



The People's Bible Church



Study on the book of 1 Corinthians
Year 2023

Name: _____

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TPBC BIBLE STUDY TOOLS (For Studying Epistles)

| STEP 1 PREPARE | |
|--|--|
| Pray & Read & Re-read | Prayerfully read and re-read through the text 4-5 times. If you are studying a portion of a book, it will be good to read through the whole book to understand its context. |
| Genre | Identifying the right genre in the Bible is very important to interpreting a passage. E.g. History narratives, poetry, prophecy, the Gospel, epistles, letters, etc. |
| STEP 2 CONTEXT – Background Observation | |
| Author | Who is the author? |
| Audience | Who is the author writing to? |
| Date | When did the author write this book? Where does this passage fit in history? What else was taking place in the world at this time? |
| Purpose | Why did the author write this? What is his intent or purpose? Knowing the author's purpose will help us know the kind of response the author wants from his readers. Begin like this "The author wants us to ..." |
| Context | What is the context in which the author wrote this? How does this fit into the bigger context of the whole bible? (E.g. the passage → before & after → the book → the whole Bible) |
| STEP 3 CONTENT - Observation | |
| Tone & Feel | What is the tone and feel of the passage? What feelings does it evoke? |
| Grammar | Pay attention to the grammar tenses that the author use. |
| Structure | Divide the passage into sub-sections. How do these sections fit together? Understand the flow of author's argument. |
| Allusion / Quotation | If there is an allusion or a quotation to another part of the bible, look up the original context of the quotation and find out more. |
| Conjunction | Look out for conjunction words such as 'therefore,' 'because,' 'so that,' 'for,' etc. Ask yourself why it is there for. |
| Translations | Compare different translations. If there are important differences, try to read up more. |
| Repetition | Observe repeating words or phrases. They are important. |
| Vocabulary | What do these words mean? Look them up in a dictionary. Be careful if author is using a familiar word in a special or unusual way. |

| STEP 4 BIG IDEA - Interpretation | |
|--|---|
| Subject | <p>Identify the topic or the subject in the passage.</p> <p>What is the author talking about?</p> <p>Subject question always begins with an interrogative.</p> <p>Who? What? When? Where? Why? Which? How?</p> |
| Complement | <p>The complement answers the subject question.</p> <p>What is the author saying about what he is talking about?</p> |
| Exegetical Idea (Subject + Complement) | <p>When you put the subject & complement statements together, you have the exegetical idea. This statement can be as long as you like and must be true to the text. You phrase it in the past tense, and in the context of the author to his historical readers.</p> |
| The Cross | <p>Some things that are commanded or taught in the Old Testament, have become obsolete in the New Testament because of the work of Jesus Christ (E.g. circumcision, animal sacrifices, etc).</p> <p>Look at your Exegetical Idea, interpret it through the lens of the cross, and discern its relevance for us today.</p> |
| Big Idea | <p>Next, rewrite the Exegetical Idea into a short, concise clear statement summarising the main truth of the passage for today's readers. This is the Big Idea of the text. You do not need to retain the same words but what is important is its meaning for today's readers. A good big idea is:</p> <ol style="list-style-type: none"> (1) true to the text (2) short, simple & clear (3) and accounts for the whole passage. |
| Aim | <p>After working through and identifying the intent or the purpose of the author, we now work out the purpose or the intent that we want for our audience. This is our aim for our study of the text and must:</p> <ol style="list-style-type: none"> (1) reflect the tone of the passage (2) make sense in the light of the argument in the text (3) respond well to the Big Idea. |
| STEP 5 CHALLENGE - Applications | |
| 'So What?' | <p>The study of the Word of God should transform our life and our thinking. Ask yourself, "What difference does this make to my life?"</p> <p>How will it work out in particular situations I am facing at the moment?</p> |

Subject & Complement

When we teach, we are communicating an idea. We need to bring this idea to the level of consciousness where we can state them and examine them.

We need to be able to answer these 2 basic questions:

Subject Question: What is the author talking about?

Complement Answer: What is the author saying about what he's talking about?

Subject Question + Complement Answer = Exegetical Idea

Subject Question Always Begins with an Interrogative:

Who? What? When? Where? Why? Which? How?

A group of statements not connected to a definite subject makes a rambling, pointless, pile of different statements.

A subject not followed by a complement is simply not a complete idea.

Subject Question: What does this country need?

Complement Answer: With a different complement, comes a different idea.

Exercise

Prov. 3:5-6 ⁵ Trust in the LORD with all your heart, and do not lean on your own understanding.
⁶ In all your ways acknowledge him, and he will make straight your paths.

Subject: What does the writer of Proverbs say when one trusts in the Lord?

Complement: God will make his paths straight.

EI: The writer of Proverbs said when one trusts in the Lord, God will make his paths straight.

James 1:2-4 "Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything".

Subject:

Complement:

EI:

Prov 3:11-12 "My son, do not despise the Lord's discipline and do not resent his rebuke, because the Lord disciplines those he loves, as a father the son he delights in".

Subject:

Complement:

EI:

John 3:16-18 ¹⁶ "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. ¹⁸ Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.

Subject:

Complement:

EI:

Note: We write out the subject question and complement answer from the perspective of the original, historical context and do not jump to the 21st century.

Exegetical Idea

How to form the Exegetical Idea?

Take off the interrogative and put the subject and complement together for the formulation of the idea, an indicative full sentence. It can be as long as it needs and it should be in the past tense.

The Exegetical Idea is what the biblical writer was saying to the biblical reader.



*Content (Page 4-6) adapted by Ps Jacob
by courtesy of Dr Matthew Kim of Gordon-Conwell Theological Seminary.*

Background

(We thank Elder Jit Meng for his contribution to this background content.)

Overview/Summary

1. The Corinthian church was a church in turmoil. Birthed into a highly immoral, intellectually-driven and pagan-dominated lifestyle of a major Greek city, the 5-year old church in Corinth, though well-gifted and growing, was internally plagued with factions and divisions, sexual sins and lawsuits. This is the only epistle in which Apostle Paul has to rebuke a congregation for its conduct and tolerance of sexual immorality. The severity of Paul's reproof (e.g., *"I say this to your shame [or to shame you]"* in 1 Cor 6:5) is an indication of the awfulness of the spiritual cancers that plagued the church he founded.
2. The young church was also troubled by various issues relating to (1) Christian marriage; (2) consumption of meat offered to idols and Christian freedom; (3) propriety in corporate worship, including the LORD's Supper and use of spiritual gifts; and (4) the reality of bodily resurrection.
3. The key spiritual malady underlying the church's thoughts and actions appears to be the practice of spiritual superiority, puffed up by knowledge and arrogance. In addressing the concerns and issues in paras 1 and 2, Apostle Paul's first epistle to the Corinthians seeks to provide clear teachings on the Cross and the appropriation of freedom believers have in Christ, and the pursuit and practice of Christian love and humility to guide and restore the spiritual health of the church, making it one of the most practical epistles that Paul wrote.
4. In this regard, 1 Corinthians is especially valuable for Christians today, for many can fall into similar pattern of thinking and conduct that had kept the Corinthian church from maturing in the faith (1Cor 3:1-4; 1Cor 3:18-23). It also provides a model for dealing with problems that arise in our midst; it reminds us to look at every issue through the lens of Christ's cross and correct errors by means of strong, positive exposition of God's truth undergirded by Christian love and grace.

Author

5. Apostle Paul, as stated in 1 Cor 1:1, is universally accepted as the author of the first letter to the Corinthians. (He also authored the second letter to the Corinthians.)

Target Audience and Date/Place Written

6. As stated in 1 Cor 1:2, Apostle Paul wrote the letter to the church in Corinth, a Roman colony and capital city of Achaia province in Greece. He brought the gospel to the city and founded the church there in AD 50 during his second missionary journey, after his ministry in the Macedonian cities of Philippi, Thessalonica and Berea, and Athens (see Acts 16-17).

7. Apostle Paul wrote the letter around AD 55/56 during his third missionary journey, towards the end of his three-year ministry in the city of Ephesus (1Cor 16:8).¹ It was probably delivered by Timothy (1Cor 16:10).

Historical Setting

City of Corinth in first century AD

8. In Apostle Paul's days, Corinth, besides being the capital city of Achaia province, was the most important city in Greece. It gained status as a Roman colony in 46 BC after Julius Caesar rebuilt the city. Strategically located on a narrow isthmus between the Aegean Sea and the Adriatic Sea, linking the main Greek mainland with Peloponnesus, Corinth became a key metropolis, serving as a busy cosmopolitan, commercial centre and thriving seaport. See **Chart I** for location map of Corinth and surrounding cities of Greece.

Chart I – Location map of Corinth & surrounding cities of Greece



9. Entertainment, vice and corruption flourished in the city. With temples and shrines proliferating the city, Corinth was infamous for its immorality and paganism, the most prominent being the Temple of Aphrodite (goddess of beauty and love) located on top of a 1,800-foot promontory called the Acrocorinthus, where worshippers of the “goddess of love” made free use of the 1,000 Hierodules (consecrated prostitutes). Prostitutes plied their wares openly, and meat markets reportedly thrived on sales from the sacrifices offered in the temples. In this regard, immorality thrived in the city, and Corinth became so notorious for its vices that the term *Korinthiazomai* (“to act

¹ 1 Cor 5:9 alludes to the likelihood that Apostle Paul had written an earlier letter to the Corinthian church. This letter apparently did not survive.

the Corinthian”) came to mean “to commit fornication” and it became synonymous with debauchery and prostitution. Corinth was described as a “seaman’s paradise, a drunkard’s heaven and a virtuous woman’s hell.” (*Comment: The immoral and pagan dominated lifestyle of Corinth could have exerted a significant influence on the Christian believers there, giving rise to the problems and issues faced.*)

10. Corinth was a famous sports centre, with its Isthmian Games (similar in some ways to the Olympics) held every two years. (*Comment: In Cor 9:24-27, Paul draws on his readers’ knowledge of the Isthmian Games and relates it to the Christian race.*)

Paul’s ministry and the church in Corinth

11. Apostle Paul first brought the gospel to the city in AD 50 during his second missionary journey, after his ministry in the Macedonian cities of Philippi, Thessalonica and Berea, and Athens. See Paul’s ministry in Corinth in Acts 18:1-18.
12. At the start of his ministry in the city, the LORD provided a Jewish couple-team, Aquila and Priscilla, who were likely already believers and who would become one of Paul’s closest ministry partners and co-labourers in his ministry of the gospel (Acts 18:2-3). Tentmakers like Paul, Aquila and Priscilla opened their dwelling place in the city to Paul.
13. Paul, as in earlier cities, ministered every Sabbath in the synagogue to the Jews and Greek worshippers. When Silas and Timothy returned from Macedonia (cities that Paul ministered in previously, i.e., Philippi, Thessalonica and Berea), possibly with gifts from the churches there, Paul devoted himself fulltime to ministering the gospel to the Jews (Acts 18:5).
14. Some Jews, including Crispus, the leader of the synagogue, turned to Christ (Acts 18:8). However, the larger Jewish community resisted the gospel and turned against Paul. When the opposition made it no longer possible for him to minister in the synagogue, he moved his ministry to the residence of Titius Justus, which was next to the synagogue. Justus, a Greek worshipper of God, was among the first Gentile converts in the city (Acts 18:7). Paul then began to focus more on reaching out to the Gentiles.
15. As his ministry in the city grew, with many Corinthians turning to Christ in midst of growing opposition, Paul received a special revelation and reassurance from the LORD – of His continued presence and protection, and His direction for Paul to continue ministering the gospel in the city.
16. Sometime later, the Jews decided to take collective action against Paul and brought false charges against him to Gallio, the Roman proconsul of the province of Achaia (Acts 18:12-17). The proconsul rebuffed their request and threw out their charges.
17. After spending 1½ years ministering and establishing the church in the city, Paul decided it was time to return to Antioch, Syria. Accompanied by Aquila and Priscilla, Paul departed from Corinth and set sail for Ephesus, where he made a short stopover and ministered at the synagogue there. He left the couple there in the city, and on his

landing at Caesarea, he visited the Jerusalem church before heading for his home church in Antioch, Syria, bringing his second missionary journey, which took him a total of 2½ years, to a close.

18. Apollos, whom Paul made mention of in his letter, was the church's pastor-teacher for part of the time between Paul's second and third missionary journeys (see Acts 18:24-19:1). Apostle Peter could have also visited the church (1Cor 1:12).

Special Note:

Crispus and Sosthenes

- Both were heads of the same synagogue in Corinth. Crispus had turned to Christ (Acts 18:8), and he probably had to step down, and Sosthenes took over. It is likely that Sosthenes had led the collective action against Paul (Acts 18:12-17), and he was assaulted after Gallio, the Roman proconsul, threw out the trumped up charges. It is unclear who the "they" mentioned in Acts 18:17 who had turned on Sosthenes. It could be (1) Jews who were frustrated with the failed action against Paul and they took out their dissatisfaction on him; or (2) non-Jews who were angered by the Jews' action which had created disturbances and unrest in the city.
- Paul had baptized Crispus among others in Corinth (See 1 Cor 1:14).
- It is likely that the Sosthenes mentioned in 1 Cor 1:1 was the same Sosthenes mentioned in Acts 18. If so, he had come to know Christ after the failed action against Paul, and he became a recognized leader of the church in Corinth and was with Paul during his third missionary journey in Ephesus from where Paul had written 1 Corinthians. Based on 1 Cor 1:1, it is possible that Sosthenes was Paul's secretary who had helped him write the epistle.

Occasion and Purpose of the epistle

19. Paul was ministering in Ephesus during his third missionary journey when he received very disturbing reports about the church (from the household of Chloe) relating to the following:
- a. Disunity. About serious divisions, factions and quarrels in the church at Corinth (1 Cor 1:11) that had caused disunity in the church.
 - b. Sexual immorality. Presence and accommodation of sexual immorality in the church (or at least failure or neglect/laxity in addressing the matter); it was of the kind that was not even found or practised by the Gentiles (Greeks) themselves (incest; 1Cor 5:1).
 - c. Litigation made against fellow members. Members had taken up lawsuits against fellow members in public courts (1Cor 6:1-11).

Paul responded decisively and clearly on the above matters, with strong rebuke of the Corinthian church.

20. It is also likely that the delegation of three men, viz., Stephanas, Fortunatus and Achaicus, from the Corinth church that he received at Ephesus (I Cor 16:17) had brought with them a letter requesting Paul's judgement on a number of specific issues faced by the young but gifted church that rose out of a very pagan-dominated society. These are:

- a. Relating to Christian Marriage and marital status. This is in relation to (1) marriage and celibacy/singleness (1Cor 7:1-9); (2) marriage and divorce (1Cor 7:10-24); (3) marriage and Christian service (1Cor 7:25-38); and (4) marriage and remarriage (1Cor 7:39-40).
- b. Relating to consumption of food offered to idols and freedom in Christ. Paul addressed this issue in the context of not abusing the freedom one gained in Christ, and the need to exercise love and consideration for others. See 1Cor 8-11:1.
- c. Relating to corporate worship and spirituality. This relates to (1) veiling of women (1Cor 11:2-16); (2) the LORD's Supper (1Cor 11:17-34); (3) spiritual gifts, their purpose and proper deployment to prevent abuse (1Cor 12:1-14:40).
- d. Relating to Christ's resurrection. For deniers, Paul provided the fact and reality of bodily resurrection and its implications (1Cor 15:1-58).

Paul systematically identified the issues concerned, and provided clear doctrinal teaching with principles and practical instructions.

Broad outline

21. The epistle, in its simplest, could be seen in two main breaks:

- a. Chapter 1-6. Response to reports of divisions and immorality (including use of lawsuits against fellow members) in the Corinth church;
- b. Chapter 7-16. Response to specific issues raised by the church.

See **Chart II** for detailed outline of 1 Corinthians.

Major themes

22. There are six major themes in the epistle that Paul dealt with extensively.

| S/N | Theme | Details |
|--|---|--|
| Reports of division, sexual immorality & lawsuits in the church | | |
| 1. | <u>Division and disunity in the church</u> . Allegiance & loyalty to leadership personalities which led to divisions and disunity in the church | Members were divided by their allegiance to and preference for various leaders; this inevitably created factions, which led to conflicts, and serious division and disunity within the church. Paul addressed this matter at length as a first priority over four chapters in his letter (1Cor 1-4). In the final analysis, our allegiance must be to Christ and we must be united as a church and not let it be divided by personalities. |

| | | |
|---|---|---|
| 2. | <u>Immorality and lawsuits</u> . These were prevalent in the church and not dealt with. | Sexual sin was prevalent in the church, and of the kind not found even among the Gentiles. The church had either tolerated or remained indifference or lax about the matter. Members were also filing lawsuits against fellow members in the public courts. Paul rebuked the church on this and gave specific instructions to remedy the situation. |
| Specific issues raised by the church for Paul's attention and guidance | | |
| 3. | On Christian marriage and marital status | Coming out of a pagan-dominated society, the church surfaced questions on marriage and its value and purpose, and related issues such a celibacy (singleness), divorce and remarriage, as well as implications of marriage on one's Christian service. Paul provided clear teaching and guidance on these matters. |
| 4. | On consumption of food offered to idols and freedom in Christ | Understandably consumption of meat offered in the temple was a prevalent practice in Corinth, and this posed an issue for the church, especially for believers who were formerly idol worshippers and who had participated in such events. Paul made it clear that while Christians are free in Christ, we must not abuse the Christian freedom by being insensitive and inconsiderate to other fellow believers who may be of weaker faith. Love and sensitivity for fellow believers must guide our behaviour and action. |
| 5. | On propriety in corporate worship | Comprising both Jewish and Gentile believers, it is not surprising that the young church needed guidance when they came together for corporate worship. In this regard, Paul provided clear guidelines for the proper and orderly conduct of worship, including the participation and conduct of women in worship, the proper partaking of the LORD's Supper, and the proper use and deployment of spiritual gifts, which must be exercised in love for the edification of the church. |
| 6. | On reality of bodily resurrection | The idea and concept of bodily resurrection is antithesis to Greek thought, and this likely led to resurrection deniers in the church. Paul laid down clear teaching on the historical and theological facts and reality of Christ's resurrection (he himself being also a witness, among hundreds of others). Christ's resurrection is the key basis of our Christian faith, and one which assures us of our eternity and victory in Christ. |

Key chapter

23. 1 Cor 13. Paul’s key prescription to dealing with the spiritual maladies affecting the Corinthian church is the pursuit and practice of genuine Christian love and humility, in tandem with the proper assimilation and application of scriptural truths.

Key verses

24. 1 Cor 6:19-20. “Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought with a price; therefore glorify God in your body and in your spirit, which are God’s.”

Chart II - Outline of 1 Corinthians

| Church In Turmoil and Remedy | | | | | | | | | | | | | | | |
|--|--|--|--|-------------------------------|--|-------------------------------|--|--|--|------------------------------|--|-------------------------------|--|-------|--|
| - True Spirituality & Freedom in Christ: Pursuit/Practice of Christian Love & Humility | | | | | | | | | | | | | | | |
| 1 Cor 6:19-20 "Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For your were bought with a price; therefore glorify God in your body and in your spirit, which are God's" | | | | | | | | | | | | | | | |
| Response to Report of Divisions & Immorality in the Church | | | | | | | | Response to Specific Issues Raised by the Church | | | | | | | |
| 1 6 | | | | | | | | 7 16 | | | | | | | |
| Greetings & Thanksgiving Causes of Division & Disunity Correct & Unifying Focus: Christ Christ's servants we are The (Openly) Immoral Brother The Suing Brother The Fleeing brother (from sexual sin) Counsel to those married Counsel to the unmarried Counsel to widows Exercising Christian freedom (Not) Exercising Paul's freedom Example from Israel's history Veiling of women & LORD's Supper Purpose of Spiritual Gifts Proper Use of Spiritual Gifts Facts & reality of Christ's Resurrection Foundation of Christian faith & Victory in Christ | | | | | | | | | | | | | | | |
| 1 Divisions & Disunity 4 | | | | 5 Sexual Sins & (Law) Suits 6 | | 7 Marriage & Marital Status 7 | | 8 Food & Freedom in Christ 10 | | 11 Worship & Spirituality 14 | | 15 Resurrection & Requests 16 | | Key W | |
| Place & Time written: Ephesus, AD 55/56 | | | | | | | | | | | | | | | |
| Author: Apostle Paul | | | | | | | | | | | | | | | |

- Lov
- Res
- Cro
- Spin
- Bod
- Spin
- Win

- Key Words
- Love
 - Resurrection
 - Cross
 - Spirit
 - Body of Christ
 - Spiritual gifts
 - Wisdom

Map



ESV
Study
Bible

<https://www.youtube.com/watch?v=yiHf8klCCc4>



created by the Bible Project

^{ESV} **1 Corinthians 1:1** Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes,

² To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours:

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

⁴ I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus,

⁵ that in every way you were enriched in him in all speech and all knowledge- ⁶ even as the testimony about Christ was confirmed among you-

⁷ so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ,

⁸ who will sustain you to the end,

guiltless in the day of our Lord Jesus Christ.

⁹ God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

BIG IDEA *(Overall Big Picture)***Subject:****Complement:****Exegetical Idea:****Big Idea:****Aim:****‘So What?’:**

¹⁰ I appeal to you, brothers, by the name of our Lord Jesus Christ,

that all of you agree and that there be no divisions among you,

but that you be united in the same mind and the same judgment.

¹¹ For it has been reported to me by Chloe's people that there is quarreling among you, my brothers.

¹² What I mean is that each one of you says,

"I follow Paul," or "I follow Apollos,"
or "I follow Cephas," or "I follow Christ."

¹³ Is Christ divided? Was Paul crucified for you? 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 may say that you were baptized in my name. ¹⁶ (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.)

¹⁷ For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

BIG IDEA *(Overall Big Picture)***Subject:****Complement:****Exegetical Idea:****Big Idea:****Aim:****'So What?':**

¹⁸ For the word of the cross is folly to those who are perishing,
but to us who are being saved it is the power of God.

¹⁹ For it is written,

"I will destroy the wisdom of the wise, and the
discernment of the discerning I will thwart."

²⁰ Where is the one who is wise?

Where is the scribe?

Where is the debater of this age?

Has not God made foolish the wisdom of the world?

²¹ For since, in the wisdom of God, the world did not know God
through wisdom, it pleased God through the folly of what we
preach to save those who believe.

²² For Jews demand signs and Greeks seek wisdom, ²³ but we
preach Christ crucified, a stumbling block to Jews and folly to
Gentiles, ²⁴ but to those who are called, both Jews and Greeks,
Christ the power of God and the wisdom of God.

²⁵ For the foolishness of God is wiser than men,
and the weakness of God is stronger than men.

²⁶ For consider your calling, brothers: not many of you were
wise according to worldly standards, not many were powerful,
not many were of noble birth.

²⁷ But God chose what is foolish in the world to shame
the wise; God chose what is weak in the world to shame
the strong; ²⁸ God chose what is low and despised in the
world, even things that are not, to bring to nothing
things that are, ²⁹ so that no human being might boast in
the presence of God.

³⁰ He is the source of your life in Christ Jesus, whom God made
our wisdom and our righteousness and sanctification and
redemption.

³¹ Therefore, as it is written,

"Let the one who boasts, boast in the Lord."

2:1 And I, when I came to you, brothers, did not come
proclaiming to you the testimony of God with lofty speech or
wisdom.

² For I decided to know nothing among you except Jesus
Christ and him crucified.

³ And I was with you in weakness and in fear and much
trembling, ⁴ and my speech and my message were not in
plausible words of wisdom, but in demonstration of the Spirit
and of power, ⁵ that your faith might not rest in the wisdom of
men but in the power of God.

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

'So What?':

⁶ Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away.

⁷ But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory.

⁸ None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory.

⁹ But, as it is written,

"What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him"- ¹⁰ these things God has revealed to us through the Spirit.

For the Spirit searches everything, even the depths of God.

¹¹ For who knows a person's thoughts except the spirit of that person, which is in him?

So also no one comprehends the thoughts of God except the Spirit of God.

¹² Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.

¹³ And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual.

¹⁴ The natural person does not accept the things of the Spirit of God,

for they are folly to him, and he is not able to understand them because they are spiritually discerned. ¹⁵ The spiritual person judges all things, but is himself to be judged by no one. ¹⁶ "For who has understood the mind of the Lord so as to instruct him?"

But we have the mind of Christ.

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

'So What?':

| 1 Cor 3:1-9 Carnal attitude towards leadership | OIA |
|---|-----|
| <p>3:1 But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ.</p> <p>² I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready,³ for you are still of the flesh.</p> <p>For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way?</p> <p>⁴ For when one says, "I follow Paul," and another, "I follow Apollos," are you not being merely human?</p> <p>⁵ What then is Apollos? What is Paul?</p> <p>Servants through whom you believed, as the Lord assigned to each.</p> <p>⁶ I planted, Apollos watered, but God gave the growth.</p> <p>⁷ So neither he who plants nor he who waters is anything, but only God who gives the growth.</p> <p>⁸ He who plants and he who waters are one, and each will receive his wages according to his labor.</p> <p>⁹ For we are God's fellow workers. You are God's field, God's building.</p> | |

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

¹⁰ According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. ¹¹ For no one can lay a foundation other than that which is laid, which is Jesus Christ.

¹² Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw- ¹³ each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done.

¹⁴ If the work that anyone has built on the foundation survives, he will receive a reward.

¹⁵ If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

¹⁶ Do you not know that you are God's temple and that God's Spirit dwells in you?

¹⁷ If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.

¹⁸ Let no one deceive himself. If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise.

¹⁹ For the wisdom of this world is folly with God.

For it is written, "He catches the wise in their craftiness,"

²⁰ and again, "The Lord knows the thoughts of the wise, that they are futile."

²¹ So let no one boast in men. For all things are yours, ²² whether Paul or Apollos or Cephas or the world or life or death or the present or the future- all are yours, ²³ and you are Christ's, and Christ is God's.

BIG IDEA *(Overall Big Picture)***Subject:****Complement:****Exegetical Idea:****Big Idea:****Aim:****'So What?':**

4:1 This is how one should regard us, as servants of Christ and stewards of the mysteries of God. ² Moreover, it is required of stewards that they be found trustworthy.

³ But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself.

⁴ I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me.

⁵ Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God.

⁶ I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another.

⁷ For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it? ⁸ Already you have all you want! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you!

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

¹⁰ We are fools for Christ's sake, but you are wise in Christ.

We are weak, but you are strong.

You are held in honor, but we in disrepute.

¹¹ To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless,

¹² and we labor, working with our own hands.

When reviled, we bless; when persecuted, we endure;

¹³ when slandered, we entreat.

We have become, and are still, like the scum of the world, the refuse of all things.

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

¹⁵ For though you have countless guides in Christ, you do not have many fathers.

For I became your father in Christ Jesus through the gospel.

¹⁶ I urge you, then, be imitators of me.

¹⁷ That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church.

¹⁸ Some are arrogant, as though I were not coming to you.

¹⁹ But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power.

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

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

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

5:1 It is actually reported that there is sexual immorality among you,

and of a kind that is not tolerated even among pagans,
for a man has his father's wife.

² And you are arrogant! Ought you not rather to mourn?
Let him who has done this be removed from among you.

³ For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. ⁴ When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus,

⁵ you are to deliver this man to Satan for the destruction of the flesh,
so that his spirit may be saved in the day of the Lord.

⁶ Your boasting is not good.

Do you not know that a little leaven leavens the whole lump?

⁷ Cleanse out the old leaven that you may be a new lump,
as you really are unleavened.

For Christ, our Passover lamb, has been sacrificed.

⁸ Let us therefore celebrate the festival, not with the old leaven,
the leaven of malice and evil,

but with the unleavened bread of sincerity and truth.

⁹ I wrote to you in my letter not to associate with sexually immoral people- ¹⁰ not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world.

¹¹ But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler- not even to eat with such a one.

¹² For what have I to do with judging outsiders?

Is it not those inside the church whom you are to judge?

¹³ God judges those outside.

"Purge the evil person from among you."

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

6:1 When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints? ² Or do you not know that the saints will judge the world?

And if the world is to be judged by you, are you incompetent to try trivial cases?

³ Do you not know that we are to judge angels? How much more, then, matters pertaining to this life! ⁴ So if you have such cases, why do you lay them before those who have no standing in the church?

⁵ I say this to your shame.

Can it be that there is no one among you **wise** enough to settle a dispute between the brothers, ⁶ but brother goes to law against brother, and that before unbelievers?

⁷ To have lawsuits at all with one another is already a defeat for you.

Why not rather suffer wrong?

Why not rather be defrauded?

⁸ But you yourselves wrong and defraud- even your own brothers!

⁹ Do you not know that the unrighteous will not inherit the kingdom of God?

Do not be deceived:

neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, ¹⁰ nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

¹¹ And such were some of you.

But you were washed,

you were sanctified,

you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

'So What?':

| 1 Cor 6:12-20 Glorify God in your body | OIA |
|---|-----|
| <p>¹² "All things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything. ¹³ "Food is meant for the stomach and the stomach for food"- and God will destroy both one and the other.</p> <p>The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. ¹⁴ And God raised the Lord and will also raise us up by his power.</p> <p>¹⁵ Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never!</p> <p>¹⁶ Or do you not know that he who is joined to a prostitute becomes one body with her?</p> <p style="padding-left: 40px;">For, as it is written, "The two will become one flesh."</p> <p>¹⁷ But he who is joined to the Lord becomes one spirit with him.</p> <p>¹⁸ Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.</p> <p>¹⁹ Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, ²⁰ for you were bought with a price.</p> <p>So glorify God in your body.</p> | |

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

7:1 Now concerning the matters about which you wrote:

"It is good for a man not to have sexual relations with a woman."

² But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband. ³

The husband should give to his wife her conjugal rights, and likewise the wife to her husband.

⁴ For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does.

⁵ Do not deprive one another, except perhaps by agreement for a limited time,

that you may devote yourselves to prayer; but then come together again,

so that Satan may not tempt you because of your lack of self-control.

⁶ Now as a concession, not a command, I say this. ⁷ I wish that all were as I myself am. But each has his own gift from God, one of one kind and one of another.

⁸ To the unmarried and the widows

I say that it is good for them to remain single as I am.

⁹ But if they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion.

¹⁰ To the married I give this charge (not I, but the Lord):

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

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

¹³ If any woman has a husband who is an unbeliever, and he consents to live with her,
she should not divorce him.

¹⁴ For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise your children would be unclean, but as it is, they are holy.

¹⁵ But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace.

¹⁶ Wife, how do you know whether you will save your husband? Husband, how do you know whether you will save your wife?

¹⁷ Only let each person lead the life that the Lord has assigned to him, and to which God has called him.

This is my rule in all the churches.

¹⁸ Was anyone at the time of his call already circumcised?

Let him not seek to remove the marks of circumcision.

Was anyone at the time of his call uncircumcised?

Let him not seek circumcision.

¹⁹ For neither circumcision counts for anything nor uncircumcision,

but keeping the commandments of God.

²⁰ Each one should remain in the condition in which he was called.

²¹ Were you a slave when called? Do not be concerned about it.

But if you can gain your freedom, avail yourself of the

opportunity. ²² For he who was called in the Lord as a slave is a freedman of the Lord. Likewise he who was free when called is a slave of Christ. ²³ You were bought with a price; do not become slaves of men.

²⁴ So, brothers, in whatever condition each was called, there let him remain with God.

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

²⁵ Now concerning the betrothed, I have no command from the Lord,

but I give my judgment as one who by the Lord's mercy is trustworthy.

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

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

Are you free from a wife? Do not seek a wife.

²⁸ But if you do marry, you have not sinned, and if a betrothed woman marries, she has not sinned. Yet those who marry will have worldly troubles, and I would spare you that.

²⁹ This is what I mean, brothers: the appointed time has grown very short.

From now on, let those who have wives live as though they had none, ³⁰ and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, ³¹ and those who deal with the world as though they had no dealings with it.

For the present form of this world is passing away.

³² I want you to be free from anxieties.

The unmarried man is anxious about the things of the Lord, how to please the Lord.

³³ But the married man is anxious about worldly things, how to please his wife, ³⁴ and his interests are divided.

And the unmarried or betrothed woman is anxious about the things of the Lord, how to be holy in body and spirit.

But the married woman is anxious about worldly things, how to please her husband. ³⁵ I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord.

³⁶ If anyone thinks that he is not behaving properly toward his betrothed, if his passions are strong, and it has to be, let him do as he wishes: let them marry- it is no sin. ³⁷ But whoever is firmly established in his heart, being under no necessity but

having his desire under control, and has determined this in his heart, to keep her as his betrothed, he will do well.

³⁸ So then he who marries his betrothed does well, and he who refrains from marriage will do even better. ³⁹ A wife is bound to her husband as long as he lives. But if her husband dies, she is free to be married to whom she wishes, only in the Lord.

⁴⁰ Yet in my judgment she is happier if she remains as she is. And I think that I too have the Spirit of God.

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

8:1 Now concerning food offered to idols: we know that "all of us possess knowledge." This "knowledge" puffs up, but love builds up.

² If anyone imagines that he knows something, he does not yet know as he ought to know. ³ But if anyone loves God, he is known by God.

⁴ Therefore, as to the eating of food offered to idols, we know that "an idol has no real existence," and that "there is no God but one."

⁵ For although there may be so-called gods in heaven or on earth- as indeed there are many "gods" and many "lords"- ⁶ yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

⁷ However, not all possess this knowledge.

But some, through former association with idols, eat food as really offered to an idol, and their conscience, being weak, is defiled.

⁸ Food will not commend us to God.

We are no worse off if we do not eat, and no better off if we do.

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

¹⁰ For if anyone sees you who have knowledge eating in an idol's temple, will he not be encouraged, if his conscience is weak, to eat food offered to idols?

¹¹ And so by your knowledge this weak person is destroyed, the brother for whom Christ died. ¹² Thus, sinning against your brothers and wounding their conscience when it is weak, you sin against Christ.

¹³ Therefore, if food makes my brother stumble, I will never eat meat, lest I make my brother stumble.

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

'So What?':

9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord?

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.

³ This is my defense to those who would examine me.

⁴ Do we not have the right to eat and drink?

⁵ Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas?

⁶ Or is it only Barnabas and I who have no right to refrain from working for a living?

⁷ Who serves as a soldier at his own expense?

Who plants a vineyard without eating any of its fruit?

Or who tends a flock without getting some of the milk?

⁸ Do I say these things on human authority?

Does not the Law say the same?

⁹ For it is written in the Law of Moses,

"You shall not muzzle an ox when it treads out the grain."

Is it for oxen that God is concerned?

¹⁰ Does he not speak entirely for our sake?

It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop.

¹¹ If we have sown spiritual things among you, is it too much if we reap material things from you?

¹² If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

¹³ Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings?

¹⁴ In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

¹⁵ But I have made no use of any of these rights, nor am I writing these things to secure any such provision.

For I would rather die than have anyone
deprive me of my ground for boasting.

¹⁶ For if I preach the gospel, that gives me no ground for
boasting.

For necessity is laid upon me. Woe to me if I do not preach the
gospel!

¹⁷ For if I do this of my own will, I have a reward,
but not of my own will, I am still entrusted with a
stewardship.

¹⁸ What then is my reward? That in my preaching I may present
the gospel free of charge, so as not to make full use of my right
in the gospel.

¹⁹ For though I am free from all, I have made myself a servant
to all, that I might win more of them.

²⁰ To the Jews I became as a Jew, in order to win Jews.

To those under the law I became as one under the law
(though not being myself under the law) that I might win
those under the law.

²¹ To those outside the law I became as one outside the
law (not being outside the law of God but under the law
of Christ) that I might win those outside the law.

²² To the weak I became weak, that I might win the weak.
I have become all things to all people, that by all means I
might save some.

²³ I do it all for the sake of the gospel, that I may share with
them in its blessings.

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

²⁴ Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it.

²⁵ Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable.

²⁶ So I do not run aimlessly; I do not box as one beating the air.

²⁷ But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.

10:1 I want you to know, brothers, 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 drank from the spiritual Rock that followed them,

and the Rock was Christ.

⁵ Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.

⁶ Now these things took place as examples for us, that we might not desire evil as they did.

⁷ Do not be idolaters as some of them were; as it is written,

"The people sat down to eat and drink and rose up to play."

⁸ We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day.

⁹ We must not put Christ to the test, as some of them did and were destroyed by serpents, ¹⁰ nor grumble, as some of them did and were destroyed by the Destroyer.

¹¹ Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.

¹² Therefore let anyone who thinks that he stands take heed lest he fall.

¹³ No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

¹⁴ Therefore, my beloved, flee from idolatry.

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

¹⁵ I speak as to sensible people; judge for yourselves what I say.

¹⁶ The cup of blessing that we bless,
is it not a participation in the blood of Christ?

The bread that we break,
is it not a participation in the body of Christ?

¹⁷ Because there is one bread, we who are many are one body,
for we all partake of the one bread.

¹⁸ Consider the people of Israel: are not those who eat the
sacrifices participants in the altar?

¹⁹ What do I imply then? That food offered to idols is anything,
or that an idol is anything?

²⁰ No, I imply that what pagans sacrifice they offer to demons
and not to God.

I do not want you to be participants with demons.

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.

²² Shall we provoke the Lord to jealousy? Are we stronger than
he? ²³ "All things are lawful," but not all things are helpful.

"All things are lawful," but not all things build up.

²⁴ Let no one seek his own good, but the good of his neighbor.

²⁵ Eat whatever is sold in the meat market without raising any
question on the ground of conscience.

²⁶ For "the earth is the Lord's, and the fullness thereof."

²⁷ If one of the unbelievers invites you to dinner and you are
disposed to go, eat whatever is set before you without raising
any question on the ground of conscience.

²⁸ But if someone says to you,
"This has been offered in sacrifice," then do not eat it, for
the sake of the one who informed you, and for the sake
of conscience- ²⁹ I do not mean your conscience, but his.
For why should my liberty be determined by someone
else's conscience? ³⁰ If I partake with thankfulness, why
am I denounced because of that for which I give thanks?

³¹ So, whether you eat or drink, or whatever you do, do all to
the glory of God.

³² Give no offense to Jews or to Greeks or to the church of God,

³³ just as I try to please everyone in everything I do, not seeking
my own advantage,

but that of many, that they may be saved.

11:1 Be imitators of me, as I am of Christ.

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

² Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you.

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

⁴ Every man who prays or prophesies with his head covered dishonors his head,

⁵ but every wife who prays or prophesies with her head uncovered dishonors her head- it is the same as if her head were shaven.

⁶ For if a wife will not cover her head,
then she should cut her hair short.

But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head.

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

⁸ For man was not made from woman, but woman from man.

⁹ Neither was man created for woman, but woman for man.

¹⁰ That is why a wife ought to have a symbol of authority on her head, because of the angels.

¹¹ Nevertheless, in the Lord woman is not independent of man nor man of woman;

¹² for as woman was made from man, so man is now born of woman. And all things are from God.

¹³ Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? ¹⁴ Does not nature itself teach you that if a man wears long hair it is a disgrace for him,

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

For her hair is given to her for a covering.

¹⁶ If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

¹⁷ But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse.

¹⁸ For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part, ¹⁹ for there must be factions among you in order that those who are genuine among you may be recognized.

²⁰ When you come together, it is not the Lord's supper that you eat. ²¹ For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk.

²² What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.

²³ For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when 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 also he took the cup, 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 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord.

²⁸ Let a person examine himself, then, and so eat of the bread and drink of the cup.

²⁹ For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.

³⁰ That is why many of you are weak and ill, and some have died. ³¹ But if we judged ourselves truly, we would not be judged. ³² But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

³³ So then, my brothers, when you come together to eat, wait for one another-

³⁴ if anyone is hungry, let him eat at home- so that when you come together it will not be for judgment.

About the other things I will give directions when I come.

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

'So What?':

12:1 Now concerning spiritual gifts, brothers, I do not want you to be uninformed. ² You know that when you were pagans you were led astray to mute idols, however you were led.

³ Therefore I want you to understand that no one speaking in the Spirit of God ever says "Jesus is accursed!" and no one can say "Jesus is Lord" except in the Holy Spirit.

⁴ Now there are varieties of gifts, but the same Spirit; ⁵ and there are varieties of service, but the same Lord; ⁶ and there are varieties of activities, but it is the same God who empowers them all in everyone.

⁷ To each is given the manifestation of the Spirit for the common good.

⁸ To one is given through the Spirit the utterance of wisdom,
and to another the utterance of knowledge according to the same Spirit,

⁹ to another faith by the same Spirit,
to another gifts of healing by the one Spirit,

¹⁰ to another the working of miracles,
to another prophecy,
to another the ability to distinguish between spirits,
to another various kinds of tongues,
to another the interpretation of tongues.

¹¹ All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

BIG IDEA *(Overall Big Picture)***Subject:****Complement:****Exegetical Idea:****Big Idea:****Aim:****'So What?':**

¹² For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.

¹³ For in one Spirit we were all baptized into one body - Jews or Greeks, slaves or free- and all were made to drink of one Spirit.

¹⁴ For the body does not consist of one member but of many.

¹⁵ If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body.

¹⁶ And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body.

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

If the whole body were an ear, where would be the sense of smell?

¹⁸ But as it is, God arranged the members in the body, each one of them, as he chose. ¹⁹ If all were a single member, where would the body be?

²⁰ As it is, there are many parts, yet one body.

²¹ The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you."

²² On the contrary,

the parts of the body that seem to be weaker are indispensable, ²³ and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, ²⁴ which our more presentable parts do not require.

But God has so composed the body, giving greater honor to the part that lacked it, ²⁵ that there may be no division in the body,

but that the members may have the same care for one another.

²⁶ If one member suffers, all suffer together; if one member is honored, all rejoice together.

²⁷ Now you are the body of Christ and individually members of it.

²⁸ And God has appointed in the church

first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues.

²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all possess gifts of healing? Do all speak with tongues? Do all interpret?

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

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

| 1 Cor 13:1-13 Love is the greatest | OIA |
|---|------------|
| <p>13:1 If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.</p> <p>² And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.</p> <p>³ If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.</p> <p>⁴ Love is patient and kind; love does not envy or boast; it is not arrogant⁵ or rude. It does not insist on its own way; it is not irritable or resentful;⁶ it does not rejoice at wrongdoing, but rejoices with the truth.⁷ Love bears all things, believes all things, hopes all things, endures all things.⁸ Love never ends.</p> <p>As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.</p> <p>⁹ For we know in part and we prophesy in part,¹⁰ but when the perfect comes, the partial will pass away.</p> <p>¹¹ When I was a child, I spoke like a child, I thought like a child, I reasoned like a child.</p> <p>When I became a man, I gave up childish ways.</p> <p>¹² For now we see in a mirror dimly, but then face to face.</p> <p>Now I know in part; then I shall know fully, even as I have been fully known.</p> <p>¹³ So now faith, hope, and love abide, these three; but the greatest of these is love.</p> | |

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

14:1 Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy.

² For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. ³ On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation.

⁴ The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church.

⁵ Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.

⁶ Now, brothers, if I come to you speaking in tongues, how will I benefit you unless I bring you some revelation or knowledge or prophecy or teaching?

⁷ If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will anyone know what is played? ⁸ And if the bugle gives an indistinct sound, who will get ready for battle?

⁹ So with yourselves, if with your tongue you utter speech that is not intelligible, how will anyone know what is said? For you will be speaking into the air.

¹⁰ There are doubtless many different languages in the world, and none is without meaning, ¹¹ but if I do not know the meaning of the language, I will be a foreigner to the speaker and the speaker a foreigner to me.

¹² So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church.

¹³ Therefore, one who speaks in a tongue should pray for the power to interpret.

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

¹⁵ What am I to do? I will pray with my spirit, but I will pray with my mind also;

I will sing praise with my spirit, but I will sing with my mind also.

¹⁶ Otherwise, if you give thanks with your spirit, how can anyone in the position of an outsider say "Amen" to your thanksgiving when he does not know what you are saying? ¹⁷ For you may be giving thanks well enough, but the other person is not being built up.

¹⁸ I thank God that I speak in tongues more than all of you.

¹⁹ Nevertheless, in church I would rather speak five words with my mind in order to instruct others, than ten thousand words in a tongue.

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

²⁰ Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature. ²¹ In the Law it is written, "By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord."

²² Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers. ²³ If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds? ²⁴ But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, ²⁵ the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.

²⁶ What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up.

²⁷ If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret.

²⁸ But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God. ²⁹ Let two or three prophets speak, and let the others weigh what is said. ³⁰ If a revelation is made to another sitting there, let the first be silent. ³¹ For you can all prophesy one by one, so that all may learn and all be encouraged, ³² and the spirits of prophets are subject to prophets.

³³ For God is not a God of confusion but of peace. As in all the churches of the saints, ³⁴ the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. ³⁵ If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.

³⁶ Or was it from you that the word of God came?

Or are you the only ones it has reached?

³⁷ If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord.

³⁸ If anyone does not recognize this, he is not recognized.

³⁹ So, my brothers, earnestly desire to prophesy, and do not forbid speaking in tongues. ⁴⁰ But all things should be done decently and in order.

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

| 1 Cor 15:1-19 The Importance of the Resurrection | OIA |
|--|-----|
| <p>15:1 Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, ² and by which you are being saved,</p> <p>if you hold fast to the word I preached to you- unless you believed in vain.</p> <p>³ For I delivered to you as of first importance what I also received:</p> <p style="padding-left: 40px;">that Christ died for our sins in accordance with the Scriptures, ⁴ that he was buried, that he was raised on the third day in accordance with the Scriptures, ⁵ and that he appeared to Cephas, then to the twelve. ⁶ Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep.</p> <p style="padding-left: 40px;">⁷ Then he appeared to James, then to all the apostles.</p> <p style="padding-left: 40px;">⁸ Last of all, as to one untimely born, he appeared also to me.</p> <p>⁹ For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God.</p> <p>¹⁰ But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. ¹¹ Whether then it was I or they, so we preach and so you believed.</p> | |

BIG IDEA *(Overall Big Picture)*

Subject:

Complement:

Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

¹² Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead?

¹³ But if there is no resurrection of the dead, then not even Christ has been raised.

¹⁴ And if Christ has not been raised, then our preaching is in vain and your faith is in vain.

¹⁵ We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised.

¹⁶ For if the dead are not raised, not even Christ has been raised.

¹⁷ And if Christ has not been raised, your faith is futile and you are still in your sins.

¹⁸ Then those also who have fallen asleep in Christ have perished.

¹⁹ If in this life only we have hoped in Christ, we are of all people most to be pitied.

²⁰ But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

²¹ For as by a man came death, by a man has come also the resurrection of the dead.

²² For as in Adam all die, so also in Christ shall all be made alive.

²³ But each in his own order:

Christ the firstfruits, then at his coming those who belong to Christ.

²⁴ Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power.

²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death.

²⁷ For "God has put all things in subjection under his feet."

But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him.

²⁸ When all things are subjected to him,

then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

²⁹ Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all,

why are people baptized on their behalf?

³⁰ Why am I in danger every hour?

³¹ I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day! ³² What do I gain if, humanly speaking, I fought with beasts at Ephesus?

If the dead are not raised, "Let us eat and drink, for tomorrow we die."

³³ Do not be deceived: "Bad company ruins good morals."

³⁴ Wake up from your drunken stupor, as is right, and do not go on sinning.

For some have no knowledge of God. I say this to your shame.

BIG IDEA *(Overall Big Picture)*

Subject:

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Big Idea:

Aim:

'So What?':

³⁵ But someone will ask, "How are the dead raised? With what kind of body do they come?" ³⁶ You foolish person!

What you sow does not come to life unless it dies. ³⁷ And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain.

³⁸ But God gives it a body as he has chosen, and to each kind of seed its own body.

³⁹ For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish.

⁴⁰ There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. 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 is it with the resurrection of the dead.

What is sown is perishable; what is raised is imperishable.

⁴³ It is sown in dishonor; it is raised in glory.
It is sown in weakness; it is raised in 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.

⁴⁵ Thus it is written,

"The first man Adam became a living being";
the last Adam became a life-giving spirit.

⁴⁶ But it is not the spiritual that is first but the natural, and then the spiritual. ⁴⁷ The first man was from the earth, a man of dust;
the second man is from heaven.

⁴⁸ As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven.

⁴⁹ Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

⁵⁰ I tell you this, brothers:

flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

⁵¹ Behold! I tell you a mystery.

We shall not all sleep, but we shall all be 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 shall be changed.

⁵³ For this perishable body must put on the imperishable, and this mortal body must put on immortality. ⁵⁴ When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory."

⁵⁵ "O death, where is your victory?

O death, where is your sting?"

⁵⁶ The sting of death is sin, and the power of sin is the law. ⁵⁷ But thanks be to God, who gives us the victory through our Lord Jesus Christ.

⁵⁸ Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

BIG IDEA *(Overall Big Picture)*

Subject:

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Exegetical Idea:

Big Idea:

Aim:

‘So What?’:

16:1 Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do.

² On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come.

³ And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem.

⁴ If it seems advisable that I should go also, they will accompany me.

⁵ I will visit you after passing through Macedonia, for I intend to pass through Macedonia, ⁶ and perhaps I will stay with you or even spend the winter, so that you may help me on my journey, wherever I go.

⁷ For I do not want to see you now just in passing. I hope to spend some time with you, if the Lord permits.

⁸ But I will stay in Ephesus until Pentecost, ⁹ for a wide door for effective work has opened to me, and there are many adversaries.

¹⁰ When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am.

¹¹ So let no one despise him. Help him on his way in peace, that he may return to me, for I am expecting him with the brothers.

¹² Now concerning our brother Apollos, I strongly urged him to visit you with the other brothers, but it was not at all his will to come now. He will come when he has opportunity.

¹³ Be watchful, 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, brothers- you know that the household of Stephanas were the first converts in Achaia, and that they have devoted themselves to the service of the saints- ¹⁶ be subject to such as these, and to every fellow worker and laborer.

¹⁷ I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence,

¹⁸ for they refreshed my spirit as well as yours.
Give recognition to such men.

¹⁹ The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord.

²⁰ All the brothers send you greetings. Greet one another with a holy kiss.

²¹ I, Paul, write this greeting with my own hand.

²² If anyone has no love for the Lord, let him be accursed. Our Lord, come!

²³ The grace of the Lord Jesus be with you.

²⁴ My love be with you all in Christ Jesus. Amen.

BIG IDEA *(Overall Big Picture)*

Subject:

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Aim:

‘So What?’:

