Gordon-Conwell Theological Seminary
NT 622 Exegesis of 1 Corinthians
Fall 2014. Tuesdays / Thursdays 8:00–9:30 am
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Course Description
An exegetical study of the Greek text of 1 Corinthians with special reference to Paul’s self-understanding as an apostle and the major theological themes of his ministry as they are expressed in relationship to the problems of the Corinthian church.

Course Objectives
1. Students will consolidate their linguistic, exegetical, and theological expertise in translating and analyzing the Greek text of 1 Corinthians.
2. Students will gain deeper knowledge of the social and religious traditions and practices of Roman society.
3. Students will become familiar with the history of interpretation of key texts and theological perspectives.
4. Students will learn how to contextualize biblical texts for the church today.

Texts

Greek Competency
A Greek Competency Quiz is required of every Greek exegesis class. Only students who receive a passing grade on this quiz will be allowed to remain in the class. The quiz is prepared by the director of the GCTS Greek language program and will be given in the first class hour. It may include translation, parsing, identification of syntactical functions, and other grammatical questions. See blackboard for a sample test. The best way to review is to visit www.analytikon.org.

Requirements
2. Read the commentaries of Garland and Hays. Using these commentaries, write a summary of the individual sections of 1 Corinthians (one summary each for section, as indicated in the Course Schedule; e.g. for Session 1 one summary each for 1:1–3; 1:4–9; 1:10–17), summarizing the content and tracing arguments; include at least five points of application (one page, single-spaced, for each section). Due in the session after the relevant passage has been discussed in class. No late work will be accepted.
3. Write a book review of Winter (2,000 words). For due date see Course Calendar.
4. Write an exegetical paper on 1 Cor 12:12–31 (length: 4,000 words). For due date see Course Calendar
The paper should incorporate the following elements:
(1) Analysis of the literary context of the passage.
(2) Discussion of the Old Testament and Jewish background of Paul’s statements.
(3) Discussion of the significance of relevant Greek-Roman traditions.
(4) Analysis of the sentences, clauses, phrases and words, with critical interaction with secondary sources (use at least four major commentaries and two monographs).
(5) Analysis of the main arguments of the text.
(6) Theological reflection and discussion of contemporary relevance.

Summary of assignments relative to final grade: Greek analysis (30%); Summaries 20%; Book review 10%; exegetical paper 40%.

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Intellectual Property Rights: To protect the professor’s intellectual property rights with regard to classroom content, students are asked to refrain from audio and video recording of classes, as well as audio, video, and written publication (including internet posting and broadcasting) or live transmission of classroom proceedings.

Internet Usage: Students are asked to refrain from accessing the internet at any point during class sessions, unless otherwise instructed by the professor. “Surfing the web,” checking email, and other internet-based activities are distracting to other students and to the professor, and prevent the student from fully participating in the class session.
## Course Calendar

<table>
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<tr>
<th>Month</th>
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| Sept  | 9    | Introduction                                                                                     | 1:1–3 – Prescript: Sender(s), recipients, greeting  
1:4–9 – Thanksgiving  
1:10–17 – The problem: Divisions occasioned by leading Christians |
|       | 11   | 1:18–2:5 The gospel: The word of the cross as antithesis to the wisdom of the world               | 2:6–16 – The gospel: God’s hidden wisdom  
3:1–4 – Transition: The consequences of the Corinthians’ immaturity |
|       | 16   | 3:5–17 – The solution: The correct view of church and ministry                                    | 3:18–23 – Summary: The divisions are a result of mistaken wisdom and self-glorification |
|       | 18   | 5:1–13 – The incestuous behavior of a church member                                               | Summaries for 1Cor 1–4 due               |
|       | 23   | 6:1–11 – The litigation of church members                                                          | Summaries for 1Cor 5–9 due               |
7:17–24 – Guiding principle: God’s call and the situation of those who have been called  
7:25–40 – The issue of abstinence from marriage. |
Summaries for 1Cor 5–9 due               |
| Oct   | 2    | 10:1–22 – The prohibition of participating in cultic meals in pagan temples                        | 11:2–16 – The behavior of women and men in the worship service  
Book Review (Winter) due               |
|       | 7    | 12:1–3 – The presence of God’s Spirit: The confession of Jesus as Lord                             | 12:4–31 – The work of God’s Spirit: Diversity of gifts and ministries in one body |
| Nov   | 4    | 13:1–13 – The fruit of God’s Spirit: Love which is imperishable                                   | 14:1–40 – The gifts of prophecy and glossolalia in the context of the assembly |
|       | 6    | 15:1–11 – The foundation: The resurrection of Jesus Christ                                         | Summaries for 1Cor 10–14 due  
Exegetical paper due               |
| 11/13 | Reading Week |                                                                                                    |                                                                                     |
| Dec   | 18   | 15:12–34 – The certainty of the resurrection                                                      | 16:1–4 – The collection for the Jerusalem church                                      |
|       | 20   | 15:35–49 – The resurrection body                                                                  |                                                                                     |
|       | 25   | 15:50–58 – The certainty of victory over death on the day of the parousia                         |                                                                                     |
|       | 27   |                                                                                                   |                                                                                     |
|       | 2    | 16:5–12 – The travel plans of Paul: Timothy and Apollos                                           | 16:18–24 – Final exhortations, greetings, final warning and final greeting  
Summaries for 1Cor 15–16 due               |
|       | 4    | No class                                                                                         |                                                                                     |
|       | 11   |                                                                                                   |                                                                                     |
1 CORINTHIANS

1. INTRODUCTION 1:1–9

1.1 Prescript: Sender(s), recipients, greeting 1:1–3
1.2 Thanksgiving 1:4–9

2. THE DIVISIONS IN THE CHURCH 1:10–4:21

2.1 The problem: Divisions occasioned by leading Christians in the name of wisdom 1:10–17

1. Introduction of the first subject: Exhortation to unity 1:10–12
   10 Appeal to be perfectly united in mind and thought
   11–12 Reports of quarrels in the congregation: people identify with Paul, Apollos, Cephas

2. The nonsense of partisan divisions among Christians 1:13–16
   13 There is only one Messiah, one crucifixion, one baptism
   14–16 Paul did not aim at gaining followers for himself

3. The main goal of Paul’s ministry 1:17
   17 Paul preached the powerful gospel of the crucified Messiah

2.2 The gospel: The word of the cross as antithesis to the wisdom of the world 1:18–2:5

1. The gospel of the crucified Messiah 1:18–25
   18 The fundamental reality: the word of the cross as nonsense or as God’s power
   19–21 Explanation I
   22–25 Explanation II

2. The community of the crucified Messiah 1:26–31
   26 The believers in the Corinthian congregation
   27–28 The salvation of foolish, weak and despised people as the result of God’s election
   29 The result of God’s election: no human being can boast before God
   30 The identity of the believers is tied to Jesus Christ
   31 Confirmation from Scripture (Jer 9:23; 1 Sam 2:10)

3. The missionary proclamation of the crucified Messiah 2:1–5
   1–2 The behavior and the proclamation of Paul as missionary in Corinth
   3–4 The form of Paul’s missionary proclamation of the gospel
   5 The reason for Paul’s behavior and manner of preaching

2.3 The gospel: God’s hidden wisdom 2:6–16

1. The message of wisdom among the mature (2:6–12)
   6–7 The proclamation of God’s wisdom (i.e. of the gospel)
   8–12 The perception of God’s wisdom

2. The message of the apostles as taught by the Spirit (2:13–16)
   13 The proclamation of God’s wisdom (i.e. of the gospel)
   14–16 The perception of God’s wisdom
2.4 Transition: The consequences of the Corinthians’ immaturity 3:1–4

1. The time of the pioneer missionary work of the apostle in Corinth 3:1–2b
   1  Worldly Christians in Corinth
   2a–b Immature Christians in Corinth

2. The current situation in the Corinthian church 3:2c–3a
   2c  Continuing immaturity of the Christians in Corinth
   3a  Continuing worldliness of the Christians in Corinth

3. The current orientation by purely human criteria 3:3b–4
   3b–c Jealously and quarrel among the Christians in Corinth
   4  The secular values of forming parties in the congregation

2.5 The solution: The correct view of church and ministry 3:5–17

1. The preachers as God’s servants and coworkers 3:5–9
   5  Apostles and teachers are servants whose tasks have been assigned by the Lord
   6  The effectiveness of the apostles’ and teachers’ ministry is determined by the Lord
   7  The prestige of the apostles and teachers versus the power of God
   8–9  The common purpose, the labor, and the reward of apostles and teachers

2. The preachers and their responsibility in view of the coming judgment 3:10–15
   10  The responsibilities of Paul as pioneer missionary and of subsequent teachers in the church
   11  The foundation of the church as God’s temple: the gospel of Jesus Christ
   12–13 The quality of the work of the church’s teachers
   14–15 The examination of the work of the church’s teachers

3. The church and its responsibility as God’s temple 3:16–17
   16  The congregation is God’s temple in which God’s Spirit dwells
   17  The person destroys the congregation will be destroyed by God

2.6 Summary: The divisions are a result of mistaken wisdom and self-glorification 3:18–23

1. Warning with regard to self-deception resulting from false views of wisdom 3:18–21a
   18a Warning of self-deception resulting from a fixation on secular values
   18b Call to be committed to true wisdom (the gospel as the word of the cross)
   19–20 Confirmation (Job 5:13; Ps 94:11)

2. Reversal of the relationship between the congregation and the preacher 3:21b–23
   21a Nobody must boast about human leaders (cf. 1:29–31)
   21b–23 Subordination to God liberates from secular values

2.7 The basic problem: The Corinthian church and Paul as their apostle 4:1–21

1. The evaluation of the apostle as Christ’s servant by Christ alone 4:1–5
   1–2  The proper evaluation of the relationship between the church and the teachers
   3–4  The proper evaluation of a teacher of the church: the example of Paul
   5  Exhortation to abstain from judging the teachers of the church

2. The true characteristics of an apostle 4:6–13
   6  The example of Paul and Apollos
   7  Three critical questions concerning the claims of the Corinthians
   8  Three ironic statements concerning the perceived status of the Corinthians
   9–13 The characteristics of the life of Paul and other missionaries
3. Exhortation as father of the congregation 4:14–21
   14–15 Explanation of his exhortation: he writes as a father warns his children
   16 Exhortation: the Corinthians believers are to imitate Paul
   17 Announcement of Timothy’s visit
   18–21 Announcement of his own visit

3. ETHICAL CONFUSION IN THE CHURCH  5:1–6:20

3.1 The incestuous behavior of a church member 5:1–13
1. The verdict of the apostle concerning the incestuous man 5:1–5
   1 A person that belongs to the church has a sexual relationship with his (step)mother
   2 The church is proud (to have this person in the church) and refuses to intervene
   3 Paul has passed judgment on the person who is responsible for this appalling sin
   4–5 Exhortation to hand the sinner over to Satan so that he might be saved on the day of judgment
2. The purity of the church according to the analogy of Passover 5:6–8
   6a Criticism of the Corinthians’ boasting
   6b–7 Metaphor of the yeast: the congregation must safeguard her purity as Christ is our paschal lamb
   8 Exhortation to celebrate the liberation from sin that Jesus Christ has effected in a state of purity
3. The correction of a misunderstanding concerning association with immoral people 5:9–13
   9–10 Paul does not call for a radical termination of all relationships with unbelievers
   11 Christians must not associate with would-be Christians who persist in sinning
   12 The Corinthians Christians should judge church members who persist in sinning
   13a God will judge the unbelievers
   13b Final exhortation: the Corinthians should expel the incestuous man from the church

3.2 The litigation of church members 6:1–11
1. The trivial nature of lawsuits and of pagan courts 6:1–6
   1 The problem: members of the congregation initiated legal proceedings against fellow believers
   2 Since followers of Jesus will judge the world, they should be able to settle trivial cases
   3 Since followers of Jesus will judge angels, they should be able to arbitrate earthly matters
   4 Accusation: Corinthian Christians initiate lawsuits in pagan courts of law
   5 The congregation should be able to find believers who can to settle disputes between believers
   6 Accusation: brothers fight against brothers in public in courts of law
2. The renunciation of personal rights 6:7–8
   7 Christians must not drag fellow Christians before pagan judges and juries
   8 Christians who drag others before pagan courts are just as much cheaters and wrongdoers
3. The nature of conversion as a warning against tolerating sin 6:9–11
   9 Evildoers will not inherit the kingdom of God
   10 List of sins, practiced in secular society, which exclude from the kingdom of God
   11 The believers were once involved in such activities, but they have been transformed by God

3.3 The approval of going to prostitutes 6:12–20
1. The argument against a false understanding of Christian freedom 6:12–14
   12a Paul rejects the slogan that “all things are lawful”: not all things are beneficial
   13 The human body was created not for sexual immorality, but for the Lord (i.e. it is eternal)
   14 God raised Jesus (his body) from the dead, and he will raise us believers from the dead
2. The argument against prostitution  6:15–17
   15a The body of the Christian is a member of the body of Christ
   15b The body of the Christian cannot be joined with the body of a prostitute
   16–17 Sexual relationships establish a “one flesh unity” in the sense of Gen 2:24

3. The prohibition of sexual immorality  6:18–20
   18a Command: flee from sexual immorality
   18b Sexual immorality is a sin against one’s own body
   19 The body of the believer is a temple of the Holy Spirit: we do not belong to ourselves
   20 Believers have been bought with a price: we belong to God and thus must honor God

4. ISSUES RELATED TO LIFESTYLE  7:1–11:1

4.1 The issue of sexual abstinence  7:1–40

1. Sexuality in marriage  7:1–7
   1 Citation of a Corinthian opinion: “It is good for a man not to marry”
   2–3 Exhortation of couples to have intimate relations in order to avoid immorality
   4 Reason: our bodies do not belong to ourselves, but to your marriage partners
   5 Mutual consent and times of prayer are the only reason why couples may abstain from sex
   6 The advice on abstinence from intimate relations is a concession, not a command
   7 Paul’s unmarried status as an ideal; caution: not every one has the gift of staying single

2. Marriage and celibacy of the unmarried and of the widows  7:8–9
   8 The unmarried and widowed may stay single
   9 The unmarried and widowed should marry if they do not have the gift of sexual abstinence

3. Divorce of married Christians  7:10–16
   10–11 Prohibition of divorce for married Christians
   12–16 Prohibition of divorce for Christians living in mixed marriages

4. Christians stand the test of faith in their respective status quo  7:17–24
   17 Basic principle: each Christian shall lead the life that the Lord has assigned to him or her
   18–20 Example I: people who are circumcised and people who are uncircumcised
   21–24 Example II: people who are slaves and people who are freeborn or freedmen

5. Celibacy and marriage of people who are engaged or widows  7:25–40
   25–28 Advice for unmarried Christians, not to marry
   29a Eschatological reason: the end of the world has come near
   29b–31 Christians must not let themselves be controlled by the realities of everyday life
   32–35 Practical reasons for staying unmarried
   36–38 Christians who are engaged can marry, although it is better to stay unmarried
   39–40 Application of the principle of V. 25–28 to widows in the church

4.2 The issue of eating food sacrificed to idols  8:1–11:1

1. The criterion of Christian behavior: Love rather than knowledge  8:1–13

   (1) Introduction: meat sacrificed to idols and true knowledge  8:1–6
   1–3 Love among Christians is more important than “knowledge”
   4–6 Explanation of the “knowledge”: Point of reference: the eating of food that has been offered to pagan idols
      We know that “no idol in the world really exists”: there is no God but one
      There may be so-called deities in heaven or on earth which are worshiped as god and lord
      In reality there is one God, the Father, and one Lord, Jesus Christ
      E.J.S. [7]
(2) Meat sacrificed to idols and the dangers for fellow Christians 8:7–13

7a Some Christians have not yet been weaned entirely from their past association with idols
7b These Christians are in danger of making wrong decisions about meat from pagan temples
8 Food as such does not impact our relationship with God
9–11 Admonition not to be a stumbling block to the weak Christians
   Weak converts from paganism may be encouraged to lapse and to eat food sacrificed to idols
12 Seducing a fellow Christian to commit sin is a sin against Jesus Christ
13 Exhortation to refrain from eating any kind of food if this causes a fellow Christian to fall

2. The rights of the apostle as illustration of the proper relationship of freedom and love 9:1–27

(1) Paul’s authority as an apostle 9:1–2
   1 Four rhetorical questions
   2 The existence of the Corinthian church
(2) Paul’s behavior as a missionary 9:3–6
   3 Paul’s defense against critics
   4–6 The rights of Paul, his coworkers, other apostles, and Barnabas
(3) The right of the apostles to have their needs met 9:7–14
   7 Argument from everyday life in the military, in agriculture, in animal husbandry
   8–10 Confirmation from Scripture (Deut 25:4)
   11 Missionaries have the right to expect material support
   12a Paul has the right to expect material support
   12b Declaration: Paul has relinquished this right
   13 Confirmation from the Law: the ministry of the Levites (Deut 18:1–3)
   14 Confirmation from a word of Jesus
(4) Paul’s explanation of his relinquishing his right to support 9:15–23
   15–18 Paul’s divine calling to preach the gospel
   19 As a free man with rights, Paul has made himself a “slave” of those he seeks to win
   20–22 Paul’s missionary behavior among Jews and Gentiles
   23 Paul’s behavior is controlled by the gospel
(5) Basic realities of Christian life 9:24–27
   24–25 The purpose of the Christian life (athletic metaphor)
   26–27 The purpose of Paul’s life (athletic metaphor)

3. The prohibition of participating in cultic meals in pagan temples 10:1–22

(1) Meat sacrificed to idols and the example of Israel 10:1–13
   1–5 Examples from the Pentateuch: Israel during the time of the Exodus
   1 Israel under the pillar of cloud: Exod 13:21–22; 14:24; crossing the Red Sea: 14:21–22
   2 Israel’s commitment to Moses as savior and to his authority as God’s leader of his people
   3 The miracle of the quails and of the manna: Exod 16:1–16; Num 11:4–34
   4a The miracle of the water from the rock: Exod 17:1–7; Num 20:7–11
   4b Typological interpretation: the salvation of the people of God is the gift of Jesus Christ
   5 Despite the salvation which Israel experienced in the desert, God sent judgment
   6–11 Typological application: do not make the same mistakes!
      Exhortation: do not become idolaters (v. 7) and sexually immoral (v. 8)
      Exhortation: do not put Christ to the test (v. 9) and do not complain (v. 10)
   12–13 Christians must never underestimate the danger of idol worship and sexual immorality
      Christians can stand the test of their faith with God’s help them to overcome this temptation
(2) The Lord’s Supper and pagan banquets (10:14–22)
14 Command: flee from idolatry
15–17 The Lord’s Supper is incompatible with eating in pagan temples in view of its meaning
18–20 The Lord’s Supper is incompatible with eating in pagan temples in view of demonic reality
21–22 Conclusion: participation in the Lord’s Supper excludes participation in pagan temple banquets

(3) Advice on meat and meat sacrificed to idols 10:23–11:1
23–24 The freedom of the believer is limited by the priority of the benefit for the church and for others
25–26 Meat market: Christians can buy meat on the market without investigation
27–29 Private houses: Christians can eat the meat unless they know it comes from pagan temples
30 The Christians’ freedom to eat meat is motivated by the reality of God the creator
31–33 Christians always act with a view to glorify God
11:1 Paul’s life is an example for all Christians

5. ISSUES RELATED TO BEHAVIOR IN CHURCH 11:2–14:40

5.1 The behavior of women and men in the worship service 11:2–16

1. The custom of head coverings: The argument of culture and shame 11:2–6
   2 Commendation of for holding to the traditions that Paul had taught them
   3 The term “head” (kephalē), applied to the relationship between husband, wife, Christ and God
   4–6 Consequences for the question of wearing a head covering:
      Men should not pray and prophesy in the church with their head covered
      Women should pray and prophecy in the church with their head covered
      Women who appear in public without head covering shames her husband and herself

2. The relationships between husband and wife: The argument of creation 11:7–12
   7–10 Argument from creation
      7a Men should not cover their head: they are the image and glory of God
      7b Women are the glory of men
      8 Woman was created from man (chronological priority)
      9 Woman was created for man (function allocation)
      10 Women ought to behave so that it is manifest that she accepts her role as wife of her husband
   11–12 Correlation of creation and the new creation
      11a Christian women are not independent of their husbands
      11b Christian men are not independent of their wives
      12a The creational differences between men and women continue to apply
      12b The creational differences between men and women are ordained by God

3. The appeal to discernment: The argument of propriety 11:13–16
   13 Argument with cultural propriety and decency
   14–15 Argument with nature
   16 Argument with the practice of the Christian churches

5.2 The abuse of the Lord’s Supper 11:17–34

1. The selfish behavior of the rich: The destruction of communal fellowship 11:17–22
   17 Paul cannot applaud the Corinthian church with regard to their worship services
   18 In the congregational meetings, there are conspicuous divisions among the believers
   19 The events in the church reveal who are the authentic believers in Jesus Christ
   20 When the Corinthian Christians meet, they in fact do not eat the Lord’s Supper
   21 Rich believers eat their fill without taking care of the poor believers who are hungry
   22 Three rhetorical questions, meant to shame the rich believers who are causing the damage
2. The tradition of the institution of the Lord’s Supper 11:23–26
   23–25 The tradition of Jesus’ last supper
   - The bread is Jesus’ body “which is for you”
   - The cup is the new covenant, established by Jesus’ blood
   26 Eating the bread and drinking the cup constitutes the proclamation of Jesus’ death

3. The consequences for remedying the deplorable state of affairs 11:27–34
   27 Warning not to eat the bread and drink the cup in an unworthy manner
   28 Exhortation to self-examination
   29 Awareness that the Lord’s Supper involves Jesus’ crucified body and the church as his body
   30–32 God’s judgment on those who participate in the Lord’s Supper in an unworthy manner
   33–34 Practical advice: care for one another when you come together to eat

5.3 The gifts of the Holy Spirit in a spiritual church 12:1–14:40

1. The gifts of the Holy Spirit and the unity of the church 12:1–31
   (1) The distinguishing mark of God’s Spirit: The confession of Jesus as Lord 12:1–3
      1 The queries of the Corinthian Christians concerning the subject of the gifts of the Spirit
      2 The effective power of the pagan idols who controlled the Corinthians before their conversion
      3a The verdict of Jews concerning Jesus whom the apostles preach as the crucified Messiah
      3b The effective power of the Spirit who enables the Corinthians to confess that Jesus is Lord
   (2) The diversity of the gifts of the one Spirit 12:4–11
      4 Diversity of gifts – there is one Spirit
      5 Diversity of services – there is one Lord
      6 Diversity of activities – there is one God
      7 The gifts of the Spirit have been given to the church in order to benefit all Christians
      8–10 Twelve gifts of the Spirit 12:8–10
         8a Utterance of wisdom: the proper exposition of God’s salvific revelation in Jesus’ death
         8b Utterance of knowledge: the proper theological rationale for decisions on Christian living
         9a Faith: special faith that allows a believer to trust God with an inexplicable confidence
         9b Gifts of healing: the gift to heal various illnesses
         10a Working of miracles: the ability to drive out demons and to overcome pagan bondage
         10b Prophecy: the reception and communication of a spontaneous, usually verbal revelation
         10c Discernment of spirits: the examination of prophetic messages with regard to their authenticity
         10d Languages: speaking in unlearnt languages
         10e Translation of languages: translating speech in a foreign language
      11 The gifts all come from the same Spirit and have been allocated by the Spirit
   (3) The diversity of gifts and the unity of the followers of Jesus 12:12–31
      12 The human body is one unit with many members
      13 Christians been immersed into one body by one Spirit
      14 The body consists not only of one part but of many parts
      15 The foot’s claim to be independent of the body is absurd
      16 The ear’s claim to be independent of the body is absurd
      17 The different organs of the body have different tasks, they are dependent upon one another
      18 The different tasks of the organs of the body have been assigned by God the sovereign Creator
      19–20 There are many parts, but one body
      21 Any claim to independence is absurd
      22–24a Illustration of the indisputable unity of the members of the human body
      24b–26 God in his sovereignty arranged the diverse responsibility of the members of the body
      27–31 Application
Every single believer is a part of the body of Christ

Application of the metaphor of the body to the gifts, services and activities in the church

The individuality and essential parity of the members of the church and of their gifts and tasks

Challenge: eagerly desire the greater gifts

Assertion: the superior way to authentic spirituality is the reality and the practice of God’s love

2. The indispensable fruit of God’s Spirit: Love which is imperishable 13:1–13

(1) The superiority of love over all the gifts of the Spirit 13:1–3

1 Love and glossolalia
2 Love and prophecy, wisdom, knowledge, faith, and miracle working power
3 Love and sacrificial servanthood and martyrdom

(2) The nature of love 13:4–7

4a Two positive statements: love is patient, love is kind
4b–6a Eight negated statements
6b One positive statement: love rejoices with the truth
7 Four positive statements: love always protects, trusts, hopes, perseveres

(3) The eternal permanence of love 13:8–13

8 Basic assertion: love never fails, while prophecy, tongues and knowledge will cease
9–10 Explanation: the imperfection of knowledge and prophecy and their disappearance
11–12 Illustration of the difference between the imperfect present and the perfect future
13 Conclusion: love is the greatest reality

3. The gifts of prophecy and glossolalia in the context of the worship service 14:1–40

(1) The criterion of edification in prophecy and languages 14:1–5

1 Exhortation to love, to eagerly desire spiritual gifts, to seek the gift of prophecy
2 People with the gift of unlearnt languages speak to God, but not to others in the congregation
3 The gift of prophecy provides strengthening, encouragement, and comfort
4 People with the gift of languages edify themselves, people with the gift of prophecy the church
5a The gift of prophecy is superior to the gift of languages (unless there is translation)
5b The criterion for the use of the gifts of the Spirit is the edification of the entire church

(2) The rule of intelligibility 14:6–19

6 Illustration from Paul’s ministry in Corinth:
7–8 Illustration from the realm of musical instruments
9–11 The rule of intelligibility for the contributions in the congregational meetings
Understanding requires intelligible words; all human languages have meaning
Hearing an unintelligible language turns the listeners into foreigners
12 Application and exhortation: excel in those gifts of the Spirit that built up the church
13–17 The gift of languages, if it is used in the congregation, must be translated
18–19 Paul’s practice in his private personal life and in his public ministry

(3) Argument from Scripture in support of the superiority of prophecy 14:20–25

20 It is childish to vilify thinking and understanding: “In your thinking be adults”
21 Quotation Isa 28:11–12
22a Speaking in unintelligible languages is a sign not for believers, but for unbelievers
22b Speaking words of prophecy is a sign not for unbelievers but for believers
23 Unbelievers will conclude that the Christians are insane if they hear unintelligible languages
24–25 Unbelievers will be convicted of sin when they hear words of prophecy
6. THE RESURRECTION OF THE DEAD 15:1–58

5.1 The foundation: The resurrection of Jesus Christ 15:1–11

1. The critical importance of the gospel 15:1–2
   1 The gospel which Paul has proclaimed in Corinth
   2 The gospel and salvation
2. The apostolic tradition of the death and the resurrection of Jesus 15:3–7
   3–4 Jesus’ death and resurrection
   5 Jesus’ appearance to Cephas (Peter) and the Twelve
   6–7 Further witnesses of Jesus’ resurrection
3. The apostolic tradition and Paul the apostle 15:8–10
   8 Paul’s encounter with the risen Jesus Christ
   9–10 The consequences of Paul’s encounter with the risen Jesus Christ for the apostle’s life
4. The general acceptance of the apostolic tradition 15:11
   11 The agreement between the gospel proclaimed by Paul with the apostolic proclamation

5.2 The certainty of the resurrection 15:12–34

1. The denial of the resurrection of the dead and its consequences 15:12–19
   12 The problem: some Corinthian Christians say that there is no (bodily) resurrection
   13–15 The fatal implications of the denial of the possibility of a bodily resurrection (I)
     Implication 1: Christ has not been raised from the dead
     Implication 2: the apostolic preaching is useless
     Implication 3: the Corinthians’ Christian faith is useless
     Implication 4: the apostles are false witnesses about God
   16–19 The fatal implications of the denial of the possibility of a bodily resurrection (II)
     Implication 1: Christ has not been raised from the dead
     Implication 2: the Corinthians’ Christian faith is useless, as their sin has not been forgiven
     Implication 3: the Christians who have died are lost forever
     Implication 4: Christians are more pitiful people than anyone else
2. The consequences of Christ’s resurrection for the future 15:20–28
   20a Assertion: Jesus Christ has been raised from the dead
   20b Christ’s resurrection from the dead is the beginning of the general resurrection
   21–22 Comparison and contrast of Adam and Christ
     Death came through a human being
     Resurrection from the dead also comes through a human being
     Death came through Adam
     Eternal life comes through Christ
   23–28 The events at the end of history
     Christ was raised from the dead first
     Christ’s followers will be raised from the dead when Christ returns
     Christ’s return ushers in the end of the present world
     Christ’s present rule lasts until he has subjected all enemies to God’s rule (Ps 110:1)
     Death is the enemy that will be destroyed
     Death will be defeated as it belongs to the powers whom God will overpower (Ps 8:7)
     Christ’s victory will result in God’s victory
3. The significance of the resurrection for the present 15:29–34
   29 The baptism for the dead (Christian water baptism) is meaningless if there is no resurrection
   30–32a The willingness of the apostles to risk their lives is meaningless if there is no resurrection
32b If there is no bodily resurrection, one might as well follow the hedonistic motto: “let us eat and drink, for tomorrow we die” (Isa 22:13; Horace, Carmina 1.11.8: carpe diem)

33a It is a mistake to believe that the future is not affected by behavior in the present
33b Warning not to keep bad company which corrupts good character (Euripides)
34a Exhortation to return to a sound theological and ethical position and practice
34b Exhortation to stop engaging in a sinful lifestyle

5.3 The resurrection body 15:35–58

1. The diversity of bodies in the first creation 15:35–49
35 Question: How are the dead raised? With what kind of body will they be raised?
36–38 Answer with reference to analogies from creation: transformation happens in nature
39–41 The polarity of the earthly and the heavenly realms is not an insurmountable problem
39–41 The diversity and difference of bodies in creation: human beings, animals, birds, fish
39–41 The diversity and difference of heavenly (extraterrestrial) and earthly (terrestrial) bodies
39–41 The diversity and difference of the heavenly bodies: sun, moon, various kinds of stars
42–44 Application: human bodies are mortal, the resurrection body will be immortal
45–47 Confirmation from Scripture (Genesis 2:7)
45–47 Jesus Christ is God’s transforming presence creating new life and raising people from the dead
45–47 The present existence which derives from Adam’s creation is characterized by “nature”
45–47 The future existence which derives from Jesus’ resurrection is characterized by “Spirit”
45–47 The first human being, i.e. Adam, came from the dust of the earth
45–47 The second human being, i.e. Jesus Christ, came from heaven (glory, power)
48–49 Application to those who belong to Adam and Christ
48–49 As Adam, formed from the dust of the earth, was transient, so are the “Adam people”
48–49 As Christ came from heaven, so the “Christ people” will be characterized by the body of heaven
48–49 As Adam’s descendants, Christians have the gestalt of the man created from the dust of earth
48–49 As followers of Christ, Christians will be given the gestalt of Him who came from heaven

2. The triumphal certainty of the victory over death in the resurrection (15:50–58)
50 People with their mortal, human bodies cannot live in the new world of God’s kingdom
51 In God’s plan for the world, not all human beings will die before the end of the present world
52 When Jesus Christ returns the dead will be raised and the living will be transformed
53 Both the dead and the living will be transformed into imperishable and immortal bodies
54 The transformation of the mortal bodies into heavenly bodies fulfills Isaiah 25:8
55 The transformation of the mortal bodies into heavenly bodies is the victory of Hosea 13:14
56 Commentary on Isaiah 25:8 and Hosea 13:14: Jesus’s resurrection has broken the power of death since God has carried out the death sentence as Jesus died on the cross for sinners
57 Christians give thanks to God for the victory over death that he brought about in Christ
58a Exhortation to stand firm
58b Exhortation to resist being moved away from the gospel and the hope of resurrection
58c Exhortation to be involved in the Lord’s work (upbuilding the church (see 3:13–15; 9:1; 16:10)
58d Promise: working for the Lord is never futile

7. CONCLUDING MATTERS 16:1–24

7.1 The collection for the Jerusalem church 16:1–4
7.2 The travel plans of Paul: Timothy and Apollos 16:5–12
7.3 Final exhortations 16:13–18
7.4 Greetings 16:19–21
7.5 Final warning and final greeting 16:22–24