

15. Final Teachings and Admonitions in 1 Corinthians

Spiritual Gifts; the Nature of the Resurrection; Housekeeping (12:1–16:24)

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.” (13:4-7)

Prelude “I Will Sing with the Spirit”

I will sing with the Spirit,
I will sing with the Spirit.
Alleluia, alleluia...

I will sing with the Spirit,
I will sing with the Spirit.
Alleluia, alleluia...



And I will sing with the understanding also,
alleluia, alleluia

cf. 1 Corinthians 14:15, “What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”

“Let the Holy Spirit Guide” (hymn no. 143)

1. Let the Holy Spirit guide;
Let him teach us what is true.
He will testify of Christ,
Light our minds with heaven's view.

2. Let the Holy Spirit guard;
Let his whisper govern choice.
He will lead us safely home
If we listen to his voice.

3. Let the Spirit heal our hearts
Thru his quiet, gentle pow'r.
May we purify our lives
To receive him hour by hour.

Structure and Subjects of 1 Corinthians

(review and emphasizing this lecture's topics)

- **Salutation (1:1–3)**
- **Thanksgiving (1:4–9)**
- **Body (1:10–16:18)**
 - **Factions (1:10–4:21)**
 - **Moral Misbehavior (5:1–11:1)**
 - **Correct and Incorrect Christian Worship (11:2–14:40)**
 - **The Veiling of Women (11:2–16)**
 - **The Lord's Supper (11:17–34)**
 - **Misunderstanding and Misusing Spiritual Gifts (12:1–14:40)**
 - **Doctrinal Correction: the Nature of the Resurrection and its Application to Christians (15:1–58)**
 - **The Resurrection of Christ (15:1–11)**
 - **The Resurrection of the Dead (15:12–34)**
 - **The Resurrected Body (15:35–58)**
 - **Housekeeping: Collection for Jerusalem Poor, Paul's Plans, Commendations (16:1–18)**
- **Conclusion (16:19–24)**

Misunderstanding and Misusing Spiritual Gifts (12:1-14:40)

- **Many Gifts One Spirit (12:1-11)**
- **One Body and Many Members (12:12-31)**
 - *Allegory of the foot and hand, ear and eye (12:12, 14-18)*
- **The Gift of Love (Charity: 13:1-13)**
- **Gift of Prophecy and Tongues (14:1-25)**
- **Orderly Worship (14:26-40)**

Misunderstanding and Misusing Spiritual Gifts (12:1-14:40)

- **Many Gifts One Spirit (12:1-11)**
 - “Now there are **varieties of gifts** (literally *charismata*), **but the same Spirit**. And there are **varieties of ministries** (*diakoniōn*, KJV “administrations”), and **the same Lord**. And there are **varieties of effects** (*energematōn*, KJV “operations”), but **the same God** who works all things in all persons.” (12:4-6 NAS)
- **One Body and Many Members (12:12-31)**
 - “**For by one Spirit are we all baptized into one body**, whether we be Jews or Gentiles, *whether we be bond or free; and have been all made to drink into one Spirit.*”
 - *Remember body of Christ = temple = corporate church*
 - **Allegory of the foot and hand, ear and eye (12:12, 14-18)**
 - “God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body (KJV “no schism,” division), but **the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.**” (12:24-26 NRSV)
 - “**Now ye are the body of Christ**, and members in particular. And God hath set some in the church, **first apostles, secondarily prophets, thirdly teachers (ministries)**, after that **miracles, then gifts of healings, helps, governments, diversities of tongues (gifts and effects).**” (12:27-28)

The Gift of Love (13:1-13)

- **Segue: all other spiritual gifts are inferior to charity**
 - “Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? **But covet earnestly the best gifts: and yet shew I unto you a more excellent way.**” (12:29-31)
 - “And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not **charity (agapēn)** I am nothing. (13:2)
- **Greek agapē = love, with broad meaning**
 - Jerome in the Latin Vulgate translated this as *caritas* (“dearness” or “affection,” **the love of a superior for an inferior**) rather than *amor* (love between equals)
 - **The KJV translators, like Jerome, sensed that this was a special, giving love, and chose the English word “charity” (from *caritas*)**
 - **Charity, the pure love of Christ (Moroni 7:47)**
 - Christ’s love (subjective or possessive)
 - Our love for Christ (objective)
 - Christlike love (descriptive)
 - **Scriptural ambiguity allows all of these!**

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The Hymn to Love

- **“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.” (13:4-7)**
- Charity never faileth . . . but when that which is perfect (*to teleion*) is come, then that which is in part shall be done away.” (13:10)
 - *to teleion*: perfection, completion, better “successful result”
- “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. **For now we see through a glass, darkly**; but then face to face: now I know in part; but then shall I know even as also I am known. **And now abideth faith, hope, charity, these three; but the greatest of these is charity.**” (13:11-13)
 - now we see through a glass, darkly: **“For now we see in a mirror, dimly”** (NIV, NRSV)
 - **faith, hope, charity, these three**: see Moroni 7:40-48

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Gift of Prophecy and Tongues (14:1–25)

“Make love your aim; but be eager, too, for spiritual gifts, and especially for prophesying.” (14:1 NJB)

• Prophecy

- “. . . he that prophesieth (*prophēteuōn*) speaketh unto men to edification, and exhortation, and comfort.” (14:3)
- *Prophēteuō*: speak as God’s representative; proclaim God’s message, preach; predict, prophesy; **speak God’s message in an intelligible tongue**
- “. . . *the testimony of Jesus is the spirit of prophecy.*” (*Rev 19:10*)

• Tongues

- “For he that **speaketh in an unknown tongue** speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. . . He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.” (14:2, 4)
- *Lalōn glōssē*: speaking with a tongue, in a language; **an utterance outside the normal patterns of intelligible speech** and therefore requiring special interpretation; ecstatic language, ecstatic speech, unknown tongue
 - Xenoglossia: speaking in a foreign tongue
 - Glossolalia: “babbling tongue,” **speaking in an unknown tongue (e.g. Adamic?)**

Prophecy Greater than Ecstatic Tongues

- “I would that ye all spake with tongues, but rather that ye prophesied: for **greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.**” (14:5)
- Those with the gift of tongues thought that it marked them as special, distinctive, or important—their gift was used selfishly . . .
- “Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.” (14:19)

Orderly Worship: Gifts (14:26–40)

- **Meetings are to “build up” the saints who gather**
 - “How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. **Let all things be done unto edifying.**” (14:16)
- **Tongues must be interpreted to be edifying**
 - “If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and **let one interpret.** **But if there be no interpreter, let him keep silence in the church;** and let him speak to himself, and to God.” (14:27–28)
 - “For God is not the author of confusion, **but of peace,** as in all churches of the saints.” (14:34)

Women in Public Worship (14:26–40)

How much of this counsel is cultural and time-specific?

- “Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.” (14:34)
- **Could this have been a point that Sosthenes, the coauthor and a conservative Jewish Christian, insisted upon?**
- **Could this passage be a later interpolation or in the wrong place?**
 - There are problems with the manuscript evidence for 1 Corinthians 14:34–35; some copies lack it, others have it in different places (see Metzger, *Textual Commentary on the Greek New Testament*, 499–500)
 - *Still, it is so like 1 Timothy 2:11–12, that it is probably Pauline*
- **Is it directed at all women or a particular group in Corinth at that time?**

Women Keeping Silent

Possible Original Meaning and Current Application



15. Final Teachings and Admonitions in 1 Corinthians 12:1–16:18

- 14:34; JST, “Let your women keep silence in the churches; **for it is not permitted unto them to rule...**”)
- Possible Exegesis: Some of the women of the “Christian elite” in Corinth, feeling rightly empowered by the gospel, **might have taken it too far and sought to usurp a leadership role to which they had not been called**
- Exposition: “May women speak in Church? **Yes, in the sense of teaching, counseling, testifying, exhorting, and the like; no, in the sense of assuming rule over the Church as such,** and in attempting to give direction as to how God’s affairs on earth shall be regulated . . . Paul is here telling the sisters they are subject to the priesthood...” (McConkie DNTC, 2: 387)



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Doctrinal Correction

The Nature of the Resurrection and its Application to Christians (15:1–58)

- **The Resurrection of Christ (15:1–11)**
- **The Resurrection of the Dead (15:12–34)**
 - The Eschatological Drama: “Then Comes the End . . .” (15:24–28)
 - Baptism for the Dead (15:29)
 - Paul’s Example (15:30–34)
- **The Resurrected Body (15:35–58)**

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The Resurrection of Christ (15:1–11)

- **The Gospel Preached by Paul (15:1–4)**
 - Restatement of the *kērygma*: “. . . how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.” (15:3–4)
- **Witnesses of Christ’s Resurrection (15:5–8)**
 - “. . . he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once . . . After that, he was seen of James; then of all the apostles. *And last of all he was seen of me also . . .*” (15:5–8)
- **Paul’s Call as a Witness (15:9–11)**

The Resurrection of the Dead (15:12–34)

- **As in Adam all Die, in Christ All Are Made Alive (15:12–23)**
 - Christ as the New or Second Adam
- **The Eschatological Drama: “Then Comes the End . . .” (15:24–28)**
 - “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. *The last enemy that shall be destroyed is death.*” (15:24–26)
- **Baptism for the Dead (15:29) — why baptize in behalf of the dead if they are not going to be resurrected?**
 - *Why is it placed here with what comes before and after?*
- **Paul’s Example (15:30–34)**
 - “I swear by the pride that I take in you, in Christ Jesus our Lord, that **I face death every day.**” (15:31 NJB)
 - “I protest unto you the resurrection of the dead; and *this is my rejoicing which I have in Christ Jesus our Lord daily, though I die.*” (15:31 JST)




The Resurrected Body (15:35–58)

- “But some man will say, How are the dead raised up? and with what body do they come?” (15:35)
- “All flesh is not the same flesh . . . There are also **celestial bodies** (*epiourania*), and **bodies terrestrial** (*epigeia*): but the glory of the celestial is one, and the glory of the terrestrial is another.” (15:39–40)
 - **Earthly and heavenly bodies differ [exegesis]**
 - “There are both **heavenly bodies** (*epourania*, KJV, “celestial”) and **earthly bodies** (*epigeia*, KJV, “terrestrial”), but the glory of the heavenly is one thing, and that of the earthly is another.” (15:40 NRSV)
 - **Resurrected (heavenly) bodies differ according to the glory they will inherit [exposition]**
 - Joseph Smith expanded upon this verse to teach further doctrine: “Also **celestial bodies**, and **bodies terrestrial**, and **bodies telestial**; but the glory of the celestial, one; and the terrestrial, another; and the telestial, another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.” (15:40–41 JST)
 - “*Those who come forth in the celestial glory with celestial bodies have a body that is more refined.* It is different. The very fibre and texture of the celestial body is more pure and holy than a telestial or terrestrial body, and a celestial body alone can endure celestial glory. . . . A telestial body could not endure celestial glory. It would be torment and affliction to them.” (Melvin J. Ballard, *Sermons and Missionary Services of Melvin J. Ballard*, 256)

A Spiritual Body?

- “It is sown a natural body; it is raised a spiritual body. There is **a natural body**, and there is **a spiritual body**.” (15:44)
 - “. . . I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus **the whole becoming spiritual and immortal**, that they can no more see corruption.” (Alma 11:45)
- Note the difference between **a spirit body** and **a spiritual body**
 - “When Paul spoke of **the spiritual body** he had no reference at all to the spirit body . . . **After the resurrection from the dead our bodies will be spiritual bodies**, but they will be bodies that are tangible, bodies that have been purified, but they will nevertheless be bodies of flesh and bones, but they will not be blood bodies, they will no longer be quickened by blood **but quickened by the spirit which is eternal** and they shall become immortal and shall never die.” (Joseph F. Smith, CR April 1917, pp. 62–63 = packet, 188)
- **Resurrection and the Parousia again! (cf. 1 Thessalonians 4:15–17)**
 - “. . . We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: **for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.**” (15:51–52)

Paul's Resurrection Commentary in Handel's *Messiah*

- **Part III No. 44 Chorus: Since by man came death** 
 - **1 Corinthians 15: 21, 22**
 - “For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.”
- **Part III No. 45 Accompagnato: Behold I tell you a mystery** 
 - **1 Corinthians 15: 51, 52**
 - “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”
- **Part III No. 46 Air: The trumpet shall sound** 
 - **1 Corinthians 15: 52-54**
 - “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

Housekeeping (16:1–18)

- Collection for Jerusalem Poor (16:1–4)
- Paul's Plans (16:5–12)
- Exhortation (16:13–14)
 - “Watch ye, stand fast in the faith, quit you like men, be strong.”
- Commendations (16:15–18)

Conclusion (16:19–24)

- Concluding formula: “If any man love not the Lord Jesus Christ, let him be **Anathema Maranatha.**” (16:22)
 - **Anathema** (Greek): “A curse upon him!”
 - **Maranatha** (Aramaic): “O Lord, come!”
 - Cf. “**Even so, come, Lord Jesus.**” (Revelation 22:20)