

1949

First Corinthians Outline Study

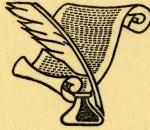
Harvey Scott

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First Corinthians Outline Study

“The Epistle of the Cross in its Social Application”



HARVEY SCOTT

**AN OUTLINE STUDY
OF
FIRST CORINTHIANS**

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Price
50c per copy
\$5.00 per dozen

The Christian Helper
Box 1075
Texarkana, Texas

1949

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Printed in the United States of America
By Nelson Printing Co.
Texarkana, Ark.

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THE FIRST CORINTHIAN LETTER
AN OUTLINE STUDY

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“THE THEME”

“The Epistle of the Cross in its Social Application”

* * *

“The church of God in Corinth” contained a group of men and women which were kept constantly in the mind of the writer —“Their diverse states and relationships, their debasing attendants and surroundings, their crude ideas and conflicting tempers and keen ambitions, their high religious enthusiasm and their low moral sensibilities, their demonstrative but fickle affections and their unsteady resolutions.” To correct all of these, was the purpose of the Holy Spirit in writing this letter.

THE FIRST CORINTHIAN LETTER

* * *

THE THEME:

“The Epistle of the Cross in its Social Application”

* * *

I. INTRODUCTION—1:1-9.

A. The Salutation—1:1-3.

1. The Writer—verse 1.
2. Those to whom he writes—verses 2, 3.
 - a. The church of God in Corinth.
 - b. Those who are sanctified.
 - c. Those called to be saints.
 - d. Those that call upon the name of our Lord.

B. Thanksgiving—1:4-9.

1. He gives thanks for the past grace which had been given to them—verse 4.
2. Paul gives thanks for the rich intellectual development of that grace—verses 5-7.
3. Paul gives thanks for the certainty that they will be perfected in that grace—verse 8.
4. Paul reflects gratefully on the past: he is hopeful for the future, but is silent as to the present.
5. Paul gives them all the comfort possible, and has confidence in them that they will pull themselves out of their sinful condition. (What a faith in humanity.)

II. THE RELATION OF THE CHURCH AND HER TEACHERS—1:10 to 4:21.

A. The report about the divisions and Paul's teaching—verses 10-17.

1. Paul solemnly warns them against their divisions—they are to speak the same things—there are to be no divisions. There must be a unity in feeling, in interest, in purpose, in doctrine, in privilege—verse 10.
2. Paul gives the source of his information—verse 11.
3. Parties were known by their language—verse 12.

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4. Paul protests against such use of Christ's name—verse 13.
 5. Paul had avoided all self-exaltation — verses 14-17.
- B. The true power of the gospel—verses 17-25.
1. To preach the gospel meant to proclaim the cross of Christ—verse 17.
 - p. The wisdom of the world considers this message mere folly—verse 18.
 3. To use words of wisdom to answer, would be to answer with its own weapon; but Paul used Divine power—verses 19-25.
 - a. Gentile and Jewish wisdom united in rejecting Christianity.
 - b. They both fall in their decision.
 - c. Paul draws a warning from the sacred history—"God made foolish the wisdom of the world." "The world by wisdom knew not God.
 - d. God's wisdom has not reduced the wisdom of the world to ignorance. The wisdom of the world is simply ignorant of God's Eternal Purpose.
 4. Paul preached not himself, but Christ Jesus the Lord.
 5. Paul preached not a "warrior Messiah," but a "crucified Messiah"—one crucified in shame—verse 23.
 6. After all, in the cross, the believing Jews found the mightiest miracle, and the Greeks found the deepest wisdom—verse 24.
 7. Paul reveals the absolute superiority of the Divine to the human—verse 25.
- C. The objects of the gospel call—1:26-31.
1. God did not choose the wise and mighty things to reveal his message—verse 27.
 2. He chose the weak and the foolish from a worldly point of view—verse 27.
 3. He did this that no flesh should glory in His presence—verse 29.
 4. He did this that man might be redeemed—verse 30.

5. He that glories must glory in the Lord—verse 31.
- D. Paul's Corinthian mission—2:1-5.
1. Paul refuses to preach the wisdom of the world, because:
 - a. The gospel is not a philosophy.
 - b. The Corinthians were not philosophers—they were neither wise nor mighty.
 - c. Paul was sent to bring good tidings which did not admit of wisdom of words. See 1:17.
 - d. The message, the hearers, and the preacher all matched each other.
 - e. Paul's preaching was determined by its matter.
 - f. Paul's preaching was in weakness, in fear, and in much trembling. (Ours should be the same way today.)
 2. Paul's reason for not using worldly wisdom—verse 5.
 - a. That their faith might not rest in the wisdom of men—verse 5.
 - b. That their faith might rest in the power of God—verse 5.
- E. The gospel is considered as wisdom—2:6-9.
1. The apostles spoke wisdom—verses 6-8.
 - a. This was to the full grown.
 - b. It was not a wisdom of the world.
 - c. It was not of the rulers of this world.
 - d. It was God's wisdom.
 - e. It was the wisdom that had been hid.
 - f. It was the wisdom which God had pre-arranged to reveal through Christ, and the church. See Ephesians 3:1-12.
 - g. The rulers of this world did not know this.
 2. What this wisdom does—verse 9.
 - a. It makes known the things God has prepared for those who love and serve Him.
 - b. These things cannot be known through the wisdom of the world. See 1:21.
- F. The Revelation by the Holy Spirit—2:10 to 3:2.
1. The wisdom of the world crucified Christ.
 2. The Wisdom of God reveals Him.

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3. The Spirit of God searches the deep things of God—verse 10.
 4. The Spirit of God knows the things of God—verse 11.
 5. The Spirit of God has made known to us the things of God—verse 12.
 6. The “things of God” were taught by the apostles through the Holy Spirit—verse 13.
 7. The unspiritual are out of order as religious critics—“they are as deaf men judging music.”—verse 14.
 8. The spiritual man has the right estimate of both persons and things—things divine and human—verse 15.
 9. The human mind cannot instruct the mind of the Lord—verse 16.
 10. The Corinthians were unable to receive the proper teaching because they were carnal—verse 1 of chapter 3.
 11. Paul’s teaching was in keeping with their receptive ability—3:2.
- G. God’s right in the church—3:3-9.
1. The church is God’s Temple in whose construction many builders are engaged. Read 3:5-17.
 2. The Corinthians were weak wherein they thought they were strong—in spiritual apprehension—verse 3.
 3. Paul hints that they may deny the charge—verse 3.
 4. He then proves their weakness—verses 3, 4.
 5. They were quarrelling over the claims of their teachers—verse 5.
 6. Those who plant and those who water, when compared with the Lord who giveth the increase, are nothing—verses 6, 7.
 7. When compared with each other they are not rivals—but they are one—verse 8.
 8. While they are one in aim, they are distinct in responsibility and service—verse 8.
 9. We are God’s fellow workmen laboring jointly at the same task—verse 9. (What a lesson that all gospel preachers need to heed.)

- H. The responsibility of the human builders—3:10-17.
1. Each builder must take heed to the quality of work in his building which is to undergo a rigid test—verse 10.
 - a. Therefore, watch your foundation—there is but one—verse 11.
 - b. Watch the building on that foundation—verse 10.
 2. There are two kinds of building material that are referred to by Paul—verses 12, 13.
 - a. The first three listed are durable.
 - b. The second three listed are perishable.
 - c. This latter material may serve for poor huts, but not for the people of God.
 3. A man may build on the foundation of Christ and make Christians, but he is not responsible for their endurance—they may be lost while he is saved—verses 14, 15.
 4. The temple of God is precious—verses 16, 17.
 - a. Christians constitute this temple.
 - b. The Spirit of God is to dwell in them, and live through them. (The world is to see the Christ in us.)
 - c. He who destroys this temple—a local congregation—will be destroyed by God—verse 17.
 - d. This temple is Holy, “Which temple ye are.”
 - e. Then the local congregation is precious in the sight of God, and He should be given the right place in its midst.
- I. The church and the world—3:18-23.
1. For this temple’s sake, and because it belongs to God. He beats down the pride of human craft, and makes all things, persons, and time serve His people while they serve Christ, as Christ serves God. Read 3:18-23.
 2. Paul repudiated the wisdom of the world for the wisdom of God—verses 18-20.
 - a. Those who follow human wisdom exalt human masters at the expense of the glory of God—verse 19.
 - b. “Let no one glory in men”—verse 21.
 3. Paul shows the true relationship of things human and divine—verses 20-23.

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- a. The wisdom of the world is folly with God.
 - b. It must, therefore, be counted folly by Christians.
 - c. Man may be the master of the world, but he is the servant of God.
4. Thus Paul has vindicated God's right in the church—He must be supreme—the only ruler and governor of our lives.
- J. Christ's servants are answerable to him—4:1-5.
1. To God His servants are responsible: it is His to judge and commend.
 2. The thought that the gospel is God's power—God's wisdom—which has been emphasized by Paul since 1:18 is here applied to the church of Corinth. God who sent His messengers of the cross, and admitted of no human wisdom, chose and inspired them as his own instruments for the impartation of His word, shows clearly the folly of personal distinctions in the church. "In lowliness of mind each counting other better than himself," should be the practice among us today.
 3. Those in Corinth were putting themselves in Christ's seat—verses 1-5.
 - a. Paul tells them all true ministers are servants of Christ—verse 1.
 - b. This high trust demands a strict account unto the Lord and not to man—verse 4.
 - c. It is not enough to be a steward—one must be faithful—verse 2.
 - d. Who is to determine this faithfulness?
 - e. Our case is reserved for the day of the Lord—verse 3.
 - f. Paul felt no need of judgment on the part of the Corinthians—verse 4.
 - g. Do not pass judgment before the time—verse 5. See Matthew 7:1.
- K. The disciples are not above their Master—4:6-13.
1. Paul strives to put down personal rivalries—verses 6, 7.
 - a. Christians are not to be puffed up one against another—verse 6.

- b. Who made thee to differ from another? This excludes all personal boasting—verse 7.
2. The Corinthians enjoyed the temporal benefits—Paul endured the burdens—verses 8-13.
 - a. In their self-satisfaction they gave no thought to the sacrifices of others which had made possible their pleasures—verse 8.
 - b. They felt that they had outgrown Paul's teaching—verse 8.
 - c. Paul gives reasons for his wish of verse 8—verse 9.
 - d. Paul and the Corinthians are contrasted in their estimation—verse 10.
 - e. The sufferings of the apostle—verses 11-13.
 - f. Their reactions under suffering—verses 12, 13..
- L. Paul's fatherly discipline—4:14-21.
 1. The preceding section is a bitter sarcasm upon the behavior of the Corinthians. Re-read 4:6-13.
 2. All has been said that can be said concerning the divisions at Corinth. This last section is Paul's final advice to them.
 - a. Paul admonishes them as a father would his children—verse 14.
 - b. He states in kind language his suggested corrections—verses 15, 16.
 - c. He charges them of being puffed up over his delayed coming—verse 18.
 - d. But Paul is determined, if possible, to see them—verse 19.
 - e. The nature of his coming will depend upon their attitude—verse 21.
 - f. The severity of Paul comes from the anxious heart of a father—verses 14, 15.
 3. What a lesson this should be today to the church and her teachers.

III. QUESTIONS OF SOCIAL MORALS—5:1 to 7:40.

- A. The case of immorality—5:1-8.
 1. This was a sin greater than that among the Gentiles—verse 1.
 2. They were not attempting to correct it—verse 2.

3. Paul did not need to be present to know the solution to this problem—verse 3.
 4. Paul urged that this person be withdrawn from—verse 5.
 5. He tells them how this is to be done—verse 4.
 6. They were glorying in the wrong thing—verse 6.
 7. They were urged to clean house—verse 7.
 8. They were to live in sincerity and in truth—verse 8.
- B. The Corinthians had misunderstood a previous statement of Paul's—5:9-13.
1. Paul had written in a previous letter what to do in such matters—verse 9.
 2. This prohibition was confined to their association with those in the church—verse 10.
 3. The fornicators, the covetous, the extortioners, and the idolaters are all of the same class—verse 10.
 4. If a brother is guilty of the above, they were not to keep company with him—verse 11.
 5. Paul said that it was no business of his to judge those without Christ—verse 12.
 6. The church is bound to take note of the conduct of those within—verse 13.
 7. God alone judges those without—verse 13.
- C. Lawsuits in heathen courts unnecessary—6:1-6.
1. The sin of covetousness, as well as the sin of impurity, was prevalent in the church at Corinth—verse 1.
 2. Paul used the courts in his appeal to Caesar only in his defense, and not to settle a personal difference. See Acts 28:19.
 3. In irony Paul would ask, "Are you unworthy to sit in judgment in the smallest matters in personal matters"—verses 2, 3.
 4. Paul rebukes them because they seem to think that there are none wise enough to judge in personal relations—verses 5, 6.
 5. A Christian should take wrong rather than to do wrong—verse 7.
 6. They were actually defrauding their brethren—verse 8.

7. This unrighteousness would keep them out of the kingdom of God—verse 9.
 8. Paul lists those that shall not inherit the kingdom of God—verses 9, 10.
 9. But they have been redeemed, and better things should be expected of them—verse 11.
- D. The sacredness of the body—6:12-20.
1. Some things are lawful, but not profitable—verse 12.
 2. The body is not for the satisfaction of its cravings, but for the service of the Lord—verses 13, 16.
 3. Our bodies are to be raised in the judgment—verse 14.
 4. Our bodies are the members of Christ and should be dedicated to his service—verse 15.
 5. Christians are to flee lustful practices—verse 18.
 6. We are not our own; we have been bought with the price of the blood of Christ—verse 20.
 7. We must use our bodies to honor God—verse 20.
- E. The married or the single life—7:1-9.
1. With this chapter Paul begins his answers to their questions concerning the desirability of marriage, the duties of married Christians, and the lawfulness of divorce for a Christian married to a heathen.
 2. These Corinthians were being taught by one group that it was sinful not to marry, and by another group that it was sinful to marry. Paul teaches in this chapter that neither is sinful of itself.
 3. This teaching on marriage is a logical outgrowth of the teaching of the two preceding chapters—they serve as a foundation for this seventh chapter.
 4. The teaching of this chapter forms a part of the social conflict between the Christians and the non-Christian—between those in Christ and those out of Christ.
 5. Paul teaches there is no sin in marriage of itself—verses 1, 2. However, it would not be sinful not to marry provided one wanted to give

- himself wholly to the service of the Lord.—
verse 1.
6. There must be the one companion for each—
verse 2.
 7. Marriage is not ordained as a remedy for sin.
 8. In marriage there is a mutual contribution—selfishness must be eliminated—verses 3, 4. There are mutual rights, these must be respected—
verse 5.
 9. Paul would that all men might be as free from all ties or obligations as was he in order that they might devote their lives to the cause of the Christ, but he says this would not be best for some—verses 6, 7.
 10. The gift of God does not refer to the married Christian, but to a miraculous gift for service to Christ—verse 7.
 11. Marriage is of secondary importance—verse 8.
 12. Marriage may be best for Christian living—verse 9.
- F. The prohibition of divorce—7:10-16.
1. Divorce of itself may not be an evil, but a sign of evil, and a necessary relief from an impossible situation; however, this might exclude remarriage.
 2. Marriages performed without affection present serious problems—the road is rough enough at best.
 3. Paul says they are not to separate on the condition that one is a Christian and the other one is not,—verse 10.
 4. If impossible to live together because one is a Christian and the other one is not, they may depart, but must remain unmarried or be reconciled to their companion—verse 11. See Matthew 5:31, 32; 19:5-9.
 5. The Christian relationship with his Lord is more important than the relationship with his companion—verses 13-15.
 6. Keep the peace if possible with the non-Christian companion; but if not possible without breaking relationship with God, then let the companion go—verse 16.

- G. The use of the present state for the advancement of the Cause of Christ—7:17-24.
1. One is not to renounce his secular employment through a false notion of spiritual freedom unless to remain in said employment makes it impossible to serve the Lord—verses 17-21.
 2. Christians are to be content with their lot in life—improve it if possible, but if not possible, do not murmur—verses 20, 21.
 3. The Christian is living unto God, for he has been bought with a price—verse 23.
 4. One's supreme service is to God and not to man—verse 24.
- H. Some advantages of the single state—7:25-35.
1. Paul had been asked about the case of marriageable daughters—verse 25.
 2. The state of persecution facing the church at time of writing was the reason for the suggestion of Paul in verses 26 and 27. Do not seek to change your present state, he suggested.
 3. There is no sin for virgins to marry, but she might be worth more to the Lord not to marry because of the then existing conditions—verses 28-34.
 4. There was something more important in the lives of Christians when this was written than even the marriage relationship—the maintaining of their relationship with God—verses 29-31. This lesson is still true. Christians even today should recognize this all important lesson which is too often lost sight of.
 5. Paul is insisting that the Christian be able to serve the Lord with as little distraction as possible—verse 35.
 6. Christians, even today, are not to let the care of the family relationship interfere with their service to God—verses 33, 34.
 7. Jesus' statement to Martha is fitting in this connection. See Luke 10:38-42.
 8. We often become absorbed with the affairs of the world and do not take time for the Lord. This is a serious mistake.

I. Freedom to marry—7:36-40.

1. The perils of the Christian at the time of this writing made marriage undesirable—verses 28-34.
2. Paul, however, does not forbid it, for if the parents judgement would recommend marriage, so would the apostle—verse 36.
3. If the father advises against marriage under the existing conditions, he has not sinned; he may keep his daughter at home—verse 37.
4. Even the Christian widow is free to marry, if her husband is dead. But she is to marry only in the Lord—verses 39, 40.
5. Paul suggests that she may be happier if she remains just as she is—verse 40.
6. It has been suggested that Paul taught that no Christian should marry out of the Lord. See II Corinthians 6:14. This should be given serious consideration.
7. Marriage, in too many cases, is treated entirely too lightly. Young people need to be taught the sacredness of it.
8. It was ordained of God to last until death. When broken, the guilty one has violated his sacred agreement and is answerable to God.

IV. THE PROBLEM OF IDOLATRY—8:1 to 11:1.

- A. The knowledge of the one God and the one Lord—8:1-6.
 1. Love and not knowledge was the basis of settling the question of eating meats offered unto idols—verses 1-3.
 2. The Corinthians claimed to have knowledge, but that was not sufficient, for “knowledge puffeth up”—verse 1.
 3. It is love that strengtheneth the bond of church life—verse 1.
 4. Loveless knowledge will ruin a church—verse 3. See 13:1-13.
 - a. One’s own mental attainment is not the basis for life—verse 2.
 - b. Love to God is the foundation upon which to

build. Church life cannot be built upon any other.

5. Concerning eating meats offered to idols—verses 5, 6.
 - a. An idol is nothing—verse 5.
 - b. There is but one God—verse 5.
 - c. Meat offered to an idol—a nothing—does not defile the meat.
 - d. But there were many who believed in idols—verse 5.
 - e. They were to be careful that they did not encourage this belief—verse 9.
 - f. They were responsible to the one God—verse 6.
 - g. No room left for other deities—verse 6.
- B. The weak conscience of some—8:7-13.
 1. The knowledge of the one God had not released the Corinthians from idolatry—verse 7.
 - a. With some the intellect was ahead of the heart.
 - b. With others the intellect was behind the heart.
 - c. With this latter group the influence of the worship of idols still held them.
 - d. He found it difficult to break loose from that form of worship.
 - e. That was the reason Paul urged these saints at Corinth to be careful about eating any meats offered to idols. See verse 9.
 2. Since the idol was nothing there was no harm in eating meat that had been offered to an idol.—verses 8-10.
 - a. But for a weak brother to eat this meat it meant, to him, the acceptance of heathenism. verses 9, 10.
 - b. Then, for them to eat this meat, it might wrongly influence this weak brother—verses 9, 10.
 - c. They were to be careful of their liberty—verse 9. (We should be just as careful, today, of our liberties in Christ.)

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3. One has great responsibility toward others—verses 11-13.
 - a. The wrong use of one's privileges could cause others to be lost—verse 11.
 - b. Christ died for the weak the same as for the strong—verse 11.
 - c. To sin against the weak brother is to sin against Christ—verse 12.
 - d. Paul says that in such cases he will sacrifice such privileges—verse 13. He is willing to do this for the sake of others.
 4. Then how much sacrifice are we willing to make of our privileges for the good of others? Our Christianity may be tested here. Money is not the only thing of which Christians are to sacrifice. We may have to sacrifice some time.
- C. Paul's liberty as an apostle—9:1-6.
1. He was an apostle—verses 1, 2.
 - a. He had seen the Lord. See Acts 26:2-23.
 - b. At least he was an apostle to them—verse 2.
 - c. The Corinthians were his work in the Lord—
 2. He could look to Corinth for maintenance—verse 4.
 3. He had a right to marry—verse 5.
 4. He had a right to forbear working—verse 6.
 5. Paul was willing to sacrifice these liberties for the cause of Christ. See Philippians 3:7, 8.
- D. The claim of ministers to public maintenance—9:7-15.
1. An illustration from nature—verse 7.
 - a. The service of the soldier.
 - b. The planting of a vineyard.
 - c. The feeding of a flock.
 2. Proof from Old Testament teaching—verses 8-10, 13.
 - a. The working ox must be fed.
 - b. A man plows in hope.
 - c. The priests ate of the Temple—verse 13.
 3. The justice in the case—verse 11.
 - a. The religious teacher gave spiritual things.
 - b. Should he not share in the carnal things?
 4. The Lord's command—verse 14.

5. The conclusion—verses 12, 15.
 - a. Paul did not use this right—verse 12.
 - b. He is not asking for it now—verse 15.
 - c. He sacrificed this right that the gospel of Christ might not be hindered—verse 12.
5. Paul's renouncement of certain rights—9:15-23.
 1. Paul taught that ministers of Christ had a right to be maintained in temporal things.
 2. He also taught that the minister had the right to sacrifice this provided he chooses to do so.
 3. But this must be done for the sake of the gospel. See 9:12.
 4. Paul describes this in another letter and asks the church to forgive him this wrong. See II Corinthians 11:6-9 and 12:12, 13.
 5. Paul wanted to be free from all obligations to men. He wanted to be free in his preaching and, like some today, he did not want to depend wholly upon the support of his brethren—verses 17-19. Sometimes that support is entirely inadequate, and they are forced to do something else.
 6. Paul's supreme aim was to gain men to Christ—verses 20-23.
 - a. Those among the Jews.
 - b. Those among the Gentiles.
 - c. The weak believer.
 - d. To do this Paul kept himself clear from obligations—verse 22.
 - e. Paul lived for the gospel—verse 23.
 - f. Paul was not interested in any relationship out of Christ save only as it would make a contribution toward the furtherance of the gospel. See Philippians 2:19-24.
- F. Paul's asceticism—9:24-27.
 1. The meaning of the word—"A disciplinary course of life or conduct pursued as a means to a higher ideal"—Webster.
 2. Self-discipline is an important characteristic in Christianity—it is essential.
 - a. This is necessary in the Christian race—verses 24, 25.
 - b. Paul practiced this virtue—verse 27.

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3. Paul knew for what he was striving—verses 25-27.
 - a. Not an earthly crown—verse 25.
 - b. It was an heavenly crown—verse 25.
 - c. One must strive lawfully.
 - d. Paul accepted his bodily suffering as profitable—verse 27.
 - e. This is a fine example for us to have toward our suffering today. It is the Christian attitude.
- G. Israel's apostasy, or falling away—10:1-5.
 1. Paul has just stated his own fear of being rejected of the Lord—9:27.
 2. That this is no idle fear, he cites the history of Israel—verses 1-5.
 - a. Israel was rescued from Egypt—verse 2.
 - b. Only a few of these entered the Promised Land—verse 5.
 - c. The Corinthians had been redeemed. See Acts 18:8.
 - d. They, too, were in danger of missing the Promised Land. See Hebrews 4:1-7.
 3. Paul called Israel's deliverance a baptism—verse 2.
 4. The Corinthian's deliverance was climaxed in baptism. See Acts 18:8.
- H. The dangers of idolatry—10:6-14.
 1. The thing that had caused Israel's fall was facing the Christians at Corinth—idolatry—verse 6.
 2. The fate of Israel may prove to be the salvation of Christians if they will only heed the warning—verses 6-10.
 - a. Not to be idolaters as were they—verse 7.
 - b. Not to lust after evil things as did they—verse 6.
 - c. Not to commit fornication as did some of them—verse 8.
 - d. Not to make trial of the Lord—verse 9.
 - e. Not to murmur and complain of life's experiences. That is not the way to solve the problems—verse 10.
 3. The history of Israel's apostasy was written as

- a warning against idolatry on the part of God's people under Christianity—verse 11.
4. All Christians should be careful lest they fall and be rejected in the end—verse 12. See Hebrews 2:1-4.
 5. God will not permit us to be tempted above that which we are able to bear—verse 13. But we must find the way of escape.
 - . Therefore, flee idolatry—verse 14.
- I. The communion of the Lord and of Devils—10:15-24.
1. Paul gives a further warning against idolatry.
 2. Christians are one body in the Lord and are to have no communion with demons—verses 17-20.
 3. But the sacrifices of the Gentiles were the sacrifices to demons—verse 20.
 4. Therefore, Christians were not to participate in sacrifices offered to idols. They could not do this and partake of the table of the Lord—verse 21.
 5. Some things are lawful that are not expedient, or profitable—verse 23.
 6. Christians should seek their neighbour's good rather than their own—be unselfish—verse 24.
- J. Liberty and its limits—10:23 to 11:1.
1. All lawful things are not expedient—verse 23.
 - a. This was first applied in chapter six for the sake of purity—their good.
 - b. It is applied here for the sake of charity—for the good of others.
 2. When buying meat in the market they were not to inquire if it had been offered to idols—verse 25.
 3. If the fact is brought to their notice they are then to refuse it—verse 28, 29.
 4. All of this must be done to God's glory—verses 30, 31.
 5. They were to follow Paul in living for the highest good of others—10:32 to 11:1.
 - a. Not to be the occasion of other's sins—verse 32.
 - b. Not seeking their own profit—verse 33.
 - c. They were to imitate Paul—verse 11:1.

V. DISORDERS IN WORSHIP AND CHURCH LIFE—
11:2 to 14:40.

A. The Women's Veil—a Social Question—11:2-16. In division II Paul dealt with the relation of the Corinthian Church with her ministry. In division V he deals with the mutual relations and behaviour of her members within the society. This division has definite connection with the two preceding ones. Paul now changes from the discussion of individual problems to the problems of the public assembly.

1. The order of creation.
 - a. He shows that man is under dominion to God only—he has no superior on earth, and can stand thus unveiled in the presence of God.
 - b. Women has a superior and her appearance, both in public and in private, should show this.
 - c. The veil was the symbol of this subordination. This veil does not necessarily follow, but the subordination must continue. Women's appearance must show this. She is not permitted to appear as man.
2. In the worship there were Greeks, Romans, and Jews present. Jews and Romans worshipped with covered heads, the Greeks worshipped with uncovered heads. Thus a dispute arose which was right, and the women took sides.
3. There was a custom then for a woman to appear unveiled meant she had laid aside her modesty and was out of her sphere of dependence upon man. This was an open repudiation of the authority of man. Verse 5.
4. Thus the order of creation must be preserved—God, Christ, man, woman. Both man and women, in their conduct and appearance, must show this order.

B. The church was meeting for the worse—11:17-22.

1. The church had expected a commendation from Paul—11:1,2. But Paul condemns them.
2. Paul points out one serious charge—verses 3-16.
3. It had been reported to Paul about the disorders in the assembly—verses 18, 19, 20.

- a. There were divisions in their church meetings—verse 19.
 - b. Selfishness and sensuality was displayed—verse 20.
 - c. They were gathering for the wrong purpose. It was a grave fault on their part.
4. Some good, however, came from it. Error was exposed, the approved made manifest. But they were abusing the communion—destroying its purpose.
- C. Unworthy Participants of the Lord's Supper—11:23-34.
1. Behaviour of the wealthy at the Lord's Supper was scandalous—verses 23-27.
 - a. This is a solemn meeting.
 - b. We should enter it in reverence.
 - c. Our hearts should be upon spiritual things; we should take our minds off the temporal things of life during the communion service. We meet to remember and honor our Lord, and not to be pleasing unto men.
 2. This should cause self-examination—verse 28.
 3. The sickness was a sign of God's displeasure—verses 30-32.
 4. Two practical suggestions—verses 33, 34.
 - a. The common meal was to be eaten at home.
 - b. All are to be included in the Lord's Supper—all members. As they were having it all were not included.
 - c. There must be joint participation, or Christian fellowship.
- D. The Various gifts of the one Spirit—12:1-11.
1. How to discern their nature—verses 1-3.
 - a. They had been carried away while Gentiles.
 - b. Loyalty to Jesus Christ is the test. The Spirit of God was to glorify Christ.
 - c. No one by the Spirit of God calleth Jesus "anathema." This was the cry of the unbelieving Jew—this is the cry that crucified Him. It could rightfully apply to Achan of Joshua's camp, but not to Jesus.

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2. Different gifts but the same Spirit—verses 4-7.
 - a. Unity of the Spirit—all proceed from the same source.
 - b. Unity of the group—no preference to be shown.
 - c. The object—not for the individual, but for the profit of all—verse 7.
 - d. The cause of their divisions.
 - (1) Merits of respective teachers.
 - (2) Jealousy over the endowments of various gifts.
 - (3) The key verses are 4 and 11.
3. The manifoldness of the Spirit's working—verses 8-10.
 - a. The Word of Wisdom.
 - b. The Word of Knowledge.
 - c. The Word of Healing.
 - d. The Word of Power.
 - e. The Word of Prophecy.
 - g. Discerning of Spirits.
 - h. Kinds of Tongues.
 - i. Interpretation of Tongues.

These were all for service and usefulness—edification of the saints, but they were from the same Lord. The gift, therefore, was of value only as it contributed to the edification of the saints. Thus we are of value today in this world only as what we say and do contributes to the advancement of the Cause of our Lord.

- E. The one body of many members—12:12-20.
 1. The analogy between the physical body and Christ—verses 12-14.
 - a. Each made up of many members.
 - b. Each is one organized whole.
 2. The folly of separate interests in the body—verses 15-20.
 - a. The members of the physical body not independent.
 - b. The members of the body of Christ are not independent.
 3. The lesson—verses 12-20.
 - a. The manifold gifts, measurements, and work-

ings are of common origin—they are from God.

- b. They are mutually bound together in one body—the saints are the body of Christ.
 - c. Thus we can see the folly of preferences.
 - d. The key verses are 12 and 20.
4. Further analogies.
- a. Christ is the vine, the saints are the branches
 - b. Christ is the head, the saints are the body.
 - c. Christ is the building, the saints are the stones.
 - d. Christ is the shepherd, the saints are the sheep.
5. In all organisms there is supposed to be both unity and diversity—verse 13.
- a. An illustration.
 - (1) The One Spirit acting through the Apostles and the revelation they made known—I Thess. 1:5.
 - (2) The One Spirit had begotten people of different races and nationality—John 3:5.
 - (3) The One Spirit caused them to be baptized into the body—12:12.
6. We are apt to be envious of those whose gifts are similar. Some, because of their pride over their gift, did not see the need of others. Let us not think that what we do is of more importance than that which others do so long as all are doing the service of our Lord. Personal preference and distinctions must be eliminated in the church.
- F. The mutual dependence of the members of the body—12:21-31.
- 1. The necessity of multiformity—verses 21, 22.
 - a. This is the essence of organic life.
 - b. This is necessary to each other.
 - 2. Mutual interests—verses 22-26.
 - a. Mutual dependence—verse 21.
 - b. Mutual sympathies—verse 26.
 - c. Mutual interests—verse 25.

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3. The application—27-30.
 - a. The church in Corinth was the body of Christ—verse 27.
 - (1) Teaching—
 - Apostles
 - Prophets
 - Teachers
 - (2) Miraculous—
 - Miracles
 - Gifts of healing
 - (3) Administrative—
 - Helps
 - Governments
 - (4) Divers kinds of tongues.
 - Thus no division, but unity

G. The way to Christian eminence—12:31 to 13:3.

These miraculous gifts were not to be sought through selfishness, but they were to “desire earnestly the greater gifts.” They must be sought in love. This is the “more excellent way.” Paul is not contrasting two systems of religion; he is talking to Christians to correct their jealousies over spiritual gifts. If these spiritual gifts are sought in selfish emulation, their true purpose and blessing will be missed. Gifts of grace are not for party spirit or ambition. The right employment of our faculties must be in love and not in pride or selfishness.

1. The greater things—verse 31.
 - a. Desire the greater gifts.
 - (1) Do not be content to speak with tongues when you can prophecy—13:1.
 - (2) Do not be content to work miracles when you can teach in words of wisdom.
 - (3) Some gifts were greater because they were of more benefit to the Cause—14:5.
 - b. The more excellent way—verse 31.
 - (1) Not more excellent than seeking the greater gifts.
 - (2) A more excellent way of using the spiritual gifts.

2. The necessity of the more excellent way—13:1-3.
 - a. All loveless abilities, endowments, and sacrifices, when viewed in the light of Christianity, are of no value—verse 1.
 - b. The three included activities—verses 2, 3.
 - (1) Supernatural manifestations, without love, are sounds signifying nothing.
 - (2) Spiritual influence, without love, is of no value.
 - (3) Mutual aid, both goods and persons, without love, is of no profit. Nothing is gained for the individual.
- H. The qualities of Christian love—13:4-13.
- Verses 1 to 3 show the necessity of Christian love. Verses 4 to 13 show its nature and working. Here is reflected what we should be.
1. The behaviour of love—verses 4-7.
 - a. Patience—suffereth long.
 - b. Kindness—is kind.
 - c. Generosity—envieth not.
 - d. Humility—vauteth not itself.
 - e. Courtesy—doth not behave unseemly.
 - f. Unselfishness—seeketh not her own.
 - g. Good temper—not easily provoked.
 - h. Guilelessness—thinketh no evil.
 - e. Sincerity—rejoiceth in the truth.
 2. The permanence of love—verses 8-13.
 - a. Prophecies shall fail.
 - b. Tongues shall cease.
 - c. Knowledge shall vanish away.
 - d. But there remaineth Faith, Hope, and Love. The greatest of these is Love.
- I. The gift of tongues and prophecy—14:1-6.
1. Love not to be followed to the neglect of all else—verse 1.
 - a. Follow after love.
 - b. They were to desire earnestly spiritual gifts.
 - c. But this was in order that they might teach.
 2. Supremacy of prophecy over tongues—verses 2, 3.
 - a. Tongues do not benefit one's fellows.
 - b. Prophecy edifies.

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- c. Sounds uttered through tongues that contain meaning must be understood.
 - 3. The value of prophecy—verses 4, 5.
 - a. It builds up the Christian life.
 - b. It stimulates the Christian will.
 - c. It strengthens the Christian spirit.
 - 4. The conclusion—verses 5, 6.
 - a. He who prophesies is greater than he who speaks in tongues unless he interpret.
 - b. Revelation through prophecy.
 - c. Knowledge through teaching.
 - d. Conformation through tongues.
- J. Utterance useless without clear sense—14:7-13.
 - 1. Intelligibility necessary to edification in the affairs of men—verses 7-11.
 - a. Instruments become valuable only when their sounds become distinguishable—verse 7, 8.
 - c. Speech not understood is speech into the air—no one is benefited—verse 9.
 - d. There are many human dialects each of which is understood by some but not by all, and is not, therefore, profitable unto all—verses 10, 11.
 - 2. Application and exhortation—verses 12, 13.
 - a. Tongues must be understood to be of any value—verse 12.
 - b. Edification of the church is the important thing—verse 12.
 - c. One must pray that he may interpret—that he give rational speech—verse 13.
- K. The mind is the needed assistance of the Spirit—14:14-20.

Under "I" Paul insisted that Edification is the end of God's Gifts. Under "J" he insists that Intelligibility is a condition necessary to understanding. Under "K" he insists that the faculty of intelligence is the mind.

 - 1. The inadequacy of tongues—verse 14.
 - a. In worship the understanding must be exercised.
 - b. Gift of tongues does not edify unless interpreted.

- c. The gift of tongues does not turn to the man's own intelligence.
- d. The fruit of the speaker is found in the profit of the hearer.
2. Understanding is necessary in worship—verses 15-20.
 - a. Must sing with the understanding.
 - b. Must pray with the understanding.
 - c. Must offer thanks with the understanding.
 - d. No understanding in tongues unless interpreted.
 - e. A few understood words are better than many that are not understood.
3. Simplicity and humbleness urged—verse 20.
 - a. Christians are not to be children in mind or reason.
 - b. They are to be children, however, in malice.
- L. Strange tongues are an occasion of unbelief—14:21-25.
 1. The childish administration of tongues is folly—verse 21.
 2. Through an alien voice the Lord speaks to those refusing to believe or hear, by way of "signs to the unbeliever"—verse 22.
 3. The unconverted see in them only the symptoms of madness—verse 23.
 4. Prophecy has a different effect—verse 24.
 - a. It searches the heart.
 - b. Compells respect and acknowledgment of God.
- M. Self-control in religious exercise—14:26-33.
 1. Edification must be the governing principle.
 2. God's gifts of the spirit must be submissive to the receiver's will.
 3. The prophets were to practice self-control.
- N. Final instructions on church order—14:34-40.
 1. Woman's appearance discussed in chapter 11.
 2. Here it is women's tongue.
 3. Public church teaching and authoritative direction not for women.
 4. But what is Christian submission?
 5. Men and women are not on equal footing in Church leadership.

6. For a man to be recognized as spiritual or as a teacher he must acknowledge what Paul here teaches. See verse 37.
7. There must be order in the Lord's work—verse 40.

VI. THE RESURRECTION OF THE BODY—15:1 to 15:58.

A. The facts concerning the resurrection of Jesus—15:1-11.

1. Here he reasserts the first things taught at Corinth—verses 1-4.
2. Six successive appearances the first to Peter, the last to Paul—verses 5-9.
3. Paul insists on the agreement on the apostolic preaching—verse 11.
4. The gospel by which they are saved contains the truth of the resurrection. Salvation for Paul looked to the future—verse 11.

B. If Christ be not risen?—verses 12-19.

1. To deny the resurrection is to deny the resurrection of Jesus—verse 13.
2. If Jesus be not raised, then our preaching is vain, your faith is vain, and we are false witnesses.
3. If Jesus be not raised, the effect of our preaching is vain—ye are yet in your sins, and they that have fallen asleep in Christ have perished, and we are miserable creatures having hope only in this life—verses 18, 19.

C. Christ is the first fruits of the resurrection and of the harvest—15:20-28.

1. Christ never stands alone; He forms a body with many members. See 12:12. He is first-born among many brethren. See Romans 7:29, Colossians 1:18.
2. His rising shows bodily resurrection possible—it is inevitable for those in Him—verses 18, 20, 23.
3. The resurrection is necessary for the triumph of the kingdom of God—verses 24-28.

Notice the following:

Christ has been raised.

He is the first-fruits of them that have fallen asleep in Him.

Therefore they must be raised.

Christ is not to be alone.

The redeemed cannot be with him without the resurrection.

Therefore the redeemed must be raised.

- D. The effect of unbelief in the resurrection—15:29-34.
If there be no resurrection then:
1. Why are the dead baptized for the dead?
 2. Why the daily hazards of the saints?
 3. Worldly pleasure would be the highest good.
 4. Moral tone would be relaxed.
 5. Sacrifice would have no value.
- E. The manner of the resurrection—15:35-42.
1. Paul traces its analogies in nature—verses 35-38.
 2. This is in harmony with divine revelation—verses 39-42.
- F. The first Adam and the last Adam—15:42-49.
1. The present is the seed of the future body.
 2. The two differ as the heavenly differs from the earthly.
 3. This difference has its basis in the difference between the first Adam and the Glorified Christ.
 4. These two are contrasted:
 - a. As to condition—verses 42, 43.
 - b. In nature—verses 44-46.
 - c. In origin—verses 47-49.
- G. Victory over death—15:50-58.
1. Paul states the practical conclusion of his reasoning—verse 50.
 2. Paul describes our anticipated transformation and victory over death—verses 51-57. Also see Revelation 12:10-12.
 3. In view of this confidence Paul urges his readers to accomplish their life's work—verse 58.

VII. BUSINESS, NEWS, AND GREETINGS—16:1 to 16:21.

- A. Paul has now carried the mind of the Corinthians far away from the factious spirit of the church there to the heavenly places in Christ. But there remains a few things he wishes to discuss with them in conclusion.

- B. Concerning the collection for the poor—16:1-4.
1. During the third Missionary Journey Paul was collecting money for the poor among the saints at Jerusalem. This is discussed in II Corinthians.
 - a. This collection had started in Galatia—verse 1:
 - b. Macedonia was interested—II Corinthians 8—
 - c. Others had worked with Paul in this. See Acts 20:4.
 - d. Later Paul is pleased with the efforts. See Romans 15:25-32.
 - e. Paul had been asked to remember the poor. See Galatians 2:10.
 - f. The Judean churches had recently undergone severe persecution. I Thessalonians 2:14.
 2. This collection is to be made by weekly contributions—verse 2.
 3. They were to send others with Paul with this contribution to Jerusalem—verses 3, 4.
- C. Visits to Corinth—16:5-12.
1. The collection led Paul to speak of his visit—verses 5-9.
 2. Paul mentions Timothy's coming—verse 10.
 3. Apollos is not coming—verse 12.
- D. Concluding exhortations—16:13-18.
1. Paul exhorts them to show.
 - a. Watchfulness.
 - b. Steadfastness.
 - c. Manly vigor.
 - d. Christian love.
 They were lacking in these.
 2. Proper treatment and regard must be shown to such men as mentioned in verses 17, 18; I Thessalonians 5:12.
- E. Final greetings—16:19-24.
1. Salutation from the churches of Asia—verses 19.
 2. Salutation from the church in the house of Aquila and Priscilla.
 3. Salutation from all the brethren.

