit so their faith would not be based upon men's wisdom but upon God's power (2:1-5).
2. He concludes the chapter with additional comments about wisdom coming from God: "We speak God's hidden wisdom in a mystery, a wisdom God predestined before the ages for our glory. None of the rulers of this age knew this wisdom, for if they had known it, they would not have crucified the Lord of glory. But as it is written: What eye did not see and what ear did not hear, and what never entered the human mind—God prepared this for those who love Him" (2:7-9). Paul probably had Isaiah 52:15 and 64:4 in mind. He continues: "The spiritual person, however, can evaluate everything, yet he himself cannot be evaluated by anyone. For who has known the Lord's mind, that he may instruct Him? But we have the mind of Christ (2:15-16).

D. Chapter Three.

1. In this chapter, Paul challenges them: "Brothers, I was not able to speak to you as spiritual people but as people of the flesh, as babies in Christ. I gave you milk to drink, not solid food, because you were not yet ready for it. In fact, you are still not ready, because you are still fleshly" (3:1-3a). He gives them a very hard

teaching and warning about how they are building upon their works coming out of their immaturity: “According to God’s grace that was given to me, I have laid a foundation as a skilled master builder, and another builds on it. But each one must be careful how he builds on it. For no one can lay any other foundation than what has been laid down. That foundation is Jesus Christ. If anyone builds on that foundation with gold, silver, costly stones, wood, hay, or straw, 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. If anyone’s work that he has built survives, he will receive a reward. 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” (3:10-15). The warning indicates that the fire of the Holy Spirit will test the believer’s work. Anything that is of the flesh will perish, but that which is of the Lord will remain.

2. Paul continues with another stern warning: “Don’t you yourselves know that you are God’s sanctuary and that the Spirit of God lives in you? If anyone destroys God’s sanctuary, God will destroy him; for God’s sanctuary is holy, and that is what you are” (3:16-17). Most Bible teachers interpret this as a warning to those who would destroy the church. But, in the context, the previous passages are addressed to individuals and how they build. One can build with worthless things but still be saved through fire. This passage talks about someone being destroyed, which does not seem like being saved through fire. But the Holy Spirit dwells within individual believers. Corporately, they comprise the church. It could be that Paul’s thinking is that if your works are burned up, all that you worked for is destroyed, and you are left with nothing except salvation. As the late Bible teacher J. Vernon McGee put it, “Some will be in heaven because their foundation is Christ, but will smell as if they have been bought at a fire sale.”
3. Paul closes the chapter with a contrast once more between human wisdom and God’s wisdom: “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. For the wisdom of this world is foolishness with God, since it is written: He catches the wise in their craftiness; and again, The Lord knows that the reasonings of the wise are meaningless: (3:18-20).

E. Chapter Four.

1. The chapter opens with Paul’s description of proper biblical management: “A person should consider us in this way: as servants of Christ and managers of God’s mysteries. In this regard, it is expected of managers that each one of them

be found faithful” (4:1-2). This is the proper way to view the gifted ones listed in Ephesians chapter four. Teachers, evangelists and pastors should view themselves as servants and manage correctly what Paul calls the mysteries of God. He continues that he does not know of anything placed against him in judgment. He states: “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” (4:5).

2. He then reminds them that both he and Apollos ministered to them in this way and desired they would learn the saying “nothing beyond what is written” (4:6). This is an excellent principle that we should not inject into our ministry ideas and concepts or opinions beyond what Scripture teaches. He accuses them of considering themselves as being “rich” and ruling as “kings” (4:8). Apparently, they considered themselves as fully ready to rule and reign with Christ. Paul then gives a humbling word about himself and the other apostles: “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. 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! Up to the present hour we are both hungry and thirsty; we are poorly clothed, roughly treated, homeless; we labor, working with our own hands. When we are reviled, we bless; when we are persecuted, we endure it; when we are slandered, we respond graciously. Even now, we are like the world’s garbage, like the dirt everyone scrapes off their sandals” (4:9-13).
3. He closes the chapter by telling them he does not intend to shame them but to warn them as a father. He became their father through the gospel and urged them to imitate him. He tells them he will come to them soon and not with talk but of the power of the kingdom of God. He asks them a rhetorical question: “What do you want? Should I come to you with a rod, or in love and a spirit of gentleness?” (4:21).

F. Chapter Five.

1. In this chapter, Paul gives a very strong word about sexual immorality. He brings up the fact that among them is a man who is living with his father’s wife. Most likely, this refers to a stepmother. Paul admonishes them that instead of having grief over the situation, they are expressing pride (5:1-3). He continues to say that although absent in body from them, he has already decided about this individual as though he were present. By the power of the Lord Jesus, he has

turned this individual over to Satan for the destruction of his flesh so that his spirit may be saved in the day of the Lord (5:4-5). This is a difficult passage to interpret. Paul, with his apostolic authority, which we do not have, has the ability to put this man into a condition where his very health can degrade, leading ultimately to death unless he repents. The Apostle John speaks about a sin that can lead to death in 1 John 5:16-17. Paul continues with a word about clearing out the old yeast, which can permeate the entire batch. Yeast in the Bible refers to sin. Paul is saying that unless they remove this sinful man, his conduct will affect the entire congregation (5:6-8).

2. Paul then references a previous letter he wrote to the church as mentioned in the introduction to this synopsis (5:9). He reminds them about not associating with immoral people. He clarifies it by saying that he meant those in the church, not outside of the church. Otherwise, they would have to leave the world. "But now I am writing you not to associate with anyone who claims to be a believer who is sexually immoral or greedy, an idolater or verbally abusive, a drunkard or a swindler. Do not even eat with such a person" (5:11). He concludes with an instruction to put the evil person from among yourselves" (5:13).

G. Chapter Six.

1. Paul begins a scathing rebuke of those who would bring court cases before the unrighteous against their fellow believers. He asks, Isn't there one wise person among you who can judge? He tells them that we will judge angels. He goes on to say emphatically, "Don't you know that the unrighteous will not inherit God's kingdom? Do not be deceived: No sexually immoral people, idolaters, adulterers, or anyone practicing homosexuality, no thieves, greedy people, drunkards, verbally abusive people, or swindlers will inherit God's kingdom. And some of you used to be 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" (6:9-11). Most Bible teachers believe that those who perpetually exhibit the sins mentioned in the above passage demonstrate that they are not genuine believers and will, of course, not inherit the kingdom. This passage also indicates that anyone who continually practices this behavior or returns to this sinful behavior jeopardizes their place in God's Kingdom. Some scholars believe that this would only impact the believer's role in eternity, while others believe this passage could indicate a loss of salvation.

This passage does not teach the potential loss of salvation. However, in the

context of first-century practices, an heir could lose their rights to the inheritance. Consider Jesus' parable of the prodigal son who squandered his inheritance. Or Esau in the Old Testament, who sold his birthright for a bowl of stew. This is probably related to rewards at the judgment seat of Christ. Some, due to their unrighteous practices, will lose their right to rule and reign with Christ.

2. He then discusses glorifying God. He shows that we are joined to the Lord and gives the illustration of how someone who has sex with a prostitute is joined to her. This would be a powerful illustration in Corinth, where the temple cult prostitutes were enticing citizens and foreigners each night.
3. He closes this chapter with a stern warning of fleeing sexual immorality. "Every sin a person can commit is outside the body. On the contrary, the person who is sexually immoral sins against his own body. Don't you 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, for you were bought at a price. Therefore, glorify God in your body" (6:18-20). Sexual sin seems to be a sin of special moral failure, and that, along with idolatry and involvement with the occult, are means by which a person is susceptible to demonic oppression or possession.

H. Chapter Seven.

1. Chapter seven lays out Paul's principles of marriage. He begins with instructions about sexual relations in marriage. He notes that due to prevalent sexual immorality, each man and woman should have their own wife and husband. He continues to instruct that they should not deprive each other of sexual relations except for brief times devoted to prayer. He says that he wishes that all people were like him, meaning that he was content to be celibate. But he notes that to each one is given a gift from God in this way (7:1-7).
2. He gives a word to the unmarried, that it is better for them to remain as Paul is. However, if they are burning with desire, it would be better to marry (7:8-9).
3. Paul continues by saying that if the couple separates, they should reconcile or remain unmarried. He gives instructions to those married with unbelieving spouses. He encourages them to remain married, as their faith could result in their unbelieving spouse being saved. But he says that if the unbelieving spouse leaves, then they are not bound in those cases.
4. He then addresses various situations in life that believers may be in. He talks about circumcision regarding the Jewish practice as a sign of a covenant to God.

This meant one should not adopt that custom if a Gentile or try to reverse that sign in some way if Jewish. Today, circumcision is considered a good hygienic practice. He encourages remaining in life's situations in which they were called (7:17-24).

5. He concludes the chapter with words regarding the unmarried and widows. Paul referenced a present distressful situation, possibly persecution. He encourages the unmarried to remain so and, if married, not to seek being loosed. He notes married people tend to care for the things of their spouses and not of the Lord. He then gives what is a confusing word to our modern understanding: "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" (7:36). Many translations add "betrothed" which would mean they are engaged. If the engagement was lengthy, the virgin woman might be past the normal age of marriage, possibly meaning having the ability to bear children. He adds a word to the widow, giving his opinion that if her husband dies, she would be happier to remain single. But if she marries, it must only be in the Lord (7:39-40).

I. Chapter Eight.

1. Chapter eight is devoted to Paul's instructions about food offered to idols. His basic premise is that although an individual may have the liberty to eat food known to be offered to idols, it can be a stumbling block to those who are weaker in their faith and cause them to be "ruined".
2. He concludes with, "Now when you sin like this against the brothers and wound their weak conscience, you are sinning against Christ. Therefore, if food causes my brother to fall, I will never again eat meat, so that I won't cause my brother to fall" (8:12-13). We will explore the application of this concept today in the discussion questions section.

J. Chapter Nine.

1. Here, Paul discusses his rights as an Apostle. He asks rhetorical questions about his right to take along wives as other Apostles do or to eat and drink. He defends the right to live from his work of the gospel and uses the Old Testament admonition not to muzzle the mouth of the ox that is grinding. This meant that the owner would allow the ox to eat from the ground grain as it was treading the mill.

2. He continues by saying that he has not used this right so no one can deprive him of his boast (9:15). He says that although a free man, he has made himself a slave to everyone to win more people. He concludes with an analogy of the faith to running a race: “Don’t you know that the runners in a stadium all race, but only one receives the prize? Run in such a way to win the prize” (9:24). He finishes by saying “Now everyone who competes exercises self-control in everything. However, they do it to receive a crown that will fade away, but we have a crown that will never fade away. Therefore, I do not run like one who runs aimlessly or box like one beating the air. Instead, I discipline my body and bring it under strict control, so that after preaching to others, I myself will not be disqualified” (9:25-27).

K. Chapter Ten.

1. Paul begins with a reminder of how God supplied His people in the wilderness after leaving Egypt: “For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ” (10:1-4). Paul is referring here to the cloud, during the day, and the pillar of fire at night that guided them. His use of “sea” refers to the Red Sea crossing which is an analogy of baptism and being baptized into Moses would be placed under the law. They ate mana and drank water that was miraculously provided to them. This is all a picture of the coming Christ.
2. He continues with a warning that even after these miraculous things, the people rebelled against God and Moses (Numbers 16:41-49), making God displeased with them. The people engaged in idolatry, sexual sin, and grumbling. God destroyed thousands by means of the tribe of Levi and by means of snakes and the “destroyer,” which was a plague.
3. He continues by presenting the Lord’s Table in comparison to participation in idolatry: “Wherefore, my beloved, flee from idolatry. I speak as to wise men; judge what I say. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread” (10:14-17). He tells them frankly that idolatry is worship of demons: “You cannot drink the cup of the Lord, and the cup of demons: You cannot partake

of the table of the Lord, and of the table of demons. Or do we provoke the Lord to jealousy? are we stronger than he?" (10:21-22).

4. He gives instruction to those who are invited to someone's house and unless told that the meat was offered to idols, eat it asking no questions for their conscience's sake. He continues: "Whether you eat, or drink, or whatever you do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God" (10:31-32).

L. Chapter Eleven.

1. The book opens with Paul giving instructions regarding head coverings. He presents the matter by likening the practice to submission to authority. The man does not cover his head while praying, as it represents his submission to Christ. Paul admonishes women to wear head coverings as a sign of submission to their husbands and as a testimony to the angels. But he concludes his teaching on this matter with: "But if anyone wants to argue about this, we have no other[e] custom, nor do the churches of God" (11:16).
2. Paul continues for the remainder of the chapter, giving criticism and instruction regarding the Lord's Table. The Corinthians had very poor regard for one another in their meeting practices. Some would come and become drunk. Others would eat before the rest. He asks them "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!" (11:22). He then gives a powerful word regarding the Lord's Supper that is often used today for communion services: "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, gave thanks, broke it, and said, 'This is My body, which is broken for you. Do this in remembrance of Me.' In the same way, after supper, He also took the cup and said, "This cup is the new covenant established by My blood. Do this, as often as you drink it, in remembrance of Me.' "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes" (11:23-26).
3. Paul gives a warning about eating at the Lord's Table in an unworthy manner: "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. So, a man should examine himself; in this way he should eat the bread and drink from the cup. For whoever eats and drinks without recognizing the body, eats and drinks judgment on himself" (11:27-29). He goes on to point out this is the reason some are sick

and some are asleep (dead) among them. He finishes with: “Therefore, my brothers, when you come together to eat, wait for one another. If anyone is hungry, he should eat at home, so that when you gather together you will not come under judgment. And I will give instructions about the other matters whenever I come” (11:33-34).

M. Chapter Twelve.

1. In this chapter, Paul deals with the diversity of gifts. He first opens with a reminder of when they were pagans and how they were led off to idols that could not speak. But now, no believer, who is led by the Spirit, can say “Jesus is accursed”. Or, no one who can say “Lord Jesus” except by the Holy Spirit” (12:2-3).
2. He continues with an acknowledgment of the various gifts and ministries that are activated by God. He lists a number of them, including wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues, and interpretation of tongues. He likens the gifts to the church body as a physical body: “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. 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 (12:12-13).
3. He tells the Corinthians that as our bodies need each other’s functions, so does the body of Christ and that we should have no divisions and should have concern for one another (12:25). He concludes with a listing of people who have been appointed with specific gifts to serve the church: “first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.” (12:28). He finishes with: “But earnestly desire the best gifts. And yet I show you a more excellent way.” (12:31).

N. Chapter Thirteen.

Paul presents the superiority of love over all other gifts, faith and various works. It is frequently read at Christian weddings. He says that love never ends while prophecy, knowledge and tongues will cease when the “perfect” comes which would mean Christ and His Kingdom.

O. Chapter Fourteen.

1. Paul spends a lot of time in discussion of prophecy and how it is superior to tongues. He presents the possibility of an unbeliever coming into a church meeting where all are speaking in tongues and thinking that they are out of their minds. He concludes that if tongues are present, it should be limited to two or three and always with an interpretation.
2. He states a very controversial matter about women being silent in church. When there is a controversy, you must always study the context as well as other Bible passages on the subject. Previously, Paul discussed head coverings in the role of women in submission to their husbands. In 1 Timothy 2:11-12, Paul prohibits a woman from having authority over a man in a church structure. His guidelines for those in church leadership concern men only and are found in Titus 1:6-9 and 1 Timothy 3:1-7. Not all modern churches follow these guidelines. Research indicates that Paul was addressing women who were disruptive and out of order. This does not negate the passage and the truth therein. Additional passages in the New Testament show women in roles of influence, authority, and functioning in distinct ministry offices (Ephesians 4). Some denominations will not allow women to have any position of authority except a position that would allow oversight of children or other women. Some denominations allow women to function in any role that does not have the title of Pastor or Elder. Other denominations allow women to have any role that is available to men if they show themselves to be gifted and called to such a position.
3. For additional clarification on this passage, some biblical scholars believe that women were being very vocal about questions that arose during church services and causing disruption. The Corinthian women were accustomed to having permission and preeminence in the worship of their pagan gods. In the previous context of worship, prior to salvation in Jesus, they were permitted to shout aloud in such a manner. As this passage is part of Paul's instructions on keeping order in church meetings, his admonition about "if they want to learn something, they should ask their own husbands at home" (14:35) would make more sense. This also indicates that Paul honored the women in allowing them the opportunity to participate in corporate worship gatherings, whereas previously women were not allowed such an opportunity.

P. Chapter Fifteen.

1. Chapter fifteen is a crucial presentation of the essence of the Christian faith. In the opening verses, Paul tells us that he wants to clarify the gospel that he

received and has passed on to us (15:1-3a). He goes on to give the significant points: 1) Christ died for our sins according to the Scriptures 2) He was buried and rose again on the third day according to the Scriptures 3) He appeared to Cephas (Peter) and then to the Twelve 4) then to 500 at one time most of whom were still alive at the time of Paul's writing 5) then He appeared to James and to all of the apostles and 6) lastly to Paul (on the road to Damascus (15:3b-8). It would be wise to memorize these points. Jesus's appearance, to many, testifies these were eyewitness accounts. The mention of James, Jesus's half-brother, who during Jesus's ministry was not a believer in Him until His resurrection, is a powerful confirmation of the reality of His resurrection.

2. Paul then writes of the resurrection. He says: "For if the dead are not raised, Christ has not been raised. And if Christ has not been raised, your faith is worthless; you are still in your sins. Therefore, those who have fallen asleep in Christ have also perished. If we have put our hope in Christ for this life only, we should be pitied more than anyone" (15:16-19). He points out that Christ's resurrection is a guarantee that we will be resurrected: "But now Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead also comes through a man. For as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ, the first fruits; afterward, at His coming, those who belong to Christ" (15:20-23).
3. He then presents a puzzling matter: "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?" (15:29). This is a difficult passage to interpret. Apparently, there was a practice within the Corinthian church of living members acting as a proxy for someone who had died. As this verse is part of Paul's discussion of the resurrection, this practice may have been based upon a false belief that unless someone had been baptized, they would not participate in the resurrection. However, elsewhere in Paul's writings, he emphatically states that belief or faith, not baptism, is the means of salvation (Ephesians 2:9; Romans 3:28; 4:3; 6:3-4). Today, Mormonism, which is a heretical religion, has this practice. Paul does not validate baptism for the dead. Instead, he presents it as an argument which supports the fact of the resurrection.
4. Paul presents a solid argument for the rapture of the church. He says: "Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound,

and the dead shall be raised incorruptible, and we shall be changed” (15:51-52). This defeats the argument that some present that Paul only addresses the rapture in 1 Thessalonians 4:13-18). In that passage, Paul is also addressing the matter of the Resurrection. We will deal with the rapture and the pre-tribulation viewpoint more in detail in the synopsis of the book of Revelation. Paul concludes the chapter with: “Wherefore, my beloved brothers, be steadfast, unmovable, always abounding in the work of the Lord, for you know that your labor is not in vain in the Lord” (15:58).

Q. Chapter Sixteen.

1. In this closing chapter of 1st Corinthians, Paul deals first with the practical collection of money for the brothers in Jerusalem. He then charges them to treat his co-worker Timothy with respect so that he would be without fear (16:1-10). This reveals Timothy apparently had fearful doubts about ministering to the believers there in Corinth. He continues with: “Watch, stand fast in the faith, like men, be strong. Let all that you do be done in love” 16:13-14).
2. The book closes with Paul’s mention of various coworkers and their anticipated coming and greetings. He finishes with: “This greeting is in my own hand. If anyone does not love the Lord, a curse be on him. Maranatha, that is, Lord, come! The grace of the Lord Jesus be with you. My love be with all of you in Christ Jesus” (16:21-24).

R. Discussion Questions, Application and Passing it on.

1. The church in Corinth was in a city known for its corruption. The culture had even infiltrated the church. This is happening today. How can you apply what Paul instructs in this epistle in your church?
2. In chapter 2, Paul addresses the divisions in the church in Corinth. How does what he discusses help what may be a situation of division in your church?
3. In chapter 3, Paul tells them that they are still babies in Christ. He has to give them milk and not solid food. Are you still drinking milk and not the solid food of the Word of God? How can you move into a better position in this matter?
4. In the same chapter, Paul discusses building with various materials: wood, hay, stubble, gold, silver and precious stones. He says that all will be judged by fire. Are you one who is building with perishable materials or those that will remain? Are you one who will be saved as though through fire or someone whose works

will result in a reward at Christ's judgment seat? How can you know what you are building with?

5. Chapter 5 deals with discipline in the church. How does your church deal with those who sin? Paul's word about a little yeast that can affect negatively the entire church. If you see someone in sin, what is your responsibility? Refer to the Lord Jesus's words in Matthew 18:15-17 for help. Again, the focus on confronting sin is the restoration of the one who is sinning.
6. Chapter 6 lists a number of sins that can cause one not to inherit the Kingdom of God. What warnings do you receive from this passage, and how does this impact your life?
7. Chapter 7 concentrates on Paul's instructions regarding marriage. Is there anything there that you need to apply to your life?
8. Chapter 8 deals with food offered to idols and how eating that food knowingly in front of a brother may cause them to stumble in their faith. How would this apply to you today?
9. Chapter 11 presents taking the Lord's Table in an unworthy manner. How might this apply to you?
0. Chapter 14 can seem controversial. How do you believe God chooses to use women?
1. Chapter 15 is crucial to our understanding of the Christian faith. Can you present the essential elements given there to an unbeliever?

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