

All for His Glory

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, for you were bought with a price. So glorify God in your body.

1 Corinthians 6:19-20



Fall 2026

This Study Guide Belongs To:

Table of Contents

WEEK 1: Don't Repeat the Past.....	10
WEEK 2: Benefits of Christian Liberty	13
WEEK 3: Distractions in Public Worship	18
WEEK 4: The Lord's Supper	21
WEEK 5: Diversity of Spiritual Gifts.....	26
WEEK 6: Many Parts, One Body	29
WEEK 7: Love Is Greater.....	34
WEEK 8: Prophecy and Tongues	40
WEEK 9: Proper Order and Use of Prophecy and Tongues in the Church.....	43
WEEK 10: Resurrection Is the Gospel.....	48
WEEK 11: What You Sow Must Die	51
WEEK 12: Victory in the Resurrection	54
WEEK 13: Paul's Travel Plans.....	59
WEEK 14: Exhortation and Conclusion.....	62

SOAR Instructions:

You will find a corresponding Bible reading plan to go along with each week's message. You will read this plan after you meet. While the plan is not mandatory, we encourage you to read and journal between meetings. Go at your own pace and try the SOAR method explained below.

Before you begin, pray and ask God for His guidance as you read through His Word.

S: SCRIPTURE

In this section, fill in the verse or passage that grabbed your attention.

O: OBSERVATION

What does God seem to be revealing through the Scripture? Answer the who, what, where and why questions. If you would like to go deeper, look up the Hebrew or Greek meaning and cross-reference different Scriptures with similar themes.

A: APPLICATION

How can you begin to apply this Scripture to your life today?
How can you live differently in light of what God has spoken to you?

R: REFLECTION

Take a moment to be still and let God show you how to walk out this Scripture. Write a prayer asking God for wisdom and guidance.

PRAY Method:

Prayer is a gift we are given to talk with God and interact with Him often! God wants to connect with you, and because of Jesus, you have access to Him. He is personally present, and when you pray, you are declaring He is your source. Your faith in Him will grow through your conversations with Him. Whether individually or in a group, prayer is essential for spiritual growth and community. Praying with others strengthens your sense of community, provides accountability and amplifies faith and worship. Prayer helps you experience the fullness of God's presence, assurance and peace.

Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

Philippians 4:6-7

P: PAUSE

Pause to thank God for who He is and for the blessings in your life.

R: REPENT

Reflect on your mistakes, confess your shortcomings and ask for forgiveness.

A: ASK

Present your requests to God, including needs for yourself and intercession for others.

Y: YIELD

Surrender your own will, inviting God's plans and presence to guide your day.

Bible Reading Plan:

The Bible reading plan will reinforce the week's teaching and discussion questions. We encourage you to read and SOAR the Scriptures listed to gain understanding and knowledge of this week's study.

Week 1: Don't Repeat the Past

- 1 Corinthians 10:1-22
- Other passages:
- Numbers 21:4-9
- Romans 15:4

Week 2: Benefits of Christian Liberty

- 1 Corinthians 10:23-33
- Other passages:
- Romans 14:13-23
- Philippians 2:3-4

Week 3: Distractions in Public Worship

- 1 Corinthians 11:1-16
- Other passages:
- Colossians 3:17
- 1 Samuel 16:7

Week 4: The Lord's Supper

- 1 Corinthians 11:17-34
- Other passages:
- Luke 22:14-20
- Psalm 139:23-24

Week 5: Diversity of Spiritual Gifts

- 1 Corinthians 12:1-11
- Other passages:
- Romans 12:4-8
- Ephesians 4:11-13

Week 6: Many Parts, One Body

- 1 Corinthians 12:12-31
- Other passages:
- Romans 12:5
- Acts 6:1-7

Week 7: Love Is Greater

- 1 Corinthians 13:1-13
- Other passages:
- John 13:34-35
- 1 John 4:7-12

Week 8: Prophecy and Tongues

- 1 Corinthians 14:1-26
- Other passages:
- 1 Thessalonians 5:19-21
- Ephesians 4:29

Week 9: Proper Order and Use of Prophecy and Tongues in the Church

- 1 Corinthians 15:1-28
- Other passages:
- James 3:16-18
- Colossians 2:5

Week 10: Resurrection Is the Gospel

- 1 Corinthians 15:1-28
- Other passages:
- Matthew 28:1-10
- Romans 6

Week 11: What You Sow Must Die

- 1 Corinthians 15:29-49
- Other passages:
- Philippians 3:20-21
- John 12:24

Week 12: Victory in the Resurrection

- 1 Corinthians 15:50-58
- Other passages:
- 2 Corinthians 4:16-18
- Revelation 21:4

Week 13: Paul's Travel Plans

- 1 Corinthians 16:1-12
- Other passages:
- Proverbs 16:9
- Isaiah 32:8

Week 14: Exhortation and Conclusion

- 1 Corinthians 16:13-24
- Other passages
- Ephesians 6:10-18
- 2 Timothy 4:7-8

1 Corinthians

(Chapters 10-16)

By: Nick Marinho

Author: The Apostle Paul, formerly Saul of Tarsus

Written around A.D. 54-55 from Ephesus during Paul's third missionary journey

Purpose:

To address the concerns and questions Paul had received from the church of Corinth. Paul addressed his concerns about their division, spiritual immaturity and faith in human wisdom as opposed to the wisdom of Christ. Questions Paul addressed were on marriage, food sacrificed to idols and Christian freedom. He was deeply troubled over sin in the church and confusion over identity and purpose.

Tone:

Pastoral instruction and loving fatherly correction.

"I do not write these things to shame you, but to admonish you as my beloved children." 1 Corinthians 4:14

Key Words:

Wisdom (Greek: *sophia*). Definition: Divine insight, understanding and moral discernment; contrasts with human cleverness.

Body (Greek: *sōma*). Definition: The physical body; metaphorically, the body of believers as one organism under Christ.

Church (Greek: *ekklēsia*). Definition: An assembly, a called-out group or a gathering of people summoned for a purpose.

Audience:

The church of God in Corinth (1 Corinthians 1:2): A mixed and divided congregation of Jews and Gentiles living in a wealthy, pagan city known for great depravity and intellectual pride.

Fun Fact:

Ancient Corinth was one of the largest and most cosmopolitan cities in the Roman Empire, known for wealth, trade, pervasive idolatry and immorality. In some Greek usage, the phrase "to Corinthianize" meant to live immorally, and the term "Corinthian" could be an insult. In Romans, Paul references cities like this in 1 Corinthians 1:18-32. While Romans 1:18-32 does not describe Corinth itself, it does capture the kind of moral and spiritual climate Paul often confronted in pagan cities like Corinth.

Introduction to 1 Corinthians Chapters 10-16

By: Bob James

The Apostle Paul wrote his first letter to the Corinthians around A.D. 55 from Ephesus. The church there was young and struggling under the pressures of a big, non-Christian city. In chapters 1-9, Paul already dealt with divisions in the church, spiritual immaturity, sexual sin, questions about marriage and how to use Christian freedom. He kept pointing them back to the heart of the gospel — Jesus Christ crucified — as the only real answer to their problems. He called them “infants in Christ” who still needed to grow up and live according to the mind of Christ. Helpful insights into these chapters can be found in major commentaries such as Gordon D. Fee’s “The First Epistle to the Corinthians” (rev. ed., NICNT) and David E. Garland’s “1 Corinthians” (BECNT).

In chapters 10-16, Paul gives very practical teaching to help the Corinthians live as mature believers. These chapters focus on five main areas that still matter greatly for us today: 1) Christian freedom and temptation, 2) proper order in the church, 3) spiritual gifts used in love, 4) the resurrection of Christ as the center of the gospel, and 5) final instructions with greetings. In chapter 10, Paul talks about Christian liberties and how to handle temptation. Believers are free in Christ and no longer bound by old religious rules about food. But that freedom does not mean we can do whatever we want. Paul uses the story of Israel in the wilderness as a strong warning. The Israelites saw God’s miracles yet still fell into sin, complained and worshiped idols. Many of them died as a result. Paul says these events were written down to teach us. When temptation comes, God is faithful and will always provide a way out. Paul also warns against mixing the Lord’s Supper with idol feasts. We cannot drink the cup of the Lord and the cup of demons at the same time. Our freedom should never cause another believer to stumble. Everything we do should bring glory to God and help others.

Chapter 11 addresses proper order in the church, especially during worship. Paul gives guidelines for how men and women should conduct themselves in the gatherings. These instructions helped keep respect and order in their culture. More importantly, he corrects serious problems with the Lord’s Supper. Some rich believers were eating and drinking too much while poor believers went hungry. This showed selfishness and created division instead of unity. Paul reminds them that the Lord’s Supper is a sacred time to remember Jesus’ death on the cross. It should be a moment of self-examination and love for one another, not a time for excess or excluding people.

In chapters 12-14, Paul explains how to use spiritual gifts. The Holy Spirit gives many different gifts to believers, such as teaching, serving, healing, prophecy and speaking in tongues. These gifts are not for showing off but for building up the whole church, just like the many parts of a human body work together. Chapter 13, the famous “love chapter,” teaches that love is greater than any gift. Without love, even the most impressive gifts or strong faith mean nothing. In chapter 14, Paul gives clear rules for using gifts during church meetings. Everything must be done in an orderly way so everyone can understand and be encouraged. Prophecy that explains God’s Word is especially helpful for building up the church. The Holy Spirit leads us to use our gifts with love and for the good of all, never to create confusion.

Chapter 15 shows that the resurrection of Christ is the very core of the gospel. Some people in Corinth were saying there is no resurrection from the dead. Paul strongly answers that if Christ has not been raised, then our preaching is useless, our faith is worthless and we are still in our sins. Those who have died believing in Jesus would be lost forever. But Christ has been raised! Many people saw Him alive after His death, including more than five hundred at one time and Paul himself on the road to Damascus. Because Jesus rose, all who trust in Him will also rise one day. Our weak, dying bodies will be changed into glorious, powerful bodies that will never die again. Death will be swallowed up in victory. This wonderful truth gives us strong hope and encourages us to keep serving the Lord, knowing our work is never wasted.

In chapter 16, Paul closes his letter with practical instructions and warm personal greetings to the Corinthian believers. He encourages them to stand firm in their faith, to be strong and courageous and to do everything in love, ending with a prayer for the grace of the Lord Jesus to be with them.

These chapters show us that the gospel is not only something we believe, but also something we live. Because Jesus died and rose again, we have real freedom, but we use it to love and serve others. We worship together in unity and good order. We use our spiritual gifts to build one another up in love. We have a sure and certain hope for the future because of the resurrection. And we live every day with the strength that comes from knowing Christ is alive. As we study these chapters, may God help us grow in maturity and live out the good news of Jesus more faithfully in every part of our lives.

Chapter 10 Overview

By: Nick Marinho

In Chapter 9, Paul brings up one of the liberties he is entitled to as a preacher of the gospel of Jesus Christ. He explains how a soldier is taken care of when he goes off to war. A soldier does not go into service and has to pay his own way. The government he represents supports his daily living. Paul also reminds them that a vinedresser does not forbid himself from partaking in the fruits of his vineyard, nor a shepherd from the milk of his own animals. He makes the point that since he is a laborer for the gospel in the fields of the world, he also is entitled, rightfully so, to be materially supported by the Christian church. He chooses, though, not to exercise this right so that he would avoid hindering the gospel, and discipline to his body to win others to the Kingdom of God.

In Chapter 10, Paul goes on to write several warnings in his letter. He warns them that privileges are no guarantee of success. Good beginnings do not guarantee good endings, and God can empower us to overcome temptation if we heed His Word. Israel had a privileged situation of provision and comfort. They were led out of Egypt, out of bondage. They saw miracles of provision from God in the desert. They walked led by a cloud of God's glory and were followed by the spiritual rock from which they drank. Still, they allowed themselves to become arrogant, entitled and complacent. Paul reminds the reader that because of all this God was NOT pleased with many of them. As a result, they were slain in the wilderness.

The church of Corinth could definitely claim a strong beginning. They were filled with all kinds of gifts (1 Cor. 1:4-7). They had a prestigious lineage (1 Cor. 1:12), they lived in one of the most affluent cities in the land and their ancestors were the great people of Israel. Paul reminds them that this origin story is not enough to keep them safe from temptations (1 Cor. 10:6-11). They should not be over confident in their ability, and flee from idolatry lest they fall (1 Cor. 10:12-14).

The good news is that no temptation is original, but all are common to man. Paul reminds them that God will always keep them from buckling under any temptation and will give them a way of escape. (1 Cor. 10:13).

Paul ends with trying to relay to The church that liberty must be balanced by responsibility. They are to “run the race as to win” – to win others. They should, like himself, seek the good of their neighbor over their own (1 Cor. 10:24). They have freedoms in Christ and many privileges, but none must come before the well-being of their fellow man. Again, this ties with idolatry.

The sin of idolatry has much to do with self-serving. When the church would only care about themselves, they were worshipping the idol of self. Paul was the model of sacrifice and discipline (1 Cor. 9:19-27). In these passages, he urges The church to run from this sin and to imitate him as he was working to imitate Christ (1 Cor. 11:1), and that is the ultimate goal for the whole body of Christ.

References:

NASB Zondervan bible, The Wiersbe Bible Commentary - NT.

Week 1 Verse:

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.

1 Corinthians 10:13 ESV

WEEK 1: Don't Repeat the Past

Chapter 10:1-22

Notes:



Reflection Question:

What insight, principle or observation from this teaching did you find to be most helpful, eye-opening or challenging, and why?

Discussion Questions:

Read 1 Corinthians 10:1-22

1. Paul says the experiences of the Israelites were written down as “examples for us” (vv. 6, 11). What specific failures does he highlight, and why do you think God preserved these stories in Scripture? In what ways do you see similar patterns of idolatry, grumbling, sexual immorality and testing God showing up in your own life or in our culture today?
2. Verse 12 warns, “Whoever thinks he stands must be careful not to fall.” The Israelites had tremendous spiritual privileges such as the cloud, the sea, spiritual food and drink and yet most still fell away. How can spiritual blessings or religious routines give us a false sense of security? What does genuine spiritual alertness look like in your daily life?
3. In verse 13, Paul assures believers that God will always provide a way to endure temptation. What does it look like practically to look for and take “the way out” God provides? Can you think of a time when you recognized that escape route, or perhaps a time you wish you had looked for it?
4. Paul draws a sharp line in verses 20-21: “You cannot share in the Lord’s table and the table of demons.” While most of us aren’t literally eating food sacrificed to idols, what might be the modern equivalent things that compete for our ultimate loyalty and participation? How do you discern where the line is between cultural engagement and spiritual compromise?

Deep Dive

The Lord’s table in verses 16-17 is a declaration of singular allegiance. One bread, one body, one cup. Every time you participate in communion, you are making a claim about where your loyalty lies. Is there a gap between that declaration and how you are actually living that you have been avoiding naming out loud?

Week 2 Verse:

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.

1 Corinthians 10:21 ESV

WEEK 2: Benefits of Christian Liberty

Chapter 10:23-33

Notes:

Reflection Question:

What insight, principle or observation from this teaching did you find to be most helpful, eye-opening or challenging, and why?

Discussion Questions:

Read 1 Corinthians 10:23-33

1. Paul addresses the tension between what is allowed and what is actually good for oneself and for others. In what ways can we discern whether an action is beneficial or edifying, beyond just being permissible?
2. In verse 24, Paul firmly states, “No one is to seek his own good, but the good of the other person.” How countercultural is this in today’s world? What does it look like practically to make someone else’s spiritual well-being a factor in your everyday decisions at work, at home or in social settings?
3. Paul makes a distinction between your own conscience and another person’s conscience (vv. 28-29). He says restricting your freedom for the sake of a weaker believer’s conscience is an act of love, not weakness. Have you ever adjusted your behavior out of sensitivity to someone else’s conscience? How did that feel? Was it freeing?
4. Paul says he tries “to please everyone in everything” (v. 33), but he is clearly not a people-pleaser in the negative sense. His goal is their salvation, not their approval. How do you distinguish between self-sacrificing love for others and unhealthy people-pleasing? Where is that line in your relationships at work, at home or in the church?

Deep Dive

How does Paul’s teaching in this chapter influence your views on the balance between personal freedom and collective responsibility? How can we ensure we are not causing others to stumble in their faith?

Chapter 11 Overview

By: Bob James

Paul keeps driving home the same message he started with in chapters 1-9: Everything in the church must flow from Christ and the cross. Chapter 11 shows the Corinthians still struggling with the old ways, but Paul points them back to gospel order.

In 1 Corinthians 11:1-16, Paul addresses the practices of men and women who pray and prophesy within the gathered assembly. Notably, he does not prohibit women from engaging in these activities; rather, his concern centers on the manner in which they are conducted. He begins by commending the Corinthians for maintaining the traditions he delivered to them (11:2), yet proceeds to correct a significant disorder. Central to Paul's argument is the concept of "headship," expressed in 11:3: "the head of every man is Christ, the head of a woman is her husband, and the head of Christ is God." While scholars debate whether "head" (*kephalē*) refers primarily to authority, source or preeminence, Paul clearly grounds his instructions in these interconnected relationships.

The presenting issue concerns the propriety of head coverings during acts of prayer and prophecy. Paul's instructions should be understood against the backdrop of first-century Corinthian cultural norms rather than as a universal ecclesial mandate. Within that context, a woman's head covering functioned as a visible marker of marital status and social propriety. A married woman appearing without such a covering could be perceived as disregarding her husband's honor, potentially signaling sexual availability or social impropriety. Likewise, closely cropped or shaven hair carried connotations of shame, often associated with immorality or punitive measures for adultery.

Correspondingly, male head coverings also carried cultural significance. In certain Greco-Roman religious contexts, particularly among the elite, men would cover their heads during pagan worship practices. Paul's instruction for men to remain uncovered, therefore, serves to distinguish Christian worship from pagan expressions and to resist the influence of social stratification and idolatrous customs. In this way, Paul's concern is not merely external appearance, but the preservation of theological order, cultural intelligibility and the integrity of Christian witness within the Corinthian context.

The church is repeatedly called the “Bride of Christ.” Jesus Christ shows that love is rooted in sacrifice, not domination. Just as a husband is to love his wife with the same self-sacrificing and sanctifying love Christ demonstrated, the Church is called to respond with submission that trusts the One who gave Himself up for her. Christ’s authentic leadership is linked to His love for the Church and His sacrifice (Ephesians 5:25). Jesus took the role of a servant so the Church might be made holy. In this covenantal union, the bride retains her dignity and is honored, protected and transformed, as both the head and the bride come from God.

Starting in verse 17, Paul turns to their shared meals. The same divisions that spoiled everything else now ruined the Lord’s Supper. They were each going ahead with their own private suppers, one person remaining hungry while another getting drunk. This humiliated those who had nothing and created deep social divisions in the church. “When you come together, it is not the Lord’s Supper you eat” (1 Cor. 11:20 NIV). This was the exact opposite of the church in Acts, where believers “had everything in common” and shared their meals with glad hearts (Acts 2:44-45). To shame their selfish elitism, Paul quotes one of the most treasured words in all Christianity, the words Jesus spoke at the Last Supper: “For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread...” (1 Cor. 11:23-26 NIV). Every time they eat the bread and drink the cup they “proclaim the Lord’s death until He comes.” David E. Garland explains it perfectly: “Paul is not trying to instruct the Corinthians on the meaning of the Lord’s Supper. Instead, he is trying to correct a practice that does not accord with what the Lord’s Supper is intended to remember: Christ’s sacrifice for others.” The cross again exposes everything. The meal that should have shown them united around Jesus’ self-giving love had become a parade of private suppers and greed. Paul’s solution is simple: Wait for one another, examine your own heart and treat the Lord’s table as a place where everyone remembers the same sacrifice. Chapter 11 proves the Corinthians had not yet learned the lesson from chapters 1-9. But the cure is still the same: Return to Christ and the cross.

References:

Fee, Gordon D. *The First Epistle to the Corinthians*. Revised edition. NICNT. Grand Rapids: Eerdmans, 2014.
Garland, David E. *1 Corinthians*. BECNT. Grand Rapids: Baker Academic, 2003.

Week 3 Verse:

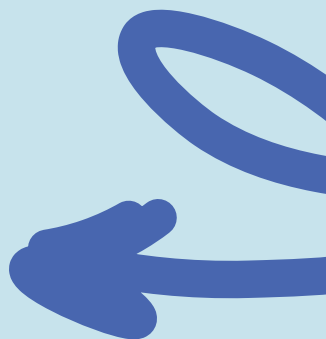
Be imitators of me, as I am of Christ.

1 Corinthians 11:1 ESV

WEEK 3: Distractions in Public Worship

Chapter 11:1-16

Notes:



Reflection Question:

What insight, principle or observation from this teaching did you find to be most helpful, eye-opening or challenging, and why?



Discussion Questions:

Read 1 Corinthians 11:1-16

1. According to Paul in 1 Corinthians 11:1, who are we to imitate, and who does Paul imitate? Why would this be important to the church in Corinth? How is this important for us today?
2. How can we balance the preservation of tradition with the need to address contemporary issues within the Church?
3. What is the best way to understand Paul's use of the word "head" in 1 Corinthians 11:3, while staying true to the passage and not bringing in later ideas about authority or protection?
4. Verses 11-12 are Paul's corrective balance to everything he has said about roles and origins in the Lord: Neither man nor woman exist independently of the other, and all things ultimately come from God. Why is this balance so important to the integrity of Paul's argument?

Deep Dive

God is a God of order. In what ways does the concept of mutual respect and honor between genders manifest in your personal relationships?

Week 4 Verse:

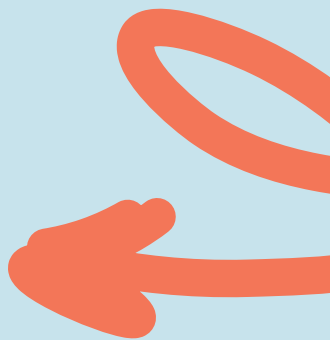
For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

1 Corinthians 11:26 ESV

WEEK 4: The Lord's Supper

Chapter 11:17-33

Notes:



Reflection Question:

What insight, principle or observation from this teaching did you find to be most helpful, eye-opening or challenging, and why?

Discussion Questions:

1 Corinthians 11:17-33

1. Paul opens with a striking reversal of his earlier praise of their gathering, doing more harm than good (v. 17). Is it possible for a church to go through all the motions of worship like meeting regularly, taking communion and singing all while actually doing spiritual damage to itself? What conditions does Paul express that make meeting together more harmful than helpful?
2. The Lord's Supper had become a mirror of the world's social divisions rather than a proclamation of the gospel's power to unite. In what ways might the modern Church more subtly allow social, economic or cultural divisions to shape how we treat one another when we gather?
3. The Lord's Supper is simultaneously a look backward to the cross and forward to Christ's return. How does holding both of those elements together (past sacrifice and future hope) shape the weight and meaning of communion for you personally? Does your experience of communion feel like a proclamation, or has it become routine?
4. How can the practice of self-examination prevent us from falling into the same sins as the Corinthian church? What role does the Holy Spirit play in helping us judge ourselves properly, and how can we be more receptive to His guidance?

Deep Dive

It is important that we look within. Partaking in fellowship with the body of Christ should be taken seriously. The goal is that we uplift, encourage and hold one another accountable as followers of Jesus; and in order to do that well, we must first lead ourselves well. How does self-examination in 1 Corinthians 11:31 relate to Matthew 7:5? In what ways can self-judgment lead to spiritual growth and maturity?

Chapter 12 Overview

By: Alexis Patterson

One of the major themes of 1 Corinthians is unity. God wants to be united with His people, and for His people to be united with one another. Through the dispensation of the Holy Spirit, God gives spiritual gifts. These gifts are special and supernatural. The gifts of the Holy Spirit are gifts used by believers for the common good: one body on one mission.

In Chapter 12, Paul begins teaching the church of Corinth about unity and spiritual gifts. In verse 1, Paul says, “Now concerning spiritual gifts: brothers and sisters, I do not want you to be unaware.” Paul makes brief mention of spiritual gifts and the church having every spiritual gift in 1 Corinthians 1:7. He is now going to take full advantage of their attention and share more detail regarding these gifts. In 12:2-3, Paul reminds them of the Spirit versus the flesh and how they once lived as pagans before living for Christ. In verse 3, Paul explains how to know that one is speaking in the Spirit of God. Paul says, “one who says Jesus is accursed speaks of the Spirit, and no one can say ‘Jesus is Lord’ except in the Holy Spirit.” This means no one can speak of the Spirit without acknowledging or highlighting that Jesus is Lord, and no one can authentically profess Jesus as Lord except by the Holy Spirit. It is important for Paul to make such a distinction because of how spiritual gifts work. They are gifts of the Holy Spirit, and it’s vital to know who the Gift-Giver is to properly know both how to use the gifts and what the gifts are used for.

In verses 4-11, the diversity and sameness of the gifts are explained. There are a variety of gifts, but all gifts come from the same Spirit. Paul says they may differ in ministries, but are of the same Lord; and there are a variety of activities in the gifts we receive, but they come from the same God. He states these three different ways to represent triune unity of God: all three (Father, Son Holy Spirit) are one. In verse 7, Paul states that the Spirit gives. The word “given” used in verse 7 is the Greek word *didōmi*. *Didōmi* means “to give,” or “to bestow”. The Holy Spirit freely gives these gifts to everyone who has accepted Christ as their savior for the benefit and edification of the entire body of Christ. From verses 8-11, Paul lists some of the gifts generously given by the Holy Spirit for to build up the body of Christ: wisdom, knowledge, faith, healing, working of miracles, prophecy, discernment, speaking in tongues and the interpretation of speech in tongues. While this list is hefty, it is not an exhaustive list of gifts.

Other gifts are listed in Romans 12:3-8, Ephesians 4:11-16 and 1 Peter 4:10-11. The Spirit gives proportionally to each individual as He wills. It's important to know these four things about spiritual gifts: 1) People do not choose their gifts, 2) Spiritual gifts are not for personal gain or recognition, 3) Spiritual gifts are used in unity with the Holy Spirit and not on an individual basis, and 4) Spiritual gifts are not earned.

Paul then begins to use tangible imagery of the human body and its unity in verses 12-31. He refers to the Church as the Body of Christ. Verse 12 says, "For just 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." Paul is stating that we are all of one body, and each individual makes up the many parts of the body. Throughout verses 14-20, Paul shows the dependence that each body part has on the others. Each part or member of the body has its own distinct function, yet cannot work independently of the whole body. This shows us that each body part is important and works in harmony with all its parts. Unity is not uniformity. The whole body needs each part to operate in its varied uniqueness in order for the whole body to be healthy. One body, many parts. Christ is the head, the Church is the body and each member makes up the many parts. In verses 22-24, Paul makes it known that there are parts of the body that are unseen and can seem weaker or less valuable, like our organs; but these parts are indispensable. The parts that we can see referenced in verse 24 are the body parts like our arms, legs, eyes, ears and nose are the parts that we seem to bestow more honor to. In verse 26, Paul says to that notion that no member of the body is more important than the other: if one suffers, the whole body suffers: and if one member is honored, the whole body rejoices together. Verse 28 seems to give yet another short list of gifts. Some are newly mentioned, and some are repeated. The gifts listed in verse 28 are gifts of office or position and the gifts of service. Apostles, prophets and teachers are gifts of position, while the gifts of miracles, healing, helping, administering and various tongues (both speaking and interpretation) are gifts of service. All gifts are given by grace for the betterment of the body of Christ, and come from the same God.

The major objective Paul teaches in Chapter 12 is that the Holy Spirit gives diverse gifts to every believer for the benefit of the whole church. Just as a body has many parts that all serve one another, so does the Church, making unity and not uniformity the goal. All believers are encouraged to work together using the gifts God gave them individually to better the church collectively.

Works Cited:

Holman Christian Standard Bible. Holman Bible Publishers, 2004.
Bible Hub: Online Bible Study Suite URL: <http://biblehub.com>

Week 5 Verse:

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone.

1 Corinthians 12:4-6 ESV

WEEK 5: Diversity of Spiritual Gifts

Chapter 12:1-11

Notes:



Reflection Question:

What insight, principle or observation from this teaching did you find to be most helpful, eye-opening or challenging, and why?



Discussion Questions:

Read 1 Corinthians 12:1-11

1. In reflection, think of what you knew prior to studying chapter 12 about spiritual gifts. How can the diversity of spiritual gifts within your church community lead to greater unity and edification? Why is it important that we are aware of our gifts and use them properly?
2. Paul intentionally repeats “same Spirit ... same Lord ... same God” while listing a variety of different gifts (vv. 4-6). Why do you think unity is so easily lost in communities where spiritual gifts are present? What practical steps can a church or small group take to celebrate differences without creating hierarchy or division?
3. Verse 7 says a manifestation of the Spirit is given to each person for the common good. Do you think most Christians genuinely believe they have been spiritually gifted? What happens to a community when people either don’t know their gifts or hoard them for personal benefit rather than the good of others?
4. Paul states that the Spirit distributes gifts as he wills (v. 11), not as we choose. How does this point to the Spirit’s sovereignty and wisdom to use His people according to His purpose? What does this tell us about God’s purpose for giving His people spiritual gifts?

Deep Dive

If spiritual gifts are sovereignly assigned by the Spirit for the benefit of the whole community, what responsibilities do church leaders and church members have in helping people discover and use their spiritual gifts?

Week 6 Verse:

If one member suffers,
all suffer together; if one
member is honored, all rejoice
together.

1 Corinthians 12:26 ESV

WEEK 6: Many Parts, One Body

Chapter 12:12-31

Notes:



Reflection Question:

What insight, principle or observation from this teaching did you find to be most helpful, eye-opening or challenging, and why?

Discussion Questions:

Read 1 Corinthians 12:12-31

1. How does the metaphor of the body help us understand the importance of unity in the church?
2. Paul specifically names “Jews and Greeks, slaves and free” in verse 13, which was the sharpest social fractures of the ancient world. Yet Paul declares all of them unified in one Spirit. What are the modern equivalent divisions (racial, economic, political, generational) that the Church is most tempted to allow inside its structure? How seriously do we take Paul’s claim that the Spirit’s baptism has already resolved these distinctions at the deepest level?
3. How does Paul’s metaphor of the body challenge individualistic mindsets within the church? In what ways can we avoid feelings of inferiority or superiority when it comes to spiritual gifts?
4. Verse 22 says “the weaker parts of the body are indispensable.” Paul then adds that less honorable parts receive greater honor (vv. 23-24). How does this change typical assumptions about who the most important people in a church community are? Are there more important people than others? Can you think of a specific role or person in your church context that quietly holds things together but rarely receives recognition?

Deep Dive

Verse 26 demands both suffering and honor be shared equally across the whole body. Think honestly: When someone in your community suffers privately, do you actually feel it? When someone is honored publicly, do you genuinely rejoice? What does the gap between Paul’s vision and your honest answer reveal about how far the body still has to grow?

Chapter 13 Overview

By: Alexis Patterson

Have you ever been working to solve something and suddenly thought that there had to be a better way? In 1 Corinthians 12:31, Paul says, “But desire the greater gifts. And I will show you an even better way.” In Chapter 13, Paul is going to teach us “the better way.” Paul introduces us to the concept that most of his listeners would have a really hard time conceptualizing: love. *Agape* (unconditional, sacrificial and selfless) love: Love that, bears all.

Verses 1-3

1 Corinthians 13:1 says, “If I speak human or angelic tongues but do not have love, I am a noisy gong or a clanging cymbal.” Paul focuses first on speech. The tongue carries our ability to say words, but must submit to love in order to be effective; otherwise the words, whether angelic or human will be a distraction. Paul goes on to mention some of the gifts he previously listed, referencing the importance of love being the nucleus of our using spiritual gifts. If one doesn’t have love, attempting to use their gifts will not be effective to the body of Christ. Spiritual gifts without love do not edify the entire body of Christ. However, if love is at the root of how we use our gifts, God’s Spirit allows the body of Christ to be edified. Love is the better way.

Verses 4-7

This part of Paul’s letter is often read at wedding ceremonies. It is one of the most beautiful examples of Christ’s love for us, and what to strive for in a healthy Christian marriage. Though it is appropriate for such an occasion, Paul penned this part of the letter for a different reason. Paul understood the church of Corinth was not completely knowledgeable of *agape*’s meaning. So, he took this part of his letter to explain everything love is, and is not. Love is patient, kind, not envious, boastful, not arrogant, rude, not self seeking, or not irritable. Love keeps no records of wrong, finds no joy in unrighteousness but rejoices in truth. In all things it bears, believes, hopes and endures. To quote Pastor Matt Chandler, “Love is the garden in which all God’s people and gifts flourish.”

Verses 8-13

Paul takes this time to contrast this everlasting *agape* love to spiritual gifts, which are temporary. As people of God, we will only use them here on earth; and our time here is temporary. However, we will take love with us into eternity. This type of love, *agape* love, is a reflection of God’s true nature while we’re here on earth. It’s important for the Church to be eternal minded, not becoming

narrowly focused on the things of this world but recognizing we are citizens of Heaven. Paul reminds them that prophecies will come to an end, speaking in tongues will cease and knowledge will come to an end. Paul emphasizes not only the temporary nature of our spiritual gifts but also our limited understanding of them. In verse 10, Paul says, “When the perfect comes.” Most scholars understand this to be what is yet to come, or the completion of God’s redemptive plan when Christ returns: when what is partial in this world will be completed.

Paul uses metaphors that speak to the growth and maturity he himself has experienced in his own spiritual walk. In verse 11, Paul says, “When I was a child,” referring to his previous immature spiritual condition. He says he spoke like a child. When children speak, you can often hear the irrational and often self centered conversation they carry. “I thought like a child” reveals his limited understanding and perspective of the matters of God. “I reasoned like a child” refers to his lack of ability to process and make sound judgements. Then, Paul begins to highlight the nature of his spiritual maturation. “When I became a man” refers to Paul’s spiritual transition from child to adult by placing importance on his heightened awareness of righteousness and moral responsibility. “I put aside childish ways” indicates that Paul fully embraced maturity in the faith by placing Christ at the center of all his words and actions. It’s important to note that spiritual maturity is an evolving process. No one arrives fully at spiritual maturity but it is something we should all continuously work on.

Finally, Paul metaphorically reasons that, while we are waiting for Christ’s return, we only see a portion of what is to soon be revealed when we meet our Lord and Savior face-to-face. Of all the things that will fade away, Paul says that three things will remain: faith, hope and love; but the greatest of all these things is love. “Faith refers to trust and belief in God and His promises, hope is the confident expectation of what God has promised, and love is the selfless, sacrificial, unconditional love that God shows and commands His followers to exhibit.” -(Biblehub.com).

Works Cited:

Holman Christian Standard Bible. Holman Bible Publishers, 2004.
Bible Hub: Online Bible Study Suite URL: <http://biblehub.com>

Week 7 Verse:

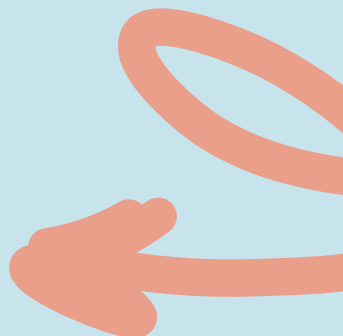
Love bears all things, believes
all things, hopes all things,
endures all things.

1 Corinthians 13:7 ESV

WEEK 7: Love Is Greater

Chapter 13:1-13

Notes:



Reflection Question:

What insight, principle or observation from this teaching did you find to be most helpful, eye-opening or challenging, and why?

Discussion Questions:

Read 1 Corinthians 13:1-13

1. How does understanding the cultural and spiritual context of Corinth help us grasp the importance of Paul's message about love? What does it reveal about human nature that we so readily reach for visible, measurable spiritual activity over the harder, quieter work of loving people well?
2. Every characteristic Paul lists in verses 4-7 is an action or a choice. Pick one specific attribute from the list that is most difficult for you personally; and, if you're comfortable, describe a real situation in your life when practicing that attribute would require deliberate, costly effort.
3. How does the metaphor of seeing "a dim reflection as in a mirror" help us understand our current spiritual perception? In what ways can the promise of seeing "face-to-face" impact our daily walk with Christ?
4. How does understanding the original Greek word for "love" (*agape*) enhance our comprehension of its significance in this passage? How does the concept of love as described in 1 Corinthians 13:13 relate to Jesus' teachings in the Gospels, particularly the command to love your neighbor?

Deep Dive

Love is the greatest. Faith and hope are themselves extraordinary virtues that Paul celebrates throughout his letters. What is it about love specifically that places it above even these? And if love truly is the greatest, how would you honestly evaluate the degree to which you show love?

Chapter 14 Overview

By: Tony Dungy

The Apostle Paul uses the second half of his letter to the Church at Corinth to instruct them on how to use God's Word to both grow in their faith and live in a way that would be pleasing to God. In Chapter 11, Paul talked about worshipping properly as a group. In chapter 12, he talked about using their spiritual gifts properly; and in chapter 13, he said that we must do everything in love if we want our lives to be impactful for the Kingdom.

Now, in Chapter 14, Paul gives them instructions on using two specific spiritual gifts: the gift of speaking in tongues and the gift of prophecy. He not only explains these two gifts, but clarifies how they should be used in corporate worship. This chapter is meaningful to us because Paul said in chapter 12 that every believer is given at least one spiritual gift to help the church body. This chapter will not only give us insight into these two gifts but will also give us general principles for the use of our own gifts. He is going to make it clear that our gifts must be used to benefit our brothers and sisters, especially when it comes to how we worship God.

As the disciples were first starting to go to other nations to share the gospel, God gave them the supernatural ability to speak in other languages as a sign that they were representing Jesus. On at least three occasions in the book of Acts, we saw people saved, receiving the baptism of the Holy Spirit and immediately beginning to speak in languages unknown to them. This became known as the gift of speaking in tongues and it became a very desirable gift among believers. The Corinthians not only wanted this gift, but they also wanted to show it off as a way of letting everyone know how special they were. Paul is now wanted them to understand that speaking in tongues was a gift from God, and not a sign of merit or worth. In fact, Paul told them that the gift of prophecy was actually more beneficial to the church body than speaking in tongues.

When we think of prophecy we often think of predicting future events; but when Paul speaks of prophecy he's talking about the ability to communicate God's truth and explain the word of God to others. In those days, not everyone had access to the written Scriptures, so the ability to tell people what God was saying with a message that was directly from the Lord was a gift — a very valuable gift. Paul said a person who can pray or speak in an unknown language gets personal benefit because they are speaking directly to God, but prophecy benefits the entire church because the whole body of believers gets to hear from the Lord.

In 1 Corinthians 4:19, Paul uses these two gifts to point out the difference between private worship and public worship. He says that even though he had the gift of tongues and was able to speak in unknown languages, when he was in a worship service with other believers, he would rather speak five words of prophecy than ten thousand words in an unknown language. That's because the purpose of the worship service is to not only glorify God but also to build up and strengthen one another. That lets us know that it's not just having a gift from the Holy Spirit that's important, but knowing when and how to use that gift is critical.

Paul finishes the chapter by laying out what constitutes orderly and focused worship. He says that we all have gifts, and we all bring things to the table that can be used to worship the Lord; but there is a time and place for everything, and our corporate worship must be orderly and structured. The Corinthians were letting things get out of hand in their church services because there was no order and no humility. Everyone wanted to play a starring role and everyone wanted to focus on themselves rather than putting the focus on Jesus. Paul calls them out on this and commands them to remember why they are coming together. He said they were to respect their leaders who were trying to keep things flowing smoothly and pointing the worship toward Jesus.

Paul's instruction in verse 34, that women are to "keep silent" in the assembly, must be interpreted within its immediate literary and cultural context. This directive cannot be understood as a universal prohibition against all forms of female speech in the church, as such an interpretation would contradict Paul's earlier acknowledgment of women praying and prophesying in 1 Corinthians 11:4-6. Therefore, the silence enjoined here is necessarily situational rather than absolute.

The context suggests that Paul is addressing a specific disruption related to the evaluation of prophetic utterances within the gathered assembly. In this setting, certain women appear to have been asking questions in a manner that risked bringing social dishonor, particularly upon their husbands, within the cultural framework of Corinthian society. Paul's concern is not to exclude women from participating in the discernment of prophecy, but to regulate the manner and context of their participation so as to preserve order and propriety in worship. Consequently, this passage should be understood as a contextual directive aimed at a particular issue within the Corinthian church, rather than as a universal mandate requiring the silence of women in all ecclesial settings.

In the passage from chapter 11, the women Paul described were actually praying and prophesying. So, it is clear he was not saying women should not speak at all in church. He's saying that they were not to disrupt the cultural norm and carry on conversations in a way that would have seemed disrespectful to their peers. We'll talk more about what this passage means to us today, but know that the emphasis for Paul is really summarized in verse 40: Be sure that everything is done properly and in order. And Paul is going to develop that thought in chapter 14 by letting us know what is proper and orderly for the Lord.

Week 8 Verse:

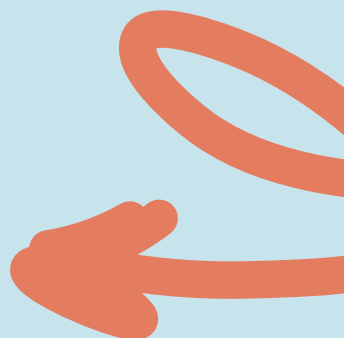
Pursue love, and earnestly
desire the spiritual gifts,
especially that you may
prophecy.

1 Corinthians 14:1 ESV

WEEK 8: Prophecy and Tongues

Chapter 14:1-26

Notes:



Reflection Question:

What insight, principle or observation from this teaching did you find to be most helpful, eye-opening or challenging, and why?



Discussion Questions:

Read: 1 Corinthians 14:1-26

1. Paul begins 1 Corinthians 14:1 (ESV) with these words: “Pursue (hunt down) love.” Then he follows with “desire (seek) spiritual gifts,” and finishes with “especially that you may prophecy.” What do you think his reasoning was for writing these phrases in this order?
2. In verses 7-8, Paul uses musical instruments to clarify a point. What is Paul saying about clarity and understanding in the use of spiritual gifts?
3. We now see Paul offering two points of correction: alienating outsiders, and chaos in the gathering (Matthew 6Z:1, 1 Thessalonians 5:19-21, 1 John 4:1, Ephesians 4:29).
4. In verses 20-25, Paul contrasts the effects of tongues and prophecy on both believers and unbelievers. What principles can we learn about the appropriate use of spiritual gifts in public worship?

Deep Dive

What would it look like if everything we say is truly aimed to “build up” others?

Week 9 Verse:

For God is not a God of
confusion but of peace.

1 Corinthians 14:33 ESV

WEEK 9: Proper Order and Use of Prophecy and Tongues in the Church

Chapter 14:27-40

Notes:



Reflection Question:

What insight, principle or observation from this teaching did you find to be most helpful, eye-opening or challenging, and why?

Discussion Questions:

Read: 1 Corinthians 14:27-40

1. After reading verses 27-40, reread verse 40. What specific instruction is given to the church in verse 40? How do you think this specific instruction in verse 40 applies to this entire passage?
2. Keeping verse 40 in mind, read verse 33. What reasons would Paul emphasize that “God is not a God of confusion but of peace”?
3. Paul begins with describing how the church is currently operating (v. 36), and ends with, “Let all things be done for building up.” What reason(s) might Paul have to say this to the church?
4. Paul addresses specific behavior(s) in the church: tongues, prophecy and their tradition of women’s roles in the church. How do verses 36-38 address these behaviors, and what do they reveal about the possible heart postures for these behaviors?

Deep Dive

The Greek word for “worship,” *proskuneō*, means “to encounter God and praise Him.” Take a moment to read these verses: Psalm 29:1-2, John 4:23-24, Romans 12:1, 1 Corinthians 10:31 and Philippians 2:9-11. In your own words, define “worship.” (Idea: Personally search for other relevant verses on God’s definition of worship, and add them to this list to share with your table.)

Chapter 15 Overview

By: Nick Marinho

In chapter 14, Paul gave the church clear instructions for orderly and edifying worship. Now, in chapter 15, he brings his letter to a powerful climax by anchoring everything in the foundational truth of the resurrection. Just as he has pointed them back to Christ and the cross throughout the letter, he now points them to the empty tomb as proof that the gospel is true and that their labor is never in vain.

Paul begins by reminding the Corinthians of the gospel he preached to them, the same gospel they received and on which they stand. “Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living” (vv. 3-6). These were public, eyewitness realities, not myths or private visions.

Some in the church were denying the resurrection of the dead. Paul shows how dangerous this error is. If there is no resurrection of the dead, then Christ Himself has not been raised. And if Christ has not been raised, their preaching is useless, their faith is futile, they are still in their sins and those who have died in Christ have perished (vv. 12-19). This is clear, logical and devastating. Without the resurrection, the entire Christian message collapses — but Christ has been raised! He is “the firstfruits of those who have fallen asleep” (vv. 15:20). Just like the first-fruits guaranteed the full harvest to come, Jesus’ resurrection guarantees the future resurrection of all who belong to Him.

Death came through Adam, and resurrection life has come through Jesus Christ. In Adam all die; in Christ all will be made alive, each in his own order: Christ the first fruits, then those who belong to Him at His coming (vv. 22-23). Paul then explains the nature of the resurrection body. Our present bodies are perishable, sown in dishonor and weakness. The resurrection body will be imperishable, raised in glory and power as a spiritual body perfectly fit for eternity (vv. 42-44).

As we have borne the image of the earthly man, we will also bear the image of the heavenly man (vv. 15:49). This is our great and certain hope! “Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting” (vv. 54-55)? The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ.

Paul closes with a strong encouragement that ties the whole letter together: “Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain” (Vs 15:58). The resurrection makes every act of love, service, unity and faithfulness meaningful. Nothing done for Christ is ever wasted. The power of the resurrection is not just something we look forward to, but also the hope and perspective that should shape the way we live as Christians. According to Paul, it is the foundation for our faith.

Week 10 Verse:

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.

1 Corinthians 15:28 ESV

WEEK 10: Resurrection Is the Gospel

Chapter 15:1-28

Notes:



Reflection Question:

What insight, principle or observation from this teaching did you find to be most helpful, eye-opening or challenging, and why?

Discussion Questions:

Read: 1 Corinthians 15:1-28

1. In verses 3-4, Paul gives us information that is “of first importance” (ESV). What does he describe, and why do you believe he is emphasizing them?
2. Read verses 14-19. How would the church and Christianity change if Jesus had not risen?
3. In verses 20 and 23, the word “firstfruits” refers to Jesus’ resurrection. Compare this to Romans 6:20-23, where Paul contrasts the fruit of slavery to sin with the fruit of belonging to Christ. How do you think the fruit from the resurrection affects the telling of the gospel?
4. In verses 27-28, Paul tells us that all things are subject to God that He may be “all in all.” What does this mean to you, and how would that apply to your life today?

Deep Dive

Read verses 24-28 and the results of Jesus’ resurrection. Then read Matthew 28:10, where Jesus gives directions after His resurrection. What are they, and what does this tell us about our assignment regarding the gospel?

Week 11 Verse:

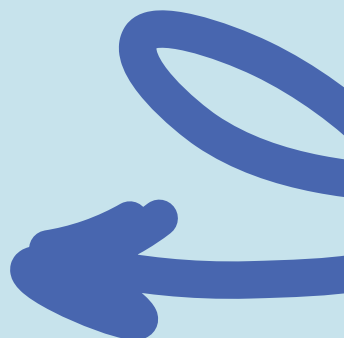
There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another.

1 Corinthians 15:40 ESV

WEEK 11: What You Sow Must Die

Chapter 15:29-49

Notes:



Reflection Question:

What insight, principle or observation from this teaching did you find to be most helpful, eye-opening or challenging, and why?

Discussion Questions:

Read: 1 Corinthians 15:29-49

1. Paul tells the church they are in danger (v. 30), and quotes a known “saying” (v. 33) while giving them specific direction in verse 34. How does this apply to the church today, and why does he mention those with “no knowledge of God”?
2. In verse 38, Paul compares our body to a seed. What happens to a seed once it is planted, and how can this analogy help an unbeliever who questions the resurrection (vv. 39-41)?
3. In verses 42-44, Paul begins to contrast the earthly body (sown) and the resurrected (raised) body. What do you think each of these contrasts reveals about the nature of our current, earthly existence, and what hope does it offer for what our resurrected bodies will be like?
4. In verses 46-49, Paul continues with comparing spiritual and earthly life. How do these comparisons deepen your understanding of death, salvation and a new life?

Deep Dive:

In these verses, we are given several explanations, comparisons and reasons for the importance of spiritual death and resurrection. Write out how you might explain this to an unbeliever, and share it with those at your table.

Week 12 Verse:

O death, where is your
victory? O death, where is
your sting?

1 Corinthians 15:55 ESV

WEEK 12: Victory in the Resurrection

Chapter 15:50-58

Notes:



Reflection Question:

What insight, principle or observation from this teaching did you find to be most helpful, eye-opening or challenging, and why?

Discussion Questions:

Read: 1 Corinthians 15:50-58

1. In verses 50-52, Paul gives us a mystery about sleeping and the changing of our bodies. Read Ephesians 5:14 and John 11:11-13. What do these verses tell you about sleeping, and how can it affect our bodies?
2. In verses 53-54, the words “put on” are used more than once. What do these words mean to you, and how would you explain them to an unbeliever?
3. In verse 56, there is a progression written from last to first. This progression starts with “the law.” What is “the law”? How does it (the law) give power to sin, and how does sin affect the sting of death?
4. In verses 57-58, we read of the “victory” (also mentioned in verse 55) over death. How do we receive this victory, and what is our charge by Paul in verse 58?

Deep Dive

How can believing in eternal victory or eternal death shape our day-to-day actions? As a believer, how can this knowledge change how you share the gospel with both believers and unbelievers?

Chapter 16 Overview

By: Nick Marinho

It is not a coincidence that after Paul spends the entirety of chapter 15 talking about the resurrection, he goes into matters of money. He teaches that the perishable must become unperishable. The resurrection reminds believers that earthly possessions are temporary, and what is done for God's kingdom has eternal value. He finishes by encouraging them to be steadfast in the ministry, and the toil and hardships would not be in vain.

In Chapter 16, Paul begins by addressing the collection for the saints in Jerusalem. At this time, many believers there were suffering hardship and persecution. Paul instructed every person in the church to set aside something according to how God had prospered them on the first day of each week (1 Cor. 16:1-2). Giving was not meant to be an emotional response or something rushed; instead, it was to be planned and done faithfully over time. Paul stressed that giving was part of their worship and responsibility within the body of Christ. The handling of this offering is also to be done with accountability. He explains that trusted representatives would be chosen to carry the gift to Jerusalem, and that he himself might go with them if it seemed appropriate (1 Cor. 16:3-4). Even in something as practical as finances, Paul models integrity and transparency. The resources of the church were sacred and had to be handled carefully.

He then briefly explains his travel plans. Paul hoped to come through Macedonia and spend time with the Corinthians, possibly even staying through the winter (1 Cor. 16:5-7). However, he adds the phrase "if the Lord permits." This small statement reveals how Paul viewed his life and ministry. Even though he planned carefully, he submitted his plans to the will of God. Paul was constantly aware that he was to live in service to others and primarily to God's will.

“For the moment I intend to remain in Ephesus because a great and effective door for ministry had opened to me, even though there were many adversaries” (1 Cor. 16:8-9). This shows an important truth in ministry. Opportunity and opposition often appear together. Resistance did not stop Paul, but confirmed that the work being done was important. Paul also asked the church to receive Timothy without fear, and allow him to work among them peacefully because he was doing the work of the Lord just as Paul was (1 Cor. 16:10-11). Timothy was younger and may have been overlooked by some in Corinth, but Paul reminded them that faithful servants of God should be supported and respected. He then gave a series of short but powerful exhortations. The church is to be watchful, stand firm in the faith and be strong and mature in their conduct (1 Cor. 16:13). Paul recognized the household of Stephanas who had devoted themselves to serving the saints (1 Cor. 16:15-18). He encouraged the church to respect people like them who quietly labored for the good of others. Paul pushed the church to live a life of strength, discipline and devotion, but balanced with the reminder that everything they do must be done in love (1 Cor. 16:14). Paul modeled this loudly in his life, and in the closing of this letter when he commands them to greet each other with a holy kiss, and the detail that he wrote this greeting in his own hand.

References:

NASB Zondervan bible, The Wiersbe Bible Commentary - NT.

Week 13 Verse:

For I do not want to see you now just in passing. I hope to spend some time with you, if the Lord permits.

1 Corinthians 16:7 ESV

WEEK 13: Paul's Travel Plans

Chapter 16:1-12

Notes:



Reflection Question:

What insight, principle or observation from this teaching did you find to be most helpful, eye-opening or challenging, and why?

Discussion Questions:

Read: 1 Corinthians 16:1-12

1. Read verses 1-4. Why would Paul combine spiritual instruction with practical planning (Proverbs 16:9, Isaiah 32:8)?
2. In verses 5-7, Paul mentions he will be staying with them and not “passing through.” What reason(s) might Paul want to stay with them and not simply pass through? (Reread the previous chapter).
3. Paul is describing a “wide door” in verses 8-9. Read Acts 16:6-10. How did the Holy Spirit guide Paul’s ministry opportunities? What does this show us about how to discern open and closed doors today?
4. In verses 10-12, we see that Paul is calling in others to assist the church. What reasons do you think Paul believes the church needs others to assist in his absence?

Deep Dive

This passage is about planning to help believers and improve their witness. In Proverbs and Isaiah, we have read that planning is important to God. Take a moment to order the progression of Paul’s plans. How would this order and Paul’s instructions help you when God calls you to witness?

Week 14 Verse:

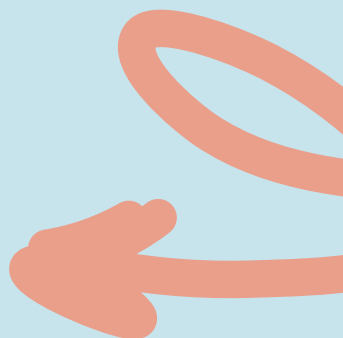
Let all that you do be done in
love.

1 Corinthians 16:14 ESV

WEEK 14: Exhortation and Conclusion

Chapter 16:13-24

Notes:



Reflection Question:

What insight, principle or observation from this teaching did you find to be most helpful, eye-opening or challenging, and why?

Discussion Questions:

Read: 1 Corinthians 16:13-24

1. In verse 13, Paul gives specific instructions. Read Ephesians 6:10-13. How do these instructions compare? How can they be translated into practical actions?
2. Read 1 Peter 5:8 and Matthew 26:41. What does it mean to be “watchful”?
3. In verses 15-18, Paul mentions others in the faith, and gives specific service examples for each. What instructions does he give when receiving them, and why do you believe he includes these instructions?
4. In verses 16-24, Paul closes his letter with a warning and affection. As we close this book and we look at all Paul has attempted to teach the Corinthians in his letter, why do you think he closes his letter with both?

Deep Dive

In verse 14, Paul tells them that “all” is to be done in love. This word does not leave any room to dismiss love in all that is done. What is the reason he calls out love for all actions and behaviors? What would these actions look like without love?



Grace Family Church

