

The Future of Your Body

Paul's First Letter to the Corinthians

Literary chiasmic outlines¹

Last modified: October 27, 2016

High Level Summary

Introduction: 1:1 – 9

First Essay: Unity in the Corporate Body: 1:10 – 4:16

- A. Division in the Church: 1:10 – 16
 - B. The Wisdom of God in the Cross: 1:17 – 2:2
 - B'. The Wisdom of God in the Spirit: 2:3 – 16
- A'. Christian Unity: 3:1 – 4:16

Second Essay: Sex and Our Bodies and Our Body: 4:17 – 7:40

- A. Immorality in the Church Without Discipline: 4:17 – 6:8
 - B. Theology of Sexuality: Kingdom Ethics: 6:9 – 12
 - B'. Theology of Sexuality: Joining the Body: 6:13 – 20
- A'. Christian Sexuality: 7:1 – 40

Third Essay: Our Bodies and Jesus' Mission: 8:1 – 11:1

- A. Food Offered to Idols, Freedom and Responsibility: 8:1 – 13
 - B. Paul's Personal Freedom and Responsibility: 9:1 – 18
 - C. Freedom in Mission is for Identification With Others: 9:19 – 27
 - B'. Old and New Covenant Lessons, Partial and Non – Identification: 10:1 – 22
- A'. Food Offered to Idols: Use of Your Freedom for God: 10:23 – 11:1

Fourth Essay: Worship in the Corporate Body: 11:2 – 14:40

- A. Women and Men in Worship, Prophets and How They Dress: 11:2 – 16
 - B. Order in Worship, the Lord's Supper: 11:17 – 34
 - C. Gifts and the Nature of the Body: 12:1 – 31
 - D. Love: 13:1 – 13
 - C'. Gifts and the Upbuilding of the Body: 14:1 – 25
 - B'. Order in Worship, Prophets and Speaking in Tongues: 14:26 – 33
- A'. Women and Men in Worship, How They Speak: 14:34 – 40

Fifth Essay: Jesus' Resurrected Body and Our Future Resurrection Bodies: 15:1 – 58

- A. Resurrection and the Validity of Christian Faith: 15:1 – 20
 - B. Adam and Christ, the End of All Things: 15:21 – 28
 - C. Resurrection and How to Live: 15:29 – 42
 - B'. Adam and Christ, the Nature of the Resurrection Body: 15:42 – 50
- A'. Resurrection and Victory: 15:51 – 58

Final Remarks and Greetings: 16:1 – 24

¹ With deep appreciation to Kenneth E. Bailey, *Paul Through Mediterranean Eyes: Cultural Studies in 1 Corinthians* (Downers Grove, IL: InterVarsity Press, 2011); I have made a few modifications to Bailey's analysis

Introduction (1:1 – 9)

^{1:1} Paul, called as an apostle of Jesus Christ
by the will of God,
and Sosthenes our brother,

² To the church of God which is at Corinth,
to those who have been sanctified in Christ Jesus,
saints by calling,

with all who in every place call on
the name of our Lord Jesus Christ,
their Lord and ours:

³ Grace to you and peace from
God our Father and
the Lord Jesus Christ.

⁴ I thank my God always concerning you
for the grace of God
which was given you in Christ Jesus,

⁵ that in everything you were enriched in Him,
in all speech and all knowledge,

⁶ even as the testimony concerning Christ was confirmed in you,

⁷ so that you are not lacking in any gift,

awaiting eagerly the revelation of our Lord Jesus Christ,

⁸ who will also confirm you to the end,

blameless in the day of our Lord Jesus Christ.

⁹ God is faithful,
through whom you were called
into fellowship with His Son, Jesus Christ our Lord.

Jesus Christ
God
brotherhood
to Corinthians
sanctified in Jesus
calling

call on
name of Jesus
all of us
grace and peace
God
Jesus Christ

you
God
Christ Jesus

Christ was confirmed in you

Christ will confirm you

God
you
Christ Jesus

Section One: Unity in the Corporate Body (1:10 – 4:17)

^{1:10} Now I exhort you, brethren,
by the name of our Lord Jesus Christ,
that you all agree and

that there be no divisions among you, but
that you be made complete in the same mind
and in the same judgment.

¹¹ For I have been informed concerning you,
my brethren, by Chloe's people,
that there are quarrels among you.

¹² Now I mean this, that each one of you is saying,
'I am of Paul,' and 'I of Apollos,'
and 'I of Cephas,' and 'I of Christ.'

¹³ Has Christ been divided?

Paul was not crucified for you, was he?

Or were you baptized in the name of Paul?

¹⁴ I thank God that I baptized none of you except Crispus and Gaius,

¹⁵ so that no one would say you were baptized in my name.

¹⁶ Now I did baptize also the household of Stephanas;
beyond that, I do not know whether I baptized any other.

whose name

no divisions

be of the same mind, judgment

there are quarrels among you

each one of you is in a faction

no division in Christ

whose name

1:17 For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, so that the cross of Christ would not be made void.	Christ sent me to preach not in clever speech Christ crucified
18 For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.	word is foolishness to the perishing but the power of God to us Scripture: God destroys 'wisdom'
19 For it is written, 'I will destroy the wisdom of the wise, and the cleverness of the clever I will set aside.'	God made foolish the wisdom of the world
20 Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?	wisdom of God (past) world did not know God
21 For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe.	God saves believers through foolish message
22 For indeed Jews ask for signs and Greeks search for wisdom;	Jews, Greeks
23 but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness,	we preach Christ crucified
24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.	Jews, Gentiles
25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.	Christ is God's power and wisdom to the called
26 For consider your calling, brethren, that there [are] ² not many wise according to the flesh, not many mighty, not many noble;	wisdom of God (present) humans weak and foolish
27 but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong,	God shames 'the wise' and 'the strong' of the world
28 and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, 29 so that no man may boast before God.	
30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,	Jesus is God's wisdom for us (and righteousness, sanctification, and redemption)
31 so that, just as it is written, 'Let him who boasts, boast in the Lord.'	Scripture: no boasting
2:1 And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God.	I came not superiority of speech I proclaim Christ crucified
2 For I determined to know nothing among you except Jesus Christ, and Him crucified.	

² See Bailey, p.81 – 82 on the use of the present tense rather than the past tense

^{2:3} I was with you in weakness
and in fear and in much trembling,
⁴ and my message and my preaching
were not in persuasive words of wisdom,
but in demonstration of the Spirit and of power,
⁵ so that your faith would not rest
on the wisdom of men,
but on the power of God.
⁶ Yet we do speak wisdom
among those who are mature;
a wisdom, however, not of this age
nor of the rulers of this age, who are passing away;

⁷ but we speak God's wisdom
in a mystery,
the hidden wisdom which God predestined
before the ages to our glory;
⁸ the wisdom which none of the rulers
of this age has understood;
for if they had understood it they
would not have crucified the Lord of glory;
⁹ but just as it is written, 'Things which eye has not seen
and ear has not heard,
and which have not entered the heart of man,
all that God has prepared
for those who love him.'
¹⁰ For to us God revealed them
through the Spirit.

For the Spirit searches all things,
even the depths of God.

¹¹ For who among men knows the thoughts of a man
except the spirit of the man which is in him?
Even so the thoughts of God no one knows except the Spirit of God.

¹² Now we have received, not the spirit of the world,
but the Spirit who is from God,
so that we may know the things freely given to us by God,
¹³ which things we also speak,
not in words taught by human wisdom,
but in those taught by the Spirit,
combining spiritual thoughts with spiritual words.

¹⁴ But a natural man does not accept the things of the Spirit of God,
for they are foolishness to him;
and he cannot understand them,
because they are spiritually appraised.

¹⁵ But he who is spiritual [of the Spirit] appraises all things,
yet he himself is appraised by no one.

¹⁶ 'For who has known the mind of the Lord, that He will instruct him?'
But we have the mind of Christ.

I was weak
message: not 'in wisdom'
but of the Spirit's power
your faith rests
not on human 'wisdom'
but on the power of God
message: 'wisdom' to the mature
not of the powers of this age
we speak God's true wisdom
God predestined this wisdom to us
rulers of this age don't understand
they would not have crucified Jesus
men don't understand
God has prepared all for us
God revealed them to us
through the Spirit

who knows the thoughts of God?
the Spirit of God

Spirit gives us knowledge of God

we speak what
the Spirit teaches

natural man does not understand
spiritual things

who knows the mind of the Lord?
we do [by the Spirit]

^{3:1} And I, brethren, could not speak to you as to spiritual men,
but as to men of flesh, as to infants in Christ.

² I gave you milk to drink, not solid food;
for you were not yet able to receive it.

Indeed, even now you are not yet able,

³ for you are still fleshly.

For since there is jealousy and strife among you,
are you not fleshly,

and are you not walking like mere men?

⁴ For when one says, 'I am of Paul,' and another, 'I am of Apollos,'
are you not mere men?

⁵ What then is Apollos? And what is Paul?

Servants through whom you believed,
even as the Lord gave opportunity to each one.

⁶ I planted,

Apollos watered,

but God was causing the growth.

⁷ So then neither the one who plants

nor the one who waters is anything,

but God who causes the growth.

⁸ Now he who plants

and he who waters are one;

but each will receive his own reward according to his own labor.

⁹ For we are God's fellow workers;
you are God's field,

God's building.

¹⁰ According to the grace of God which was given to me,
like a wise master builder I laid a foundation,

and another is building on it.

But each man must be careful how he builds on it.

¹¹ For no man can lay a foundation
other than the one which is laid, which is Jesus Christ.

¹² Now if any man builds on the foundation

with gold, silver, precious stones,

wood, hay, straw,

¹³ each man's work will become evident;

for the day will show it

because it is to be revealed with fire,

and the fire itself will test

the quality of each man's work.

¹⁴ If any man's work which he has built on it remains,
he will receive a reward.

¹⁵ If any man's work is burned up,

he will suffer loss;

but he himself will be saved, yet so as through fire.

¹⁶ Do you not know that you are a temple of God
and that the Spirit of God dwells in you?

¹⁷ If any man destroys the temple of God,

God will destroy him,

for the temple of God is holy,

and that is what you are.

you *were* men of the flesh

you *were* not able to receive

you *are still* of the flesh

are you not of the flesh, mere men?

are you not mere men?

we are servants
for you

field: roles

field: God causes growth

field: rewards

we are God's workers
for you, God's field

I laid a foundation
others build on it
Jesus is the foundation

building: roles and materials

building: Jesus will purify by fire

building: rewards

you (plural) are the temple of God
Spirit dwells in you

^{3:18} Let no man deceive himself;
if any man among you thinks that he is wise in this age,
he must become foolish, so that he may become wise. are you 'wise'?

¹⁹ For the wisdom of this world is foolishness before God.
For it is written, 'He is the One who catches the wise in their craftiness';

²⁰ and again, 'The Lord knows the reasonings of the wise, that they are useless.'

²¹ So then let no one boast in men.
For all things belong to you,
²² whether Paul or Apollos or Cephas
or the world or life or death or things present or things to come;
all things belong to you,
²³ and you belong to Christ;
and Christ belongs to God.

^{4:1} Let a man regard us in this manner,
as servants of Christ
and stewards of the mysteries of God. we are stewards of God's mysteries

² In this case, moreover, it is required of stewards
that one be found trustworthy.

³ But to me it is a very small thing
that I may be examined by you,
or by any human court;
in fact, I do not even examine myself. the Lord examines me

⁴ For I am conscious of nothing against myself,
yet I am not by this acquitted;
but the one who examines me is the Lord.

⁵ Therefore do not go on passing judgment before the time,
but wait until the Lord comes
who will both bring to light the things hidden in the darkness
and disclose the motives of men's hearts; the Lord will reveal all secrets
and then each man's praise will come to him from God.

⁶ Now these things, brethren, I have figuratively applied
to myself and Apollos for your sakes,
so that in us you may learn not to exceed what is written,
so that no one of you will become arrogant
in behalf of one against the other.

⁷ For who regards you as superior?
What do you have that you did not receive? are you superior?
And if you did receive it,
why do you boast as if you had not received it?

^{4:8} You are already filled, you have already become rich,
you have become kings without us;
and indeed, I wish that you had become kings
so that we also might reign with you!

you are 'kings'

⁹ For, I think, God has exhibited us apostles last of all,
as men condemned to death;
because we have become a spectacle to the world,
both to angels and to men.

we are a spectacle

¹⁰ We are fools for Christ's sake,
but you are prudent in Christ;
we are weak, but you are strong;
you are distinguished, but we are without honor.

we are weak, you are 'strong'

¹¹ To this present hour we are both hungry and thirsty,
and are poorly clothed, and are roughly treated, and are homeless;

we are hungry, thirsty
persecuted, slandered

¹² and we toil, working with our own hands;
when we are reviled, we bless;
when we are persecuted, we endure;

¹³ when we are slandered, we try to conciliate;

we have become as the scum of the world,
the dregs of all things, even until now.

we are the scum, dregs

¹⁴ I do not write these things to shame you, but to admonish
you as my beloved children.

I write to admonish

¹⁵ For if you were to have countless tutors in Christ,
yet you would not have many fathers,
for in Christ Jesus

you are my children

I became your father through the gospel.

I am your father
therefore imitate me

¹⁶ Therefore I exhort you, be imitators of me.

¹⁷ For this reason I have sent to you Timothy,
who is my beloved and faithful child in the Lord,
and he will remind you of my ways which are in Christ,
just as I teach everywhere in every church.

he is my child

he will remind you what I teach

Section Two: Sex and Our Bodies (4:18 – 7:40)

^{4:18} Now some have become arrogant, as though I were not coming to you.

¹⁹ But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power.

²⁰ For the kingdom of God does not consist in words but in power.

²¹ What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?

will I discipline or praise you?

^{5:1} It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife.

immorality amongst you

² You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.

³ For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present.

your arrogance
remove him

⁴ In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus,

Jesus cleanses his body
hope for him

⁵ I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.

⁶ Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough?

⁷ Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened.

your boasting
remove old leaven

For Christ our Passover also has been sacrificed.

Jesus cleansed his body
hope for you

⁸ Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

⁹ I wrote you in my letter not to associate with immoral people;

¹⁰ I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world.

no immorality amongst you

¹¹ But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.

¹² For what have I to do with judging outsiders? Do you not judge those who are within the church?

remove the wicked man

¹³ But those who are outside, God judges.

'Remove the wicked man from among yourselves.'

6:1 Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints?	lawsuit amongst yourselves
2 Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts?	lawsuits before unbelievers
3 Do you not know that we will judge angels? How much more matters of this life?	saints will judge the world
4 So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church?	we will judge angels matters of this life
5 I say this to your shame. Is it so, that there is not among you one wise man who will be able to decide between [a brother] ³ ,	matters of this life you appoint others to judge?
6 but brother goes to law with brother, and that before unbelievers?	is there a saint who can decide?
7 Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?	no lawsuits before unbelievers
8 On the contrary, you yourselves wrong and defraud. You do this even to your brethren.	lawsuits amongst yourselves
9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.	true knowledge about the kingdom of God
11 Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.	do not be deceived by pagan behavior
12 'All things are lawful for me,' but not all things are profitable. 'All things are lawful for me,' but I will not be mastered by anything.	who you were vs. who you are
13 'Food is for the stomach and the stomach is for food, but God will do away with both of them.' Yet the body is not for immorality, but for the Lord, and the Lord is for the body.	do not be deceived by Greek 'wisdom'
	true knowledge about the body

³ On the singular 'brother' rather than the plural, see Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians*, Donald A. Carson, general editor, *Pillar New Testament Commentary Series* (Grand Rapids, MI: Erdmans, 2010), p.230 and the footnote there

¹⁴ Now God has not only raised the Lord,
but will also raise us up through His power.

¹⁵ Do you not know
that your bodies
are members of Christ?

Shall I then take away the members of Christ
and make them members of a prostitute?
May it never be!

¹⁶ Or do you not know that
the one who joins himself
to a prostitute
is one body with her?

For He says, 'The two
shall become one flesh.'

¹⁷ But the one who joins himself
to the Lord
is one spirit with Him.

¹⁸ Flee immorality.

Every other sin that a man commits is outside the body,
but the immoral man sins against his own body.

¹⁹ Or do you not know
that your body
is a temple of the Holy Spirit who is in you,
whom you have from God,
and that you are not your own?

²⁰ For you have been bought with a price:
therefore glorify God in your body.

^{7:1} Now concerning the things about which you wrote,
'It is good for a man not to touch a woman.'

² But because of immoralities,
each man is to have [relations with] his own wife,
and each woman is to have [relations with] her own husband.

³ The husband must fulfill his duty to his wife,
and likewise also the wife to her husband.

⁴ The wife does not have authority
over her own body, but the husband does;
and likewise also the husband does not have authority
over his own body, but the wife does.

⁵ Stop depriving one another,
except by agreement for a time,
so that you may devote yourselves to prayer,
and come together again
so that Satan will not tempt you
because of your lack of self-control.

bodily resurrection – Jesus and us

your bodies: members of Christ

no prostitution

joins
to a prostitute
one body with her
two become one
(Genesis 2:24)

joins
to the Lord
one spirit with him

flee immorality

your body: temple of the Spirit

glorify God in your body

because of immoralities

duty to one another

authority over one another's body

stop depriving one another
(except by agreement)

because of your lack of self-control

⁶ But this I say by way of concession, not of command.

⁷ Yet I wish that all men were even as I myself am.

However, each man has his own gift from God,
one in this manner, and another in that.

⁸ But I say to the unmarried and to widows
that it is good for them if they remain even as I.

⁹ But if they do not have self-control, let them marry;
for it is better to marry than to burn with passion.

¹⁰ But to the married I give instructions, not I, but the Lord,
that the wife should not leave her husband

¹¹ (but if she does leave, she must remain unmarried,
or else be reconciled to her husband),
and that the husband should not divorce his wife.

¹² But to the rest I say, not the Lord,
that if any brother has a wife who is an unbeliever,
and she consents to live with him, he must not divorce her.

¹³ And a woman who has an unbelieving husband,
and he consents to live with her,
she must not send her husband away.

¹⁴ For the unbelieving husband
is sanctified through his wife,
and the unbelieving wife
is sanctified through her believing husband;
for otherwise your children are unclean,
but now they are holy.

¹⁵ Yet if the unbelieving one leaves, let him leave;
the brother or the sister is not under bondage in such cases,
but God has called us to peace.

¹⁶ For how do you know, O wife, whether you will save your husband?
Or how do you know, O husband, whether you will save your wife?

¹⁷ Only, as the Lord has assigned to each one,
as God has called each, in this manner let him walk.
And so I direct in all the churches.

¹⁸ Was any man called when he was already circumcised?
He is not to become uncircumcised.
Has anyone been called in uncircumcision?
He is not to be circumcised.

¹⁹ Circumcision is nothing, and uncircumcision is nothing,
but what matters is the keeping of the commandments of God.

²⁰ Each man must remain
in that condition in which he was called.

²¹ Were you called while a slave? Do not worry about it;
but if you are able also to become free, rather do that.

²² For he who was called in the Lord while a slave,
is the Lord's freedman;
likewise he who was called while free,
is Christ's slave.

²³ You were bought with a price;
do not become slaves of men.

²⁴ Brethren, each one is to remain with God
in that condition in which he was called.

singleness is good;
marriage is better than having
no self-control

remain married (to a believer)
wife: do not leave husband
husband: do not leave wife

remain married (to an unbeliever)
husband: do not leave wife
wife: do not leave husband

singleness because unbelieving
spouse leaves

as God has called each

as you were called
circumcised or not

as God commands

remain in condition when called

slaves: become free if possible

in slavery: Christ's freedman
in freedom: Christ's slave

free: do not become enslaved

remain in condition when called

²⁵ Now concerning virgins I have no command of the Lord,
but I give an opinion
as one who by the mercy of the Lord is trustworthy.

my opinion
I am trustworthy (by the Lord)

²⁶ I think then that this is good in view of the present distress,
that it is good for a man to remain as he is.

²⁷ Are you bound to a wife? Do not seek to be released.
Are you released from a wife? Do not seek a wife.

²⁸ But if you marry, you have not sinned;
and if a virgin marries, she has not sinned.
Yet such will have trouble in this life,
and I am trying to spare you.

you – marry or not
a virgin – marry or not

²⁹ But this I say, brethren, the time has been shortened,
so that from now on
those who have wives should be as though they had none;
³⁰ and those who weep, as though they did not weep;
and those who rejoice, as though they did not rejoice;
and those who buy, as though they did not possess;
³¹ and those who use the world,
as though they did not make full use of it;
for the form of this world is passing away.

caution and limits on relations
do not make full use of the world

³² But I want you to be free from concern.

One who is unmarried
is concerned about the things of the Lord,
how he may please the Lord;

³³ but one who is married
is concerned about the things of the world,
how he may please his wife,

³⁴ and his interests are divided.

The woman who is unmarried, and the virgin,
is concerned about the things of the Lord,
that she may be holy both in body and spirit;
but one who is married
is concerned about the things of the world,
how she may please her husband.

things of the world vs. the Lord
pleasing others vs. the Lord

³⁵ This I say for your own benefit;
not to put a restraint upon you,
but to promote what is appropriate
and to secure undistracted devotion to the Lord.

not to restrain you
do be fully devoted to the Lord

³⁶ But if any man thinks that he is acting unbecomingly
toward his [fiance? virgin daughter?], if she is past her youth,
and if it must be so, let him do what he wishes,
he does not sin; let [them/her] marry.

³⁷ But he who stands firm in his heart,
being under no constraint, but has authority over his own will,
and has decided this in his own heart,
to keep his own [fiancé/virgin daughter], he will do well.

a daughter or fiancé – marry or not
a widow – remarriage or not

³⁸ So then both he who [marries his fiancé/gives his own
virgin daughter in marriage] does well,
and he who [holds back/does not give her in marriage] will do better.

³⁹ A wife is bound as long as her husband lives;
but if her husband is dead,
she is free to be married to whom she wishes, only in the Lord.

⁴⁰ But in my opinion she is happier if she remains as she is;
and I think that I also have the Spirit of God.

my opinion
I am trustworthy (by the Spirit)

Section Three: Jesus' Mission and Our Bodies (8:1 – 11:1)

^{8:1} Now concerning things sacrificed to idols,
we know that 'we all have knowledge.'

Knowledge makes arrogant,
but love edifies.

² If anyone supposes that he knows anything,
he has not yet known as he ought to know;

³ but if anyone loves God,
he is known by Him.

⁴ Therefore concerning the eating of things sacrificed to idols,
we know that 'there is no such thing as an idol in the world,'
and that 'there is no God but one.'

⁵ For even if there are so-called gods
whether in heaven or on earth,

as indeed there are many gods and many lords,

⁶ yet for us there is but one God, the Father,
from whom are all things
and we exist for Him;

and one Lord, Jesus Christ,
by whom are all things,
and we exist through Him.

⁷ However not all men have this knowledge;
but some, being accustomed to the idol until now,
eat food as if it were sacrificed to an idol;
and their conscience being weak is defiled.

⁸ But food will not commend us to God;
we are neither the worse if we do not eat,
nor the better if we do eat.

⁹ But take care that this liberty of yours
does not somehow become a stumbling block to the weak.

¹⁰ For if someone sees you, who have knowledge,
dining in an idol's temple,
will not his conscience, if he is weak,
be strengthened to eat things sacrificed to idols?

¹¹ For through your knowledge he who is weak is ruined,
the brother for whose sake Christ died.

¹² And so, by sinning against the brethren
and wounding their conscience when it is weak,
you sin against Christ.

¹³ Therefore, if food causes my brother to stumble,
I will never eat meat again,
so that I will not cause my brother to stumble.

things sacrificed to idols
'we all have knowledge'

not about having knowledge
being known by God
loving God

confession:
one God, the Father
one Lord, Jesus Christ
(Deuteronomy 6:8)

not all have knowledge
participation with the idol
loving the weaker brother

you who have knowledge
things sacrificed to idols

weaker brother – ruined

you sin against Christ

weaker brother – not stumble

<p>^{9:1} Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?</p>	<p>I am an apostle you are my work in the Lord</p>
<p>² If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.</p>	<p>I am an apostle to you you are the seal of my apostleship</p>
<p>³ My defense to those who examine me is this:</p>	<p>my rights</p>
<p>⁴ Do we not have a right to eat and drink?</p>	
<p>⁵ Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas?</p>	
<p>⁶ Or do only Barnabas and I not have a right to refrain from working?</p>	
<p>⁷ Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock?</p>	<p>soldier vinedresser shepherd</p>
<p>⁸ I am not speaking these things according to human judgment, am I? Or does not the Law also say these things?</p>	<p>Torah</p>
<p>⁹ For it is written in the Law of Moses, ‘You shall not muzzle the ox while he is threshing.’</p>	<p>Torah quotation (Dt.25:4)</p>
<p>God is not concerned about oxen, is He?</p>	<p>Torah application</p>
<p>¹⁰ Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops.</p>	<p>plowman thresher</p>
<p>¹¹ If we sowed spiritual things in you, is it too much if we reap material things from you?</p>	
<p>¹² If others share the right over you, do we not more?</p>	<p>my rights</p>
<p>Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ.</p>	<p>not using my rights in the gospel</p>
<p>¹³ Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share from the altar?</p>	<p>the Temple parallel</p>
<p>¹⁴ So also the Lord directed those who proclaim the gospel to get their living from the gospel.</p>	<p>the Lord’s command in the gospel</p>

¹⁵ But I have used none of these things. And I am not writing these things so that it will be done so in my case; for it would be better for me to die than have any man make my boast an empty one.	not using my rights my boasting
¹⁶ For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel.	I am under compulsion
¹⁷ For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me.	my reward if voluntarily I have a stewardship
¹⁸ What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel.	my reward not using my rights
¹⁹ For though I am free from all men, I have made myself a slave to all, so that I may win more.	all, to win more
²⁰ To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law;	Jews under Law (Gentile God-fearer?)
²¹ to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law.	without Law (Gentile)
²² To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some.	weak (Jew) all, to save more
²³ I do all things for the sake of the gospel, so that I may become a fellow partaker of it.	I preach the gospel I may partake
²⁴ Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win.	parable: runner
²⁵ Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable.	self-control
²⁶ Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air;	parable: runner parable: boxer
²⁷ but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.	I preach the gospel I will not be disqualified

<p>^{10:1} For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; ² and all were baptized into Moses in the cloud and in the sea; ³ and all ate the same spiritual food; ⁴ and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.</p>	<p>OT baptism: God's way of escape OT meal: God's nourishment</p>
<p>⁵ Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.</p>	<p>they fell</p>
<p>⁶ Now these things happened as examples for us, so that we would not crave evil things as they also craved.</p>	<p>examples for us</p>
<p>⁷ Do not be idolaters, as some of them were; as it is written,</p> <p>'The people sat down to eat and drink, and stood up to play.'</p>	<p>crave: pleasure (Ex.32:6)</p>
<p>⁸ Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day.</p>	<p>crave: marriage to unbelieving women, sex (Num.25:9)</p>
<p>⁹ Nor let us try the Lord, as some of them did, and were destroyed by the serpents.</p>	<p>crave: comfort (Num.21:4 – 9)</p>
<p>¹⁰ Nor grumble, as some of them did, and were destroyed by the destroyer.</p>	<p>crave: blaming others (Num.16:41)</p>
<p>¹¹ Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.</p>	<p>examples for us</p>
<p>¹² Therefore let him who thinks he stands take heed that he does not fall.</p>	<p>we must not fall</p>
<p>¹³ No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.</p>	<p>God is faithful, makes you able God's way of escape</p>

14 Therefore, my beloved, flee from idolatry.	no idol worship
15 I speak as to wise men; you judge what I say.	
16 Is not the cup of blessing which we bless a sharing in the blood of Christ?	cup
Is not the bread which we break a sharing in the body of Christ?	table
17 Since there is one bread, we who are many are one body; for we all partake of the one bread.	
18 Look at the nation Israel; are not those who eat the sacrifices sharers in the altar?	sharing in the altar
19 What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything?	sacrifice is not to the idol
20 No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons.	sacrifice is to the demon
21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.	no sharing in demons
22 Or do we provoke the Lord to jealousy? We are not stronger than He, are we?	cup table no provoking the Lord
23 'All things are lawful,' but not all things are profitable. 'All things are lawful,' but not all things edify.	
24 Let no one 'seek his own good,' but that of his neighbor.	seek not one's own good seek the good of another
25 Eat anything that is sold in the meat market without asking questions for conscience' sake;	
26 'for the earth is the Lord's, and all it contains.'	all things from God
27 If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake.	eat (without questioning)
28 But if anyone says to you, 'This is meat sacrificed to idols,' do not eat it, for the sake of the one who informed you, and for conscience' sake;	do not eat for the other's conscience
29 I mean not your own conscience, but the other man's; for why is my freedom judged by another's conscience?	
30 If I partake with thankfulness, why am I slandered concerning that for which I give thanks?	eat (with thanksgiving)
31 Whether, then, you eat or drink or whatever you do, do all to the glory of God.	all things to God
32 Give no offense either to Jews or to Greeks or to the church of God;	
33 just as I also please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved.	seek not one's own profit seek the good of another
11:1 Be imitators of me, just as I also am of Christ.	personal appeal

Section Four: Worship in the Corporate Body (11:2 – 14:40)

^{11:2} Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you.

³ But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.

⁴ Every man who has something on his head while praying or prophesying disgraces his head.

⁵ But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved.

⁶ For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.

⁷ For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man.

⁸ For man does not originate from woman, but woman from man;

⁹ for indeed man was not created for the woman's sake, but woman for the man's sake.

¹⁰ Therefore the woman ought to have a symbol of authority on her head, because of the angels.

¹¹ However, in the Lord, neither is woman independent of man, nor is man independent of woman.

¹² For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.

¹³ Judge for yourselves: is it proper for a woman to pray to God with her head uncovered?

¹⁴ Does not even nature itself teach you that if a man has long hair, it is a dishonor to him,

¹⁵ but if a woman has long hair, it is a glory to her?

For her hair is given to her for a covering.

¹⁶ But if one is inclined to be contentious, we have no other practice, nor have the churches of God.

church practice

(and its reason: both can speak and lead in worship)

men: covered disgraces

women: uncovered disgraces

women: shaved head is disgraceful

men: head not covered

origin: man not from woman
woman from man

creation
dependence

authority of women

new creation in the Lord
dependence

origin: woman from man
man birthed from woman

women: head covered

men: long hair is dishonor,
women: long hair is glory

church practice

¹⁷ But in giving this instruction, I do not praise you,
because you come together not for the better but for the worse.

¹⁸ For, in the first place,
when you come together as a church,
I hear that divisions exist among you; and in part I believe it.

¹⁹ For there must also be factions among you,
so that those who are approved may become evident among you.

²⁰ Therefore when you meet together,
it is not to eat the Lord's supper,
²¹ for in your eating each one takes his own supper first;
and one is hungry and another is drunk.

²² What! Do you not have houses in which to eat and drink?
Or do you despise the church of God
and shame those who have nothing?
What shall I say to you?
Shall I praise you?
In this I will not praise you.

²³ For I received from the Lord
that which I also delivered to you,
that the Lord Jesus
in the night in which He was betrayed took bread;
²⁴ and when He had given thanks,
He broke it and said,
'This is My body, which is for you;
do this in remembrance of Me.'

²⁵ In the same way He took the cup
also after supper, saying,
'This cup is the new covenant in My blood;
do this, as often as you drink it,
in remembrance of Me.'

²⁶ For as often as you eat this bread
and drink the cup,
you proclaim the Lord's death until He comes.

²⁷ Therefore whoever eats the bread
or drinks the cup of the Lord
in an unworthy manner,
shall be guilty of the body
and the blood of the Lord.

²⁸ But a man must examine himself,
and in so doing he is to eat of the bread
and drink of the cup.

²⁹ For he who eats and drinks,
eats and drinks judgment to himself
if he does not judge the body rightly.

³⁰ For this reason many among you
are weak and sick, and a number sleep.

³¹ But if we judged ourselves rightly, we would not be judged.

³² But when we are judged, we are disciplined by the Lord
so that we will not be condemned along with the world.

³³ So then, my brethren, when you come together to eat,
wait for one another.

³⁴ If anyone is hungry, let him eat at home,
so that you will not come together for judgment.
The remaining matters I will arrange when I come.

when you meet
for the worse

your problems: division,
wrong approval, hunger,
drunkenness

despise the body, the church

I do not praise you

tradition from the Lord:
the Lord's supper

you examine yourself

discern the body, the church

receive the Lord's discipline
exercise right self-judgment

when you meet
wait for one another

12:1 Now concerning spiritual gifts, brethren, I do not want you to be unaware.	you: not unaware
2 You know that when you were pagans, you were led astray to the mute idols, however you were led.	you were led astray idols are mute you were led
3 Therefore I make known to you that speaking by the Spirit of God no one says, 'Jesus is accursed'; and no one can say, 'Jesus is Lord,' except by the Holy Spirit.	you: I make known to you Spirit speaks not Jesus is accursed but Jesus is Lord Spirit speaks

A. Varieties of Gifts

4 Now there are varieties of gifts, but the same Spirit.	Spirit
5 And there are varieties of ministries, and the same Lord.	Lord
6 There are varieties of effects, but the same God who works all things in all persons.	God
7 But to each one is given the manifestation of the Spirit for the common good.	the Spirit the common good
8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; 9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit, 10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues.	gifts
11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.	the Spirit each individual

B. The Body of Christ

12 For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ.	one body, many members one Christ one Spirit
13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.	
14 For the body is not one member, but many.	one body, many members

C. The Physical Body (A Parable)

15 If the foot says, 'Because I am not a hand, I am not a part of the body,' it is not for this reason any the less a part of the body.	
16 And if the ear says, 'Because I am not an eye, I am not a part of the body,' it is not for this reason any the less a part of the body.	'I want to be a different part'

¹⁷ If the whole body were an eye,
where would the hearing be?
If the whole were hearing,
where would the sense of smell be?

each part is needed

¹⁸ But now God has placed the members,
each one of them, in the body, just as He desired.

God placed members in the body
by His desires

¹⁹ If they were all one member, where would the body be?

²⁰ But now there are many members, but one body.

²¹ And the eye cannot say to the hand, 'I have no need of you';
or again the head to the feet, 'I have no need of you.'

'I have no need of you

²² On the contrary, it is much truer
that the members of the body which seem to be weaker are necessary;

weaker parts are needed
and honored

²³ and those members of the body which we deem less honorable,
on these we bestow more abundant honor,
and our less presentable members become much more presentable,

²⁴ whereas our more presentable members have no need of it.

But God has so composed the body,
giving more abundant honor to that member which lacked,

God composed the body
God gave honor to members

²⁵ so that there may be no division in the body,
but that the members may have the same care for one another.

²⁶ And if one member suffers, all the members suffer with it;
if one member is honored, all the members rejoice with it.

B'. The Body of Christ

²⁷ Now you are Christ's body,
and individually members of it.

A'. Varieties of Gifts

²⁸ And God has appointed in the church, first apostles,
second prophets,
third teachers,
then miracles,
then gifts of healings,
helps,
administrations,
various kinds of tongues.

²⁹ All are not apostles, are they?

All are not prophets, are they?

All are not teachers, are they?

All are not workers of miracles, are they?

³⁰ All do not have gifts of healings, do they?

All do not speak with tongues, do they?

All do not interpret, do they?

³¹ But earnestly desire the greater gifts.
And I show you a still more excellent way.

<p>^{13:1} If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.</p>	<p>tongues of men tongues of angels no love? I am noise</p>
<p>² If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.</p>	<p>prophecy faith no love I am nothing</p>
<p>³ And if I give all my possessions to feed the poor, and if I surrender my body to be burned, but do not have love, it profits me nothing.</p>	<p>mercy martyrdom no love I gain nothing</p>
<p>⁴ Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, ⁵ does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, ⁶ does not rejoice in unrighteousness, but rejoices with the truth;</p>	<p>love defined positively</p> <p>love defined negatively</p> <p>love defined positively</p>
<p>⁷ bears all things, believes all things, hopes all things, endures all things.</p>	
<p>⁸ Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.</p>	<p>love and spiritual gifts, love is greater</p>
<p>⁹ For we know in part and we prophesy in part; ¹⁰ but when the perfect comes, the partial will be done away.</p>	<p>gifts are partial perfection will come</p>
<p>¹¹ When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things.</p>	<p>parable of human growth</p>
<p>¹² For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known.</p>	<p>now we know in part full knowledge will come</p>
<p>¹³ But now faith, hope, love, abide these three; but the greatest of these is love.</p>	<p>love, hope, faith love is greatest</p>

^{14:1} Pursue love, yet desire earnestly spiritual gifts,
but especially that you may prophesy.

² For one who speaks in a tongue
does not speak to men but to God;
for no one understands,
but in his spirit he speaks mysteries.

³ But one who prophesies
speaks to men for edification
and exhortation and consolation.

⁴ One who speaks in a tongue
edifies himself;
but one who prophesies
edifies the church.

⁵ Now I wish that you all spoke in tongues,
but even more that you would prophesy;
and greater is one who prophesies
than one who speaks in tongues,
unless he interprets, so that the church may receive edifying.

⁶ But now, brethren, if I come to you speaking in tongues,
what will I profit you
unless I speak to you either by way of revelation or of knowledge
or of prophecy or of teaching?

⁷ Yet even lifeless things, either flute or harp,
in producing a sound,
if they do not produce a distinction in the tones,
how will it be known what is played on the flute or on the harp?

⁸ For if the bugle produces an indistinct sound,
who will prepare himself for battle?

⁹ So also you, unless you utter
by the tongue speech that is clear,
how will it be known what is spoken?
For you will be speaking into the air.

¹⁰ There are, perhaps, a great many kinds of languages in the world,
and no kind is without meaning.

¹¹ If then I do not know the meaning of the language,
I will be to the one who speaks a barbarian,
and the one who speaks will be a barbarian to me.

¹² So also you, since you are zealous of spiritual gifts,
seek to abound for the edification of the church.

¹³ Therefore let one who speaks in a tongue
pray that he may interpret.

seek gifts
especially prophecy

tongues to God
mystify

prophecy to men
edify

tongues for self

prophecy for church

seek tongues
but prophecy even more

will I benefit the church?
speaking gifts

analogy of musical instruments

not understandable to others

analogy of foreign languages

seek to edify the church
speaking in tongues?
pray for interpretation

¹⁴ For if I pray in a tongue,
my spirit prays,
but my mind is unfruitful.

¹⁵ What is the outcome then?
I will pray with the spirit
and I will pray with the mind also;
I will sing with the spirit and
I will sing with the mind also.

¹⁶ Otherwise if you bless in the spirit only,
how will the one who fills the place of the ungifted
say the 'Amen' at your giving of thanks,
since he does not know what you are saying?

¹⁷ For you are giving thanks well enough,
but the other person is not edified.

¹⁸ I thank God, I speak in tongues more than you all;

¹⁹ however, in the church I desire to speak five words with my mind
so that I may instruct others also,
rather than ten thousand words in a tongue.

²⁰ Brethren, do not be children in your thinking;
yet in evil be infants,
but in your thinking be mature.

²¹ In the Law it is written,
'By men of strange tongues
and by the lips of strangers
I will speak to this people,
and even so they will not listen to Me,' says the Lord.

²² So then tongues are for a sign,
not to those who believe but to unbelievers;
but prophecy is for a sign,
not to unbelievers but to those who believe.

²³ Therefore if the whole church assembles together
and all speak in tongues,
and ungifted men or unbelievers enter,
will they not say that you are mad?

²⁴ But if all prophesy,
and an unbeliever or an ungifted man enters,
he is convicted by all, he is called to account by all;

²⁵ the secrets of his heart are disclosed;
and so he will fall on his face and worship God,
declaring that God is certainly among you.

if I pray in tongues
my spirit prays
but my mind is unfruitful

pray with spirit and mind
sing with spirit and mind

if bless with the spirit only
others won't understand
other person not edified

I do speak in tongues
I speak with my mind
to instruct others (fruitful)

be mature in thinking
be innocent of evil

strangers' tongues
strangers' lips

tongues: sign to unbelievers
(Jewish unbelievers)
prophecy: sign to believers

extreme case: if all speak tongues
'you are mad'

extreme case: if all prophesy
called to account by God and you
(they sense your innocence)
known by God and you
(they sense your maturity)

<p>²⁶ What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.</p>	<p>each one order for edification</p>
<p>²⁷ If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and one must interpret; ²⁸ but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God.</p>	<p>tongues? two or three, another interprets silence</p>
<p>²⁹ Let two or three prophets speak, and let the others pass judgment. ³⁰ But if a revelation is made to another who is seated, the first one must keep silent.</p>	<p>prophecy? two or three, others weigh silence</p>
<p>³¹ For you can all prophesy one by one, so that all may learn and all may be exhorted; ³² and the spirits of prophets are subject to prophets;</p>	<p>each one order for exhortation</p>
<p>³³ for God is not a God of confusion but of peace, as in all the churches of the saints. ³⁴ ‘The wives/women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the law/Law also says. ³⁵ If they desire to learn anything, let them ask their own husbands at home; for it is improper for a wife / a woman to speak in church.’</p>	<p>God of peace, not confusion, to all <i>gyne</i> – no talking in service (note: sarcastic) subjection, questions at home (note: sarcastic) <i>gyne</i>– no talking in service (note: sarcastic)</p>
<p>³⁶ Was it from you that the word of God first went forth? Or has it come to you only?</p>	<p>word of God from you, to you?</p>
<p>³⁷ If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord’s commandment.</p>	<p>prophecy and spiritual gifts recognize the Lord’s commandment</p>
<p>³⁸ But if anyone does not recognize this, he is not recognized.</p>	<p>recognize</p>
<p>³⁹ Therefore, my brethren, desire earnestly to prophesy, and do not forbid to speak in tongues.</p>	<p>prophecy and tongues</p>
<p>⁴⁰ But all things must be done properly and in an orderly manner.</p>	<p>all in order</p>

Section Five: Jesus' Resurrection Body and Our Future Bodies (15:1 – 58)

^{15:1} Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, ² by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.	I preached you received
³ For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He was raised on the third day according to the Scriptures, ⁵ and that He appeared to Cephas, then to the twelve.	you believed in vain? an apostle, delivered the tradition
⁶ After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; ⁷ then He appeared to James, then to all the apostles; ⁸ and last of all, as to one untimely born, He appeared to me also.	first appearances (the creed) later appearances
⁹ For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God.	an apostle, used to persecute
¹⁰ But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.	God's grace did not prove vain
¹¹ Whether then it was I or they, so we preach and so you believed.	we preach you believed

¹² Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?	Christ is raised
¹³ But if there is no resurrection of the dead, not even Christ has been raised;	your view: no resurrection
¹⁴ and if Christ has not been raised, then our preaching is vain, your faith also is vain.	if no resurrection then no preaching then no faith
¹⁵ Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised.	our witness is false if no resurrection
¹⁶ For if the dead are not raised, not even Christ has been raised;	if no resurrection then no faith
¹⁷ and if Christ has not been raised, your faith is worthless; you are still in your sins.	no salvation from sin
¹⁸ Then those also who have fallen asleep in Christ have perished.	your view:
¹⁹ If we have hoped in Christ in this life only, we are of all men most to be pitied.	no hope
²⁰ But now Christ has been raised from the dead, the first fruits of those who are asleep.	but Christ is raised
²¹ For since by a man came death, by a man also came the resurrection of the dead.	by a man came death by a man came resurrection
²² For as in Adam all die, so also in Christ all will be made alive.	in Adam all die In Christ all will live
²³ But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,	Christ will raise his people
²⁴ then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.	the end – all to the Father
²⁵ For He must reign until He has put all His enemies under His feet.	Son over all
²⁶ The last enemy that will be abolished is death.	
²⁷ For 'He has put all things in subjection under his feet.'	Son over death
But when He says, 'All things are put in subjection,' it is evident that He is excepted who put all things in subjection to Him.	Son over all
²⁸ When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.	the end – all to the Father

²⁹ Otherwise, what will those do who are baptized for the dead?
If the dead are not raised at all,
why then are they baptized for them?

³⁰ Why are we also in danger every hour?

³¹ I affirm, brethren, by the boasting in you
which I have in Christ Jesus our Lord,
I die daily.

³² If from human motives I fought with wild beasts at Ephesus,
what does it profit me?

If the dead are not raised,

‘Let us eat and drink, for tomorrow we die.’

³³ Do not be deceived: ‘Bad company corrupts good morals.’ (Greek proverb)

³⁴ Become sober-minded as you ought, and stop sinning;
for some have no knowledge of God.
I speak this to your shame.

³⁵ But someone will say, ‘How are the dead raised?
And with what kind of body do they come?’

³⁶ You fool! That which you sow does not come to life unless it dies;

³⁷ and that which you sow, you do not sow the body which is to be,
but a bare grain, perhaps of wheat or of something else.

³⁸ But God gives it a body just as He wished,
and to each of the seeds a body of its own.

³⁹ All flesh is not the same flesh,
but there is one flesh of men,
and another flesh of beasts,
and another flesh of birds,
and another of fish.

⁴⁰ There are also heavenly bodies and earthly bodies,
but the glory of the heavenly is one,
and the glory of the earthly is another.

⁴¹ There is one glory of the sun, and another glory of the moon,
and another glory of the stars; for star differs from star in glory.

⁴² So also is the resurrection of the dead.

if no resurrection
why baptism for their sake?

why endure?

I die every day!

what profit?

if no resurrection
Greek ‘wisdom’ reigns
but no, even Greek ‘wisdom’
turns against you

how are the dead raised?

plants: seeds to plants
different stages of development

animals: men, beasts, birds, fish
different flesh

cosmos: heavenly and earthly
different glory

so is the resurrection of the dead

It is sown a perishable body, it is raised an imperishable body;	perishable to imperishable
⁴³ it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;	humility and weakness raised to glory and power
⁴⁴ it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.	natural raised to spiritual
⁴⁵ So also it is written, ‘The first man, Adam, became a living soul.’ The last Adam became a life-giving spirit.	first Adam received life last Adam gives life
⁴⁶ However, the spiritual is not first, but the natural; then the spiritual.	
⁴⁷ The first man is from the earth, earthy; the second man is from heaven.	natural raised to spiritual
⁴⁸ As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.	
⁴⁹ Just as we have borne the image of the earthy, we will also bear the image of the heavenly.	earth raised to image of Christ
⁵⁰ Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.	perishable and imperishable
⁵¹ Behold, I tell you a mystery; we will not all sleep, but we will all be changed,	not all sleep, all changed
⁵² in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.	in a moment, at the trumpet sound dead will be raised, all changed
⁵³ For this perishable must put on the imperishable, and this mortal must put on immortality.	perishable, imperishable mortal, immortal
⁵⁴ But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, ‘Death is swallowed up in victory.	perishable, imperishable mortal, immortal victory
⁵⁵ O Death, where is your victory? O Death, where is your sting?’	death
⁵⁶ The sting of death is sin, and the power of sin is the law;	death
⁵⁷ but thanks be to God, who gives us the victory through our Lord Jesus Christ.	victory
⁵⁸ Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.	be immovable, abounding know your work is not in vain

Closing: Greetings and Closing Words (16:1 – 24)

^{16:1} Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. ² On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come. ³ When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem; ⁴ and if it is fitting for me to go also, they will go with me.

⁵ But I will come to you after I go through Macedonia, for I am going through Macedonia; ⁶ and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go. ⁷ For I do not wish to see you now just in passing; for I hope to remain with you for some time, if the Lord permits. ⁸ But I will remain in Ephesus until Pentecost; ⁹ for a wide door for effective service has opened to me, and there are many adversaries.

¹⁰ Now if Timothy comes, see that he is with you without cause to be afraid, for he is doing the Lord's work, as I also am. ¹¹ So let no one despise him. But send him on his way in peace, so that he may come to me; for I expect him with the brethren. ¹² But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all his desire to come now, but he will come when he has opportunity. ¹³ Be on the alert, stand firm in the faith, act like men, be strong. ¹⁴ Let all that you do be done in love.

¹⁵ Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), ¹⁶ that you also be in subjection to such men and to everyone who helps in the work and labors. ¹⁷ I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part. ¹⁸ For they have refreshed my spirit and yours. Therefore acknowledge such men.

¹⁹ The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house. ²⁰ All the brethren greet you. Greet one another with a holy kiss. ²¹ The greeting is in my own hand – Paul. ²² If anyone does not love the Lord, he is to be accursed. Maranatha. ²³ The grace of the Lord Jesus be with you. ²⁴ My love be with you all in Christ Jesus. Amen.