

## Welcome!

For those of you just joining us, we are excited that you have chosen to study 1 Corinthians with us. We spent the Fall working through the first 8 chapters of this book, but there is plenty more to come! If you would like to “catch up” on previous teachings you can do so by visiting our webpage: <http://northview.org/women-resources/> and scrolling down to the 1 Corinthians icon.

If you are returning from the Fall, we are equally excited that you are back! It has been so encouraging to hear stories from both men and women about how this study has challenged or encouraged them and how household conversations have centered around the weekly Bible study. Keep up the great study work!

We are studying 1 Corinthians using an ‘inductive’ approach, which means that our investigation will spiral outwards from **OBSERVATION** of the words, concepts and ideas that Paul has used in his letter, to understanding or **INTERPRETATION** of how these ideas are developed within the book and during the time it was written and how it links to the message of the whole Bible. Once we understand what Paul was communicating to the Corinthians in their day, we can then **APPLY** his message to our lives today.

Each lesson, therefore, will follow the **LOOK/LEARN/LIVE** format:

- **Step #1 - LOOK at the text**
  - As you read through a chapter or two of Exodus at home in preparation for our weekly meetings, you will answer a series of questions to help you understand what the author is trying to communicate in this section of the book. You will also have the opportunity to see how this passage connects to other parts of the Bible, and to reflect on how this passage teaches you to worship God better.
  - You will discuss what you learned when you get together with your small group each week.
  
- **Step #2 - LEARN from the text**
  - One of our large group teachers will teach on the text, drawing out biblical themes and application points.
  
- **Step #3 - LIVE in light of the text**
  - After the time of teaching, you will have an opportunity to answer application questions at your tables. As we grow in our knowledge of God and His word, it should affect our attitudes and our actions. This discussion time will naturally lead into a time of prayer, since we need God’s help to live as His people.

We trust that this study in God's word will be life changing because:

- The Bible consists of God's very words: "All scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness..." 2 Timothy 3:16
- God's word is living and active: "For the word of God is living and active, sharper than any double-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart." Hebrews 4:12

We look forward to studying God's word with you!

Kristal Toews  
Pastor of Women

Greg Harris  
Pastor of Discipleship

We are indebted to:

- **St. Helen's Bishopgate Church** in London, England ([www.st-helens.org.uk/](http://www.st-helens.org.uk/)) for their downloadable resources
- **Charles Simeon Trust** for their First Principles teaching ([www.simeontrust.org](http://www.simeontrust.org))
- **Victoria Capell** for her content review and extraordinary editing skills

## 1 CORINTHIANS 9:1-23

### Lesson #11

9 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord? <sup>2</sup> Even though I may not be an apostle to others, surely I am to you! For you are the seal of my apostleship in the Lord.

<sup>3</sup> This is my defense to those who sit in judgment on me. <sup>4</sup> Don't we have the right to food and drink? <sup>5</sup> Don't we have the right to take a believing wife along with us, as do the other apostles and the Lord's brothers and Cephas? <sup>6</sup> Or is it only I and Barnabas who lack the right to not work for a living?

<sup>7</sup> Who serves as a soldier at his own expense? Who plants a vineyard and does not eat its grapes? Who tends a flock and does not drink the milk? <sup>8</sup> Do I say this merely on human authority? Doesn't the Law say the same thing? <sup>9</sup> For it is written in the Law of Moses: "Do not muzzle an ox while it is treading out the grain." Is it about oxen that God is concerned?

<sup>10</sup> Surely he says this for us, doesn't he? Yes, this was written for us, because whoever plows and threshes should be able to do so in the hope of sharing in the harvest. <sup>11</sup> If we have sown spiritual seed among you, is it too much if we reap a material harvest from you?

<sup>12</sup> If others have this right of support from you, shouldn't we have it all the more?

But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ.

<sup>13</sup> Don't you know that those who serve in the temple get their food from the temple, and that those who serve at the altar share in what is offered on the altar?<sup>14</sup> In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel.

<sup>15</sup> But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me, for I would rather die than allow anyone to deprive me of this boast.

<sup>16</sup> For when I preach the gospel, I cannot boast, since I am compelled to preach. Woe to me if I do not preach the gospel! <sup>17</sup> If I preach voluntarily, I have a reward; if not voluntarily, I

am simply discharging the trust committed to me.<sup>18</sup> What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make full use of my rights as a preacher of the gospel.

<sup>19</sup> Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible.<sup>20</sup> To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law.<sup>21</sup> To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law.<sup>22</sup> To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some.<sup>23</sup> I do all this for the sake of the gospel, that I may share in its blessings.

## 1 CORINTHIANS 9:1-23

### Lesson #11

LOOK at the passage

#### 1.5 W's & H (Who, What, Where, When, Why, How)

Who are the main characters in this passage?

List everything you learn about the following individuals or groups.

- The Corinthians

- v 2
- v 3
- v 11

- Paul

- v 1
- v 2
- v 3
- v 4
- v 12
- v 16
- v 18
- v 19
- v 22

- The Lord (also Jesus or Christ)
  - v 1
  - v 5
  - v 12
  - v 14
  - v 21

**What** is the tone of this passage?

2. Reflection

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSION: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>





**1 CORINTHIANS 9:1-23**  
**Lesson #11**  
**TEACHING NOTES**



## 1 CORINTHIANS 9:24-11:1

### Lesson #12

<sup>24</sup> Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. <sup>25</sup> Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever. <sup>26</sup> Therefore I do not run like someone running aimlessly; I do not fight like a boxer beating the air. <sup>27</sup> No, I strike a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.

<sup>10</sup> For I do not want you to be ignorant of the fact, brothers and sisters, that our ancestors were all under the cloud and that they all passed through the sea. <sup>2</sup> They were all baptized into Moses in the cloud and in the sea. <sup>3</sup> They all ate the same spiritual food <sup>4</sup> and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ. <sup>5</sup> Nevertheless, God was not pleased with most of them; their bodies were scattered in the wilderness.

<sup>6</sup> Now these things occurred as examples to keep us from setting our hearts on evil things as they did. <sup>7</sup> Do not be idolaters, as some of them were; as it is written: "The people sat down to eat and drink and got up to indulge in revelry." <sup>8</sup> We should not commit sexual immorality, as some of them did—and in one day twenty-three thousand of them died. <sup>9</sup> We should not test Christ, as some of them did—and were killed by snakes. <sup>10</sup> And do not grumble, as some of them did—and were killed by the destroying angel.

<sup>11</sup> These things happened to them as examples and were written down as warnings for us, on whom the culmination of the ages has come. <sup>12</sup> So, if you think you are standing firm, be careful that you don't fall! <sup>13</sup> No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it. <sup>14</sup> Therefore, my dear friends, flee from idolatry. <sup>15</sup> I speak to sensible people; judge for yourselves what I say. <sup>16</sup> Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in

the body of Christ? <sup>17</sup> Because there is one loaf, we, who are many, are one body, for we all share the one loaf.

<sup>18</sup> Consider the people of Israel: Do not those who eat the sacrifices participate in the altar? <sup>19</sup> Do I mean then that food sacrificed to an idol is anything, or that an idol is anything? <sup>20</sup> No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons. <sup>21</sup> You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons. <sup>22</sup> Are we trying to arouse the Lord's jealousy? Are we stronger than he?

<sup>23</sup> "I have the right to do anything," you say—but not everything is beneficial. "I have the right to do anything"—but not everything is constructive. <sup>24</sup> No one should seek their own good, but the good of others.

<sup>25</sup> Eat anything sold in the meat market without raising questions of conscience, <sup>26</sup> for, "The earth is the Lord's, and everything in it."

<sup>27</sup> If an unbeliever invites you to a meal and you want to go, eat whatever is put before you without raising questions of conscience. <sup>28</sup> But if someone says to you, "This has been offered in sacrifice," then do not eat it, both for the sake of the one who told you and for the sake of conscience. <sup>29</sup> I am referring to the other person's conscience, not yours. For why is my freedom being judged by another's conscience? <sup>30</sup> If I take part in the meal with thankfulness, why am I denounced because of something I thank God for?

<sup>31</sup> So whether you eat or drink or whatever you do, do it all for the glory of God. <sup>32</sup> Do not cause anyone to stumble, whether Jews, Greeks or the church of <sup>God</sup>—<sup>33</sup> even as I try to please everyone in every way. For I am not seeking my own good but the good of many, so that they may be saved. 11 <sup>1</sup> Follow my example, as I follow the example of Christ.



- **What** is the tone of this passage?
  
- **What** is this passage about? (What are the main repeated words & ideas?)
  
- **Why** does Paul make his body his slave?
  - What does this mean?
  
- **Why** were the bodies of the Israelites scattered in the wilderness?
  
- **Why** should we reflect on the stories and experiences of 'our ancestors', the Israelites?
  
- **Why**, when we have the right to do anything, should we not do whatever we want?
  - Why should we seek the good of others instead of our own good?
  - What is Paul's ultimate motivation? How does this challenge or encourage you?
  
- **How** does Paul discipline himself?
  - What does he not do?
  
  - What does he do?

- Have you ever felt like you are “running aimlessly” or “beating the air”?
  
- What would it look like for you to instead “make your body your slave” for the sake of the kingdom?
  
- How do we arouse God’s jealousy?

## 2. Whole Bible Connections

1. In this passage, Paul is drawing parallels between the experience of the Israelites in the wilderness, and the experience of Corinthian Christians. While he is writing to people in his day, the comparisons are relevant to us today. Let’s look closely at this section. If you aren’t familiar with the Old Testament, read Psalm 78 for a summary of the Israelite experience in the desert (the story is told in Exodus, Numbers and Deuteronomy).

What happened to the Israelites?	How does this compare with our experience?
10:1-2 What are these verses referring to? What are they being rescued from?	As Christians, from what have we been rescued?

How were they rescued?	What act “symbolizes” or represents our Christian rescue?
10:3-4 What sustained them physically in the desert?  Who was “behind” their sustenance?	As Christians, what/who sustains us?
10:5 Despite being rescued & sustained, what happened?	As Christians, how is this a warning for us?

2. In the following verses Paul identifies several ways the Israelites “set their heart on evil”. Familiarize yourself with each story.

- 1 Corinthians 10:7 references Exodus 32:1-6. What is at issue here?
- 1 Corinthians 10:8 references Numbers 25:1-9. What is at issue here?
- 1 Corinthians 10:9 references Numbers 21:4-9. What is at issue here?
- 1 Corinthians 10:10 references Numbers 14:27-38 (skim Numbers 13-14 if you need even more context). What is at issue here?



- Based on these verses, what does the idea of “idolatry” encompass?
  
- What is God’s consistent response to idolatry?
  
- Do you see yourself and your own temptations in any of these stories? If so, how does 10:12-13 challenge or encourage you?
  
- With all of these examples in mind, what would it mean for you, personally, to flee from idolatry as Paul commands in 10:14?

**3. Reflection**

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSION: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>

**1 CORINTHIANS 9:24-11:1**  
**Lesson #12**  
**TEACHING NOTES**



## 1 CORINTHIANS 11:2-16

### Lesson #13

<sup>2</sup> I praise you for remembering me in everything and for holding to the traditions just as I passed them onto you. <sup>3</sup> But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.<sup>4</sup> Every man who prays or prophesies with his head covered dishonors his head.<sup>5</sup> But every woman who prays or prophesies with her head uncovered dishonors her head—it is the same as having her head shaved. <sup>6</sup> For if a woman does not cover her head, she might as well have her hair cut off; but if it is a disgrace for a woman to have her hair cut off or her head shaved, then she should cover her head.

<sup>7</sup> A man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. <sup>8</sup> For man did not come from woman, but woman from man; <sup>9</sup> neither was man created for woman, but woman for man. <sup>10</sup> It is for this reason that a woman ought to have authority over her own head, because of the angels. <sup>11</sup> Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman. <sup>12</sup> For as woman came from man, so also man is born of woman. But everything comes from God.

<sup>13</sup> Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? <sup>14</sup> Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, <sup>15</sup> but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. <sup>16</sup> If anyone wants to be contentious about this, we have no other practice—nor do the churches of God.



## 1 CORINTHIANS 11:2-16

### Lesson #13

#### LOOK at the passage

Welcome to one of the most hotly debated passages in the New Testament! The questions in your homework are designed to make you familiar with the text, and to help you understand Paul's argument. The implications of his argument will be discussed when we get together.

We encourage you to do the Additional Reading and Reflection section every week, but this week we would STRONGLY encourage you to do so! This section will be particularly helpful in understanding how and why Paul talks about the creation story when discussing gender roles.

#### 1. 5 W's & H (Who, What, where, When, Why, How)

- **Who?** What do we learn about the main characters in this passage? List everything you learn about the following individuals or groups.
  - Paul
  
  
  
  
  
  
  
  
  
  
  - The Corinthians
  
  
  
  
  
  
  
  
  
  
  - Jesus
  
  
  
  
  
  
  
  
  
  
  - God
  
  
  
  
  
  
  
  
  
  
  - Every man
  
  
  
  
  
  
  
  
  
  
  - Every woman

- **What** is the tone of this passage?
  
- **What** is this passage about? (What are the main repeated words & ideas?)
  
  
- **Where** is this conversation about heads being covered and uncovered situated? (eg. in the home, the marketplace etc.)
  - How do you know?
  
- **When** do women and men need to be conscious of having their heads covered or uncovered?
  
- **Why** is this an issue in the Corinthian church? What does head covering seem to represent? What are underlying issue(s) Paul is addressing?
  - For men
  
  - For women
  
- **How** is the word “head” used in this passage? (There are two different meanings for the word “head” based on how it is used in different sentences: a physical “head” (body part), and a representative “head” (indicating a level of authority).
  - The word “head” is used to describe a body part in the following verses:



- The word “head” is used to describe a level of authority in the following verses:
- How does Paul argue this point? What does he appeal to for authority (verses 3,7-12,16)?

## 2. Whole Bible Connections

Several times in the New Testament, Paul roots his arguments about male and female roles in marriage and the church in the creation account. In order for us to gain a better understanding of his line of thinking in 1 Corinthians 11, it is helpful for us to read this account in Genesis 1-2.

Read Genesis 1:26-3:24 and answer the following questions.

1. Genesis 1 gives us the “Wide Angle Lens” of creation, emphasizing that God is the creator of all that we see. The final verses describe the creation of mankind.
  - What do we learn about the creation of people, and the role that God gives to people in Genesis 1:26-29?
  - In what ways are all people equal before God regardless of their gender?
  - Does equality before God mean there are no “gender distinctives”? Why or why not? How does this passage address this question?
2. Genesis 2 gives us the “Zoom Lens” of creation, and provides us with more intimate detail of how God created by forming (v7) and planting (v8) and making plants to spring up (v 9) etc. What do we learn in this passage about the different genders?

- How was man created?
  
- What 'role' was assigned to the man? What jobs did God give him to do?
  
- What instruction was given to the man?
  
- How was woman created?
  
- What 'role' was assigned to the woman? What does this mean?
  - For a quick explanation of the term "helper" read: <https://www.gotquestions.org/woman-helper-suitable.html>. How does this article impact your understanding of this verse?

3. In Genesis 1-2, we are taught that God designed both man and woman in His image, and gave them the task of caring for and "ruling" the world He created. God created men first, and then created women to complement man.

*Dictionary.com defines "complement" as a noun: something that completes or makes perfect (eg, a good wine is a complement to a good meal), either of two parts or things needed to complete the whole; counterpart.*

*It also defines it as a verb: to complete; form a complement to (eg, This belt complements the dress better than that one).*

- These two chapters form the basis for Paul’s argument on how men and women should relate to one another in 1 Corinthians 11 and Ephesians 5. Reflecting on Genesis 1 & 2, what do you think God’s “design” would look like if it was lived out in our marriages and in our churches?
4. God’s “design” was marred when men and women rebelled (sinned) against him in Genesis 3 and didn’t follow his instructions. Read verses 3:16-19.
- How does God’s punishment on sin impact women?
  
  - How does God’s punishment on sin impact men?
  
  - How is the relationship between men and women affected by their sin?
  
  - How does the presence of sin influence our present-day discussion about both the equality and complementarity of men and women?
5. Back to the New Testament for one other perspective! Read Galatians 3:26-29
- How does Paul affirm the equality of men and women before God?
  
  - Does equality before God mean there are no “gender distinctives”? Why or why not? How does this passage address this question?

### 3. Reflection

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSION: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>

**1 CORINTHIANS 11:2-16**  
**Lesson #13**  
**TEACHING NOTES**



## 1 CORINTHIANS 11:17-34

### Lesson #14

<sup>17</sup> In the following directives I have no praise for you, for your meetings do more harm than good. <sup>18</sup> In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it. <sup>19</sup> No doubt there have to be differences among you to show which of you have God's approval. <sup>20</sup> So then, when you come together, it is not the Lord's Supper you eat, <sup>21</sup> for when you are eating, some of you go ahead with your own private suppers. As a result, one person remains hungry and another gets drunk. <sup>22</sup> Don't you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter!

<sup>23</sup> For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, <sup>24</sup> and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." <sup>25</sup> In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." <sup>26</sup> For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

<sup>27</sup> So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. <sup>28</sup> Everyone ought to examine themselves before they eat of the bread and drink from the cup. <sup>29</sup> For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. <sup>30</sup> That is why many among you are weak and sick, and a number of you have fallen asleep. <sup>31</sup> But if we were more discerning with regard to ourselves, we would not come under such judgment. <sup>32</sup> Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.

<sup>33</sup> So then, my brothers and sisters, when you gather to eat, you should all eat together. <sup>34</sup> Anyone who is hungry should eat something at home, so that when you meet together it may not result in judgment. And when I come I will give further directions.





## 1 CORINTHIANS 11:17-34

### Lesson #14

#### LOOK at the passage

If you have participated in the church for a while, part of this passage will be very familiar to you, but you will probably be surprised at its tone! We reference verses 23-26 every time we serve communion in our services; when we study them this week in their context we realize that Paul is giving these communion instructions with a tone of correction and rebuke. What were the Corinthians doing wrong? How can we avoid making the same mistakes? Do your homework and find out!

#### 1. 5 W's & H (Who, What, Where, When, Why, How).

- **Who?** What do we learn about the main characters in this passage? List everything you learn about the following individuals or groups.
  - The Corinthians
  
  
  
  
  
  
  
  
  
  
  - Paul
  
  
  
  
  
  
  
  
  
  
  - Jesus
  
  
  
  
  
  
  
  
  
  
  - God
  
  
  
  
  
  
  
  
  
  
- **What** is the tone of this passage?
  
  
  
  
  
  
  
  
  
  
- **What** is the tone of verse 19? Does this verse surprise you?

- **What** is this passage about? (What are the main repeated words & ideas?)
  
- **Where** and **When** are problems arising?
  
- **Why** is Paul so upset with the practices of the Corinthian church?
  - How does their bad behaviour negatively impact the congregation?
  
  - How does their bad behaviour negatively impact their own relationship with God?
    - Paul says in v17 that when they meet together, their meetings do more harm than good! In other words - you'd be better off staying at home than coming to this church to take communion. Have you ever experienced a situation in which it was more "toxic" for you to meet up with another group of Christians than to stay away? If so, how did this impact you personally? How did it impact your church community?
  
- **Why** is God judging & disciplining their bad behavior?

- **How** is God's judgement being manifested?
  - Does God's judgement challenge any of your theological categories (your understanding about who God is and how God acts)?
  
- **How** should they be celebrating the Lord's supper? What commands does Paul give?

## 2. Whole Bible Connections

1. In 1 Corinthians 11:30, Paul seems to link weakness, sickness, and potentially even death (falling asleep) to sin in the congregation. Is sickness always, sometimes, or never a result of sin, and how do we know? Read the following scripture passages and record what they teach about the link between sickness or misfortune and sin.
  - James 5:13-16
  
  
  
  
  
  
  
  
  
  
  - Luke 13:1-5
  
  
  
  
  
  
  
  
  
  
  - John 9:1-3
  
  
  
  
  
  
  
  
  
  
  - Job 1:1-12, 2:1-6



- Revelation 3:14-22
  
- Based on these verses, what is the motivation behind God's discipline?
  
- What do we know to be true if we are experiencing God's discipline?
  
- What is the appropriate response to God's discipline?
  
  
- Is there an area in your life in which you think God is disciplining you right now? If so, how should you respond?

**3. Reflection**

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSION: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>

**1 CORINTHIANS 11:17-34**  
**Lesson #14**  
**TEACHING NOTES**





## **1 CORINTHIANS 12:1-31a**

### **Lesson #15**

<sup>1</sup>2 Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed. <sup>2</sup>You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. <sup>3</sup>Therefore I want you to know that no one who is speaking by the Spirit of God says, “Jesus be cursed,” and no one can say, “Jesus is Lord,” except by the Holy Spirit.

<sup>4</sup>There are different kinds of gifts, but the same Spirit distributes them. <sup>5</sup>There are different kinds of service, but the same Lord. <sup>6</sup>There are different kinds of working, but in all of them and in everyone it is the same God at work.

<sup>7</sup>Now to each one the manifestation of the Spirit is given for the common good. <sup>8</sup>To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, <sup>9</sup>to another faith by the same Spirit, to another gifts of healing by that one Spirit, <sup>10</sup>to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. <sup>11</sup>All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.

<sup>12</sup>Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. <sup>13</sup>For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. <sup>14</sup>Even so the body is not made up of one part but of many.

<sup>15</sup>Now if the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason stop being part of the body. <sup>16</sup>And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason stop being part of the body. <sup>17</sup>If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be?

<sup>18</sup> But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. <sup>19</sup> If they were all one part, where would the body be? <sup>20</sup> As it is, there are many parts, but one body.

<sup>21</sup> The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" <sup>22</sup> On the contrary, those parts of the body that seem to be weaker are indispensable, <sup>23</sup> and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, <sup>24</sup> while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, <sup>25</sup> so that there should be no division in the body, but that its parts should have equal concern for each other. <sup>26</sup> If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

<sup>27</sup> Now you are the body of Christ, and each one of you is a part of it. <sup>28</sup> And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. <sup>29</sup> Are all apostles? Are all prophets? Are all teachers? Do all work miracles? <sup>30</sup> Do all have gifts of healing? Do all speak in tongues? Do all interpret? <sup>31</sup> Now eagerly desire the greater gifts.



- **What** are the gifts of the Spirit identified in this passage?
  
- **What** do you think are the “greater gifts” (v 31)?
  - Why do you think these are the “greater gifts”?
  
- **Where** are spiritual gifts to be used and exercised?
  - What does this tell us about the purpose of spiritual gifts? Are they designed primarily for outreach (sharing the gospel with people who aren’t Christians) or discipleship (building up other Christians)?
  
- **Why** are different gifts given to different people? (Reflect on what is communicated by the direct teaching in verses 1-11, and the body analogy in verse 12-27).
  
- **How** well do we see God’s intention for assigning different gifts to different people (especially as he describes them in verses 24b-27) realized within our congregation at Northview?
  - What would we be commended for?
  
  - What might we need to consider?

## 2. Whole Bible Connections

Paul's understanding of the Trinity underscores his teaching on spiritual gifts. The Bible consistently teaches that the Christian God consists of three persons (the Father, the Son, and the Holy Spirit) who are co-existent, co-equal and co-eternal. Despite their equality in essence and purpose, each member of the Trinity is a separate person with distinct roles. The purpose of this additional reading and reflection section is to help you begin to clarify how each person of the Trinity "functions" in various settings, and to show the consistency of this teaching across a variety of different biblical authors.

### 1. Read 1 Corinthians 12:3-6

- What does this passage affirm about the Holy Spirit?
- What does this passage affirm about Jesus (or "the Lord")?
- What does this passage affirm about God (the Father)?

### 2. Read Ephesians 1:3-14

- What does this passage affirm about God (the Father)? (note: most of the "He's" in this passage refer back to God the Father)
- What does this passage affirm about Jesus Christ?
- What does this passage affirm about the Holy Spirit?



- The Holy Spirit

We hope this brief study whets your appetite for knowing more about who God is and how He consistently reveals Himself in scripture! To deepen your understanding of God's trinitarian nature, keep notes as you read each biblical book regarding what it teaches you about each member of the Trinity. You will be amazed at the consistency of biblical teaching in this regard.

**3. Reflection**

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSION: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>



**1 CORINTHIANS 12:1-31a**  
**Lesson #15**  
**TEACHING NOTES**



## 1 CORINTHIANS 12:31b-13:13

### Lesson #16

And yet I will show you the most excellent way.

<sup>13</sup> If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. <sup>2</sup> If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. <sup>3</sup> If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing.

<sup>4</sup> Love is patient, love is kind. It does not envy, it does not boast, it is not proud. <sup>5</sup> It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

<sup>6</sup> Love does not delight in evil but rejoices with the truth. <sup>7</sup> It always protects, always trusts, always hopes, always perseveres.

<sup>8</sup> Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. <sup>9</sup> For we know in part and we prophesy in part, <sup>10</sup> but when completeness comes, what is in part disappears.

<sup>11</sup> When I was a child, I talked like a child, I thought like a child, I reasoned like a child.

When I became a man, I put the ways of childhood behind me. <sup>12</sup> For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

<sup>13</sup> And now these three remain: faith, hope and love. But the greatest of these is love.



## 1 CORINTHIANS 12:31b-13:13

### Lesson #16

#### LOOK at the passage

This week's scripture reading might be familiar to you. Maybe you have heard a portion of it read at a wedding or funeral. Maybe you have it memorized. But don't let familiarity of these words cause you to relax in your study this week. Paul wrote this section to the Corinthians and put it in this section of his letter for a reason.

We've seen quite a lot of turbulence in the Corinthian church up to this point. We just read (in Chapter 12) about a debate regarding the spiritual gifts in this church. The goal of this section is to help the Corinthians understand that an atmosphere of love is more important than having or using any of the spiritual gifts. Paul's aim in writing this section is to show the Corinthians where they have gone wrong and to call them back, encouraging them to pursue love where they have failed to do so. He wants a proper atmosphere of love to control all that the Corinthians do (speaking, using spiritual gifts, even debating spiritual gifts).

#### 1.5 W's & H (Who, What, Where, When, Why, How).

- **Who?** What do we learn about the main characters in this passage? List everything you learn about the following individuals or groups.
  - Paul
  
- **What** is the tone of this passage?
  
- **What** is this passage about? (What are the main repeated words & ideas?)
  
- **What** impressive/important gifts or actions does Paul list as "nothing" if not accompanied by love?

- Why does he classify them as nothing?
  - How does this challenge the way you view spiritual gifts?
  - How does this challenge the way you classify who the “important people” are in the church?
- **What** are the 15 characteristics of love that Paul lists?
    - Which one convicts you the most?
- **What** is passing away?
  - **What** is permanent?
  - **Where** is this passage located in the context of the whole letter (ie, what topics/issues are addressed before it and after it)?
  - **When** will prophecies cease/tongues be stilled/knowledge pass away?
  - **When** will completeness come?

- What does this mean?
- **Why** do you think that Paul is writing about love to the Corinthians?
- **How** does Paul teach about spiritual maturity by drawing on the example of physical maturity in this passage?
  - **How** does this analogy challenge or encourage you? How are you talking, thinking, and reasoning about your faith - like a child or an adult?

## 2. Whole Bible Connections

Paul is arguing that an attitude of love must be a priority for Christians, more than having spiritual gifts. He values spiritual gifts, but insists that none of them are of any ultimate value unless the way they are exercised is marked by love.<sup>1</sup> Consider verses that highlight the supreme importance of prioritizing love for one another.

1. Read 2 Peter 1:5-15
  - In this passage, Peter lists a number of attributes that we should seek. What do we need to have before we can add these additional pieces? (verse 5)
  - Write out the order of the qualities that supplement faith (from verses 5-7).
  - What is the last thing that adorns faith?
  - Why do you think that thing is listed last?
  - What is the benefit of having these qualities? (verses 8, 10)

---

<sup>1</sup> St Helen's Bishopsgate and Lee Gatiss

- List all the things that Peter says about the person who lacks these qualities (verse 9)
- Why is Peter so insistent on reminding his readers about these qualities? (verses 12-15)

## 2. Read 1 John 3:11-24

- What is the message that has been said from the beginning?
- What is God's commandment?
  - What does this commandment reveal about what we believe and how we act?
  - Do you tend to prioritize one over the other?
- How did Christ display his love for us?
  - How does this challenge the way you are called to love fellow Christians?
  - Why is it so hard to prioritize love, above knowledge, or skills, or yourself?



- If the Holy Spirit is convicting you (1 John 3:21-22), boldly approach God in prayer, repent, and ask him to fill you and enable you to walk in a manner worthy of the calling to which you have been called (Ephesians 4:1-3).

3. Read these following verses. What do they add to your understanding of one Christian's love for another.

- Ephesians 4:1-16
  
- Colossians 3:12-15

**3. Reflection**

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSION: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>

**1 CORINTHIANS 12:31b-13:13**  
**Lesson #16**  
**TEACHING NOTES**



## 1 CORINTHIANS 14

### Lesson #17

14 Follow the way of love and eagerly desire gifts of the Spirit, especially prophecy. <sup>2</sup> For anyone who speaks in a tongue does not speak to people but to God. Indeed, no one understands them; they utter mysteries by the Spirit. <sup>3</sup> But the one who prophesies speaks to people for their strengthening, encouraging and comfort. <sup>4</sup> Anyone who speaks in a tongue edifies themselves, but the one who prophesies edifies the church. <sup>5</sup> I would like every one of you to speak in tongues, but I would rather have you prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be edified.

<sup>6</sup> Now, brothers and sisters, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? <sup>7</sup> Even in the case of lifeless things that make sounds, such as the pipe or harp, how will anyone know what tune is being played unless there is a distinction in the notes? <sup>8</sup> Again, if the trumpet does not sound a clear call, who will get ready for battle? <sup>9</sup> So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air. <sup>10</sup> Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning. <sup>11</sup> If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and the speaker is a foreigner to me. <sup>12</sup> So it is with you. Since you are eager for gifts of the Spirit, try to excel in those that build up the church.

<sup>13</sup> For this reason the one who speaks in a tongue should pray that they may interpret what they say. <sup>14</sup> For if I pray in a tongue, my spirit prays, but my mind is unfruitful. <sup>15</sup> So what shall I do? I will pray with my spirit, but I will also pray with my understanding; I will sing with my spirit, but I will also sing with my understanding. <sup>16</sup> Otherwise when you are praising God in the Spirit, how can someone else, who is now put in the position of an inquirer, say "Amen" to your thanksgiving, since they do not know what you are saying? <sup>17</sup> You are giving thanks well enough, but no one else is edified.

<sup>18</sup> I thank God that I speak in tongues more than all of you. <sup>19</sup> But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.

<sup>20</sup> Brothers and sisters, stop thinking like children. In regard to evil be infants, but in your thinking be adults. <sup>21</sup> In the Law it is written:

“With other tongues  
and through the lips of foreigners  
I will speak to this people,  
but even then they will not listen to me,  
says the Lord.”

<sup>22</sup> Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is not for unbelievers but for believers. <sup>23</sup> So if the whole church comes together and everyone speaks in tongues, and inquirers or unbelievers come in, will they not say that you are out of your mind? <sup>24</sup> But if an unbeliever or an inquirer comes in while everyone is prophesying, they are convicted of sin and are brought under judgment by all, <sup>25</sup> as the secrets of their hearts are laid bare. So they will fall down and worship God, exclaiming, “God is really among you!”

<sup>26</sup> What then shall we say, brothers and sisters? When you come together, each of you has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. Everything must be done so that the church may be built up. <sup>27</sup> If anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret. <sup>28</sup> If there is no interpreter, the speaker should keep quiet in the church and speak to himself and to God.

<sup>29</sup> Two or three prophets should speak, and the others should weigh carefully what is said.

<sup>30</sup> And if a revelation comes to someone who is sitting down, the first speaker should stop.

<sup>31</sup> For you can all prophesy in turn so that everyone may be instructed and encouraged. <sup>32</sup>

The spirits of prophets are subject to the control of prophets.

<sup>33</sup> For God is not a God of disorder but of peace—as in all the congregations of the Lord’s people.

<sup>34</sup> Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. <sup>35</sup> If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.

<sup>36</sup> Or did the word of God originate with you? Or are you the only people it has reached? <sup>37</sup> If anyone thinks they are a prophet or otherwise gifted by the Spirit, let them acknowledge that what I am writing to you is the Lord’s command. <sup>38</sup> But if anyone ignores this, they will themselves be ignored.

<sup>39</sup> Therefore, my brothers and sisters, be eager to prophesy, and do not forbid speaking in tongues. <sup>40</sup> But everything should be done in a fitting and orderly way.





**1 CORINTHIANS 14**  
**Lesson # 17**  
**LOOK at the passage**

In this chapter, Paul returns to the discussion on spiritual gifts which he began in Chapter 12, and “interrupted” by the love chapter. He brings both of these discussions into Chapter 14 by referencing them in verse 1: “Follow the way of love and eagerly desire gifts of the Spirit”.

The portion you are reading this week is longer than others you have encountered recently, but these verses need to be studied as a package in order for you to understand the one big point Paul is trying to make. The gifts of tongues and prophecy provide different things to the congregation; what principles should we keep in mind as we decide how these gifts should be used in our church services? Study this passage and find out.

**1. 5 W's & H (Who, What, Where, When, Why, How)**

- **Who?** What do we learn about the main characters in this passage? List everything you learn about the following individuals or groups.
  - People who speak in tongues
  
  
  
  
  
  
  
  
  
  
  - People who prophesy
  
  
  
  
  
  
  
  
  
  
  - Paul
  
  
  
  
  
  
  
  
  
  
  - The unbeliever/inquirer

- Women
- **What** is the tone of this passage?
- **What** is this passage about? (What are the main repeated words & ideas?)
- **What** have we learned about the spiritual maturity of the Corinthians in 3:1-2 and in chapter 13?
  - What does 14:20 add to this picture?
- **What** do we know about the level of spiritual gifts among the Corinthians from chapter 1?
- **What** are the limits that Paul puts around tongues and prophecy when the church is gathered (three each)?
- **Where** is Paul concerned about the use of tongues and prophecy?
  - Why is this important?
- **Why** is the one who prophesies greater than the one who speaks in tongues?

- **Why** do you think that Paul is giving instructions to the Corinthian church on the proper use of tongues and prophecy?
  
- **How** does Paul illustrate his point that uninterpreted tongues are not understood, and therefore not beneficial to others (there are two illustrations)?
  
- **How** does your study of chapters 11-14 help you understand what verses 34-35 means?
  - **What** is the specific focus of vs 26-33, and 39-40?
  
  - **How** do Paul's instructions in vs 34-35 fit with that point?
  
- **How** would you summarize Paul's main point in chapter 14?

## 2. Whole Bible Connections

The statement in 1 Corinthians 14:34-36 can seem troubling at first glance. How are we supposed to understand these verses? It will help us to look at the broader context of 1 Corinthians and also the specific scenario Paul was addressing when he wrote this statement.

1. Read 1 Corinthians 11:2-16
  - What is happening in these verses?
  
  - What specific activities is Paul addressing during the church service?
  
  - Who is performing these activities?
  
  - Why is Paul giving them instructions for how to behave in church? (Think about the issues you have learned about so far in this letter.)
  
  - What do you learn about Paul's view of women in church from these verses?

From this situation we can see that Paul assumes that men and women will address the congregation, and gives them instructions for how to do this. Because of this, the verses in 14:34-36 cannot mean that Paul is writing an absolute prohibition on women speaking in church, at all times, in all services. Let's look at the immediate context of these verses to help in our understanding:

2. Read 1 Corinthians 14:1-33a. What is the purpose of the instructions that Paul gives?

- Working toward that goal, Paul says that prophecies are both revealed (v30) and need to be evaluated (v29)<sup>2</sup>. Paul outlines two restrictions for evaluating these prophecies: they need to be evaluated (a) by others, and (b) not by women publicly.
- (A) OTHERS
  - Who are the 'others' referred to in 1 Corinthians 14:29?
    - Do you see more evidence for the "others" being the whole congregation or a specific group of people?
    - Read the following verses to see where else Paul gives instructions for evaluating prophecy:
      - Read 1 Thessalonians 5:12-24.
        - To whom is this letter written? (1 Thessalonians 1:1)
        - For whom are these instructions?
        - What do these verses teach you about the expected behaviour of the Christians in Thessalonica?
      - Who is given the task to evaluate prophecies? Do you think it is just to the leaders in the church, or is it to the whole congregation?

---

<sup>2</sup> St. Helen's Bishopsgate and Lee Gattis

- Read 1 John 4:1-6
  - Who is this letter written to? And why was this letter written? (1 John 2:1)
  - What are the instructions given to these Christians?
  - What is the value in evaluating prophecies?
- Read Titus 1:5-11
  - What is Paul's goal in leaving Titus in Crete?
  - What are elders and overseers expected to do?
  - Why is this important?
- Can you think of any other scripture passages which could aid in this discussion and help churches decide how to make decisions on how to organize their church services?
- (B) NOT BY WOMEN
  - Read 1 Corinthians 14:33b-36
    - With the above context in mind, is Paul making a blanket statement prohibiting women to publicly speak in church?

- What is so significant about husband/wife roles? Think back to 1 Corinthians 11:2-16 (lesson 13).
  
- How do you think that Paul's restriction here protects the significance of husband/wife roles?
  
- What is at stake if the Corinthians do not submit to this restriction (see verses 33b and 36-38)?
  
- Does this mean that women should not ask questions and learn? What verses support your answer?
  
- Has this been your view of women's voices in the church? How does studying this passage influence your view?
  
- What would this look like played out in a local church today? How do you see this worked out at Northview?

**3. Reflection**

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSION: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>



**1 CORINTHIANS 14**  
**Lesson #17**  
**TEACHING NOTES**



## 1 CORINTHIANS 15

### Lesson #18

15 Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. <sup>2</sup> By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

<sup>3</sup> For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, <sup>4</sup> that he was buried, that he was raised on the third day according to the Scriptures, <sup>5</sup> and that he appeared to Cephas, and then to the Twelve. <sup>6</sup> After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. <sup>7</sup> Then he appeared to James, then to all the apostles, <sup>8</sup> and last of all he appeared to me also, as to one abnormally born.

<sup>9</sup> For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me. <sup>11</sup> Whether, then, it is I or they, this is what we preach, and this is what you believed.

<sup>12</sup> But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? <sup>13</sup> If there is no resurrection of the dead, then not even Christ has been raised. <sup>14</sup> And if Christ has not been raised, our preaching is useless and so is your faith. <sup>15</sup> More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. <sup>16</sup> For if the dead are not raised, then Christ has not been raised either. <sup>17</sup> And if Christ has not been raised, your faith is futile; you are still in your sins. <sup>18</sup> Then those also who have fallen asleep in Christ are lost. <sup>19</sup> If only for this life we have hope in Christ, we are of all people most to be pitied.

<sup>20</sup> But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. <sup>21</sup> For since death came through a man, the resurrection of the dead comes also

through a man.<sup>22</sup> For as in Adam all die, so in Christ all will be made alive.<sup>23</sup> But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him.<sup>24</sup> Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power.<sup>25</sup> For he must reign until he has put all his enemies under his feet.<sup>26</sup> The last enemy to be destroyed is death.<sup>27</sup> For he “has put everything under his feet.” Now when it says that “everything” has been put under him, it is clear that this does not include God himself, who put everything under Christ.<sup>28</sup> When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

<sup>29</sup> Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them?<sup>30</sup> And as for us, why do we endanger ourselves every hour?<sup>31</sup> I face death every day—yes, just as surely as I boast about you in Christ Jesus our Lord.<sup>32</sup> If I fought wild beasts in Ephesus with no more than human hopes, what have I gained? If the dead are not raised,

“Let us eat and drink,  
for tomorrow we die.”

<sup>33</sup> Do not be misled: “Bad company corrupts good character.”<sup>34</sup> Come back to your senses as you ought, and stop sinning; for there are some who are ignorant of God—I say this to your shame.

<sup>35</sup> But someone will ask, “How are the dead raised? With what kind of body will they come?”<sup>36</sup> How foolish! What you sow does not come to life unless it dies.<sup>37</sup> When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else.<sup>38</sup> But God gives it a body as he has determined, and to each kind of seed he gives its own body.<sup>39</sup> Not all flesh is the same: People have one kind of flesh, animals have another, birds another and fish another.<sup>40</sup> There are also heavenly bodies and there are earthly bodies; but the splendor of the heavenly bodies is one kind, and the splendor of the

earthly bodies is another.<sup>41</sup> The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor.

<sup>42</sup> So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; <sup>43</sup> it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; <sup>44</sup> it is sown a natural body, it is raised a spiritual body.

If there is a natural body, there is also a spiritual body. <sup>45</sup> So it is written: “The first man Adam became a living being”; the last Adam, a life-giving spirit. <sup>46</sup> The spiritual did not come first, but the natural, and after that the spiritual. <sup>47</sup> The first man was of the dust of the earth; the second man is of heaven. <sup>48</sup> As was the earthly man, so are those who are of the earth; and as is the heavenly man, so also are those who are of heaven. <sup>49</sup> And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man.

<sup>50</sup> I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. <sup>51</sup> Listen, I tell you a mystery: We will not all sleep, but we will all be changed— <sup>52</sup> in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. <sup>53</sup> For the perishable must clothe itself with the imperishable, and the mortal with immortality. <sup>54</sup> When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: “Death has been swallowed up in victory.”

<sup>55</sup> “Where, O death, is your victory?

Where, O death, is your sting?”

<sup>56</sup> The sting of death is sin, and the power of sin is the law. <sup>57</sup> But thanks be to God! He gives us the victory through our Lord Jesus Christ.

<sup>58</sup> 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.





- God
- The resurrected dead
- **Who** did Jesus appear to after his resurrection?
  - **Why** do you think this is important to Paul's argument in this chapter?
- **What** is the tone of this passage?
- **What** is this passage about? (What are the main repeated words & ideas?)
- **What** is happening to the Corinthians who disagree that there is a resurrection of the dead? (see 15:33 and 15:58)
- **What** is the gospel according to this chapter? (v 1-4)
- **When** will death be swallowed up in victory?
  - What does that mean?
  - How does that influence how you live your life?



- **Why** is it important to believe that the resurrection is a real historical and physical event in space-time history?<sup>3</sup>
- **How** is Christ's bodily resurrection (and ours) an essential and central part of the gospel?
  - Have you considered this before?
  - How does Paul's argument encourage/comfort you as you think about your life?
- **How** is verse 58 a good application of chapter 15 as a whole?<sup>4</sup>

## 2. Whole Bible Connections

How often do you think about your resurrected body after death? Paul thinks this is a big deal, and in 1 Corinthians 15:35-58 he writes about it to give his readers encouragement and motivation to stand firm in their faith. Let's spend some more focused time on the images and information he gives.

1. Our resurrected bodies:
  - Imagine a seed and imagine a plant from that seed. Describe how they are similar and how they are different.
    - How does this help you understand the resurrection of our bodies?

---

<sup>3</sup> St Helen's Bishopsgate and Lee Gatiss

<sup>4</sup> St Helen's Bishopsgate and Lee Gatiss

- Paul gives another analogy to help his readers understand the resurrection. How does comparing different kinds of bodies (ones that we know and understand on earth like birds, fish, and humans) help us understand the difference between our earthly bodies and our heavenly ones?
  
- What does this section teach us about the earthly body that we inherit from the first Adam?
  
- What does this section teach us about the heavenly body that we can inherit from Jesus (the second Adam)?
  
- Paul thinks it is foolish to disbelieve in the possibility of physical resurrection simply because it is difficult to grasp. Why?<sup>5</sup>
  - Do you struggle to believe that your body will be physically resurrected?
  
  - How does the reality of a physical resurrection encourage you that your “labour in the Lord is not in vain” (v58)?

---

<sup>5</sup> St Helen's Bishopsgate and Lee Gatiss

## 2. Jesus' physical resurrection:

Paul is convincing the Corinthian church that our resurrected bodies will be physical, and he writes that Jesus is the "firstfruits of those who have fallen asleep" (1 Corinthians 15:20). Looking at Jesus' physical body after his resurrection can help convince us further that we too will have physical bodies in a physical world, doing physical things (not a disembodied, spiritual, floating existence). Read the following verses and write down everything that supports that the resurrection of the saints will be a physical reality. Pay attention to little details that the author includes.

- Matthew 28:8-10

- Luke 24:36-43

- John 20:24-28

- John 21:4

- John 21:15

## 3. The death of death:

- What is the sting of death?
  
  
  
  
  
  
  
  
  
  
- Will this sting be removed for everyone?



**3. Reflection**

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSION: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>

**1 CORINTHIANS 15**  
**Lesson #18**  
**TEACHING NOTES**

## 1 CORINTHIANS 16

### Lesson #19

16 Now about the collection for the Lord's people: Do what I told the Galatian churches to do. <sup>2</sup> On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made. <sup>3</sup> Then, when I arrive, I will give letters of introduction to the men you approve and send them with your gift to Jerusalem. <sup>4</sup> If it seems advisable for me to go also, they will accompany me.

<sup>5</sup> After I go through Macedonia, I will come to you—for I will be going through Macedonia. <sup>6</sup> Perhaps I will stay with you for a while, or even spend the winter, so that you can help me on my journey, wherever I go. <sup>7</sup> For I do not want to see you now and make only a passing visit; I hope to spend some time with you, if the Lord permits. <sup>8</sup> But I will stay on at Ephesus until Pentecost, <sup>9</sup> because a great door for effective work has opened to me, and there are many who oppose me.

<sup>10</sup> When Timothy comes, see to it that he has nothing to fear while he is with you, for he is carrying on the work of the Lord, just as I am. <sup>11</sup> No one, then, should treat him with contempt. Send him on his way in peace so that he may return to me. I am expecting him along with the brothers.

<sup>12</sup> Now about our brother Apollos: I strongly urged him to go to you with the brothers. He was quite unwilling to go now, but he will go when he has the opportunity.

<sup>13</sup> Be on your guard; stand firm in the faith; be courageous; be strong. <sup>14</sup> Do everything in love.

<sup>15</sup> You know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the Lord's people. I urge you, brothers and sisters, <sup>16</sup> to submit to such people and to everyone who joins in the work and labors at it.

<sup>17</sup> I was glad when Stephanas, Fortunatus and Achaicus arrived, because they have

supplied what was lacking from you.<sup>18</sup> For they refreshed my spirit and yours also. Such men deserve recognition.

<sup>19</sup> The churches in the province of Asia send you greetings. Aquila and Priscilla greet you warmly in the Lord, and so does the church that meets at their house.<sup>20</sup> All the brothers and sisters here send you greetings. Greet one another with a holy kiss.

<sup>21</sup> I, Paul, write this greeting in my own hand.

<sup>22</sup> If anyone does not love the Lord, let that person be cursed! Come, Lord!

<sup>23</sup> The grace of the Lord Jesus be with you.

<sup>24</sup> My love to all of you in Christ Jesus. Amen.



## 1 CORINTHIANS 16

### Lesson #19

#### LOOK at the passage

As we have studied, the Corinthian church faced considerable difficulties. The Corinthians had many theological viewpoints which exposed that they had actually misunderstood the gospel. Paul wrote this letter in response to the growing crisis in Corinth (theological confusion, misunderstanding the gospel, licentious living, and increasing rebellion even against Paul's leadership over them). Throughout this letter, Paul's main approach in addressing these issues has been to remind them of the gospel, knowing that if the Corinthians understood the gospel better their thinking would change and their lives would reflect that. As you study this chapter, can you hear Paul's anthem throughout 1 Corinthians to "do everything in love"?

#### 1. 5 W's & H (Who, What, Where, When, Why, How)

- **Who?** What do we learn about the main characters in this passage? List everything you learn about the following individuals or groups.
  - Paul
  
  
  
  
  
  
  
  
  
  
  - The Corinthians
  
  
  
  
  
  
  
  
  
  
  - Timothy
  
  
  
  
  
  
  
  
  
  
  - Apollos

- Stephanas
  
- **What** is the tone of this passage?
  
- **What** is this passage about? (What are the main repeated words & ideas?)
  
- **What** are the final two issues that the Corinthians asked Paul about that he addresses in this chapter? You can figure this out by doing a “mirror reading” of v1 and v 5. If these verses “answer” two questions, what do you think the questions are?
  
- **Where** is Paul?
  
- **Where** does Paul want to go? (v 5)
  - **When** does he want to go? (v 6-8)
  
  - **What** does Paul decide to do? (v 6-7)

- **What** does this teach us about Paul's priorities in his travel plans?<sup>7</sup>
- **Why** does Paul make this choice? What motivates him?
- **How** do you see the tension of Paul's specific plans and his submission to the Lord's will working together?
- **How** do you view your opportunities to work and travel? Does Paul's approach encourage or challenge your approach?
- **How** does Paul view the opposition he faces in Ephesus?
  - **How** do we in the Western world typically view opposition?
  - **Why** do we often seek to change our circumstances when we encounter difficulty as we work for the Lord?
- **How** is the principle of "chapter 13 love" worked out in this passage?

---

<sup>7</sup> St Helen's Bishopsgate and Lee Gatiss

## 2. Whole Bible Connections

### The collection

Knowing the issues in the Corinthian church at this time helps us understand what Paul's main concern is in addressing their collection right now. The church in Corinth had issues of division (from a variety of sources) and Paul's main concern seems to be the manner in which they give. He wanted to make sure that the Corinthians planned their giving (v2), that it was in accordance with their means (v2), and that it was administered properly (v4). The Corinthian church was spiritually immature, so Paul started with the basics of how to give properly. For us to understand about this 'collection' we need to look at a wider context than just 1 Corinthians. Of course, the Corinthian church didn't have all the letters we do. Paul hadn't written 2 Corinthians or Romans yet. However, we have the whole counsel of God's Word, and can reference many letters to understand in greater detail about the collection that Paul was undertaking.

#### 1. Read 1 Corinthians 16:1-4

- Who is supposed to collect this money? Be specific.
  
- Where is the money going to be sent?

#### 2. Read Acts 11:27-30

- What is happening in Jerusalem that warrants the sending of money?
  
- Who is the collection specifically for in Jerusalem?
  
- Do you find it surprising that the money wasn't for all the people affected by the famine?

- How do you decide where to give your money? Does the church, your brothers and sisters in Christ, have a priority in your decision making?

### 3. Read Romans 15:25-33

- Who has been collecting and giving money to the church in Jerusalem?
- What do you learn just from these verses about the people in Macedonia and Achaia?
- What emotions characterize the Gentile churches giving their money?
- Do you assume that this kind of giving is part of the normal Christian life? Do you see yourself as having a financial responsibility towards needy Christians?
- Why is it so hard for us to look after the financial needs of other Christians around us, and around the world?

### 4. Read Acts 24:17

- How long was Paul collecting money for the church in Jerusalem? Read Paul's testimony before Felix (context 24:10-21)
- What does this tell you about his view of the collection?

5. With this background information we can see that Paul was coordinating a collection of money from the Gentile churches he planted, for the church in Jerusalem who was facing

famine and persecution.<sup>8</sup> What are some of the main implications for this collection for the churches who are giving? Read the passages below and fill in the chart:

	What does the collection show about the churches who are giving?
2 Corinthians 9:12-15	
2 Corinthians 8:13-15	
Romans 15:25-27	

6. What do you think about Northview’s teaching about money? Do you think it fits with Paul’s instructions?

7. How does your view of your own personal money fit with Paul’s instructions and his understanding of the purpose of wealth among those in the church?

- What changes might you need to make to your personal finances to reflect the gospel more?

---

<sup>8</sup> St. Helen’s Bishopsgate and Lee Gatiss

**3. Reflection**

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSION: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>

**1 CORINTHIANS 16**  
**Lesson #19**  
**TEACHING NOTES**