

Study Guide

first Corinthians



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SUNSET
International Bible Institute



The First Epistle to the Corinthians



INTRODUCTORY
NEW TESTAMENT
STUDIES

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DISCLAIMER

The textbook used with this course was selected because we consider it to be one of the best commentaries available written by a conservative writer. Richard E. Oster Jr. is a noted author, a member of the conservative Christian Church, highly regarded for his study and scholarship. The ***Commentary on 1 Corinthians*** will re-enforce the teaching you will receive from viewing the taped lessons by C.W. “Abe” Lincoln. As with all books there may be some things with which you and I would not agree. The principle, “use what is good and discard what is not good” applies to all textbooks used with our courses. Please be wise enough to discard any and all teaching that is not biblical.

Instructions and Requirements for Level II Students (Non-Transferrable)

Each lesson is built around the instruction on either the video tape or the audio tape. Listen to the lecture on the tape as you follow along in the course Study Guide book.

Tests: There is a Self Exam at the end of each lesson. Preview each lesson by reading these questions first. There will be only two tests to complete for this course. One test is to be done at the end of lesson twelve (12) and the final test will be done at the end of the study and will cover lessons thirteen (13) through twenty-two (22). The test packet will be sent at no cost only to those taking this course for credit.

Memory Work: Memory verses will be done on the honor system. You are asked to write your verses from memory in the presence of the administrator. Correct the memory work with a different colored pen and turn it in with the appropriate test. Or you may quote your memory verses to the administrator during the course and he will keep track of the verses completed and report them to us. Please be diligent in doing your memory work. All memory work must be completed to pass this course. You will have twenty-one (21) verses to memorize, (**This will be 10% of your grade**)

Due by the second test: (10 verses)

1 Corinthians 1:10, 21; 3:16-17; 6:9-11; 9:16; 10:12-13.

Due with your final test: (11 verses)

1 Corinthians 13:4-7; 15:1-4, 48; 16:13-14.

Assignments:

Read the book of 1 Corinthians through three (3) times. (**Worth 10% of your grade**)

Complete all Self-Exams at the end of each lesson in your Study Guide book.

View the video or DVD lessons or listen to the audio taped lessons

Note: *All assignments must be completed and turned in at the time of the final test!*

Instructions and Requirements for Level III Students (Transferable)

The following assignments must be completed in order to obtain a Level III certificate or to transfer this course of study over to the resident school.

Reading: Read the book of 1 Corinthians four (4) times during this study. Two commentaries will be required, "*I Corinthians*", by: Richard E. Oster Jr., (College Press) and "*I Corinthians Commentary*", by: Abe Lincoln. The book by Oster must be read in its entirety by the time this course is completed. You may use this book and other books to help you with papers you may be required to write in this course. A one (1) page evaluation of this book is due and must be submitted with the final exam. (**This will be 10% of your grade**)

Memory verses: Memory work will be done on the honor system. You are asked to write your verses from memory in the presence of the administrator, correct the memory work with a different colored pen and turn it in with the appropriate test papers. Or you may quote the memory verses to the administrator during the course of study and he will keep track of the verses completed and report them to us. Please be diligent in doing your memory work. All memory work must be completed to pass this course. You will have 63 Bible verses to memorize, all in First Corinthians. (**This will be 10% of your grade**). Please indicate which version of the Bible you are using in your memorization!

Due by mid-term: (32 verses)

1 Corinthians 1:10; 2:1-2, 7; 3:6, 11, 16-17; 4:6, 16-17; 6:9-11; 7:10-15, 27-28; 8:8-9, 13; 9:16, 19-22, 27.

Due by final: (31 verses).

1 Corinthians 10:12-13, 32-33; 11:1-3, 23-27; 13:1-7; 14:33-34; 15:1-4, 10, 58; 16:1-2, 13-14.

Test: There will be two major tests to complete for this course. The mid-term test is to be done at the end of lesson twelve (12) and the final will at the end of the study, after lesson twenty-two (22). **All assignments must be finished by** the time of your final test. Each test has to be passed with a 70 or better to pass this course. (**This will be 70% of your grade**)

Research Paper: There will also be a ten (10) page commentary to write on First Corinthians chapter seven (7) covering particularly the subject of marriage, divorce and remarriage. The only way you cannot get credit for this paper is if you fail to write it. (**This will be 10% of your grade**)

All assignments **must be completed and turned in** at the time of the final exam to pass this course. Your total average grade for the course **must equal 70%** or above to pass.

Grade Values:

Reading and evaluation	10%
Memory work	10%
Research paper	10%
Tests	70%
TOTAL	100%

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LESSON ONE

INTRODUCTION THE SIN OF DIVISION

INTRODUCTION:

n this lesson, you will be introduced to the city of Corinth and the church which met there. To appreciate the apostle Paul's comments it is necessary to have an understanding of the historical and geographical setting of Corinth.

Corinth was a city located in a very sinful setting. As a result, the church was also situated in a sinful setting. Paul writes of his concern that the Christians of Corinth have lost sight of Christ and have started following after men. Division in the Lord's Body is wrong and Paul begins 1 Corinthians dealing with the issue. In his opening remarks Paul expresses gratitude that the Corinthians had been enriched by God, came behind in no gift, and were eagerly waiting for the revelation of the Lord (1:1-9).

LESSON TEXT: Acts 18 and 1 Corinthians 1:1-17

LESSON AIM: To introduce the letter of 1 Corinthians; which will include background and the opening remarks.

LESSON OBJECTIVES: You will . . .

1. Gain an appreciation of the geographical setting and history of the city of Corinth
 2. Consider Paul's greeting to the church in Corinth
 3. See the problems facing the Christians of Corinth
 4. Learn of the problems caused by divisions and factions in the Body of Christ
-

BACKGROUND MATERIAL

A. Paul in Corinth

1. Apparently Paul spent more time in Corinth than he first intended (Acts 18).
2. Paul supported himself by making tents with Aquila and Priscilla.
3. Paul spent much of his time sharing the gospel in the synagogue.
4. Date of Paul's stay in Corinth – A.D. 50-51.
5. The city of Corinth needed Christ and Paul spent 18 months preaching and teaching.

6. Many believed and were baptized.
7. Paul wrote the letter in A.D. 54-56.

B. The History of Corinth

1. Corinth was destroyed in 146 B.C. by the Romans, in the early stages of the Roman Empire.
2. Corinth was rebuilt in 46 B.C. as a Roman colony.
3. Prospered because it was at the center of trade from both the east and the west.
4. It was also famous for its art and served as a cultural center.
5. Known for its athletic events, which were second only to the Olympics.
6. Capital of the Roman Provence of Achaia.
8. The term “Corinthian” had become synonymous with immorality.
9. Ancient Corinth was known for its temple to Aphrodite, goddess of love, where a thousand priestesses practiced prostitution in the name of religion.

C. The Geography of Corinth

1. Strategic location in Greece
2. All north – south traffic went through Corinth.
3. Commercial center with a population of approximately 700,000.
 - a. 200,000 free born citizens.
 - b. 500,000 slaves.
4. Population made up of:
 - a. The descendants of the Roman colonists.
 - b. Roman businessmen.
 - c. The Jewish community.
5. Located on an isthmus between the Mediterranean and Adriatic Sea.
 - a. A canal across was begun by Nero in the 1st Century (deported Jews helped with the construction).
 - b. The canal which was completed in the 19th Century joins the two seas.
 - c. Prior to the canal’s completion ships from one side would come up the water way as far as they could.
 - d. They would put the ship on rollers and drag it to the other side, approximately 4 miles.
 - e. Saved about 200 miles sailing around the cape in extremely dangerous waters.
6. Today it is a small city with little significance. Ancient city’s ruins about 4/5 of a mile from present city.

THE PURPOSE OF THE WRITING**A. Purpose of The Epistle**

To answer questions and deal with problems.

B. Paul’s Approach in The Letter. Paul deals with their questions after he wrote six chapters on things they had not ask about, but needed to know.

1. 1 Corinthians 1-4 – Paul addresses the problem of glorying in men rather than Christ. (This is at the heart of all their other problems.)
2. 1 Corinthians 3 – Carnal nature and immaturity.
3. 1 Corinthians 5 – Paul addresses the problem of taking pride in immorality.
4. 1 Corinthians 6 – Paul addresses the problem of taking brethren to court.
5. 1 Corinthians 7 – Paul addresses the problems with regard to marriage and divorce.
6. 1 Corinthians 8 – Paul addresses the problems surrounding liberty in Jesus.
7. 1 Corinthians 8-10 – Paul addresses the problem of idolatry.
8. 1 Corinthians 11 – Paul addresses the problem of abusing the love feast and the Lord’s Supper and the role of women in the church.
11. 1 Corinthians 12-14 – Paul addresses the misuse of spiritual gifts.
12. 1 Corinthians 13 – Paul addresses the problem when love is lacking.
13. 1 Corinthians 15 – Paul addresses the questioning of the resurrection.
14. 1 Corinthians 16 – Paul addresses the issue of collecting money for needy Christians.

C. Paul’s Assurance to the Church. Despite all their problems God still claims them as belonging to Him (1 Corinthians 1:1). There is always hope for people as long as they listen to the Word of God.

THE NATURE OF THE BODY

A. The Local Body – Empowered by God (1:1-9)

1. Called to be saints (vs 1-3).
 - a. Paul’s apostleship (v. 1).
 - 1) Of Jesus.
 - 2) By God’s will.
 - b. Their sainthood (v. 2).
 - 1) Position – In Christ.
 - 2) Privilege – Sanctified and holy.
 - 3) Practice – Call on His Name.
 - c. Reception (v. 3). From God, our Father and Jesus Christ, our Lord.
 - 1) Grace – God’s gift of salvation based on Jesus’ finished work at Calvary.
 - 2) Peace – God’s gift of security based on Jesus’ finished work at the tomb.
2. Blessed as saints (vs. 4-9).
 - a. Past blessing (vs. 4, 6).
 - 1) Salvation (v. 4).
 - 2) Confirmation (v. 6).

NOTE:

- Grace cannot coexist with guilt (Romans 5 and 8).
- Grace cannot coexist with human obligation (Romans 4:4-8).
- Grace cannot coexist with human merit (Ephesians 2:5-10).

- b. Present blessing (vs. 5, 7a).
 - 1) All speech – Telling God’s truth. Requires God’s empowering and our willingness. Compare Ephesians 6:19.
 - 2) All knowledge – Knowing God’s truth. Essential to testifying is testimony (God’s). Compare Colossians 1:9-12.
 - 3) All gifts – Appropriating God’s truth. This refers to God’s provision, not our use. compare 1 Corinthians 12-14.
- c. Future blessing (vs. 7b-9). We look for the Lord’s coming for five reasons.
 - 1) It means Christ’s exaltation (v. 7b).
 - 2) It means Satan’s defeat.
 - 3) It means justice for the martyrs.
 - 4) It means punishment for Christ rejecters.
 - 5) It means heaven for those who believe.

NOTE:

While we wait, we are kept: 1) Strong, 2) Blameless, 3) In fellowship.

SUMMARY OF 1:1-9. THE BELIEVER IS:

Sanctified: “hagios” – “originally a cultic concept, of the quality possessed by things or persons that could approach a divinity” (Bauer, p. 9).

Called: “klatos” – *called, invited*, cf. Matthew 22:14.

Enriched: “ploutos” – Make rich, wealthy, opulent. Compare 2 Corinthians 8:9.

Testimony confirmed in them. The genitive case indicates that they are involved in confirming the witness of the apostles about Christ. Compare 2 Corinthians 13:5.

Blameless: On the day of the Lord – “anegklatos.” Unblamable, irreproachable. Compare Colossians 1:22.

Fellowship: Fellowship with Jesus – “Koinonia” – fellowship, partnership, participation, communion, close relationship. The idea is that they had been invited to be partners with Christ in His great work.

NOTE: What is all this based on?

1. God’s work! Passive voice – Sanctified, called, enriched, was confirmed, be blameless.
2. God’s gifts! Grace, peace, spiritual gifts.
3. God’s character! Father, faithful.

SELF EXAM FOR LESSON ONE:

1. List three reasons that contributed to the strategic location of the city of Corinth:
 - a. _____
 - b. _____
 - c. _____

2. In addition to being a major trade center, Corinth was known for the following:
 - a. _____ c. _____
 - b. _____ d. _____

3. The term “Corinthian” had become synonymous with _____

4. The date of Paul’s stay in Corinth was _____

5. The date of the writing of 1 Corinthians is approximately _____

6. Paul spent _____ months in Corinth.

7. List five specific problems Paul addresses in 1 Corinthians:
 1. _____ 3. _____
 2. _____ 4. _____
 5. _____

8. In the salutation, Paul establishes his authority as what? _____

9. Define the term sanctify. _____

10. Explain the basis of unity among Christians.

11. Why was Paul happy that he had baptized only a few people in Corinth?

LESSON TWO

REVELATION OF GOD'S WISDOM FOR REDEEMING MAN

INTRODUCTION:

While unfortunately, people do not always know a good thing when they find it. Such was the case with the Corinthians. The Jews were searching for a political leader who would overthrow the Romans and return Israel to a state of prominence. The Greeks were searching for salvation through wisdom and knowledge. Neither group recognized Jesus Christ as the answer.

In this lesson, Paul will explain that he did not come with the expected expertise. It is not the messenger, but the message which is important. God chose the “foolishness” of the cross and the “stupidity” of preaching to bring salvation to mankind.

LESSON TEXT: 1 Corinthians 1:18 – 2:13

LESSON AIM: To reinforce the wisdom of God’s plan for redeeming mankind.

LESSON PREVIEW: You will . . .

1. See the wisdom of God contrasted with the “wisdom” of man.
 2. Understand why Paul spoke of his weakness rather than his strength.
 3. Consider the “mystery of God” which was revealed through the apostles.
 4. Examine the meaning and importance of the inspiration of God’s Word.
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C_{ONTRAST} BETWEEN THE WISDOM OF GOD AND THE WISDOM OF MAN (1 Corinthians 1:18-25)

- A. **The Word of The Cross.** The superiority and permanence of God’s wisdom (v. 18).
1. Foolish to those who perish.
 2. “Foolish” – Comes from the word that we use for “moron.”
 3. The word of the cross is the saving power of Christ’s sacrifice for sin.

- 4. The power of God is demonstrated as sin is defeated with the death, burial and resurrection of Christ.
- B. The Jews' Concept of The Messiah.** The Jews desired a messiah complete with military power and world domination as His agenda.
- 1. The Jews investigated Christ and refused Him because death on the cross appeared to be weakness.
 - 2. The Jews believed Christ was the Messiah, until He promoted spiritual concepts rather than earthly domination.
 - 3. Jesus offered “the sign”, His death, burial and resurrection from the tomb (Matthew 12:38; John 2:18).
- C. The Greeks Evaluation of A Messiah**
- 1. The Greeks required that the Messiah surpass all their philosophers.
 - 2. Not a savior nailed to a cross.
- D. The Powerlessness of Worldly Wisdom.** The wisdom of the world does not bring man closer to God, but takes him further away.
- 1. The prophet Isaiah challenged the wisdom of the Jews when they formed an alliance with the Egyptians (Isaiah 29) and the wisdom of the Egyptians by asking, “What wise man can predict what Jehovah will do?” (Isaiah 19).
 - 2. Romans 1:18 ff – The Gentiles, who considered themselves as wise, began worshiping the creature rather than the Creator.
 - 3. The message preached was considered foolish.
 - 4. But we preach Christ crucified.
- E. The Power of God's Wisdom.** The world saw Christ’s death as weakness, but God in the flesh dying on a cross was God’s ultimate power to save man from sin.
- 1. Christians are often viewed as powerless and weak due to an emphasis on spiritual matters rather than the carnal matters which the world considers strength.
 - 2. God chose a lowly birthplace for His Son, a lifestyle which would be despised, associates who were contemptible by the world’s standards.
 - 3. These men would give the world the greatest message ever heard.
 - 4. By God’s grace, man has the opportunity to be saved through trust and obedience in the gospel message.
 - 5. Our salvation is not by our own merit but it is totally dependant on Christ’s sacrifice on the cross.
- F. God's Ways Contrasted With Mans Ways.** The foolishness of God is above man’s wisdom and His weakness above their strength.
- 1. All of man’s wisdom could not take away the sin which was removed with the foolishness of the cross.
 - 2. All the power man can muster will not deal with the sin problem, but a suffering Savior dealt with it completely.

NOTE: Could the apostle have written anything more appropriate for our own day?

Where have our great thinkers, philosophers, sociologists, psychologists, economists, scientists and statesmen brought us? Never before has mankind been so fearful of self-destruction or been so self-consciously perplexed, confused, and corrupt. Modern human wisdom has failed just as ancient human wisdom failed, except that its failures come faster and spread farther. The outer life improves in a material way, while the inner life seems to have correspondingly less meaning. The real issues are not solved.

CONTRAST BETWEEN GOD'S CHOOSING AND MAN'S CHOOSING (1:26-31)

- A. Nobility of Birth Not Required.** Notice that not many of you were considered wise, influential, or noble.
 - 1. “Noble” – Greek word meaning “well born.”
 - 2. The aristocrats had not responded to the gospel, primarily as a result of pride.
- B. Worldly Wisdom and Strength Not Required.** God chose the foolish and weak things to shame the worldly wise and strong.
 - 1. God chose the base things – Greek word meaning “things not born.”
 - 2. God chose the things which were despised – Greek word meaning “things not being; or considered as a nobody.”
 - 3. God took a bunch of nobodies and made them a royal priesthood, a holy nation (1 Peter 2:5 and 9).
- C. Action On Man's Part Not Required.** God's plan for redeeming man did not require any act on the part of man.
 - 1. God was totally responsible for man's salvation.
 - 2. God sent Christ as our sacrifice that we might have salvation through faith in His blood (Romans 3:21 ff).
 - 3. “Let him that glories, glory in the Lord.” – One cannot boast too much in Jesus.

PAUL'S MANNER OF PREACHING (2:1-5)

- A. Simple and Straightforward.** Paul came not with excellence of speech or wisdom, but with the testimony of God.
 - 1. Wisdom refers to man's wisdom.
 - 2. Paul preached one message: Jesus Christ and Him crucified.
- B. Not With Superiority of Speech.** Paul preached the simple gospel in simple terms.
 - 1. The gospel is: the salvation God has provided for man through the death of Christ on the cross.
 - 2. The death of Christ is in the past, but the effect is ongoing even to today.

- C. The Source of Paul's Message.** Paul explains that the message came not from him, but from God.
1. Paul admits that he came with fear and trembling, so they had no reason to glory in him.
 2. The message was a demonstration of what the Spirit of God had taught him.
 3. The message was not a demonstration of the wisdom of man, but of the power of God.
 4. Paul did not rely on any type of trick with regard to the gospel, but simply let the facts speak for themselves.

NOTE: Paul's approach in Corinth.

1. His method (v. 1) – Did not use human rhetoric (eloquence).
2. His message (v. 2) – Simple, clear and frank presentation of both the person of Christ and His redemptive work.
3. His manner (v. 3) – In weakness, in fear, in trembling.
4. His means (v. 4) – Not in persuasive words of wisdom but in demonstration of the Spirit of power.
5. His motive (v. 5) – So that your faith may be not in the wisdom of man but in the power of God.

INSPIRATION AND REVELATION (2:6-9)

- A. The Revelation of God's Wisdom.** The wisdom which Paul proclaimed was not of this world; for it was worldly wisdom which caused Christ to be crucified.
1. Mature – Those who have reached a certain goal in their lives; for they have honestly accepted and obeyed the message of Christ.
 2. The immature reject the message of Christ; preferring the wisdom of man.
- B. The Nature of God's Wisdom.** “*We speak God's wisdom in a mystery.*”
1. “Mystery” – That which would not have been known if it had not been revealed.
 2. Before God created anything, He thought about and planned our eternal destiny through His Son (Ephesians 3:3-5).
- C. The Rejection of God's Wisdom.** Rulers of this age were motivated by worldly wisdom.
1. Paul refers back to the Jewish leaders.
 2. If they had based their wisdom solely on God's word, they would have accepted Christ as the Messiah.
 3. The idea did not originate with man, but with God.
 4. The idea originated with God before the foundation of the world.
 5. God reveal them through the Holy Spirit, who searches the deep things of God.

D. The Necessity of Divine Revelation (vs 6-13). Paul shared deep things:

1. Things that are for the “mature” (*teliois*).
2. Things that are not “from” the *pagans* or the *pious*.
3. Things that are “of” God.
4. Things that are a “mystery” and have been “hidden.”
5. Things which manifest the eternal plan of God.
6. Things that cannot be “discovered” by men.
7. Things prepared by God only “for those who love Him.”

INSPIRATION AND SPIRITUAL DISCERNMENT (2:10-13)

A. The Holy Spirit and Revelation. The Holy Spirit brought these things into view.

1. “Deep things of God” – The very core of God’s mind.
2. Includes God’s redemptive plan.
3. The Spirit revealed the entire plan of redemption and so we cannot expect additional revelation from God on the subject. The deep things of God.
4. God revealed them through the Holy Spirit. This has always been the work of the Holy Spirit.
 - a. The Old Testament writers wrote and spoke by Him (2 Peter 1:21; 1 Peter 1:11).
 - b. The prophets spoke by the Spirit (cf. Micah 3:8).
 - c. Jesus also spoke by the Spirit (Luke 4:18-19; Acts 10:38).
 - d. His apostles and prophets did the same (John 16:12-14; 1 Peter 1:12).

B. The Holy Spirit and Discernment. Who really knows the thought of a man except the man himself; by the same token who knows the mind of God except the Spirit of God.

1. The Holy Spirit understands the mind of God.
2. Therefore it became the Holy Spirit’s function to reveal that thought process to men such as Paul, who delivered it to man through the spoken and written word.
3. 2 Peter 1:20-21 – The prophets were moved by the Holy Spirit to speak.

C. The Holy Spirit and Inspiration. All scripture is given by inspiration (2 Timothy 3:16-17).

1. “Inspiration” – Breathed out by God.
2. Jesus said, “*Men shall live by every word which is breathed out from God*” (Matthew 4:4).
3. God used the mouths of men, their vocabulary, and experiences, but the message originated with God.
4. Therefore, the only way we can ever know God’s plan for man is not through science or philosophy, but through God’s inspired revelation in the Bible.

D. The Holy Spirit and The Mind Of God. Paul received not the spirit of the world, but the Holy Spirit from God that he might freely know the things God had intended.

1. The things which Paul thought, spoke and wrote were from the Spirit.
2. These things are by inspiration down to the very words used.
3. The Bible is not inspired in some vague or general way, but in every thought and word.
4. Paul's teacher was the Holy Spirit.

E. Promises Made By Jesus Regarding Inspiration

1. Matthew 10:19 – The apostles were promised that whatever words they needed would be given to them by God.
2. Luke 12:11-12 – The Holy Spirit will teach the apostles how and what they were to say.
3. John 16:12-15 – The Holy Spirit will remind the apostles of all that Jesus taught and will guide them into all truth.

SELF EXAM FOR LESSON TWO:

1. The word Paul uses for “foolish” is the word we use for _____
2. Why was the gospel a stumbling block to the Jews? _____

3. Why did the Greeks consider the gospel foolishness? _____

4. The world views death on a cross as a sign of what? _____
5. Explain why God would choose the foolishness of preaching to bring man to Christ.

6. Paul quoted the prophet Isaiah to illustrate what point with regard to the Jews?

7. What social class of people were more receptive to the gospel message?

8. Paul did not persuade men with great eloquence of speech, but rather, he let the facts do what? _____
9. God is _____ responsible for man’s salvation.
10. The deep things of God are known by _____
11. What is meant by the word mystery? _____

12. Explain why Christians should not expect any further revelation with regard to salvation.

LESSON THREE

UNDERSTANDING ABOUT PREACHERS

INTRODUCTION:



s a father is concerned over his children, Paul is concerned over the spiritual children in the church at Corinth. Paul wants to talk with them as mature spiritual people, but finds they are not up to the challenge.

The Corinthian Christians have been pulled into immature squabbles centered on jealousy and strife. They are concerned that the world sees them as important and gives them the honor they deserve. Thus, their self centered attitude has resulted in nothing but strife.

Paul explains that Christianity is not to be considered as an honorary position, but a position of insignificant service. All the honor is to be given to Christ who died that we might live.

Paul continues to deal with the problem of division in chapter three. Its seriousness is seen in its carnality, which prevented Paul from being able to speak as to spiritually mature people (vs. 1-4). To help them see the folly of exalting preachers over each other, Paul shows their relation to one other and to their work, which is building the temple of God (vs. 5-17). To the warning not to defile the temple of God, Paul adds another not to glory in the wisdom of this world nor in men (vs. 18-23).

LESSON TEXT: 1 Corinthians 2:14 – 4:1

LESSON AIM: To help one see the need for a Christ centered life.

LESSON OBJECTIVES: You will . . .

1. Appreciate the difference between the natural man and the spiritual man.
 2. See jealousy and strife are signs of immaturity.
 3. Learn the proper role and position of teachers in God's Kingdom.
 4. Consider the need to grow and build a Christ centered life after baptism.
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NECESSITY OF SPIRITUAL RECEPTION OF GOD'S WISDOM (2:14-16)

A. The Natural Man (v. 14). Unspiritual one who does not welcome openly and

freely the things (ideas taught by the apostles in verse 13) of the Spirit.

1. They are foolishness to him.
2. He cannot know them because they are spiritually examined. He views life physically.
3. The word *receiveth* (KJV), *accept* (NIV), in verse 14 means to *receive as a guest, to welcome one openly and freely*.

B. The Spiritual Man (v. 15). “One who is governed and filled by the Spirit of God.” (Thayer p. 523)

1. His identity – spiritual.
2. His ability – judges all things.
3. His immunity – judged by not man.
4. His secret – possesses mind of Christ (cf. Philippians 2:5ff).

C. Spiritual Understanding Prohibits Glorying In Men. If the church understood the spiritual message of the redemptive nature of the cross, they could not glory in the men who brought the message and thereby cause division.

THE EVILS OF CARNALITY (3:1-4)

A. Their Carnality Hindered Paul’s Instruction. Paul could not speak to these Christians as people who were being led by the Spirit.

1. So, Paul spoke to them as ones being led by the carnal mind.
2. “Carnal” – Greek word (SARK) meaning “made of flesh” (verse 1); “dominated by the flesh” (verse 3).
 - a. In verse 1 he uses SARKIKOI which means *made of flesh*.
 - b. In verse 3 he uses SARKIKOI which means not only made of flesh but *dominated by the flesh*.
3. The carnal man can but does not receive the things of God (3:1-4).
 - a. His nature – carnal (*sarkinois* – fleshly). Infants (*napios*: lit. not speaking).
 - b. His capacity – limited to spiritual milk.
 - c. His conduct – envy, strife, division, human walk.

NOTE: The last two are in every church in the world.

B. Their Carnality Resulted in Following Men. The Corinthian Christians were walking after men rather than Christ. As a result they lacked spiritual maturity.

THE PLACE OF PREACHERS AND TEACHERS IN GOD’S SERVICE (3:5-9)

A. What Ministers Are – Instillers of Belief. “What, (not who) is Apollos or Paul?”

1. “Servants” – Greek word meaning “those who did insignificant work.”
2. “Planted” and “watered” – Single action, completed in the past.
3. “God gave the increase.”

- a. “Gave” – Perfect tense which denotes continuing action on the part of the Lord.
- b. Paul emphasizes that preeminence should not be given to any man, but to God.
- 4. Paul and Apollos were co-workers with God. The emphasis of this context is upon *God* and not *man*.

B. What Believers Become – God’s Building or Field.

- 1. As God’s building, we need to be certain that we are building on a firm foundation which is Christ.
- 2. Paul and Apollos simply tended the field; the glory belongs to God, who gave the increase.

NOTE:

- 1. God is responsible for giving converts and /or tasks to each minister (v. 5b).
- 2. God is the only one who can give “growth” or “increase” (v. 6).
- 3. God alone is responsible for giving wages to each laborer (v. 8).
- 4. God employs and works with each minister (v. 9a).
- 5. God is the farmer of His field, the church (v. 9b).
- 6. God is the owner of His building, the church (v. 9c).

THE LOCAL BODY – MAN’S WORK-MAN SHIP (3:10-15)

A. Paul, The Wise Master Builder. Paul credits his status to the grace of God (1 Corinthians 15:10).

- 1. “Wise master builder” – Greek word from which we get “architect.”
 - a. God had revealed to him the blueprint for God’s building.
 - b. He was “wise” (*sophos*) in that his skill was imparted to him by the grace of God through the Holy Spirit (cf. Exodus 31:1-10; 35:10, 25; 36:1, 4, 8).
 - c. He claimed that he had not only laid the foundation of the Corinthian church with his pioneer evangelistic endeavor, but that no other foundation could be laid upon or beside (*para*) his. He had done the work accurately and completely. Like the Lord’s, his work was a “finished” work.
- 2. The sole concern is to build on the foundation of Christ and no one else (Matthew 16:18).
- 3. The foundation of the true church consists *only* of the person and finished redemptive work of Jesus Christ (Ephesians 2:20; 1 Peter 2:6). It involves the proper recognition of the fact that Christ is both God and man, and the acceptance of His death, burial, and resurrection as the basis of divine forgiveness.

Note what Paul said:

- a. I laid a foundation.
- b. Another builds thereon.

- c. Let each man *take heed* how he buildeth thereon.

B. The Regular Builders (vs. 12-15)

1. The work (v. 12a) – “build on this foundation”.
 - a. Paul is writing to let them know to be careful “how” they build.
 - b. Teaching and living Christ will cause people to construct buildings out of precious metals and stones which cannot be destroyed by fire.
2. The materials (v. 12b). Since the foundation is a person, then it would be logical that the materials would also be persons (cf. 1 Peter 2:6).
 - a. What kind of people will we build on the foundation?
 - b. Value and permanence must be created within lives affected by our teaching the doctrine of Christ.
3. Two classes of materials (vs. 12-13).
 - a. Gold, silver, costly stones (permanent materials).
 - b. Wood, hay, stubble (temporary-destructible materials).
 - 1) The fire refers to trials.
 - 2) 1 Peter 4:12 – Fiery trials come to test and prove the Christian.

C. The Result of Proper Construction. The reward for the teacher is that the brethren are steadfast in the truth.

1. Philippians 4:1 – Paul refers to faithful brethren as his joy and crown.
2. 1 Thessalonians 2:19 – Paul refers to faithful brethren as his glory and joy.
3. 3 John 4 – John had no greater joy than to hear of his children walking in the truth.

D. Assurance For Teachers. The teacher whose students become unfaithful will be grieved, but the teacher will be saved if he remains faithful.

THE LOCAL BODY – THE HOLY OF HOLIES (3:16-17)

A. Divine Judgment Promised. Warning about destroying the church through disunity.

1. “You” – Plural, discussing the church as a whole.
2. “Sanctuary or temple” – Word used in the Old Testament when referring to the Holy of Holies.
3. God indwells the church, because He indwells each member of the church.
4. Destruction of the temple was taking place by the Corinthians having divisions in the church (boasting in men).
5. The consequences of destroying the Temple of God (verse 17) – *him will God destroy*. They were destroying the church through their carnality and glorying in men.

NOTE: The warning is clear: Do not attempt to harm “God’s temple.” To avoid this sin, realize three truths: (1) corporately they were the Temple of God; (2) the Spirit of God lives *in* their congregation; (3) they were holy.

- B. Dangerous Practices – Pride In Men.** There will be no divisions if each person places Christ at the center of their lives (3:18-23).
1. Negative: Let no man deceive himself that he is wise (v. 18a). The word “deceive” means “one caught up in complete or total deception.”
 2. Positive: Let him become a fool in order to be wise (v. 18b). Reject the “wisdom” of men that you may accept the “foolishness” of God which is the cross.
 3. No possession in human leaders (v. 21a). The Corinthian believers did not belong to Paul, Apollos, or Cephas.
 4. They, in fact belong to the Christians as God had sent them to bring instruction.
 5. Everything is possessed in Christ (v. 21b-23). All things belong to us through God.
 - a. The world belongs to Christians that we might glorify God.
 - b. Death belongs to Christians that we might anticipate its coming (Philippians 1:21).

NOTE: No believer has an exclusive claim to truth and no believer should feel left out.

C. The Humble Place of Preachers (4:1)

1. “Minister.”
 - a. Greek word (*HUPERETES*) meaning “under-rower.”
 - b. The slave who rowed at the bottom of the ship.
2. No one would glory in the man on the bottom.

CONSIDER:

1. Ministers (v. 1). The word for “minister” means “an under-rower”, that is one of the rowers at water-line on a galley. His place was the least sought, lowest ranked, and hardest labor of any. The word came to mean any subordinate–assistant helper. Paul did not see himself as a man of high spiritual status, but rather as Christ’s assistant, a helper willing to do the lowest task.
2. Stewards (v. 1). Paul wanted to be known as a “steward” (*oikonomos*), literally “house law.” A steward was an administrator, a trustee, an overseer of an estate. He was under the owner and over others in the household. He was to render all of his service to benefit the owner.

NOTE: As a minister Paul was to serve and do; as a steward, he was to protect and guide.

3. What is required? In one word: Faithfulness. This involves doing all that the master had commanded, doing it according to the master’s method, and doing it at the assigned time. The sphere of stewardship may vary but the quality never does (Luke 12:48).

SELF EXAM FOR LESSON THREE:

1. Describe the character of the Natural man. _____

2. Describe the nature of the Spiritual man. _____

3. What does the word “carnal” mean? _____
4. Complete the two following statements:
What Ministers are _____
What Believers become _____
5. In 3: 10-15 the local body is man’s workmanship. What two builders does Paul speak of in this section?
1) _____
2) _____
6. What two classes of materials for building the body is mentioned in 3:12-13?
1) _____
2) _____
7. In 3:16-17 in whom or what does the Holy Spirit dwell and how were the Corinthian Christians destroying the temple of God?
1) _____
2) _____
8. The warning was: Do not attempt to harm “God’s temple.” To avoid this sin, what three truths must be realized?
1) _____
2) _____
3) _____
9. What two words used in this lesson for the preacher indicates his humble status in the preaching of the gospel?
1) _____
2) _____

LESSON FOUR

PRIDE AND SEXUAL SIN

INTRODUCTION:

aul wants the Corinthians to understand the role of Christians in the church. In the previous lesson, he referred to the work of a minister as the under rower on a ship. Now, he expands on the topic saying that the servant of God must be a trustworthy steward of God's message. When one sees his role, a trustworthy slave, in its proper place there is no room for pride because everything comes from God.

Next, we will see that Paul's heart was breaking as he thought of the problems which were causing divisions in the church at Corinth. The root of the problem was pride. Pride would be bad enough, but those people were proud of their sin! Paul admonishes them to denounce their pride and deal with the sin.

With this chapter Paul brings to a conclusion his treatment of the problem of division as it existed in the church at Corinth. He describes the proper estimate one should have of those who serve God, and why we should leave the ultimate evaluation of such men to God (vs. 1-5). Having already used Apollos and himself as examples to help them see the errors of their arrogance (cf. "puffed up"), Paul also uses the example of the apostles in a passage filled with irony (vs. 6-13). His purpose is not to shame them, but to warn them, for he is sending Timothy to remind them of what is proper, and he himself is coming to deal with those who are "puffed up", if necessary (vs. 14-21).

LESSON TEXT: 1 Corinthians 4:2 – 5:6

LESSON AIM: To learn how pride was at the root of the divisions in the church at Corinth.

LESSON OBJECTIVES: You will . . .

1. See that Paul viewed the work of Apollos and himself as good stewardship, but nothing in which to glory.
 2. Understand that Christians glory not in the messenger, but in the message of the gospel.
 3. Learn of the sexual sin in the church at Corinth.
 4. Share in Paul's shock over the Corinthians' pride in their knowledge of this sexual sin.
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THE HUMBLE PLACE OF PREACHERS (4:1-5)

A. The Leaders of God (vs. 1-2)

1. Ministers of Christ (v. 1).
2. Stewards of God. “*Stewards of the mysteries of God.*”
 a. A steward was a trusted servant of the household.
 b. In charge of the master’s goods.
 c. Faithful in carrying the message and giving Jesus the glory as opposed to men.

B. Leaders in Relation To Man’s Judgment (vs. 3-5). Regarding Paul’s faithfulness as a preacher of God’s message.

1. Not to be judged by any human court. The Corinthians’ judgment was considered insignificant when compared to the Lord’s.
2. Not to be judged by own conscience. Paul knew that he was not capable of judging his own ministry.
3. To be judged by Jesus on that day. Paul knew the Lord found him faithful and that was really all that mattered.

NOTE: Preliminary (“before the...time) human judgments are invalid. Two basic facts unattainable by outward human observation will be disclosed on that day.

1. Christ will “bring to light what is hidden in darkness.” Deeds done when a person is alone.
2. Christ will “expose the motives of men’s hearts.” This refers to why men do what they do.

LEADERS AND THEIR FOLLOWERS (4:6-7) – THE SIN OF PRIDE

A. Their Humility – Exemplified in Paul and Apollos. Paul applies the lesson to Apollos and himself for the Corinthians’ sake. Two Reasons:

1. The Standard: “What is written” – the word of God, (vs. 6-7). *That they might learn not to go beyond the things written.* People are more receptive to teaching when it is expressed in terms of “we” instead of “you.”
2. The result (v. 6). *That they not take pride in one against the other.* A lesson must first be applied to self (1 Timothy 4:16; Acts 20:28).

B. Being Puffed Up To The Point Of Causing Division

1. The probing questions:-
 - a. Who regards you as superior? “Who caused you to differ? It was not the Lord. “Differ” – Greek word meaning “to sift or separate between.”
 - b. What do you possess that God didn’t give you?
 - c. Why do you boast as if you achieved it on your own? These divisions rested on the idea of superiority of spiritual gifts one over the other.
2. Paul simply asks, “What do you have which originated with you or did not come from God?”

C. The System of Grace Presented In One Question

1. God has provided everything.
2. “Ah, but I believed.” Yes, but without God’s grace you would not have known what to believe.
3. Therefore, if you have received this by grace, why do you act as though you earned something.

THEIR SUFFERING (4:8-13)

Paul contrasts the Corinthian Christians view of themselves and the view adopted by the apostles.

A. The Corinthians’ Perception. A touch of sarcasm.

1. The Corinthians were filled, reigning like kings; if only that were so Paul could join them.
2. They had achieved all this without any help from the lowly apostles.

B. Paul’s Statement of Reality

1. The Corinthians were acting like conquering generals displaying their spiritual gifts as trophies.
2. The apostles were no better than captured slaves on their way to be killed in the arena.
3. We are most wretched when compared to you brethren, but we attempt to be Christ-like in the manner we react to mistreatment.
 - a. As of now we are nothing but scum in the eyes of the world.
 - b. Mistakenly, the Corinthians thought that by attaching themselves to a teacher’s name they would gain prestige among the outsiders, but Paul explains that the world saw the apostles as fools and those who followed fools as well.

LEADERS AND THEIR HONOR (4:14-21)

A. Paul’s Great Sense of Love For The Corinthians

1. The rebuke was not meant to harm, but to warn them as a father warns his children.
2. “Tutors” – Term used to describe a servant who cared for the children.
3. But even 10,000 tutors cannot equal one loving father.

B. Paul’s Plea To The Corinthians. Paul was their spiritual father. *I beg of you, be ye imitators of me.*

1. Paul contrasts Timothy, beloved and faithful child in the Lord, with these Corinthians.
2. Timothy is being sent to remind them of certain things.
 - a. Paul’s beloved son.
 - b. Faithful in the Lord.
 - c. To remind you of my ways which are in Christ.
 - d. I teach everywhere in every church.

- C. The Proof of Paul's Influence (vs. 18-21).** Some were angry because Paul had not come, but Paul says, "I will come if it is the Lord's will."
1. The Kingdom of God is not established with mere words but with the power of the cross.
 2. "Do you want me to come in tenderness or with a rod?"
 3. Here Paul suggests why he did not want to come at this time.
 4. Paul hoped they would correct the errors and avoid disciplinary action.

SUPPLEMENTAL NOTES:

The marks of a godly leader.

- A. He admonishes (v. 14a). "But to warn you."
 - B. He loves (v. 14b). "As my dear children."
 - C. He begets (v. 15).
 1. A guardian (tutor) is literally "a child-leader, usually a slave, to whom the care of boys of a family was committed."
 2. A father, by definition, is a man who has children. He is God's agent in creating a life. Paul had left spiritual progeny everywhere he visited and ministered.
 - D. He sets an example (vs. 16-17a).
 1. "Imitate me," Paul admonishes. He stresses this also in Philippians 4:9; 1 Corinthians 11:1; 1 Thessalonians 1:6; 2 Thessalonians 3:7-9.
 2. Paul was so successful as a disciple that he could entrust this discipling to those he had discipled (v. 17a).
 - E. He teaches (v. 17b).
 - F. He disciplines (vs. 18-21).
 1. They were arrogant, thinking Paul would not dare confront them (v. 18).
 2. Paul will come not only to judge their arrogant talk but to test their "power" as well (v. 19).
 3. Paul speaks of the nature of the kingdom (v. 20). Faith that does not result in right living may have many words to support it, but it will have no power.
 4. Paul is hopeful that the erring Corinthians would repent of their arrogance and change before he returned. He gave them a choice (v. 21).
- D. Summary** – In the first 4 chapters, we see that the basic problem in the church in Corinth was their pride which resulted in division.

SCANDAL IN THE CHURCH (5:1-5)

- A. The Extent Of The Sin – Public Knowledge (v. 1)**
1. Greek word meaning "to hear" in the present passive indicative.
 2. Meaning "it keeps on being heard."
- B. The Nature of the Sin – Immorality (fornication) Practiced.** The like of

which is not practiced among the heathen

1. *Fornication* (Gk. *PORNEIA*) means *illicit or unlawful sexual intercourse in general*. It is bad when Christians conform to the world in sinful practices.
2. It is the generic term to describe all types of moral uncleanness.
3. Sexual desire is God given; the sin is when the desire is fulfilled in an unlawful manner.
4. Unlawful sexual relations include: adultery, homosexuality and incest.

C. The Attitude of The Church – Arrogance

1. They were puffed up. The perfect passive form indicates that their attitude was a *permanent or fixed one*.
2. They did not mourn. This is the attitude they should have had in regard to sin in their midst (cf. Matthew 5:4).
3. Lack of discipline. The conjunction “that” introduces the purpose of the mourning. Mourning, for its own sake, is not healthy; it must lead to some action.

D. The Attitude of Paul – Judgement Already Made (vs. 3-5)

1. He had judged the man (v. 3).
2. He expressed a unified authority (v. 4). Involved three parties:
 - a. The local church – “*When you are assembled*.”
 - b. Paul – “*and my spirit*.”
 - c. The Lord, Christ – “*the power of our Lord Jesus is present*.” Read and study Matthew 18:15-20.
3. He wanted the sinner disciplined (v. 5).
 - a. The statement of discipline – “*hand this man over to Satan*.”
 - b. The purposes of discipline – “*the flesh might be destroyed*” and “*his spirit saved*.”

E. The Terribleness of The Sin – Worse than the Gentiles. In Corinth, the sin under discussion is incest – A man was living with his father’s wife.

1. Under the Old Law the wording suggests a step-mother and the penalty was death.
2. Paul writes that such was not practiced by the pagans in Corinth.
3. Even the sinful Corinthians had some limitations.
4. In addition, the church became puffed up as opposed to mourning about the situation.
 - a. “Puffed up” – Perfect passive tense – The attitude was permanent or fixed.
 - b. “Mourn” – Deep lamentation or grief – Mourning like that of one who hears of the death of a loved one.
 - c. 2 Corinthians 2:4 – Paul speaks of his great affliction and tears that such a situation would arise.

F. The Solution – Judge The Sin

1. Paul made a judgment when he first heard about the situation and it had not changed.
 - a. This was not an issue which required any debate on Paul's part; it was wrong and that's all there was to it.
 - b. A proper attitude toward sin would have resulted in the removal of such a one from their midst.
2. While there were a wide variety of sins in the church at Corinth, this one required immediate attention because it was effecting the people like leaven.

SELF EXAM FOR LESSON FOUR:

1. The role of the steward was what? _____

2. Compared with the Lord's judgment, Paul considered the judgment of the Corinthian Christians as what? _____

3. The Corinthian Christians were treating their spiritual gifts as _____ of war.
4. Paul reminds the brethren that their salvation is a result of God's what? _____

5. Paul and Apollos considered themselves as what? _____

6. Who was Paul sending to put them in remembrance? _____

7. Explain the sexual sin which existed in the church at Corinth. _____

8. Discuss the significance of the phrase "puffed up." _____

9. Discuss the type of mourning Paul expected from the Christians at Corinth. _____

LESSON FIVE

THE CHURCH AND ITS DISCIPLINE

INTRODUCTION:

 in cannot be allowed to remain in the church unchecked. If left unchecked, Paul states that the effect will be like leaven. It will spread throughout the church effecting everything it touches. The solution is corrective discipline. The purpose of such discipline is to cause the sinner to turn from his sin and come back to the Lord.

Next, Paul will warn those Christians to avoid having anything to do with these immoral brethren. Of course, Christians will come in contact with people outside the church and we have a responsibility to associate with such people in order that we can bring them to Christ. Paul lists many of the sinful activities these immoral brethren were involved in. To correct the problem, these brethren must be raised up and removed.

Having dealt with the problem of division in the first four chapters, Paul now addresses the problem of immorality in the church at Corinth. He describes the particular case at hand, one which even pagan Gentiles would find shameful (v. 1). Rebuking them for being “puffed up” instead of mourning (v. 2), Paul then instructs them to “deliver such a one to Satan”, giving them reasons why this action is necessary (vs. 3-8). Clarifying what he has already written to them concerning this same matter. Paul concludes by limiting towards whom such action is to be taken, and describing how it is to be carried out in practice (vs. 9-13).

LESSON TEXT: 1 Corinthians 5:7 – 6:11

LESSON AIM: To see the positive effect brought about by church discipline.

LESSON OBJECTIVES: You will . . .

1. Study the historical significance of leaven as Paul relates it to church discipline.
 2. Note the difference between instructional and corrective discipline.
 3. See the importance of keeping one’s life centered on Christ.
 4. Learn of the sins considered worthy of being purged out.
-

INSTRUCTIONS FOR DEALING WITH THIS PROBLEM (5:6-13).

Purge out the sin.

A. How to Administer Church Discipline. Action to be taken.

1. Must exercise judgment, as Paul though not present has already done (v. 3). Must be by the Lord's authority – the assembled church (at least a majority – based on 2 Corinthians 2).
2. Paul will be present in spirit and the Lord will be there in power.

B. Two Types of Church Discipline

1. Instructive discipline. (**Teaching and Admonishing**)
 - a. Instruction through teaching and preaching.
 - b. Admonish the disorderly or solemnly warn those who are out of step with Christian discipleship (1 Thessalonians 5:12-15).
2. Corrective discipline. (Removing the sinner from Christian fellowship.)
 - a. They were to cast this one from their midst to join his father, Satan.
 - b. One day all the children will go home to one father or the other.
3. The effect will be that he will destroy the control of the flesh and turn control back to the Spirit.
 - a. The public nature of such discipline is designed to bring the man's spiritual and intellectual disfellowship into a physical and practical reality.
 - b. To appreciate the severity of the discipline, we need an appreciation of social fellowship in the first century.
 - 1) Cutting one off from social fellowship was a major event.
 - 2) Fellowship for the purpose of admonishing was permitted.
 - c. The purpose is to bring the offender back to Christ.

NOTE: After considering the case of the sinning brother he was to be cut off from the community of believers for the purpose of fellowship. He was to be cast out into the realm of Satan for buffeting and chastisement.

This severe punishment was not in hatred nor cruelty, nor an attempt to consign the sinner to final retribution. Back of it was the hope, desire and prayer that it might bring such conviction as to induce repentance and at last to affect the restoration of the offending one.

C. Change of Attitude In The Church

1. Boasting is not wrong if it is in the Lord, but it is wrong to boast in unrighteousness. In verse two they were "puffed up" over their doctrinal attainments and partisan leaders. Here they were exulting in a false conception of liberty.
2. Leaven. Leaven is the same as our yeast.
 - a. Refers to sin. Leaven is the Scripture's type of evil.
 - b. Reminds one of Passover.
 - 1) Purging of all leaven during the Passover Week (Exodus 12:14). It was required of the people that on the eve of this feast all leaven should be removed from their homes. "*Get rid of the old yeast.*" (v. 7).
 - 2) Christ became our sacrificial Passover lamb. The Christian should exclude all sin, anything leavenous, from his life.
 - 3) The entire Christian life is to be dedicated to sincere devotion to

Christ.

- c. The singleness of mind in Christ.
 - 1) For me to live is Christ (Philippians 1).
 - 2) Christ lives in me (Galatians 2).
 - 3) Christ is our life (Colossians 3).
 - 4) Christ is our hope (Colossians 1).
- 3. Keep the feast. Ransack the soul as carefully and religiously as the Hebrew would ransack his house from cellar to garret for any trace of evil.
 - a. Present tense.
 - b. Continually keep remembering Christ and his sacrifice on a daily basis.
- 4. “Purge out.”
 - a. Greek word “*CATHARSIS*” which has a medicinal application.
 - b. Clean out the sin and get a new start.
- 5. “Not with malice or wickedness.”
 - a. Malice – Vicious disposition. Wickedness – Denotes the evil deed of tolerating the sin.
 - b. “Sincerity and truth.”
 - 1) Sincerity – Purity of motive and action.
 - 2) Truth – Without hidden motives or agendas.

D. The Course of Action For the Church. As for those who openly sin within the church, “raise them up and remove them from their place.”

- 1. The one who is removed will feel a sense of separation from his spiritual family.
- 2. Possible results if he is not removed:
 - a. He may **reason that his sinful actions are acceptable.**
 - b. The brethren would be **exposed to seductive atmosphere where willful sinning is accepted without reservation.**
 - c. **The world would be led to believe that being in the church is no different than being in the world.**

NOTE: The secret of maintaining purity is discipline. It is discipline for the individual believer and for the collective believers.

E. The Christian Relationship To Those Without (vs. 9-13)

- 1. Discipline does not refer to those who are not Christians.
- 2. Christians cannot regulate the outside world.
- 3. Non-Christians must be left to the judgment of God.

F. Sins That Require Corrective Action by The Church

- 1. Sexually immoral.
- 2. Greedy – One who is rich toward himself and is not rich toward God.
- 3. An idolater – One who’s mind is against God.
- 4. A slanderer – One who attacks another with abusive language.
- 5. A drunkard – One who is addicted to excessive or uncontrolled drinking.
- 6. A swindler – The act of plundering or robbery – to cheat another.

THE PROBLEM OF TAKING FELLOW CHRISTIANS TO COURT (6:1-11)

- A. **A Gentile Practice To Be Shunned.** The Gentiles were prone toward litigation; to the point of entertainment or sport.
- B. **The Danger of Regressing.** Going into court was an indication that they had reverted back to their former life as it was before they became Christians.

SELF EXAM FOR LESSON FIVE:

1. Explain the difference between instructive and corrective discipline.

2. What is the ultimate goal of church discipline? _____

3. Discuss the significance of leaven in relation to the sin problem in the church at Corinth.

4. What is the meaning of the phrase “purge out”? _____

5. Explain how Christians are to avoid associating with sinners and yet remain in the world.

6. Covetousness is best defined in the parable of _____

7. Idolatry is defined as: _____

8. Define the following:

- 1) Reviler: _____
- 2) Drunkard: _____
- 3) Swindler: _____

9. Give three reasons why avoiding church discipline was a bad idea:

- 1) _____
- 2) _____
- 3) _____

LESSON SIX

LAWSUITS, LIVING AND LIBERTY

INTRODUCTION:

uch like today, in the 1st Century, Corinth was obsessed with litigation. Unfortunately, the church was also involved with the courts as well. Paul was very disappointed with their actions. He criticized these Christians for taking their problems to the world to be solved. Paul instructs them to work out the difficulties among themselves.

In Christ, one has freedom from the Law. But Paul reminds them that freedom demands responsibility. On issues which God has not given specific commands, Christians are free to make their own decisions. The key is: Some things which are permissible may not be the best things to do.

The connection between the fifth chapter and the sixth chapter is to be found in the link that exists between their last and first verses. The fifth chapter closes with a reference to the duty of Christians judging those who are within its own borders. Its province of judging embraces its own members and does not include the outside world. Paul then immediately proceeds to deal with certain matters within the church – *legal controversy* and *personal purity*.

LESSON TEXT: 1 Corinthians 6:1-15

LESSON AIM: Christians are to settle disputes among themselves without the judgment of unbelievers and use wisdom with regard to their freedom in Christ.

LESSON OBJECTIVES: You will . . .

1. Learn of the prominent place litigation held in the First Century.
 2. See how Christians are to handle their disputes.
 3. Understand the relationship between sanctification, justification and baptism.
 4. Note teaching with regard to things which are lawful.
-

BROTHER TO BROTHER DISPUTES (6:1-12)

A. Taking Brethren to Court (vs. 1-3). In the first century litigation had become a way of life.

1. Contrary to the destiny of the church. (vs. 1-3).
 - a. How dare one take a brother to court before the unrighteous.
 - b. “Dare” – There was a presumption that a fair judgment could not be reached if the matter was heard within the church.
 - c. These Christians are clamoring for the world’s wisdom to settle their disputes.
2. “Case against his neighbor” – Context indicates a brother.
 - a. In the matter of settling differences.
 - 1) The Jews would settle things among themselves.
 - 2) The Gentiles were prone toward litigation; to the point of entertainment or sport.
 - b. Going into court was an indication that they had reverted back to their former life before they became Christians.
 - c. The effects, on the community, of brethren going to court against brethren can be devastating on the Lord’s work.
 - d. Paul is not talking about taking the unbeliever to court.
3. Saints will judge the world (Hebrews 11:7). The world was condemned by Noah’s righteous conduct building the ark.
4. Saints will judge angels.
 - a. These angels are the wicked angels (2 Peter 2 and Jude 1).
 - b. Wicked angels will be sentenced in the final judgment and we may act as confirmation of His judgment.

B. Such Matters Are to Be Settled by Christian Arbitration (6:4-8)

If one is not wise enough to see God’s plan and become a Christian, why would we expect him to be a wise judge in these simple matters.

1. “Shame” – Greek word meaning “to look inside one’s self.”
2. “Is there not one wise man?” – The Corinthians considered themselves very wise, so Paul may have resorted to sarcasm.
2. Scripture does not prohibit going to law with unbelievers, for Paul used the court system himself in Acts 16 after they had beaten Paul without a trial.
3. The mission of the church is to glorify God.
 - a. That was lost when Christians resort to living as the world lives.
 - b. The lawsuits certainly destroyed the unity which had existed between the brethren.
 - c. Immature brethren might choose to fall away from the Lord due to these lawsuits.
4. It is an evidence of spiritual defeat (v. 7).
 - a. The Corinthians were even willing to defraud the brethren.
 - b. Can you imagine them being willing to have their personal rights infringed upon?
 - c. “Defraud” – to cheat.

5. It is contrary to the spirit of Christianity (v. 8).
 - a. Justice before the courts at the expense of unity is injustice.
 - b. To attain our rights at the expense of a brother's love is a shameful wrong.

C. It Is Contrary to the Nature of Christianity (vs. 9-11)

1. Paul's thrust is that they would not return to unrighteousness.
 - a. "Do not continue to be deceived."
 - b. Those who will not inherit the kingdom.
 - 1) Adulterers – "Illicit sexual intercourse with the spouse of another."
 - 2) Effeminate – Male prostitute.
 - 3) Homosexuals – Un-natural sexual relationships. Homosexuals can be saved. They must learn to practice self control and refrain from practicing homosexuality.
2. Their response to the gospel (v. 11). "*Such were some of you.*"
3. The glory of the gospel.
 - a. Man will sin, but does not have to die a sinner.
 - b. God sent Jesus to redeem man from sin.
4. You were washed.
 - a. "Washed" – Literal meaning "you were washed clean."
 - b. Word used metaphorically for baptism – See Titus 3:5.
 - c. It is at the moment of baptism that one experiences the new birth (John 3:3-5).
5. Sanctified – Set apart or cleansed (1 Corinthians 1:2) .
6. Justified – To declare right.
 - a. Declared just or acquitted.
 - b. In Christ, God considers the Christian as innocent.
7. In the name of – On the basis of Jesus Christ and the Holy Spirit.
 - a. The Holy Spirit renews one at the point of baptism.
 - b. Today the Holy Spirit convicts men of sin through scripture and that knowledge leads them to obey the gospel.
 - c. Sanctification and justification through the Holy Spirit takes place when one is baptized in obedience to the gospel of Jesus Christ.

D. The Law of Expediency (v. 12)

1. "*All things are lawful.*"
 - a. Must be considered in context.
 - b. 1 Corinthians 9:21 – We are always under law to God and Christ.
 - c. 1 Corinthians 10:23 – All things are lawful, but not everything edifies.
 - d. Paul is discussing those things which are morally neutral.
2. All things are not expedient. Three considerations regarding expediency.
 - a. It must be **lawful** – Command, example or necessary inference.
 - b. It must be **edifying** or that which builds up.
 - c. It must **not be enslaving**.
3. Things which are morally indifferent.
 - a. Eating meat.

- b. Eating meat offered to an idol; but stay away from the idol temple because of one's influence.

THE PURPOSE FOR THE BODY (vs. 13-18)

A. The Body is Temporary. Food for the stomach; the stomach for food.

- 1. The body is important because it belongs to the Lord.
- 2. But there will come a time when God will determine that the body will have served out its time.

B. The Divine Purpose of the Body. To glorify God.

- 1. Possibly the argument was being made that since God approved of satisfying physical hunger with food; it would be alright to satisfy the sexual appetite the same way.
- 2. Paul disagrees with their conclusion.
 - a. The desires are God given, but there are lawful means to gratify those desires.
 - b. For example, it is wrong to gratify our appetite for food to the point of gluttony.
 - c. Satisfying a natural desire unlawfully was the temptation Satan brought on Jesus by asking him to turn stones into bread.
- 3. God will raise us by His power. (Further discussion 1 Corinthians 15)
- 4. Our bodies belong to Christ who is our spiritual head. (Further discussion 1 Corinthians 12:27 ff)
- 5. Are you going to take that which belongs to Christ and join it to a harlot?
- 6. God forbid! – Or, that thought should not even be in your thinking! It is illogical and stupid to believe that Christ would ever lie with a prostitute! Their bodies were “members of Christ.”

SELF EXAM FOR LESSON SIX:

1. Explain how litigation had become a way of life in the first century

2. Christians will judge the world in the same way as _____ was said to have judged the world in Hebrews 11.

3. What did the lawsuits destroy in the church at Corinth? _____

4. Define the following:

Adulterers – _____

Effeminate – _____

Homosexuality – _____

5. The word “washed” is used metaphorically to mean what? _____

6. The word “justify” means: _____

7. The Holy Spirit renews one at the point of _____

8. Explain the phrase “All things are lawful.” _____

9. God provided man a body that we might _____ Him.

10. When a Christian uses his freedom to sin willfully it is the same as joining himself to what? _____

LESSON SEVEN

DEALING WITH SEXUAL DESIRE

INTRODUCTION:

orinth was a city filled with sexual temptations. In fact, sexual intercourse was both an accepted and expected rite of pagan worship. Paul understands that such practices have become a problem for the Christians at Corinth.

In this section, Paul will deal with the issue of sexual desire. He will assure his readers that the sexual drive is God given and therefore, good for mankind. However, God intends for the sexual drive to be met within the boundaries of marriage.

LESSON TEXT: 1 Corinthians 6:16 – 7:9

LESSON AIM: To engage in sexual immorality in the name of religion is wrong; for God intended that the sexual union be confined to the marriage relationship.

LESSON OBJECTIVES: You will . . .

1. Learn how pagan worship had influenced the whole society, even those in the church.
 2. Consider three elements which constitutes a marriage.
 3. See how God intended that man's sexual desires would be met in marriage.
 4. Note Paul's instruction to the believers who were single.
-

THE CHURCH AND PERSONAL PURITY (6:16-20)

B. Paul's Concern About Idolatrous Fornication in Corinth

1. Pagan worship in Corinth included having sexual intercourse with a temple priestess which allowed her to "worship" the gods.
2. The two shall become one flesh. Phrase relates to marriage.
 - a. Marriage includes:
 - 1) Intent or purpose to marry.
 - 2) Making of a covenant.
 - 3) Fulfillment of the civil law requirement.
 - b. Paul is not saying that the temple harlot is married to every man she had sex with.
 - c. The sexual union expresses the oneness found between a man and a woman in the marriage relationship.

3. This passage does not teach that a couple is joined together in marriage by the sexual relationship, for:
 - a. That would mean that the Lord uses fornication to bring about marriage.
 - b. That would make Jesus born out of wedlock (Matthew 1:18-25).
 - c. The gratification of the sexual desires is a privilege—not the cause of marriage.
4. Sex with a temple harlot completely destroyed the idea God had intended.

NOTE: The word *joined* (verse 16) is not the word Jesus used in Matthew 19:6 to talk about the work of God in joining two people together. Here in 1 Corinthians 6 the word denotes that which an individual does, (Luke 15:15). Paul is using the word here to show that joining oneself to a harlot is a union (though unlawful) between the two.

NOTE: Spiritual union should govern physical union (v. 17). Marriage to Christ (“one spirit”) should forbid union with a prostitute (“one body”), probably a temple prostitute. If a believer dishonors his vows to Christ, then he has committed not only physical fornication, but also spiritual adultery (or bigamy).

C. Paul’s Warning – “Flee Fornication” (v. 18)

1. This verb is Imperative in the present tense – *keep on fleeing*.
2. It means: “make it your continual habit to flee.”
3. The Imperative shows the urgency of the matter. The reason for abstinence is its effect on, and within, the body of the believer.

NOTE: Paul’s point so far: The natural desires of the body become sinful when done in excess, but the sexual act is sinful in itself when done in fornication.

THE STRONG MOTIVATION (6:19-20)

Our body is the temple of the Holy Spirit.

- A. **Old Testament Use of Temple.** Used in the Old Testament to refer to the Holy of Holies where the presence of God actually dwelled.
- B. **The Body As A Shrine For God.** “Spirit from God” – The gift of the Holy Spirit (Acts 2:38).
 1. The Spirit dwells in conjunction with the Word of God (Acts 2:41).
 2. The Holy Spirit takes up actual residence in our bodies.
 3. Paul makes the strong argument that we would not take the very dwelling place of God and knowingly join it with sin.
- C. **The Body to be Used for Divine Purposes.** Paul concludes the chapter by saying, Glorify God by the way you use your bodies. Three facts revealed in verses 19 – 20:

1. The presence of the Holy Spirit within every Christian. . . .*your body is a temple of the Holy Spirit, who is in you.* . . .
2. The purchase of Christ. . . .*you were bought with a price.* . . .
3. The purpose of life. *There honor God with your body.*

CONSIDER:

We have here Christianity's unique teaching concerning practical purity. It is not talking about monastery mysticism but practical, personal purity. It is a purity which is not relegated to some intangible spiritual realm but a purity which applies to the body. It refers to habits, practices and customs. It puts the worship of God into a bodily sphere as well as a spiritual sphere. It tells us that our bodies are sacred temples in contrast to buildings.

Here is a new dignity of life. Here is a practical faith that can be translated into daily action through bodily expression. The world needs more of this holiness of body and less of the holiness of buildings. If we practiced this, it would revolutionize the whole realm of Christian experience.

QUESTIONS IN REGARD TO MARRIAGE (7:1)

A. Marriage and Celibacy (v. 1). "Now concerning the things which you wrote."

1. Before Paul answered the question they asked; he answered questions which they should have asked, but did not.
2. "The church is not answering the world's questions."
3. Perhaps the world does not know what question to ask: "What must I do to be saved?"
4. It is "good" not to be married.
 - a. Paul is not saying that remaining single is morally superior to marriage.
 - b. Paul makes this statement in view of the present situation (v. 26).
 - c. Paul states that marriage is acceptable to God (cf. Genesis 2:18); but one who remains unmarried is equally acceptable.
5. Marriage is to be a monogamous arrangement (v. 2) "...let each man have his own wife."

B. The Responsibilities of Marriage Partners (7:2-6)

1. "*Because of fornication it is better for every man to have a wife.*"
 - a. Sexual drive is God given; but must be fulfilled within the bounds of marriage.
 - b. Love is something which is expressed by seeking the best for another even when the emotional enthusiasm has diminished.
 - c. Paul's inspired judgment is that man has the right of choice in the question of marriage.
2. Obligations in marriage.
 - a. Sexual intercourse in marriage is not just permitted; it is commanded.
 - b. The husband and wife belong to each other.
 - c. Deprive not one another except by mutual consent.

- 1) Could relate to temporary separation during a time of religious involvement.
 - 2) Without the consent, separation should not take place.
 - 3) Agreement based on a time of prayer.
 - 4) Such prayer was not commanded.
 - 5) Generally thought of during specific needs and times.
- d. The necessity is there to come back together to avoid Satan's temptation which is ever present.
 - e. The idea of separation between husband and wife is a concession, not a command.

C. Paul's Personal Example (7:7-8)

1. Paul possessed self control with regard to sexual desires.
 - a. He credited his self control in sexual desire to a gift from God. Paul wished everyone possessed that gift as he did 1 Corinthians 7:9.
 - b. "*Better to marry than to burn.*"
 - c. "Burn" – Has to do with present sexual feelings or desire.
 - d. Does not mean burn in torment.
 - e. Paul stresses the need for marriage as the means of controlling sexual desires.
2. Marriage should be exercised before sex; not as a result of having sexual encounters.
 - a. Sexual desire is God given and therefore, not impure if placed in the context of marriage (Hebrews 13:4).
 - b. In spite of the distress, marriage is better than being overtaken by temptation.

SELF EXAM FOR LESSON SEVEN:

1. Discuss the nature of pagan temple worship in Corinth. _____

2. List and discuss the three elements which are needed to constitute a marriage .

1) _____

2) _____

3) _____

3. In the phrase “flee fornication”, define the word flee and discuss its significance.

4. What reason does Paul give for fleeing fornication? _____

5. Give two things that would be true if a couple is joined together in marriage by the sexual relationship.

1) _____

2) _____

6. Due to the circumstances, Paul stated that it was best to be (married, unmarried).

7. Discuss Paul’s use of the word “burn”. _____

8. Paul wrote that marriage was a matter of personal what? _____

9. Sexual expressions of love are an important part of _____

10. Sexual drive is God given; but must be fulfilled where? _____

11. Separation during marriage is to be by _____ consent for what purpose?

LESSON EIGHT

GOD'S PLAN FOR MARRIAGE

INTRODUCTION:

 God intends that the marriage relationship be for life. During his ministry, Jesus gave specific instruction regarding marriage and divorce. However, the Corinthians were concerned about several issues which were not addressed by the Lord. Paul answers questions about Christians married to unbelievers.

In this lesson, we will consider the various verbs used in regard to marriage. Then, we will contrast the teaching of Jesus with the inspired words of Paul. These Christians will be encouraged that they are pleasing to God not based on their social standing but on their willingness to obey God's commandments.

LESSON TEXT: 1 Corinthians 7:10-35

LESSON AIM: To consider God's plan for marriage.

LESSON OBJECTIVES: You will . . .

1. Learn that God intends for the marriage relationship to be for life.
 2. See the contrast between the teachings of Jesus and the inspired teaching of Paul.
 3. Understand the obligations of the Christian who is married to an unbeliever.
 4. Consider the importance of social standing in God's scheme of redemption.
-

INSTRUCTIONS CONCERNING MARRIAGE AND DIVORCE (7:10-11)

A. God's Instruction For Marriage Between Believers.

1. The phrase "*not I, but the Lord*" (v. 10). Paul is here repeating what Jesus by His own lips taught while He was here upon the earth.
 - a. Jesus offers the exception in Matthew 19:9.
 - b. It is far better to repent, forgive, forget and remain married. God hates divorce (Malachi 2:16).
 - c. Divorce is the last option.
2. God intends for marriage to be a permanent relationship.

B. God's Instruction for a Believer Married to an Unbeliever (vs. 12-15)

1. The possibility of divorce. "*If the unbeliever departs.*"
 - a. The departing is in progress.
 - b. The Christian must not drive the unbeliever away.
2. If the unbeliever is unwilling to remain in the marriage, the believer must "*let him leave.*"
3. The believer is not under bondage to maintain the marriage in "*such cases.*"

NOTE:

1. Reasons for continuing the marriage (v. 14).
 - a. The sanctification (maritally) of the unbelieving partner.
 - b. The sanctification (ceremonially) of the children.
2. Reason for the marriage not continuing (vs. 15-16) – the unbeliever "leaves."
3. The result: The believer stands no longer bound.
4. The reason: God wants His child to live in a situation of peace.
5. The admonition: How do you know if your staying would have effected the salvation of the unbeliever (v. 16).

C. Verbs Used in Connection with Marriage

1. "GAMEO" – To unite in the marriage bond (1 Corinthians 7:9, 23, 36, 39; Matthew 19).
2. "ECHO" – To have or possess – a bond of ownership (1 Corinthians 7:2, 12).
3. "OIKEO" – Willing to dwell (1 Corinthians 7:12, 13).
4. "DEO" – To tie or bind (1 Corinthians 7:27,39 and Romans 7:2).
5. "DOULEUO" – Bondage (1 Corinthians 7:15).
6. "HOPTOMAI" – Touch or hold (1 Corinthians 7:1).
7. "KALLAO" – United or glue together (Matthew 19:5; Mark 10:7; Ephesians 5:31).
8. "DOULOO" – Enslave, bound (1 Corinthians 7:15).

D. Consider These Contrasts

1. 1 Corinthians 7:10-11 – **believers.**
 - a. The source of Paul's command is Jesus Christ.
 - b. For Jesus had given this command regarding the marriage between two believers during His personal ministry.
2. 1 Corinthians 7:12 – **mixed marriage.**
 - a. The source of this command is the Holy Spirit guiding Paul into additional truth (John 16:13).
 - b. For Jesus had not addressed the question of the believer being married to the unbeliever.
3. Therefore, the following differences appear.
 - a. Those being addressed: two believers / a believer and an unbeliever.
 - b. The source: Jesus / Paul guided by the Holy Spirit.
 - c. The content:
 - 1) **Believers** are not permitted to depart (except for immorality).
 - 2) The **unbeliever** may choose to depart.
 - d. The result:

- 1) When two believers divorce, **they are to remain unmarried.**
- 2) When the unbeliever departs, **the believer is no longer under bondage.**

E. Lexical Argument on Divorce

Paul uses in verses 10, 11, 12, 13, and 15 two words for divorce/depart. Namely, the words *choridzo* and *aphieimi*. They are translated depart, and this version takes the word *aphieimi* to mean divorce.

1. *Choridzo* – a legal divorce. Matthew 19:6 – translated “put asunder.”
2. *Aphieimi* – “in a legal sense, divorce.”

F. Additional Thoughts on Marriage and Divorce from this Passage

1. Though legally divorced, believers are still married in the eyes of God and are not free to remarry.
2. The believing wife sanctifies the unbelieving husband in the marriage relationship which allows the children to be holy or legitimate.
3. 1 Corinthians 7:15 – “*not under bondage.*”
 - a. Bondage often refers to the idea of slavery (Acts 7:6).
 - b. Used figuratively as Christians being enslaved to God or to the service of other Christians (Romans 6:22; 1 Corinthians 9:19).
 - c. Paul wants the believer whose unbelieving partner has departed to know that he is no longer under bondage to the unbeliever which would result in a type of slavery.
 - e. In such cases the overriding principle must be peace.

PRINCIPLES GOVERNING PAUL’S INSTRUCTIONS (vs 17-24)

Whatever position a Christian holds in life, use it to serve God.

A. Hold Your Position. The important word in this section is “call.”

1. The call or calling is God’s calling us through the gospel. Ephesians 4:1 – Christians are to walk worthy of the calling through which they were called.
2. The calling has nothing to do with social standing, but with keeping God’s commandments.

B. Problems Encountered by Those who are Married or Unmarried (vs. 25-40)

1. Paul had no commandment regarding the unmarried from the Lord.
 - a. God had not said anything as to whether it was better to get married, or remain single.
 - b. Paul did have inspired judgment on the subject.
 - c. Once again, due to the distress, Paul states that it would be better for the unmarried to remain that way.
2. Paul states that it is not a sin to marry, but it will become more difficult due to the distress.
3. Paul stresses the need for a proper sense of values.
 - a. Remember, the things of this world will pass away.
 - b. Christians must focus on life eternal not the things of this world.
 - c. The word “use” refers to excessive use which takes one’s attention

away from serving God.

4. The unmarried has certain advantages:
 - a. Marriage demands certain responsibilities.
 - b. The unmarried can concentrate all his energy on serving the Lord.

D. Instructions Concerning Widows (7:39-40)

1. The meaning and use of the phrase “*only in the Lord*” (v. 39).
 - a. The phrase is an *adverbial phrase* and modifies the expression *to be married*.
 - b. The idea is that the marriage must be in harmony with the Lord’s teaching.
 - c. Other passages where a similar expression is used:
 - 1) Ephesians 6:1 – Children obey your parents “*in the Lord*.”
 - 2) Colossians 3:18 – Wives, be in subjection to your husbands, as is fitting “*in the Lord*.”
 - d. Since this phrase is adverbial, it cannot have reference to the person the widow marries, but has reference to the marriage itself.
2. The Lord’s teaching with regard to marriage:
 - a. Must marry someone that is eligible for marriage.
 - b. Must make a covenant with that person.
 - c. Must remain faithful to Jesus.
3. This passage means that the widow can marry provided the marriage is in harmony with the Lord’s teachings concerning marriage.

NOTE: This ends our study of Paul’s instructions concerning marriage. I think caution should be our watch word in becoming too sure that we know the “full” or “final” interpretation of all that Paul says. Let’s not allow what God forbids; but, on the other hand, let’s not forbid what he allows (1 Timothy 4:1-5).

SELF EXAM FOR LESSON EIGHT:

1. What length of time does God expect marriage to last? _____

2. Define the various verbs used in the Bible to describe the marriage relationship.

GAMEO _____

ECHO _____

OIKEO _____

DEO _____

DOULEUO _____

HOPTOMAI _____

KALLAO _____

DOULOO _____

3. Give God's instructions, through Paul, concerning two Christians married to each other.

4. Give God's instructions, through Paul, concerning the Christian married to an unbeliever.

5. Define "the call" mentioned in this section._____

6. What instruction did Paul give to:

Those who were married:_____

Those who were unmarried:_____

Virgins:_____

7. What conclusion does Paul cite in verse 28 concerning the above persons?

8. Define the phrase: *in the Lord* in verse 39._____

9. *Not under bondage* in verse 15 has reference to what relationship?_____

LESSON NINE

CONSCIENCE AND THE CHRISTIAN

INTRODUCTION:

Jn this lesson, Paul concludes his discussion of marriage. To the father of a virgin daughter, Paul writes that the idea of marriage is left up to the individual and their ability to control sexual desire. To the widow, Paul states that she is free to remarry provided that her remarriage is in keeping with the Lord's instruction.

In chapters eight, nine, and ten Paul addresses the matter of Christians eating things that had been sacrificed to idols. Though in the tenth chapter he will conclude with specific warnings concerning this issue (10:18-33), he begins by arguing on the basis of the supremacy of love over knowledge (1-3). While concurring that some might have correct knowledge about God and idols, he points out that all might not, and it would be very easy by an abuse of "liberty" to cause those with weak consciences to stumble (4-10). Such would be a serious offense, even against Christ, prompting Paul to say how far he would go to avoid causing a brother to stumble (11-13).

LESSON TEXT: 1 Corinthians 7:36 – 8:13

LESSON AIM: To consider the Christian's responsibility with regard to conscience.

LESSON OBJECTIVES: You will . . .

1. Study the widow's responsibility with regard to remarriage.
 2. Consider a question which plagued the Corinthian Christians.
 3. Understand the significance of idol worship and the eating of meat offered to idols.
 4. Learn of the Christian's responsibility with regard to a weaker brother's conscience.
-

PAUL'S TEACHING CONCERNING WIDOWS (7:39-40)

- A. **The Privilege of Remarriage.** Death of spouse or permitted divorce releases one from the marriage bond allowing one to remarry.
- B. **Defining the Phrase "Only in the Lord"**
 1. Adverbial phrase modifies a verb, adjective or another adverb.
 2. Modifies "to be married."
 3. Marriage must be in harmony with the Lord's teaching.

4. Additional scriptures.
 - a. Ephesians 6:1 – Children are to obey their parents (whether Christians or not) as long as their will is in harmony with the Lord.
 - b. 1 Thessalonians 5:12 – Obey those over you as long as it is in harmony with the Lord's teaching.
5. "In the Lord" – Those things pertaining to Christ or those things which are in harmony with the will of Christ.

PAUL'S INSTRUCTIONS CONCERNING LIBERTIES (8:1-13)

A. The Christian's Proper Attitude (vs. 1-3)

1. The Corinthians had asked Paul if it was right to eat meat which had been sacrificed to an idol and if they should eat in the temple of the idol.
 - a. Historical evidence tells us that idolatry and meat offered to idols was everywhere.
 - b.. In 1st century Corinth it would have been difficult to find meat that had not been offered to an idol.
 - c. The situation is different for us today, but the principle of a loving attitude is applicable still.
2. The brethren knew the idol meant nothing.
 - a. Knowledge without love can cause one to act in a way contrary to Christ.
 - 1) We know we all have knowledge – knowledge puffs up, but love edifies.
 - 2) The real question is: "What would Jesus do?"
 - b. We know that an idol is nothing.
 - 1) Some of the Corinthian Christians were no doubt critical because there were some who were refusing to eat meat offered to an idol.
 - 2) Converts from paganism would agree that there is only one God, but they might feel that even eating the meat took them back to the past they had left behind.
 - 3) Paul says it is lawful to eat the meat, but what effect will it have on the weaker brother.
 - c. Men who have knowledge without love, do not know God.
 - 1) Knowledge is imperfect unless it is joined with love.
 - 2) The Corinthians knew the facts, but not the love.
 - 3) God intends for Christians to gain knowledge about Him and His Word, but such knowledge is not to be used as a weapon.
 - 4) 1 John 4:7-8 – One who loves not his brethren does not know God.
 - 5) Humility allows one to see things from God's viewpoint.
 - 6) The weaker brethren, who by reason of a long standing habit still have an emotional feeling toward the idols.

SUPPLEMENTAL NOTES:

- A. Three things ought to be considered in this section about matters of moral indifference:
 - 1. **Nothing must be judged merely in the light of knowledge.**
 - 2. **Whatever is done must be done unto edifying.**
 - 3. **There is the power of one's example.**
- B. *Knowledge* puffs up but *love* edifies (builds up).
 - 1. Knowledge then must be conjoined with proper love (Romans 14:15).
 - 2. The nature and heart of God is not known without love (cf. I John 4:7; Colossians 3:14-15).
- C. The word *offend* as used by Paul means *to be led into sin by the example of another.*
- D. Love should dictate a believer's decision in the realm of Christian liberty. God will know whether brotherly love or selfish indulgence motivates a Christian's liberty (v. 3b). If a Christian really loves his fellow believer, he is willing *to give to him* and *to give up for him*.

A BROTHER'S CONSCIENCE (vs. 7-13)

- A. **With Regard to Conscience.** The word *conscience* (v. 7) literally means *joint knowledge*. One word study says, *the word conscience means the mind considered as passing judgment upon one's thoughts, words, and deeds according to some rule.*
 - 1. The weak brother considers the strong brother a sinner because he is eating meat offered to an idol.
 - 2. The strong brother considers the weak brother a sinner because he is still holding on to ideas which are obviously incorrect.
 - 3. Paul urges both to stop judging the other.
- B. **With Regard to Knowledge.** Every disciple knows there is one God of the universe.
 - 1. The weak brother's conscience has not caught up with his intellect.
 - a. "Conscience" – *Joint knowledge; the mind as passing judgment upon one's thoughts, words, and deeds according to some rule.*
 - b. These new Christians had their consciences trained in idolatry.
 - c. The conscience was weak, but given time and Christian love it would become strong.
 - 2. The eating of meat is morally indifferent.
 - a. Eating the meat will not change our status with the Lord.
 - b. But the weaker brother, seeing the act take place, may be brought back into idolatry.
 - c. The issue is not the eating of meat, but the loving attitude which causes

- one to sacrifice his liberty for the good of another.
- d. Paul offers to sacrifice the harmless activity of eating meat if it serves to keep a brother from stumbling.

THINGS TO CONSIDER:

1. The weak, eating meat sacrificed to an idol thinking he is in some way having fellowship with that idol, defiles his conscience.
2. The responsibility of the strong (vs. 8-12) – “*the strong is not to allow his liberty to become a stumbling block to the weak.*”
3. The Christian’s attitude must be (v. 13) – “*if meat cause my brother to stumble, I will eat no more flesh.*”
4. Do not let that which is inconsequential become a stumbling block (vs. 8-9).
 - a. Food or the lack of it does not affect our relationship with God (v. 8).
 - b. But if we are not careful, our liberty concerning food can become a stumbling-block to others (v. 9).
5. Abuse of knowledge and liberty can lead to sin against Christ! (vs. 10-12).
 - a. Through improper exercise of knowledge and liberty, our example might encourage others to violate their weak conscience (v. 10).
 - b. Through improper exercise of knowledge and liberty, we may cause others to perish, which is a sin against Christ! (vs. 11-12).
6. Paul’s own application (v. 13).
 - a. If food makes his brother to stumble, he will never again eat meat (v. 13a).
 - b. Lest he make his brother stumble (v. 13b).

SELF EXAM FOR LESSON NINE:

1. What is the issue confronting the Corinthian church in chapters 8-10?

2. List three things that ought to be considered in dealing with matters of moral indifference.
1) _____
2) _____
3) _____
3. How does the question of eating meat offered to idols impact the 20th Century Christian?

3. In the Christian life, knowledge must be coupled with what? _____

4. In the weaker brother, knowledge may exceed what? _____

5. Discuss the stronger brother's responsibility to the weaker brother with regard to matters of conscience. _____

6. The nature and heart of God is not known without _____

7. What is the meaning of the word *offend* as Paul uses it? _____

8. Explain how the stronger brother could cause the weak brother to stumble in the matter of meat sacrificed to idols. _____

9. What must the strong brother do to prevent the weaker brother from sinning in this kind of case? _____

10. Discuss and explain how love can help in dealing with one another in matters of moral indifference. _____

LESSON TEN

FREEDOM BRINGS SLAVERY

INTRODUCTION:

After warning in chapter eight that the improper exercise of one's liberty in Christ might lead to the damnation of those who are weak in faith and conscience, Paul now illustrates how he was willing to exercise restraint even when it came to the liberties he had as an apostle of Jesus Christ. Though he had the right to have a believing wife and be supported in preaching the gospel (1-14), he freely chose not to exercise these and other rights. One reason was so he might be able to freely offer some sort of service to the Lord (15-18), but it also was because he desired to save others (19-23). There was also the realization that self-restraint was a necessary quality to assure his own salvation as well (24-27)!

In this lesson, Paul deals with the problem of the Christian's exercising his individual rights and freedoms. The thrust of the message is personal liberty comes second to the saving power of the gospel.

Paul could have simply delivered God's teaching on the matter, but instead he illustrates the point from personal experience. He establishes the fact that he has the right as an apostle and a minister to receive pay for his work. Having made the case, he states that though he possessed such a right, he never exercised it for the sake of the gospel. Though salvation in Christ brought Paul freedom, he had gladly set his freedoms aside to enhance the preaching of the gospel.

LESSON TEXT: 1 Corinthians 9:1-22

LESSON AIM: To consider the place on Christian liberty or freedom in relation to the gospel.

LESSON OBJECTIVES: You will . . .

1. Learn of Paul's credentials as an apostle and minister of the gospel.
 2. Consider Paul's right to expect or even demand pay for his work as a minister at Corinth.
 3. Understand Paul's reason for setting his right to be paid aside for the gospel's sake.
 4. Appreciate Paul's willingness to humble himself to bring others to Christ.
-

PAUL'S LIBERTY AS AN APOSTLE (9:1-14)

A. An Affirmation of His Apostleship and Liberty (vs. 1-2). Paul establishes his credentials as a servant of God with regard to the church at Corinth.

1. Apostleship affirmed: ***By virtue of being an eyewitness of the Lord*** (v. 1a). Paul was an apostle – one sent on a mission who had seen the Lord raised from the dead.
2. Paul had seen the Lord after His resurrection when Christ appeared to him on the road to Damascus (Acts 9).
3. Paul had performed the signs of an apostle while he was in Corinth.
4. Apostleship affirmed: ***By virtue of his work among the Corinthians*** (vs. 1b-2). The Corinthian Christians were themselves the validation of Paul's apostleship.

B. Various Liberties Available to Paul (vs. 3-14). Paul's defense of his rights as an apostle.

1. **The right to eat and drink** (v. 4). Do I not have the right to request financial support?
2. **The right to take along a believing wife**, as other apostles, the brothers of the Lord, and Cephas were doing (v. 5).
 - a. Preachers were taking their families as they traveled.
 - b. Peter was taking his wife as he traveled.
3. **The right to refrain from working and be supported by others** (vs. 6-14). Paul uses illustrations to support his claim for financial support.
 - a. The soldier has a right to be supported even when he is in training!
 - 1) Is a man considered a soldier, on government payroll, when he is in boot-camp?
 - 2) Is a man an evangelist when he is attempting to study God's Word in a college or school?
 - b. The farmer has the right to eat of his labors as well.
4. Old Testament Law. Paul states that he is not limited to the wisdom or logic of men on this issue.
 - a. Paul can call upon God and the law for a higher authority.
 - b. Deuteronomy 25:4:
 - 1) Do not muzzle the ox.
 - 2) God is interested in more than just the ox.
 - 3) The principle is that a man is worthy of his hire and should be paid for his labor (1 Timothy 5:18).
 - c. The physical farmer is rewarded for his labor by the crops he is allowed to harvest.
5. Paul draws a comparison between the carnal and the spiritual, stressing that it is right for him to be supported in the ministry.
 - a. 2 Corinthians 11:20 – Paul refers to the lying apostles who have placed the Corinthians in bondage to their false teaching, while extracting wages from them.
 - b. 1 Corinthians 9, Paul says if the false apostles have a right to wages;

should not I as the one who brought you the gospel have the right to be paid.

6. Paul responds that he would not take money from the Corinthians, though he had every right, because it would have in some way acted as a hindrance in the spread of the gospel.
7. Paul refers back to practices under the Old Law.
 - a. The priest had the right to take a part of the meat which was being sacrificed.
 - b. God established the principle of supporting those who minister in the Lord's work under the Old Law.
8. Paul then states that he has the right to accept financial support by the words of Christ.

SUMMARY:

Five proofs that Paul had a right to be supported in his preaching of the gospel.

1. As illustrated by the Law of Moses (vs. 8-10).
2. An exchange of spiritual things for material things (v. 11).
3. If others could, why not Paul, if he wanted? (v. 12)
4. The example of priests in the temple (v. 13).
5. The clear decree of the Lord Himself (v. 14).

PAUL'S EXAMPLE OF RESTRICTING HIS LIBERTY TO SAVE OTHERS AND HIMSELF (vs. 15-27)

A. Why He Chose Not to Exercise His Liberty Concerning Support (vs. 15-18)

Paul glories in a personal privilege.

1. Paul explains that the purpose of these words is not to get a contribution from them now.
 - a. The fact that I am preaching the gospel gives me no reason to boast in myself, but in the Lord.
 - b. If Paul had chosen to be a minister strictly on his own, he would likely seek reward; but instead, Paul feels an inner compulsion to preach in response to the manner in which the gospel was delivered to him.
2. Paul serves as his own example of sacrificing one's own rights in the furtherance of the gospel.
3. The primary example of self sacrifice was Jesus Christ.
 - a. Obviously, Jesus had the right to expect the disciples to wash his feet, not the other way around.
 - b. Paul made sacrifices in order to become more like Christ.
4. Paul felt an obligation to preach the gospel, but saw the acceptance of pay as optional.

CONSIDER:

1. His purpose in writing is not to raise support, for that would make his boasting void (v. 15).
2. Preaching the gospel was a necessity laid upon him by the Lord (vs. 16-17).
 - a. He had no choice, he would be lost if he did not (v. 16).
 - b. If he had chosen to preach on his own, he would have a reward (v. 17a).

- c. But he was like a slave, entrusted with a stewardship regardless of his will (v. 17b).
- 3. But by choosing to present the gospel without charge, he could have a reward, and also not abuse his authority in the gospel (v. 18).

B. His Example of Servitude Towards Others (vs. 19-23). Paul states that he is not under bondage to any man; but he has put himself under bondage in regard to non-essential issues that he might win some.

- 1. To the Jews:
 - a. Paul adopted Jewish culture and customs.
 - b. Paul did not place himself under the Law in an effort to earn salvation, but only in matters of custom and culture which were morally indifferent.
- 2. To the Gentiles:
 - a. Paul became as one not under the Mosaic Law.
 - b. Yet, he was always under law to Christ.
 - c. Paul adapted himself to the Gentile world.

STUDY NOTES:

Paul's example of foregoing rights (vs. 4-14).

- A. Paul's right to be supported (vs. 4-14) – In establishing his right to be supported, Paul appeals to:
 - 1. **Questions (vs. 4-6):**
 - a. Have we no right to eat and to drink?
 - b. Have we no right to lead about a wife?
 - c. Have we (Barnabas and Paul) no right to forebear working?
 - 2. **Practical illustrations (v. 7):**
 - a. Soldiers are supported while in the army.
 - b. Those who plant a vineyard have a right to eat the fruit thereof.
 - c. Those who feed a flock have a right to the milk of the flock.
 - 3. **The law of Moses (vs. 8-10):** cf. Deuteronomy 25:4 – “*. . . do not muzzle the ox when he treads out the corn.*”
 - 4. **The principle of sowing and reaping (vs. 11-12a):** – “*. . . if we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?*”
 - 5. **Old Testament example (v. 13):** – “*. . . they that minister about sacred things eat of the things of the temple.*”
 - 6. **The Lord's own word (v. 14; cf. Matthew 10:10; Luke 10:7):** – “*. . . they that proclaim the gospel should live of the gospel.*”
- B. Paul foregoes the right to be supported (v. 12b) – “*. . . that he cause no hindrance to the gospel of Christ.*”

SELF EXAM FOR LESSON TEN:

1. Why did Paul feel it necessary to defend his apostleship? _____

2. As a responsibility of his position and work, Paul had the right to demand what?

3. Explain Paul's position with regard to preachers being paid.

4. List three illustrations Paul used to support his position that preachers may be supported.
 - 1) _____
 - 2) _____
 - 3) _____
5. Explain Paul's reason for refusing to accept support from the Corinthian brethren.

6. Discuss the feeling of "obligation" Paul felt toward preaching the gospel.

7. How was Paul under bondage to all men?

8. Explain the phrase "*I became all things to all men.*"

9. How had Paul become like the Jews?

10. What was the ultimate goal in the life of Paul?

LESSON ELEVEN

SPECIAL CONDITIONING AND A HISTORY LESSON

INTRODUCTION:



Paul knew how to hold his readers' attention. Like today, he began talking sports. The Christian life is like the Olympic games. Those who want to be successful must train their minds and bodies regularly. In the same way, Christians must continually keep their lives in accordance with God's will.

Those who fail to keep such an admonition will become like the Israelites of the Old Testament. Though God saved them out of Egypt, they turned away from God and became disobedient. Even though Israel was God's people, their rebellious attitude caused Him to allow them to die in the wilderness. Paul warns that if Christians are to avoid a similar spiritual fate, we must remain faithful and flee idolatry.

LESSON TEXT: 1 Corinthians 9:24 – 10:14

LESSON AIM: To see the necessity of self control if one is to live as God would have His children live.

LESSON OBJECTIVES: You will . . .

1. See how the need for discipline in athletic training is also needed in one's spiritual life.
 2. Consider the fact that spiritual men such as Paul must practice self discipline.
 3. Examine Paul's use of Israel's history as a warning against becoming disobedient.
 4. Read Paul's warning with regard to self reliance and idolatry.
-

PAUL ADHERES TO THE LAW OF LOVE (9:21-23)

A Paul's Example of Servitude Toward Others (vs. 21-23)

1. **To the Gentiles**
 - a. To the Gentiles, Paul became as one not under the Mosaic Law; but he was always under law to Christ.
 - b. Paul, a well educated devout Jew, could take on the customs of the Gentiles for the sake of the gospel.
2. **To the weak.**

- a. In the context, Paul would have understanding for those who are weak in the faith. In other words, if eating meat is a hindrance to the spread of the gospel, Paul went without meat.
- b. Paul did not back off from the truth, but he was able to put himself in the place of the weaker brother and act accordingly.
- 3. Sensitivity to others is necessary for effective evangelism.

B. Illustration From Athletics (9:24-27)

- 1. Additional passages of Paul comparing Christianity to athletics.
 - a. 1 Timothy 6 – Fight the good fight of faith.
 - b. Philippians 3 – Press on to the mark.
- 2. In getting ready for the games in Corinth, one would be in strict training for three months.
 - a. The people of the 1st Century were aware of the “games” in both Corinth and Athens.
 - b. The word “athlete” means “one who struggles.”
 - c. Thus, living for Christ is to be taken seriously as it is a daily struggle.
 - d. In order to compete, one must go into strict training.
 - 1) As one trains for the games, is it a sin for him to eat whatever he wants?
 - 2) He will give up things that are lawful in order that he might reach his goal.
- 3. Action with a purpose.
 - a. Paul ran with a definite goal to be obtained.
 - b. First, to save himself.
 - c. Next, to save others.
 - d. Paul did not waste his time shadow boxing.
 - 1) Paul knew the enemy for it was himself and he continually had to keep his body under control.
 - 2) Therefore as a mature Christian, he continually practiced self control and self discipline.
 - 3) Paul refutes the idea of half-hearted Christian service.

C. Another Reason For Restraint: the Possibility of Apostasy (vs. 24-27)

- 1. Not all who run in a race win a prize, so one needs to run so as to win (v. 24).
- 2. Those who compete for perishable crowns exercise self-control in all things, how much more should we who seek for an imperishable crown! (v. 25).
- 3. Paul runs his race, and fights the good fight, with determined discipline and control over his own body (vs. 26-27a).
- 4. Paul knows he could be lost (disqualified) after preaching to others! (v. 27b).

A LESSON FROM THE HISTORY OF ISRAEL (10:1-10)

NOTE: The possession and awareness of liberty do not guarantee success. History records cases of the deliverance of peoples from oppression only to be led into a

different kind of bondage. A person can be set free from the will of another and then become slave of his own will. This is illustrated by Israel, 10:1-15. (Someone has said that those ignorant of history are bound to repeat it. Paul did not want this to happen in their case.)

A. Blessings Given to Israel

1. Passing through the Red Sea served as their baptism into Moses law and leadership.
 - a. Baptism was at the very beginning of the Israelites' journey.
 - b. Baptism was an act of faith according to Hebrews 11.
 - c. Christians are baptized into union with Christ and into the possession of the Father, Son and Holy Spirit.
 - d. Israel was saved from Egypt at the crossing of the Red Sea.
 - e. In the same way, men today are saved from sin at baptism.
2. God freed them in the Red Sea and sustained them with spiritual food and drink.

B. In Spite of God's Care for Israel, He Was Not Pleased

1. God's grace and care should have resulted in awe and obedience from the Israelites.
2. Instead, they were disobedient and died in the wilderness as a result.

C. Paul Warns That These Events Be Studied to Keep from Falling into the Same Trap (vs. 5-10)

1. Not to lust or desire evil things like they did (v. 6; Numbers 11).
2. Not to be idolaters like they were (v. 7).
 - a. Israelites sat down to eat and drink and stood up to play (Exodus 32:6).
 - a. "Play" – To dance.
 - b. Idolatry is not limited to the worship of graven images.
3. Not to commit fornication like they did (v. 8).
 - a. Numbers 25:9 – Records that 24,000 were killed in the plague which followed their fornication – Paul states that 23,000 were killed in one day.
 - b. Fornication went along with idol worship.
 - c. Fornication is wrong under any circumstance.
4. Putting the Lord to a test like they did (v. 9).
 - a. "Test."
 - 1) Greek word meaning "to tempt to the utmost."
 - 2) Used to describe the temptations of Jesus.
 - b. Israel complained – The result was the Lord sent snakes and destroyed those who complained (Numbers 21).
5. Not to murmur like they did (v. 10).
 - a. Israel complained against Moses and Aaron after the spies returned (Numbers 14).
 - b. Israel complained over God's judgment on Korah, Dathan, and Abiram (Numbers 16).

- c. To murmur is to bring judgment on God with regard to the manner in which He operates.

D. Their History Recorded to Admonish Us (v. 11). These events took place and were written down to serve as an example for our instruction.

1. Upon whom the ends of the ages have come.
 - a. The events of the Old Testament pointed toward the Christian Age.
 - b. Paul is saying that these illustrations stand as reminders even today of the severe consequences of disobedience.
2. God brings judgment even on His own people when they were disobedient.

E. Beware of Overconfidence (vs. 12-13). “*Therefore let him who thinks he stands take heed lest he fall.*”

1. There is security in our salvation in Christ.
2. “Take heed” – Continual need for watchfulness.
 - a. 1 Peter 1:3-5 – The Christian who lives in trusting obedience.
 - b. 2 Peter 1:5 ff – The Christian who is adding the virtues listed.
 - c. The Christian who is giving diligence to walk as God would have him.
 - d. Such a one will not fall.
3. But there are also warnings that it is possible for us to fall.
4. God promises to help us overcome temptation.
 - a. The Christian’s temptation is like that which everyone else endures.
 - b. The difference is that God will provide the way to escape for the Christian.
 - c. The way out is like an army that is surrounded by the enemy and suddenly notices an escape route.
5. Flee from idolatry.
 - a. “Flee.”
 - 1) Continuous action.
 - 2) Habitual practice or lifestyle.
 - b. Paul’s hope is that the listeners will be wise and take heed to what he has said.
 - c. But, in 2 Corinthians we learn that everyone did not listen.

SELF EXAM FOR LESSON ELEVEN:

1. Explain the statement “I became all things to all men.” _____

2. How could Paul be free from the Law and still become as one under the Law?

3. Becoming as one without law means what? _____

4. Paul's treatment of the weak teaches us what lesson with regard to what evangelism technique? _____

5. Give the background on the race to which Paul makes reference. _____

6. Compare athletics and the training to living the Christian life. _____

7. Paul ran the race with what in mind? _____

8. Explain Israel's "baptism" in the Red Sea. _____

9. List 5 actions or attitudes which Israel demonstrated which displeased God.

- 1) _____
2) _____
3) _____
4) _____
5) _____

10. Discuss Paul's warnings with regard to over self confidence. _____

LESSON TWELVE

EATING MEAT & WEARING VEILS

INTRODUCTION:



y now, there was no question as to the spiritual value of idols. As noted earlier, the meat offered to an idol had no spiritual significance. However, Paul now addresses the issue of example and conscience.

Paul urges the brethren not to associate with idol worship by eating meat in the idol temple. If the Christian buys the meat in the market, he is to avoid asking the origin of the meat. Then if an unbeliever invites the Christian to eat meat, the meat should be eaten without question. If the Christian is told the meat has been offered to an idol, the Christian is to decline the food.

Paul brings to a conclusion his discussion concerning things offered to idols. Reminding them about the example of Israel's apostasy and the danger of their own, he commands them to "flee idolatry" (10:1-14). He describes the communal implications of religious feasts and warns against provoking the Lord to jealousy by having fellowship with demons (vs. 15-22). This is probably a rebuke to the sort of practice alluded to in chapter 8, verse 10, where some at the church in Corinth thought nothing of eating sacrificial meat even in an idol's temple! He closes by giving specific instructions concerning meat that was later sold in the marketplace, or offered at the dinner of an unbeliever to which they might be invited; that they should not be concerned unless someone specifically associates it with having been offered to an idol, and then to refrain out of consideration for the other's conscience (vs. 23-30). An overriding principle? All is to be done to the glory of God, and provide no occasion for others to stumble (vs. 31-32). In other words, imitate Paul, who sought to save others just as Christ did (10:33-11:1).

LESSON TEXT: 1 Corinthians 10:15 – 11:7

LESSON AIM: To consider the place of conscience and social custom within Christianity.

LESSON OBJECTIVES: You will . . .

1. Consider the effect one's example has to do with one's Christianity.
 2. Examine the issue of conscience with regard to Christianity.
 3. Learn the significance of wearing of veils in Corinthian culture.
 4. Understand God's plan of leadership in the church.
-

Women's role in the church is demonstrated in a fashion statement. As the Corinthian women became Christians, they began challenging the authority of the male Christians. Paul explains God's plan for leadership in the church.

EATING MEAT IN PAGAN TEMPLES (10:15-22)

A. The Example of the Lord's Supper and the Sacrifices of Israel (vs. 15-18)

1. Paul speaks as to those capable of making wise judgments (v. 15).
2. Partaking of the Lord's Supper is a communion of the Lord's body and blood (vs. 16-17).
3. The priests of Israel who ate the sacrifices were sharing in the services offered on the altar (v. 18).
 - a. The cup over which we say the blessing, is the Christians' way of sharing in the blood of Christ.
 - b. As we partake of one loaf which represents Christ's body, we signify the unity of the believers.
 - c. Christians share in the benefits brought about as a result of the blood of Christ (forgiveness, promises, fellowship with God).
 - d. The Israelites would eat of the sacrifice to be reminded of the significance of the altar; so we are reminded of Christ's sacrifice when we eat the Lord's supper.
 - e. As the priests ate the meat which was offered to God in the Old Testament, they were in fact participating in the sacrifice offered to God.

B. Applied to Things Sacrificed to Idols (vs. 19-22)

1. Not to say that an idol is anything, nor that which is offered to the idol (v. 19).
2. But those who offer the sacrifices do so to demons, not God. Paul would not want them to have fellowship with demons (v. 20).
3. They cannot eat and drink at the Lord's table and then do the same at the tables of demons (v. 21).
4. To do this would provoke the Lord to jealousy (v. 22).
 - a. So, even though there is no significance in the idol itself.
 - b. When Christians went in and ate, they were having fellowship, or joint participation with the demons.
 - c. Satan would use the influence of that person against the church of the Lord.
5. To those who thought they were strong enough to avoid these problems, Paul says:
 - a. God says you are not able to continue in this practice without sin.
 - b. Are you wiser than God?

CONCLUSION REGARDING THINGS SACRIFICED TO IDOLS (10:23-11:1)

- A. Specific Instructions (23-30).** All things are lawful – Statement made in the context of the amoral issue of eating meat offered to an idol.
 - 1. Beneficial – To bring together or to be helpful; to be profitable.
 - 2. The Christian seeks his neighbor's good in a spiritual sense.
 - 3. This includes both the spreading of the gospel and building up the brethren.

- B. Feel Free to Eat Anything Sold in the Marketplace**
 - 1. For the meat has lost its association with any idol worship.
 - 2. But, do not ask about its origin.

- C. Regarding Eating in Unbeliever's Home**
 - 1. Eat what is set before you without asking as to its origin.
 - 2. But, if someone informs you that the meat has been offered to an idol, then do not eat it.
 - 3. The refusing is done not for **your** conscience but for the one who informed you.
 - 4. But if God provided it, I am thankful for it, why should I be limited by another's conscience?
 - a. The neighbor is inviting you to participate in a sense of fellowship with his God; so do not touch it.
 - b. Can you teach one that idol worship is wrong if you have just appeared to have fellowship with the god during the meal?

- D. General Principles for All Things.** The proper guideline is to direct everything you do, even eating and drinking, to the glory of God.
 - 1. Give no reason for offense to religious people, unchurched people, or brethren in Christ.
 - 2. Paul would give up pleasing himself, in order that he might please others in the furtherance of the gospel.
 - 3. Paul states that he offered no room for criticism in order that he might bring them to the truth.
 - 4. Then, as Paul lived this life style, he asked the Corinthians to imitate him as he imitated Christ.

WOMEN PRAYING AND PROPHESYING WITH HEADS UNCOVERED (11:2-16)

- A. Paul's Use of Traditions.** That which is handed down from another.
 - 1. Tradition in this verse is that which Paul had taught the Corinthian church orally.
 - 2. Paul received his instruction from the Lord (Galatians 1:12).
 - 3. 2 Thessalonians 2:15 – Obey the tradition whether Paul presented it by word or by written letter.

B. The Issue of Authority

1. In Christ, men and women are equal in value to God.
 - a. God does not teach that woman is inferior to man.
 - b. God does instruct us as to the organization of authority.
2. Organization of authority.
 - a. The concept of headship. Head:
 - 1) Denotes authority.
 - 2) Superior in rank, not in character or intellect.
 - 3) Women in Corinth had been given spiritual gifts; they had assumed that these gifts had given them equal authority with the men who had spiritual gifts.
 - 4) The veil served as a sign of dignity and honor for women.
 - a) Women are to maintain an attitude of submission.
 - b) The manner by which they demonstrate their submission may change, but the attitude is to remain constant.
 - b. God's order of authority.
 - 1) Christ is the head of man.
 - 2) Man (not just husband) is the head of woman.
 - 3) God is the head of Christ.

C. Every Man Praying with His Head Covered

1. The covering is not hair, but an artificial covering such as a veil.
2. Covering the man's head with a veil dishonors Christ.
 - a. The veil signifies submission to another and there is no one over man except Christ.
 - b. Christ brought the freedom to pray without a veil.

D. Every Woman Who Prays or Prophesies Without Her Veil

1. Brings dishonor to her head which is man.
2. Paul apparently uses the extreme of a woman being shaven to illustrate the effect of the woman casting off the veil.
3. From the context one could conclude that the prophesying and the praying were resulting from the spiritual gifts.
 - a. The women who were given spiritual gifts may have decided that they were on equal footing with the men.
 - b. Therefore, they could cast off their veils.
3. Paul argues that if a woman desires to pray or prophesy without the veil, as a man would do, let her be shaven as a man would be shaven.

E. Background on the Wearing of Veils

1. Women who were concerned about their femininity would wear a veil in public places.
2. The common veils were:
 - a. A type of shawl which covered the entire body and was placed over the head at the appropriate time.
 - b. The other type was more like the mid-eastern veils as we see them

portrayed in the movies which covers only the face.

3. Paul is speaking of the first type.
4. The veil represented the dignity of the woman.
 - a. To throw off the veil is to throw off her dignity and femininity.
 - b. To rebel against the headship of man.

SELF EXAM FOR LESSON TWELVE:

1. Why was Paul concerned about the Corinthian Christians eating meat offered to an idol in the setting of the idol's temple? _____

2. Did Paul condemn Christians for eating with unbelievers?

3. Explain a Christians' attitude toward meat purchased in a meat market.

4. What is the proper response when an unbeliever tells a Christian that he is being served meat which has been offered to an idol? _____

5. The wearing of a veil relates to what question? _____

6. Describe the kind of veil Paul has reference to in this passage. _____

7. The veil is a sign of what? _____

8. Define the word "tradition." _____

9. Why is it a disgrace for a man to pray with his head covered? _____

LESSON THIRTEEN

AUTHORITY & THE LOVE FEAST

INTRODUCTION:

he Christian women in Corinth were experimenting with their new freedom in Christ. Paul expresses his concern that in exercising their freedom these women have forgotten their place in God's order of authority. Despite their spiritual gifts, Christian women were to submit to the authority of the men.

Beginning in verse 17 and continuing through chapter 14, Paul covers issues affecting their assemblies as a church, the first being the manner in which they abused the observance of the Lord's Supper (vs.17-34). Paul expresses displeasure over the misuse of the Love Feast. The Christians at Corinth were having fellowship meals. Paul writes that an idea which was intended to promote love and unity between brethren has become a means of discrimination and further division in the Lord's Body at Corinth.

LESSON TEXT: 1 Corinthians 11:8-22

LESSON AIM: To consider God's divine order of authority and the Corinthian Christians misuse of the love feast.

LESSON OBJECTIVES: You will . . .

1. Learn of God's original plan of authority.
 2. Consider the improved plight of women as a result of Christianity.
 3. Examine Paul's argument based on the length of a woman's hair.
 4. Read of the love feast and its misuse in Corinth.
-

PAUL OFFERS SCRIPTURAL PROOF FOR THE ORDER OF AUTHORITY (11:8-10)

A. The God-Given Order. Man is not of woman, but woman is of man.

1. Based on the order of creation. Paul states the case based on creation.
2. Based on the purpose of woman's creation. Woman being made from man

- indicates God's divine order and purpose for man.
3. The lesson and influence of angels.
 - a. Emphasizes the fact that all God's creation must remember their place.
 - b. Consider the plight of those who rebelled (2 Peter 2 and Jude).
- B. The Place of Women In God's Order.** God would have women treated with respect (vs. 11-12).
1. Paul recognized the great worth of woman and mutual dependency between the sexes.
 2. In the 1st Century the church was the only place people were treated with equality.
- C. The Place of Submission in God's Order.** Paul discusses hair length to support his discussion of veils (vs. 13-15).
1. "*It is not seemly for a woman to pray without a veil.*"
 2. Paul makes the plea for common sense.
 - a. "Seemly" – Proper.
 - b. The women of Corinth had gone beyond what was proper by praying unveiled.
 3. "*Does not nature itself tell you that it is wrong for a man to have long hair.*"
 - a. "Nature" – a certain kind of thinking and feeling which by long practice has become nature. When something is done for a long time, it becomes their character, their very nature. An action done without thinking, or common sense.
 - b. The length of the hair does not constitute sin.
 - 1) God commanded certain men to grow their hair long as part of the Nazarite vow.
 - 2) Samson was directed by God to have long hair.
 - c. It has been wrong for man to appear effeminate or a woman to appear masculine, even in Corinth.
 - d. Though a woman had long hair, she also needed a veil as a sign of submission in the Corinthian culture. 4. The general rule. *If anyone is contentious, we have no other custom.*
 - a. Paul expects disagreement.
 - b. Any other idea is settled because there is no other possibility on authority than the one presented here.

D. Applications

1. Customs change, but principles do not.
2. There is no command for women to wear hats in the assembly.
3. Paul is not making a fashion statement, but is dealing with the principle of authority.

PROBLEMS CONCERNING THE LORD'S SUPPER (vs. 17-34)

A. Divisions and Heresies – Wrong Conditions (11:17-19)

1. Praise for the Corinthians withheld. Paul had initially praised them for keeping the traditions in verse 2, but on this issue praise is not possible.
 - a. Divisions precede heresies. Division which developed from following men as well as social division had been condemned.
 - b.. Dividing the body of Christ is wrong.
2. “*There must be factions among you.*”
 - a. Paul is not recommending division. He has heard of their divisions, of which the only good thing that could be said is that it does show who is really approved among them (vs.18-19).
 - b. Paul is stating an obvious conclusion that where there is jealousy, pride and a carnal spirit the effect will be division.
 - c. Because these factions exist, Paul is saying the Corinthian brethren must be discriminatory who they choose to follow.
 - d. The true Christian will resist these factions while working toward unity based on Christ.

B. Love Feast Abused – Wrong Actions (vs. 20-22). The love feast, or potluck dinner, was not commanded by God, but was permitted (an example which is not supported by a command).

1. Some felt, that sense the Lord instituted the Lord's supper with the Passover meal, they should also have a meal.
2. The abuse came at the “love feast” as they came together and ate with no regard for those who were without.
 - a. Some would come early and begin eating; when the late comers (or even those coming on time) arrived the food was gone.
 - b. Such a practice dishonored certain individuals.
 - c. Paul states if they are that hungry, they should grab a snack before they came to the feast.

C. The Consequence of Wrong Motivation – Wrong Conduct. “*When you meet it is not to eat the Lord’s Supper.*”

1. The Corinthian brethren had changed the entire character of the Lord’s supper.
2. They had changed the Lord’s supper from something which represented love and unity into something which caused disdain and division.
3. The supper included more than communion.
 - a. Those who brought food began eating ahead of those who brought little or no food.
 - b. They must have set a meeting time, but got there early and began eating when they felt like it.
4. With this type attitude, it is impossible to remember and appreciate the servant attitude of Christ the night he instituted the Supper.

D. The Fruit of Wrong Action – Mistreated Brethren. “*One is hungry and another drunk.*”

1. Drunken can refer to intoxication with alcoholic beverage; but in this context the idea of being satiated with food or extreme gluttony is indicated. Must be determined by the context.
 - a. Jeremiah 31:14, 35 – “*And I will satiate the soul of the priests with fatness . . .*”
 - b. Back in 1 Corinthians 5:11 he said, “*Don’t keep company,*” and that means, don’t have a common meal with a brother who is guilty of drunkenness. Paul would have said get the intoxicated one out from among you.
2. Paul is using a direct contrast between hunger and drunkenness.
3. Verse 22 – Paul has reference to the meal brought from home, not the Lord’s supper.
 - a. The church had an assigned time to observe the Lord’s supper.
 - b. 1 Corinthians 16 and Acts 20 tells us they observed the Lord’s supper on the first day of every week.
4. The passage does not condemn eating a meal in the church building.
 - a. The abuse of the love feast was in the Corinthians’ attitude, not the fact that they were eating in “the church building.”
 - b. Some object to making a kitchen out of the church, but have no problem making a bedroom out of the auditorium for about thirty minutes every Sunday morning!

SELF EXAM FOR LESSON THIRTEEN:

1. Explain God's divine order with reference to authority. _____

2. Did Paul teach that women were inferior to men? _____ Explain: _____

3. Explain the correlation between the length of a woman's hair and her needing to continue wearing her veil. _____

4. It is wrong for a man to wear long hair when it causes him to appear effeminate?

5. It was proper for a woman to pray with her head (covered -uncovered).

6. Is it improper for Christian women in America to attend the church services without a hat? _____ Explain: _____

7. Heresies are preceded by what? _____

8. In today's culture, the Love Feast would be called what? _____

9. Explain how the Love Feast was being misused in Corinth. _____

LESSON FOURTEEN

THE LORD'S SUPPER AND SPIRITUAL GIFTS

INTRODUCTION:



Paul has just concluded his remarks regarding the misuse of the love feast. Now, he explains the correct way to observe the Lord's Supper. Partaking of the Lord's Supper reaffirms the Christian's covenant which has been sealed with the blood of Jesus on the cross. When we partake in a worthy manner it is with humility and appreciation for Christ's sacrifice.

Next, Paul answers their question about spiritual gifts. These gifts are given by the Spirit for the common good. The purpose of these spiritual gifts was to fulfill God's ultimate plan.

LESSON TEXT: 1 Corinthians 11:23 – 12:11

LESSON AIM: To consider the covenant aspect of the Lord's Supper and the source of spiritual gifts.

LESSON OBJECTIVES: You will . . .

1. Understand the true significance of the Lord's Supper.
 2. Learn what the term "worthy manner" means.
 3. Consider the variety of spiritual gifts.
 4. See how the distribution of spiritual gifts was determined.
-

THE LORD'S SUPPER PROPERLY UNDERSTOOD (vs. 23-34)

A. The Lord's Supper Commemorates Our Covenant – Christ

1. The covenant aspect of the Lord's Supper. The Lord's Supper is not the covenant, but commemorates our covenant.
 - a. Isaiah 42:6 & 49:8 – Predicted Jesus would be the suffering servant and covenant.
 - b. Matthew 12:18 ff – Prediction fulfilled.
 - c. When we partake of the bread and fruit of the vine, we are remembering through faith that we appropriated Jesus as our covenant.
 - d. We participate in the benefits of a person, not a system or ritual.
2. Remembrance involves recognition of:

- a. Christ's death, burial and resurrection.
- b. The church, the body of believers purchased by the death of Christ.

B. The Elements Involved – the Unleavened Bread and the Fruit of the Vine

- 1. The bread symbolizes His body. "This is my body..."
 - a. Brings to mind or represents Christ's death on the cross.
 - b. This is the way Jesus wanted to be remembered.
- 2. The fruit of the vine symbolizes His blood. The Lord took the cup:
 - a. "Cup" signifies the contents, not the container.
 - b. The old covenant was sealed with the blood of animals (Exodus 24).
 - c. The new covenant was sealed with the blood of Christ.

C. The Threefold Purpose of the Lord's Supper

- 1. The purpose of **remembering**.
 - a. To call into one's mind as previously known with renewed appreciation.
 - b. Jesus wants us to remember his atoning sacrifice on the cross
- 2. The purpose of **proclaiming**. To ourselves and others the Lord's death until he comes.
- 3. The purpose of **self examination**.
 - a. Examine our motives and our entire life.
 - b. "Examine or prove" – To test one's motives as one would test metal to see if it is genuine.

D. The Fruit of Partaking in an Unworthily Manner. "*Whosoever eats in an unworthy manner... .*"

- 1. "Unworthy" refers to the manner in which the Lord's Supper is eaten; not the worthiness of the partaker.
- 2. The manner should be one of humility, reverence and gratitude.
- 3. Many among you are weak.
 - a. Weak – "A soul which lacks the strength and capacity to understand or do something."
 - b. Sickly – "Without strength."

SPIRITUAL GIFTS IN THE CHURCH (12:1-11)

PREVIEW:

In this chapter Paul begins to address the issue of spiritual gifts. From what we read later in chapter fourteen, it appears the jealousy and envy that characterized their division mentioned earlier also expressed itself in their use (and abuse) of certain spiritual gifts. Expressing his concern that they be not ignorant about these matters, Paul first emphasizes that spiritual gifts, though diverse, come from the same Spirit and are to be used for the benefit of all (vs. 1-11). To demonstrate that every person (and spiritual gift) is important, He compares the church to a body with many

different yet essential members (vs. 12-27). The chapter closes with Paul pointing out that not all serve the same function and have the same gifts, encouraging them to earnestly desire the best gifts, and preparing to show them a more excellent way in the next chapter (vs. 28-31).

A. The Source of Speaking and Gifts (vs. 1-3). *Speaking in the Holy Spirit...*

1. Means to speak and do the things which God demands under the leading or teaching of the Holy Spirit.
2. To do things in the Spirit is to do things in harmony with His will and revelation.
3. Thus, if one is speaking in the Spirit, one cannot say that Jesus is anathema; but in contrast he will say, “Jesus is Lord.”
4. Paul is simply affirming that God would not cause men to say things which are contrary to that which He has written in the Bible.
5. Thus, if a man claims to be led by the Spirit, but teaches things contrary to scripture; he is a liar.

B. Source and Variety of Spiritual Gifts (vs. 4-7). Many different kinds or varieties of gifts, but only one source which is the Holy Spirit.

1. The gifts in relation to Jesus (1 Corinthians 12:5).
 - a. The purpose of the gifts is that acceptable service might be rendered to the Lord.
 - b. Ephesians 4:12 – Toward the work of ministry or service.
 - c. The gifts were not given for individual pleasure, but to serve all the members of the body.
2. The gifts in relation to the Father (1 Corinthians 12:6).
 - a. The gifts were part of God’s work.
 - b. Allowed the Corinthian Christians to be workers for God.
 - c. It was God’s will to confirm His will through the exercising of these gifts.
3. The gifts in relation to the church. The gifts were given for the good of the church (1 Corinthians 12:7).
 - a. Everybody is to benefit from these spiritual gifts.
 - b. For the common good.
 - c. For the salvation of the lost.
1. Acts 8 – Simon wanted to buy the power of the Holy Spirit for his own personal use.

C. The Source and Types of Gifts (vs. 8-11)

1. The provision. The gifts came with the laying on of the apostles’ hands (Acts 6, 8, 19; 2 Timothy 1:6).
 - a. **The word of wisdom** – The ability to reveal divine truth.
 - b. **The word of knowledge** – Action of the teacher for the building up and edification of the church.

- c. **Faith** – Joyful trust and commitment conjoined with obedience.
 - 1) Faith is assurance then and is still assurance today.
 - 2) This uncommon faith was a gift which was received in a miraculous fashion as opposed to the study of God's written word.
 - d. **Healings and miraculous deeds.**
 - 1) Acts 5:16-17 – Healings were acts of mercy and confirmation.
 - 2) Miracles were acts of judgment – confirming the spoken word.
 - a) The blinding of Bar-Jesus (Acts 13).
 - b) Ananias and Sapphira being struck dead.
 - e. **Prophecy** – To present the message by divine utterance.
 - f. **Discerning of spirits** – To know whether one was speaking the mind of God or was a false prophet.
 - g. **Tongues and interpretation.**
 - 1) To speak and understand a human foreign language.
 - 2) Acts 2 – On Pentecost the apostles were able to speak in the exact dialects of the people listening.
 - 3) If a prayer was spoken in a foreign language in the assembly, there must be by necessity one to interpret the words for those assembled.
2. The gifts were given by the will of God through the Spirit.
- a. The gifts were given to the apostles on Pentecost (Acts 2).
 - b. Gift of tongues to Cornelius (Acts 10).
 - c. The rest were distributed through the laying on of the apostles' hands.
 - d. These gifts were given solely by the will of God and not based on the faith of the one receiving the gift.

SELF EXAM FOR LESSON FOURTEEN:

1. Explain how the Lord's Supper commemorates our covenant.

2. In partaking of the Lord's Supper, how do we participate with Jesus?

3. List two things we are to remember when we partake of the Lord's Supper.

1) _____

2) _____

4. Discuss what the unleavened bread and the cup bring to the partakers mind?

5. The threefold purpose of the Lord's Supper

1) _____

2) _____

3) _____

6. Define the concept "partaking of the Lord's Supper in an unworthy manner."

7. What was the source of the apostles' teaching?

8. List the seven spiritual gifts Paul gives in verses 8-11.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

9. Explain the criteria by which the spiritual gifts were distributed.

LESSON FIFTEEN

ONE BODY- MOTIVATED BY LOVE

INTRODUCTION:

In an earlier lesson we discovered that the church at Corinth suffered from the problem of division which was rooted in pride. In this section we will see that the Corinthian brethren were jealous over the distribution of spiritual gifts. Paul deals with the problem by drawing a comparison between the Church (the body of Christ) and our own physical bodies. He concludes that as each member of our physical body is important so is each member of the Lord's body regardless of their spiritual gift.

The better way is the way of love. Paul begins illustrating the importance of agape love. Love which is self-sacrificing in nature. The Christians' knowledge of agape love comes from the fact that God exhibited agape love when He sent Jesus to die on the cross.

LESSON TEXT: 1 Corinthians 12:12 – 13:3

LESSON AIM: To see the value of every Christian and the importance of love.

LESSON OBJECTIVES: You will . . .

1. Consider the comparison between the church and the human body.
 2. Discover the importance of each individual Christian within the church.
 3. Appreciate the interdependence of the members of the body of Christ.
 4. Learn the meaning of agape love.
 5. Understand the importance of love.
-

THE NEED FOR DIVERSITY IN ONE BODY (vs. 12-31)

A. The Unity of the Body, Many Parts Only One Body (vs. 12-13)

1. We were all baptized into one body which is the church.
 - a. Anyone who destroys the unity of the church is in danger of losing

- fellowship with Jesus.
- b. Every Christian is an important member of the body of Christ.
 - 1) John 17 – Christ prayed for the unity of the disciples prior to his death.
 - 2) As the Father and Son are one, we as Christians must work in unity that the world might know that we are from God.
 - c. Christians are not immersed into the Spirit, they are immersed into the body by the revealed will of the Spirit.
 - d. The Corinthians were immersed in water in accordance with apostolic teaching for the remission of sins.
 - e. All who have been immersed into Christ are made to be a part of Christ's body.
2. We were all made to drink of one Spirit.
 - a. To drink of one Spirit or metaphorically one receives the gift of the Holy Spirit at baptism.
 - b. From the context, it refers to the indwelling of the Spirit (Acts 2:38).

B. The Harmony of the Body (vs. 14-31). All Christians are members of one body.

1. Each body part is different and each carries out a different body important function.
 - a. God requires unity not uniformity.
 - b. If every Christian at Corinth had been given the gift of tongues the work of the church would have been severely limited.
 - c. Like the human body there are many parts each serving a specific purpose.
2. Three important lessons:
 - a. **We need each other** (1 Corinthians 12:14-21).
 - 1) “My ability is unimportant and so I am worthless.”
 - 2) Paul responds, “Every part of the physical body is important.”
 - 3) It was God who arranged the members of both the physical body and the church. So we have no reason to complain.
 - b. **We need to respect each other** (1 Corinthians 12:22-25).
 - 1) To those with “valuable” gifts, Paul says, “Don’t look down your nose.”
 - 2) God has designed our physical bodies so that the weaker parts are treated with greater honor.
 - 3) In the church, we are interdependent on one another.
 - c. **We need to sympathize with each other** (1 Corinthians 12:26).
 - 1) When a child succeeds, the parents are not jealous, but rejoice.
 - 2) When the thumb is hurt, there is no committee meeting prior to the

other parts of the body rushing to its aid.

3. God's appointments with regard to the church.
 - a. **Apostles** – Necessary to make known the very words of God.
 - b. **Prophets** – Used to reveal God's will and to transcribe that will into books.
 - c. **Teachers** – Extremely important as they did not have the printed word.
 - d. **Miracles and gifts of healing** – Used to confirm the word.
 - e. **Help and administrators:**
 - 1) Deacons – “Help” – Greek word meaning “those whose duty it was to come to the aid of the poor. Role taken on by deacons in Acts 6.
 - 2) Elders – Administrator – Greek word meaning “the work of a ship’s pilot who, with a tugboat, steers the large ship from the sea to the safe harbor.” Such a task should be the responsibility of every Christian, especially the elders (Acts 20:28).
4. Everyone is not gifted in the same way.
 - a. But whatever your gift, use it to the glory of God.
 - b. Desire the greater gift and the more excellent way which is love.

CONSIDER:

In the middle of his discussion on spiritual gifts, Paul describes the “more excellent way” of love. After first emphasizing the importance of love (vs. 1-3), he then defines love by what it is and what it does (vs. 4-8a). Ending with love’s quality of “permanence”, Paul contrasts it with the temporary nature of spiritual gifts. Though such gifts fulfilled an important function, the time would come when they would cease, while qualities like faith, hope, and love would remain (vs. 8-13).

THE VALUE AND NECESSITY OF LOVE (13:1-3)

- A. The Value of Love in the Body (vs. 1-3).** Agape love is used in 1 Corinthians 13
1. Self sacrificing type of love; self denial.
 2. Caring God-like love.
 3. Motivated by God – We love because God first loved us (1 John 4:19).
 4. Agape love is a deliberate act involving one’s will and choosing.
 5. Loving the unlovable.
- B. Comparison of Love With Miraculous Gifts.** Paul begins by identifying himself with Christians at Corinth and lists the gift of tongues.
1. **Tongues** are of little value apart from love. They knew he could speak in more tongues than they could.

- a. The idea of angels is used as the most impressive illustration available.
 - b. A gong or cymbal carries no melody and means a hollow sound.
2. **Prophecy** of no value apart from love.
 - a. The gift of prophecy, knowing all mysteries combines with knowledge and faith.
 - b. To know everything the Spirit was going to reveal.
 3. **Faith** apart from love is of no value. Faith so as to remove mountains refers to a proverbial phrase meaning to do the seemingly impossible.
 4. **Benevolence** apart from love is profitless. Giving everything including one's own life.
 5. **Martyrdom** without love is worthless. Obedience and even sacrifice is worthless if it is not done out of faith and love for God. Mere acts will not save us.

C. Love Defined and Explained (see lesson 16)

LOVE :

THE MORE EXCELLENT WAY!!

SELF EXAM FOR LESSON FIFTEEN:

1. Why is unity so important in the body of Christ? _____

2. Distinguish between unity and uniformity. _____

3. Explain the phrase “to drink of one Spirit”. _____

4. List three lessons we learn regarding the importance of individual members of the church

1) _____

2) _____

3) _____

5. What role did the apostles fill in the beginning stages of the church?

6. Compare the role of an elder to that of a ship’s pilot. _____

7. Define agape love. _____

8. The word cymbal carries what idea? _____

9. “Faith so as to move mountains” means what? _____

LESSON SIXTEEN

GOD-LIKE LOVE

INTRODUCTION:



Previously, Paul explained the value of agape love. Now he defines what agape love is. He offers various attributes to define agape love. Having defined the idea, Paul discusses the everlasting aspect of love.

The Corinthian Christians were jealous over the distribution of the spiritual gifts and they exercised their displeasure with a loveless attitude toward one another. Paul explains that the miraculous spiritual gifts will cease, but love will remain. Therefore, it is important to dwell on the everlasting and stop fighting over temporal things.

LESSON TEXT: 1 Corinthians 13:4-10

LESSON AIM: To learn the meaning, characteristics and everlasting nature of love.

LESSON OBJECTIVES: You will . . .

1. Consider the attitudes of one not filled with God's love.
 2. Study the attributes of love.
 3. See why love is superior to the miraculous spiritual gifts.
 4. Determine Paul's main thrust in this passage.
-

LOVE DEFINED AND EXPLAINED (13:4-10)

A. Love's Properties (vs. 4-7)

1. ***Love suffers long – Patience.***
 - a. Love waits and suffers a long time with others.
 - b. Love refuses to give in to anger and resentment.
2. ***Love is kind – Kindness.***
 - a. Love is serviceable.
 - b. Love reaches out to others in a spirit of friendliness with the deeds of helpfulness.
3. ***Love is not jealous – Generosity.***
 - a. Love rejoices over the success of others.
 - b. Envy desires the success of others and becomes angry when they succeed.
4. ***Love does not boast – Humility.***

- a. Greek word meaning an arrogant man or a windbag.
 - b. One who talks a great deal with conceit.
 - c. “Anyone who sings his own praises always gets the pitch too high.”
5. ***Love is not rude – Courtesy.***
- a. Love is tactful.
 - b. Love does not act in a shameful manner.
 - c. Love is respectful without compromising any truth.
6. ***Love is not self seeking – Unselfishness.***
- a. Love does not demand its own rights.
 - b. Love will sacrifice its own interests for the interests of others.
7. ***Love is not easily angered – Good natured.***
- a. Love is not continually irritated.
 - b. Greek word means “intense sharpening.”
 - c. Love never flies into a temper fit.
 - d. Love is angry with the sin, not the sinner.
8. ***Love keeps no record of wrongs – Charitableness.***
- a. Greek word meaning to credit one’s account.
 - b. Love does not keep an account register of evil.
9. ***Love does not delight in evil – Sincerity.***
- a. Love does not gloat over others’ sins.
 - b. Love does not delight in exposing another’s weakness.
10. ***Love rejoices in the truth – Goodness.***
- a. Love protects rather than attacks.
 - b. Love always trusts, putting the best motive on another’s actions.
 - c. Love does not despair, but hopes for repentance.
 - d. “Endures” from the Greek word meaning to bear up under.
11. ***Love bears all things – Graciousness.***
12. ***Love believes all things – Confidence.***
13. ***Love hopes all things – Assurance.***
14. ***Love endures all things – Endurance.***

B. The Permanence of God-Like Love (vs. 8-13)

- 1. The definition and place of miracles.
 - a. An act which transcends the law of nature.
 - b. Miracles in the apostolic period were never intended to be universal.
 - 1) John the baptizer never performed a miracle and his life was not saved through a miracle.
 - 2) Jesus did not heal all the sick or raise all the dead.
- 2. God did not intend to continue the miraculous spiritual gifts after the apostolic days.
 - a. The gift of tongues would be reduced to inactivity.
 - b. Miraculous gifts will stop.
- 3. Miraculous gifts were necessary to confirm the word.
 - a. Such confirmation was needed to bring the Jews from the Law of

- Moses to the law of faith in Christ.
- b. In 70 A.D. Judaism was destroyed and with its destruction the need for the miraculous spiritual gifts ceased.
 - c. One can now believe in Christ based on the events which have been recorded in the New Testament.
 - 4. These miraculous spiritual gifts were partial and temporary.
 - a. The time of the partial was when these spiritual gifts were functioning.
 - b. The truth including all its parts was written down toward the end of the 1st Century.

C. The Perfection of Love (vs. 9-12). “*That which is perfect.*”

- 1. “*Perfect*” might refer to Christ.
 - a. Greek word denoting a process and a development.
 - b. In the neuter.
 - c. Therefore, it does not refer to Jesus or the second coming which will not be a process, but an instantaneous event.
- 2. Could refer to the complete written revelation.
 - a. Distinguish between the quality and quantity of truth.
 - 1) On Pentecost, the quality of truth was such that 3,000 were saved.
 - 2) But the quantity of truth was given in parts as Peter’s vision illustrated.
 - b. All truth was taught or revealed before it was written down.
- 3. Probably refers to the completion or perfecting of the individual Christian through love.
 - a. “*Perfect*” – Greek word meaning “having attained the purpose or the end; wanting nothing necessary to completeness; signifying the end; that which has reached its full development or goal; culmination of a process; perfecting something yet unfinished.”
 - b. “*Knowledge puffs up while love builds up.*” (1 Corinthians 8).
 - 1) 1 John 4:8 ff – He that loveth not knoweth not God.
 - 2) Without love we cannot know the very essence of God.
 - 3) Colossians 3:9-14 – Love is the bond of perfectness which binds the other virtues together.
 - 4) Love allows us to know the very nature of God and the heart of Christ.
 - c. Paul is saying, “Brethren, without love you are acting as immature children.”
 - 1) They argued over who had the better spiritual gift.
 - 2) Their selfish attitudes were coming out in the manner by which their assembly was being handled (1 Corinthians 14:17, 27-31).
- 3. Gifts are infantile (v. 11). The partial gifts, like infancy, are to be superseded by adulthood. Note the triple analogy of infancy to the gifts:
 - a. “Talked like a child (Tongues, cf 14:18-20).
 - b. “Thought like a child” (Knowledge).

- c. “Reasoned like a child” (Wisdom and prophecy).

NOTE: Knowledge is progressive (v. 12). Love is eternal (v. 13).

- 4. Reconsider the quantity/quality issue.
 - a. God gave the entire gospel for man’s salvation – Complete in respect to quantity.
 - b. However, the Corinthians were using their knowledge in such a child like fashion, one would conclude they were lacking in the quality aspect.

SUMMARY: The thrust of these verses:

- 1. The Corinthian Christians did not lack for knowledge.
- 2. Spiritual gifts must be placed in their proper place.
- 3. The spiritual gifts must be accompanied by love.
- 4. Love has the power to perfect the Christian.
- 5. Miracles will end, but love is everlasting in God’s scheme.

NOTE: All the spiritual gifts with which the Corinthian Christians were endowed did not bring about their maturity. They were still acting in childish ways, even with all the gifts they possessed. Only “agape” love could bring the maturity which Paul said they should have.

SELF EXAM FOR LESSON SIXTEEN:

1. List fourteen (14) things with describe love's properties.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____
9) _____
10) _____
11) _____
12) _____
13) _____
14) _____

2. Give the definition and place of miracles.

Definition: _____
Place: _____

3. Miraculous spiritual gifts were _____ and _____

4. Give three possible meanings to the statement "that which is perfect."

1) _____
2) _____
3) _____

5. Paul states that there are three everlasting qualities. What are these?

1) _____
2) _____
3) _____

6. To endure means what? _____

7. Concerning the gospel, the Corinthians were complete in respect to _____
but they were lacking in _____

8. Why is love to be preferred over the miraculous spiritual gifts? _____

LESSON SEVENTEEN

SPIRITUAL MATURITY AND SPEAKING IN TONGUES

INTRODUCTION:

aul explained to the Corinthian Christians that their miraculous spiritual gifts were incomplete without love. Love is the element which matures a child into a man and changes a dim reflection into sharp reality. Ultimately, love transcends the miraculous spiritual gifts and even faith and hope.

Apparently, the gifts of tongues had taken center stage as the prized spiritual gift. Paul corrects this misconception. The ability to speak in other languages is a marvelous thing, but it has certain limitations unless one possesses the gift of interpretation as well. The gift of prophecy should be preferred because it works to edify and build up the whole church.

LESSON TEXT: 1 Corinthians 13:9 – 14:19

LESSON AIM: To consider how miraculous spiritual gifts were perfected by agape love.

LESSON OBJECTIVES: You will . . .

1. Learn that agape love was necessary to complete the miraculous spiritual gifts.
 2. See the miraculous spiritual gift of knowledge was replaced by the Bible.
 3. Understand that love surpasses everything including faith and hope.
 4. Consider how gifts which edified the whole assembly were preferred to tongues.
-

LOVE CREATES PERFECTION IN BELIEVERS (13:9-13)

A. **The Transitory Nature of Miraculous Gifts (vs. 9-12).** "For we know in part and we prophesy in part."

1. Some of the Corinthian Christians possessed the miraculous gift of knowledge.
2. Full knowledge does not stand in contrast to the gifts from the Spirit, but to what the Corinthians had received as a result of the gifts.
3. A partial knowledge, a childish perspective and a puzzling reflection.
4. Total recall and understanding of scripture would be only partial without love.
5. The God like love brought about the perfecting of the knowledge received through the gifts.

B. Spiritual Immaturity Limits Understanding. “*When I was a child. . .*”

1. Paul had the spiritual knowledge of a child; but now he has the spiritual knowledge of a man.
2. With child like spiritual knowledge, Paul saw God as a dim image in a mirror; mature knowledge will allow me to understand and look on the heart of God “face to face”.
3. Mature spiritual knowledge allows me to know myself in the same manner that God knows me.

C. Immaturity Causes Spiritual Blindness. “*We see in a mirror dimly.*”

1. At this point in their spiritual development the Corinthians saw only puzzling reflections.
2. Presently, their knowledge of the nature of Christ is shallow, but when love is added they can become whole.
3. 1 John 4:7-8 – Only those who love truly know God.
4. The spiritual gifts allowed the Corinthians to know some things about the Lord, but they did not know God.
5. People in the 1st Century had access to all truth through the apostles.
6. Today we have access to all truth by the written word of scripture.

D. The Power and Permanence of Faith, Hope and Love (vs. 13). Faith, hope and love – The greatest is love.

1. Faith possesses the past as it gives us the conviction of things not yet seen.
2. Hope claims the future as it looks beyond the glory not yet realized.
3. Love is the goal which will be reached by the means of faith and hope.

THE SUPERIORITY OF PROPHECY IN THE ASSEMBLY (14:1-5)

A. The Character and Purpose of Prophecy. Why was prophecy the greater gift?

1. 1 Corinthians 14:23 – The spiritual gifts must be viewed in relation to the edification of the entire assembly.
2. Both the gift of tongues and the ability to prophesy are considered in relationship to the assembly.
 - a. Prophecy edifies the whole congregation (vs. 1-5).

- b. Tongues are unintelligible and therefore do not edify the body (vs. 6-12).
- c. The effects of tongues are worshipful rather than rational (instructional) (vs. 13-19).

B. The Goal of Christian Endeavor. Pursue love.

- 1. Love requires cultivation.
- 2. Love toward God takes time, patience and work.
- 3. The Spirit may have given gifts to those who possessed the faith and desire to have the gifts and use them that everyone in the church would benefit.

C. The Nature and Purpose of Tongues. Speaking in tongues (the context implies the assembly).

- 1. Tongues were spoken toward God. They were not ecstatic speech but other languages (cf. Acts 2:4-12).
- 2. Tongues were heard by the unbeliever which signified to him that God was present and he should pay attention (Acts 2 and 10).
- 3. These different languages and dialects were spoken by the prompting of the Holy Spirit allowing one to speak a foreign language without the necessity of study.
- 4. Since everyone in Corinth spoke Greek no one in the assembly understood another language, his words were a mystery to those listening.

D. Source and Benefits of Prophecy

- 1. Those who prophesied:
 - a. Spoke by inspiration from the Spirit.
 - b. There were no uninspired prophets (2 Peter 1:20-21).
- 2. Three benefits of the gift of prophecy
 - a. **Edification** – one who prophesies edifies or build up the whole church.
 - b. **Encouragement** – one who prophesies encourages the whole church.
 - c. **Consolation** – one who prophesies consoles the whole church.

E. The Limitation of Speaking in Tongues

- 1. Two distinct purposes of speaking in tongues.
 - a. **Edification of the tongue-speaker.** The speaker would be aware that he was being led by the Spirit.
 - b. **A “sign” to the unbeliever.** The speaker was participating in the work of the Spirit and acting as a sign to the unbeliever.
- 2. Everyone not gifted to speak in tongues. Paul wished that they all spoke in tongues.
 - a. One could receive the gift of the Holy Spirit to indwell without receiving the miraculous gift of tongues.
 - b. Without an interpreter, the entire assembly would not be edified.
 - c. One who prophesied would edify the whole church.

- d. Prophecy is the greater gift because more people receive benefit.

THE INFERIORITY OF TONGUES IN THE ASSEMBLY (vs. 6-19)

A. Tongues Cause Confusion In The Assembly. Paul uses musical instruments as an illustration.

- 1. The bugler plays a distinct sound which is intended to excite the troops into battle.
- 2. If the bugle call is an unrecognized sound, the army will not act as expected.
- 3. The same confusion developed when one spoke in a language no one understood.
- 4. Speaking in a language which the listener does not understand causes both of us to become as barbarians or as uneducated men (1 Corinthians 14:11).

B. The Superiority of Edifying Gifts. Again Paul praises the gift(s) which edify the church.

- 1. To pray or sing (apparently a solo) in a tongue was a spiritual exercise, but was mentally unfruitful unless it could be interpreted.
- 2. The prayer must be understood within language and presentation in order that the assembly might say, “Amen.”
- 3. Paul, who could speak a variety of languages, preferred to speak a few words which would edify than to speak volumes in a language no one understood.

SELF EXAM FOR LESSON SEVENTEEN:

1. Contrast the spiritual gift of knowledge in the 1st Century with the perfected knowledge in the 20th Century. _____

2. Explain Paul's illustration regarding a dim reflection in a mirror. _____

3. What is the correlation between faith, hope and love?
 - 1) _____
 - 2) _____
 - 3) _____
4. Why is prophecy the greater gift? _____

5. Explain the phrase "pursue love." _____

6. The gift of tongues served two distinct purposes. List these two purposes.
 - 1) _____
 - 2) _____
7. List 3 benefits of the gift of prophecy.
 - 1) _____
 - 2) _____
 - 3) _____
8. Why was the gift of tongues of lesser importance than the gift of prophecy?

9. If a man prayed in a tongue without an interpreter, the assembly would be unable to say what? _____.

LESSON EIGHTEEN

KEYS TO AN ORDERLY ASSEMBLY

INTRODUCTION:

Jimagine arguing over who possessed the greatest spiritual gift. In this section, Paul warns the Corinthian brethren not to be childish toward one another. The gift of tongues which they prized the most was not as useful in the long run as the gift of prophecy.

Next Paul urges these brethren to handle their public assembly in an orderly fashion. The Corinthians had allowed spontaneous worship to develop into chaos. Paul instructs these Christians to organize the church service. People are to take turns and women are to remain silent in the assembly.

REVIEW: In this chapter Paul concludes his discussion of spiritual gifts. In comparing the gift of prophesying with that of speaking in tongues, he points out that prophesying excels when it comes to the edification of the church (vs. 1-5). In fact, unless the speaking of tongues provides a new revelation or teaching, and is properly interpreted, it does little good (vs. 6-19). Designed to convince unbelievers, improper use of speaking in tongues in the assembly can even bring reproach on the church (vs. 20-25). Therefore Paul regulates the proper use of spiritual gifts in the assembly with a series of instructions, including commandments from the Lord about the place of women (vs. 26-40).

LESSON TEXT: 1 Corinthians 14:20-40

LESSON AIM: To learn of God's desires with regard to the worship assembly.

LESSON OBJECTIVES: You will . . .

1. Understand the proper role of the gift of tongues.
 2. See the greater benefit which came from the gift of prophecy.
 3. Consider the role of women in the public assembly.
 4. Look at the elevated role of women within Christianity.
-

THE PURPOSE FOR TONGUES AND PROPHECY (14:20-25)

A. Exhortation to Be Spiritually Mature. Paul exhorts these brethren to stop acting like children and move toward spiritual maturity.

1. With regard to malice be as children who do not dwell on these things
2. In the area of reasoning and acting be mature.
3. From the context of Isaiah 28, the Jews were discontent with the prophet's teaching, so God said, "Since you refused to listen in a tongue you could understand; I will have you taken over and judged by people whose language you will not understand."

B. The Biblical Purpose of Tongues – a Sign to the Unbeliever

1. The Jews on Pentecost were amazed and astonished (Acts 2).
2. But, when the church came together the sign of tongues was unnecessary and served a purpose only if someone could interpret and thus it would be edifying to the church.
3. Should an unbeliever come into an assembly and see everyone speaking foreign languages, would it serve as a sign or an event of utter chaos?
4. However, if the unbeliever comes in where prophesying (teaching) is taking place, he can be convicted of his sin as he understands that God is among you.

PROPER PARTICIPATION IN THE ASSEMBLY (14:26-40)

A. Proper Conduct In the Assembly

1. Verses 33, 40 – Everything is to be done in a fitting and orderly manner.
 - a. Following a plan, scheme or order.
 - b. Control was to be used over the exercising of spiritual gifts.
 - c. These gifts were not spontaneous in nature.
2. An unstructured assembly does little with regard to building up the church.

B. The Criteria for the Exercising of Gifts. Within the assembly, it must be toward the goal of edification.

1. A variety of brethren were to have a part in the assembly.
2. Singing was an acceptable form of expression.
3. The limitations of using the gift of tongues within the assembly:
 - a. In sequential order, with a maximum of three participants.
 - b. Only if there is an interpreter present.
4. The guidelines for the use of the gift of prophecy within the assembly: the men to prophesy in turn.
5. For Paul states that the source of the gifts were not under man's control, but the timing of their use was (v. 32).
6. Rules for the exercise of gifts (vs. 26-40).
 - a. Must be done for the strengthening of the congregation (vs. 26-28).

- b. Must be done with the peace of the body in mind (vs. 29-33a).
- c. Must be done in keeping with the order of authority (vs. 33b-38).
- d. Must be done fittingly and orderly (vs. 39-40).

C. The Limitations For Women in The Assembly. (vs. 33-36). *“Let the women keep silent in the assembly.”*

- 1. “Silence” is used in verses 28, 30, and 34; each refers to leading the assembly.
- 2. Paul is not implying that women are inferior to man.
- 3. Women are to submit to the authority of men as God sees submission as a way of life.
- 4. This verse obviously restricts speech.
 - a. Refers to the assembly of the saints as set apart from the pagan temples where females often took the lead.
 - b. Women did not have permission to speak.
 - c. Speaking in the assembly was in direct violation to being in subjection.
 - d. The restriction is consistent with both the Old and New Testament.
 - e. The restriction refers to “leading in the assembly.”

D. Some Issues Raised in Churches Today

- 1. Women are not to lead a prayer in a mixed assembly.
- 2. Women are not to teach in a mixed assembly.
- 3. Men do not have the authority to allow a woman to teach in a mixed assembly.
- 4. Home or private devotionals are not under consideration.
- 5. Women were not to interrupt the public assembly. (The same principle applied to the men as well.)
 - a. Such behavior is disruptive
 - b. Is not conducive to the edification of the church.

E. The Source of Paul’s Teaching. Do you think the gospel came to you alone?

- 1. The Corinthians were becoming overly impressed with their own importance.
- 2. Paul reminds them that they are a part in the whole body of Christ.
- 3. If one claims to be spiritual, then he should heed these teachings because they come from the Lord.
- 4. If a man refuses to heed these words, then just allow him to remain ignorant.

F. The Assembly to be In Order. Let things be done properly and in order.

- 1. Since Paul set a limit on the number of speakers, there may have been time limits such that every person did not exercise his gift at every service.
- 2. There is a need that a certain degree of planning should be included that things will be done properly and in order.

ADDITIONAL NOTES:**A. Another Comparison Between Tongues and Prophesying (vs. 20-25)**

1. Tongues are a sign for unbelievers, while prophesying is for believers (vs. 20-22).
2. Tongues in the assembly (without interpreters) will give people the wrong impression (v. 23).
3. But prophesying in the assembly can bless even the unbeliever and uninformed person (vs. 24-25).

B. Spiritual Gifts: Regulating Their Use (vs. 26-40).

1. Let all things be done for edification (v. 26).
2. Regulating the use of tongues (vs. 27-28).
 - a. Two or three may speak, in turn, and let one interpret (v. 27).
 - b. If there is no interpreter, keep silent in church (v. 28).
3. Regulating the use of prophesying (vs. 29-33).
 - a. Two or three prophets may speak, and others may discern (v. 29).
 - b. To be done in turn, that all may learn, for the spirits of the prophets are subject to the prophets (vs. 30-32).
 - c. God is not the author of confusion but of peace, in all churches (v. 33).
4. Regulating the place of women in the assembly (vs. 34-38).
 - a. They are to keep silent in the assemblies (v. 34).
 - b. Let them ask husbands at home if they have questions (v. 35a).
 - c. For it is shameful for women to speak in church (v. 35b).
 - d. These are commandments of the Lord which must be recognized as such (vs. 36-38).
5. Final comments (vs. 39-40).
 - a. Desire to prophesy, and do not forbid to speak with tongues (v. 39).
 - b. Let all things be done decently and in order (v. 40).

SELF EXAM FOR LESSON EIGHTEEN:

1. Explain Paul's use of Isaiah with regard to tongues being a sign. _____

2. Hearing Christians speaking in tongues, the unbeliever might think what? _____

3. Why is the gift of prophecy to be preferred over the gifts of tongues? _____

4. Before one could speak in tongues he must remain silent unless what? _____

5. God is not a God of what? _____

6. Compare the woman's role in the assembly with her elevated position in Christianity.

7. The worship services were to be done:

1) _____

2) _____

8. What is necessary for speaking in tongues to be of value in the assembly (v. 6)? _____

9. What restrictions does Paul place on tongue speaking in the assembly (vs. 27-28)?

1) _____

2) _____

LESSON NINETEEN

EVIDENCE SUPPORTING THE GOSPEL MESSAGE

INTRODUCTION:

In Corinth there were those who questioned the gospel message. They refused to believe in the death, burial and resurrection of Christ. Paul gives irrefutable historical evidence to support the gospel message. If that is not sufficient, Paul cites eye-witness testimony which measures up to the highest level of the rules of proper evidence.

Paul then appeals to logic. First, he considers the result if there is no resurrection and then considers the benefits if the resurrection of Christ did take place. Concluding with a discussion of the present status of Jesus as he sits at the right hand of God.

LESSON TEXT: 1 Corinthians 15:1-28

LESSON AIM: To establish the credibility of the death, burial and resurrection of Jesus Christ.

LESSON OBJECTIVES: You will . . .

1. Learn the meaning of the gospel message.
 2. Consider the standard for evidence.
 3. Develop an understanding of the irrefutable evidence for the resurrection.
 4. Become aware of Christ's present role in God's scheme of things.
-

THE RESURRECTION: PROCLAIMED IN THE GOSPEL (15:1-4)

A. The Gospel in Relation to the Corinthians (1-2)

1. Paul proclaimed it and they received it (v. 1).
2. By it they are saved, if they hold fast to it (v. 2).

B. Things of First Importance – The Gospel

1. The gospel is the death, burial and resurrection of Christ.
2. Acts 18 records that Paul preached the gospel in Corinth for 18 months.

C. The Gospels Are Historical. Based on these accepted rules of evidence, the four gospels are credible as historical records.

1. Christianity is based on facts which were known by the gospel writers.
2. Facts are proven when its truth is established by competent evidence beyond reasonable doubt. Consider the evidences of the resurrection of Christ as presented in Acts 2.
 - a. David had predicted the resurrection.
 - b. The apostles themselves were eye witnesses.
 - c. The coming of the Spirit as Jesus had promised.
3. It is up to the unbeliever to refute this evidence. Many tried immediately after Pentecost, but were highly unsuccessful.
4. All witnesses are entitled to the belief that they are telling the truth.
5. The ability of a witness to speak the truth depends on the opportunity he has had for observing the facts.
6. There must be a wide range of witnesses with consistent report of the facts.
 - a. Began with the 12 apostles.
 - b. Concluding with the apostle Paul.
7. The testimony of the witnesses must conform in general with the experiences of others concerning similar circumstances or subject matter.

D. The Testimony of Scripture

1. Paul uses the scriptures to validate the death, burial and resurrection of Christ.
2. Paul delivered what he had received that Christ died which was discussed in the Old Testament.
 - a. The prophets told of the coming Messiah in minute detail centuries before their fulfillment.
 - b. Isaiah 53 is one such example.

E. The Testimony of Eye-Witnesses (vs. 5-11)

1. The credibility of the witnesses.
 - a. The witnesses were in a position to observe the events in question.
 - b. They had nothing to gain by lying; but went to their graves proclaiming Christ as the Son of God.
 - c. There was a sufficient number of witnesses speaking a consistent message.
 - 1) The women at the tomb.
 - 2) Peter, then the twelve, over 500 brethren, James (likely the Lord's brother), then to all the apostles.
 - 3) Jesus also appeared to Paul.
2. There has been no contradictory evidence to the death, burial and resurrection.
 - a. The enemies presented no evidence to the contrary.
 - b. Saul of Tarsus (Paul) was a skeptic who would not have believed without conclusive proof.

THE CONSEQUENCES OF DENYING THE RESURRECTION (vs. 12-19)

A. The Problem Examined

1. Some were teaching that there was not going to be a general resurrection.

2. Paul said, “Let’s look at the logic behind your argument.”
 - a. If there is no resurrection, Christ does not stand risen (written in perfect tense – action in the past with continuing benefits).
 - b. Apparently the Corinthians had not denied the resurrection of Christ, but Paul is showing them where their present logic will lead them.

B. The Result Of Their Argument

1. *The preaching (the thing preached) is vain or void.*
2. *Your faith is vain or void.*
3. *We are made to be liars.*
4. *We are still in our sins* as there is no scheme of redemption.
 - a. Christ was a great teacher but his teachings did not atone for sin.
 - b. Atonement came as a result of Christ’s death, burial and resurrection.
5. *Those who have already died, have simply perished.*
6. *We who have believed are the most pitiful creatures on the earth.*

THE RESURRECTION – CHRIST’S AND OURS (vs. 20-28)

- A. **Christ – the “Firstfruits.”** Taken from the Old Testament when the people of God were commanded to offer the first fruit of their harvest.
 1. Served as a pledge to God believing that there would be more.
 2. Christ serves as our pledge that others will be raised from the dead.
- B. **Illustration of Adam.** Adam’s death was both physical and spiritual; so Christ brings life both physically and spiritually.
- C. **“Christ’s Coming” Has Reference to Christ’s Second Coming**
 1. The passage is directed to the resurrection of the just.
 2. Paul in other passages makes mention of the resurrection of the just and the unjust.
- D. **Orderliness of The Resurrection.** “Each one in his own order.”
 1. Paul is not suggesting multiple resurrections.
 2. Consider 1 Thessalonians 4:13ff. There will be one complete, final resurrection.
 1. The word “turn” or “order” is a military term meaning rank.
 - a. Christ, as the first fruit, was the first resurrection.
 - b. At Christ’s second coming, all humanity will be resurrected in the second rank.
- E. **The Timing of The Resurrection.** The end of time and Christ’s second coming will happen at the same time.
 1. The world and its power will end.
 2. God will exercise His sovereignty and power.
- F. **Christ Reigns As Both Priest and King**
 1. Christ rules over his enemies with a rod of iron.
 2. Christ rules over us, his willing servants with a scepter of righteousness

(Hebrews 1:8).

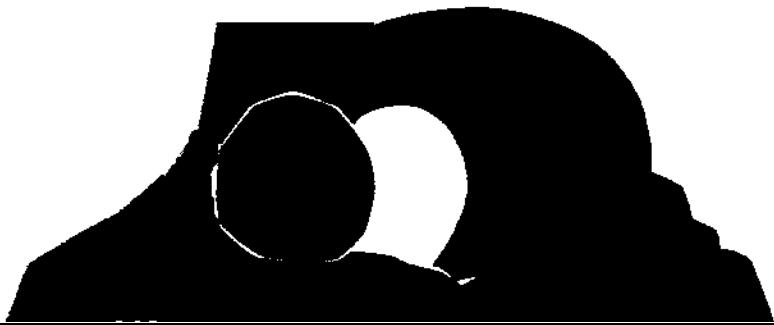
3. Psalm 110 – The Lord rules in the midst of His enemies.
 - a. Dispensationalism states that Jesus will come back one time and destroy his enemies.
 - b. David states that Jesus will rule in the midst of his enemies and he will put one enemy after another under his feet until he has rule over all of them. Jesus rules over the willing servants in the church and rules over the kingdoms of men throughout the earth without their consent.

G. Christ Is Reigning Today

1. To those expecting Christ to return and set up an earthly kingdom to rule over the earth, one must consider what can Christ gain that he does not have now because he has all power and authority now.
2. Jesus is presently ruling as Savior, Mediator and Messiah which came as the result of Him becoming a man and our redemption and salvation.
3. Ephesians 1: Jesus has power in His glorified state at the right hand of the Father. Jesus has the power now.

H. When The End Comes, Christ Will Deliver Up The Kingdom, The Church, To God

1. Jesus will then cease in His role as Mediator and Redeemer.
2. Jesus now makes intercession for us (Hebrews 7) but then that role will also be completed.
3. Upon completion of all these roles, Christ will submit Himself to God and the Godhead will serve and function as God all-in-all, as it was prior to Genesis 1:1.



**The Tomb
Is Still Empty!**

EXAM FOR LESSON NINETEEN:

1. What is “the gospel”? _____

2. List the seven rules of evidence as presented in this lesson.
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
3. Explain how the gospel writers “stack up” against the rules governing evidence.

4. How do the prophets’ words support the truth of the gospel? _____

5. Who were the eye witnesses to the resurrection mentioned by Paul in this section?

6. If contradictory evidence could have been offered, who might have offered it?

7. List six things which would be true if Christ was not raised from the dead?
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
8. Relate Adam and Jesus to the concept of the “first fruits.” _____

9. Jesus currently holds what position with regard to rank and power in heaven?

LESSON TWENTY

THE END COMES AND THE RESURRECTION

INTRODUCTION:

Auch like today, the church in Corinth had many questions about the end of time and the resurrection. In this lesson, Paul explains the role Jesus will be given at the end of time. Further, we will read that Christ will not establish a kingdom on earth, but will present the redeemed citizens of His kingdom, the church, to the Father at the final day.

Concerning the resurrection, Paul uses an agricultural illustration to explain how a worn out physical body could be buried following death and God will resurrect a brand new spiritual body designed to enjoy eternity with Him.

LESSON TEXT: 1 Corinthians 15:24-58

LESSON AIM: To consider various aspects of the resurrection .

LESSON OBJECTIVES: You will . . .

1. Learn of the present sovereignty of Christ.
 2. Understand the meaning of the phrase “baptism for the dead.”
 3. Discover the issues which plagued the Corinthians with regard to the resurrection.
 4. Look at the resurrection day.
-

INSTRUCTIONS CONCERNING THE END (15:24-28)

- A. The Nature and Extent of Jesus' Reign.** John 5 and 6 – Regarding the “end of time”
1. At that time Jesus will then hand the kingdom over to God after he Has destroyed all dominion, authority and power.
 2. Revelation 1:5 – Jesus is the only sovereign ruler today and is prince over all the kingdoms of the world.
 3. Jesus is not just head of the church, He is ruler of all the earth.
 4. Jesus is head over all the rulers of the earth.
- B. The Kingdom Given Back to God.** Paul stated that Jesus is ruling over the nations now, but at the second coming rule and dominion on the earth will cease

as mankind will cease upon the earth.

1. At that point Jesus will hand over the redemptive kingdom which was set up on Pentecost.
2. Those who have been reborn through baptism are citizens of the Lord's kingdom.
3. God rules the hearts and minds of those in the kingdom – which kingdom **has** been established.
4. Therefore, at the end of time the Lord will not establish a kingdom, but will deliver the citizens of the kingdom who have been saved.

C. The Victorious Christ. All enemies of Christ will be placed under His feet.

1. The final enemy is death.
2. Following Christ's second coming, death will be no more.

D. Then The Son Will Be Subjected to God the Father

1. After the second coming, Christ will no longer be needed as our High Priest or Mediator.
2. Thus, the Godhead will return to its original state before Christ became incarnate.

ADDITIONAL ARGUMENTS FOR THE RESURRECTION, WITH A WARNING (vs. 29-34)

A. Baptized For The Dead. Why are some being baptized for the dead if there is no resurrection? (v. 29).

1. “For” – Greek word meaning “concerning, on account of, or with a view to.”
2. The literal act was not taking place.
 - a. If this practice were taking place in Corinth, Paul would no doubt have dealt with such an error.
 - b. Historically, the specific practice of baptizing for the dead was not being performed in the 1st Century.
3. Rather, it probably refers to either:
 - a. A person hears the gospel from someone, but does not respond at that time. The teacher dies and later on the student responds based on what he learned from the one who is now dead.
 - b. More likely, people were in the process of being baptized with a view toward the resurrection of the dead body.
 - 1) Romans 6 teaches that as Christ was raised from the dead, our bodies will also experience resurrection.
 - 2) How many people would be baptized today if they believed there was no resurrection?

B. We Are In Danger and I Die Daily. Why do the apostles and others suffer harsh persecution if there is no resurrection? (vs. 30-32).

1. Paul's life was in constant danger as a result of his belief in the resurrection.

2. If the resurrection is a lie, he is endangering his life for nothing.
2. If there is no resurrection, why suffer the abuse? Might as well eat, drink and die (Isaiah 22:13; 56:12; Luke 12:19).

C. Do Not Be Deceived: Bad Company Corrupts Good Morals. Beware of evil influence and those who do not have the knowledge of God.

1. Greek words meaning “Stop being deceived.”
2. These people are causing you to sin by questioning the resurrection.
3. They do not have knowledge of God – They do not know this aspect of God’s power.
4. “To shame” is “to turn upon oneself with the goal of repentance.”
5. These companions will bring you down to their level of unbelief regarding the resurrection.

THE RESURRECTION BODY (vs. 35-39)

A. The Disturbing Question. “How Are the Dead Raised?”

1. Obviously, some had created a very large problem out of the resurrection, by asking “How could God reconstruct a decomposed body?
2. Paul answers that the very question is foolish because God who created the body would have no difficulty recreating the same in a new body.
3. Farming illustration:
 - a. God places life in a seed which first dies in the ground and then comes back in a different form.
 - b. If God can do that with a seed, surely He can handle the resurrection.
 - c. Jesus uses a similar illustration in Mark 4 in the Parable of the Growing Seed.

B. Different Kinds of Flesh. “All flesh is not the same flesh.”

1. Distinction is made with regard to the different kinds of flesh God created.
2. There are heavenly bodies and there are earthly bodies.

C. The Body Is Sown Perishable and Raised Imperishable

1. When the body is buried, it is in an offensive condition.
2. But it will be raised in power and glory.
3. The natural body is adapted for the physical environment as our spiritual body will be adapted for the spiritual environment following the resurrection.
 - a. Our natural body resembles the first physical man, Adam.
 - b. Our spiritual body will one day resemble Christ.

D. “Adam Became a Living Soul”

1. God gave Adam the life-principle when He breathed into Adam the breath of life.
2. 1 Thessalonians 5 shows a distinction between the soul and the spirit.

- a. The word “soul” means spirit based on context.
- b. When a distinction is made, “soul” means “the principle of life which animates the body.”
- c. Under that definition, animals possess a soul.
- 3. The last Adam (Christ) became a life giving spirit.
 - a. Giving life to what? The spiritual body.
 - b. God gave life to the physical man, Adam, while Christ was involved in giving spiritual life through the resurrection.

E. First Comes the Physical Body Then Comes the Spiritual

- 1. From the verse, one would conclude that we presently resemble Adam.
- 2. One day we will resemble the heavenly.
 - a. Philippians 3:21 – Jesus will change our bodies of humiliation so that it would conform to His glorious body.
 - b. 1 John 3:2 – We shall be like the Son of God.
 - c. Christ’s body was transformed at His ascension into heaven.

THE RESURRECTION DAY (vs. 50-58)

A. Flesh and Blood Cannot Inherit the Kingdom of God

- 1. The time of the resurrection day is a mystery.
- 2. Everyone will not be dead when the Lord comes.
- 3. But, everyone will be changed in the twinkling of an eye.
- 4. 1 Thessalonians 4 tells us that just before our bodies are changed, the dead will be raised first.

A. Where, O Death, Is Your Victory? (v. 55)

- 1. Death’s power is based in sin.
- 2. The law (flawless conduct) was forever condemning men of sin.
- 3. Jesus fulfilled the law’s demand by living a flawless life.
- 4. The law was nailed to the cross (Colossians 2:14-14; Ephesians 2:14-15).
- 5. Christ gives us the victory over sin and death.

**VICTORY
OVER
DEATH AND
THE GRAVE!!!**

SELF EXAM FOR LESSON TWENTY:

1. When did or will Jesus receive all power and authority over the earth? _____

2. When was or will the kingdom be established? _____

3. Give two possible meanings of the statement “baptized for the dead.”

1) _____

2) _____

4. How does the phrase “Bad company corrupts good morals” relate to the resurrection?

5. Explain the illustration of farming as it relates to the resurrection. _____

6. What correlation does Paul draw between Adam and Christ? _____

7. Our spiritual body will resemble what or who? _____

8. On what day will Christ return? _____

9. Why does law bring death? _____

LESSON TWENTY ONE

VICTORY AND GIVING

INTRODUCTION:



With an eye toward renewing confidence, Paul closes the body of his letter filled with hope and assurance. He reminds us that we are saved by grace through faith and obedience in Jesus Christ. While earthly projects may come and go with little or no reward, the Christian's deeds will not go unnoticed by the Lord.

Concerning Christians in financial need, Paul tells the Corinthians how money is to be collected to meet such a need. Giving is a blessing which every Christian can and should participate.

LESSON TEXT: 1 Corinthians 15:56 – 16:15

LESSON AIM: To develop an appreciation for the blessing of salvation we have in Christ.

LESSON OBJECTIVES: You will . . .

1. Consider the source of the sting of death and its remedy.
 2. See the Christian's lifetime response to the gospel message.
 3. Examine the blessing of contributing money to the Lord on a regular basis.
 4. Read of Paul's love for fellow Christians who were ministering for the Lord.
-

VICTORY AND ENCOURAGEMENT (15:50-58)

A. Victory in Christ

1. The sting of death is sin.
2. All men have sinned.
3. Jesus fulfilled the law's requirement of flawless conduct.
4. Then Jesus took our sin and died on the cross as our atoning sacrifice.
5. Christ gives us the victory over sin and death.

B. Paul's Exhortation

1. Application is universal applying to all the beloved brethren.

2. Steadfast and immovable.
 - a. Filled with conviction.
 - b. Hang on and do not be moved away from God's teaching on the certainty of the resurrection.
3. Always abounding:
 - a. The idea of continually overflowing.
 - b. Same word "to spare" used by the lost son in describing the food at his father's house.
4. It is the resurrection of Jesus which assures the Christian that his work is not in vain.

THE COLLECTION FOR THE SAINTS (16:1-4)

A. Giving Is Not Optional – It is at the Heart of Christianity

1. By inference, we conclude that the collection was used for the on-going work of the church.
2. Paul's direction to the churches of Galatia can be seen in Galatians 6:10.

B. On the First Day of Every Week. This is correct based on the construction of the sentence.

1. Whatever is commanded to be done by all saints, is to be done by the church.
2. Dropping money in the plate is actually the conclusion of giving which begins with the purpose of mind.
3. Giving is an indication of one's spiritual development.
4. God loves a "cheerful" giver – "Cheerful" – Same word from which we get "hilarious."
5. Some manuscripts indicate that each member was to set aside money each week to be collected in a general collection before Paul arrived.

C. Giving Is to Be Done In At Least Four Ways

1. Purposefully.
2. Regularly.
3. In keeping with one's income.
4. Without pressure.

D. In Verse 3, Paul Is Referring to the Messengers of the Churches (2 Corinthians 8:23)

1. Each church is autonomous and determine who they will send with their contribution.
2. The messengers were needful in order that things would be done honorably in the sight of God and of men (2 Corinthians 8:21).

PAUL'S FUTURE PLANS (16:5-9)**A. At This Point, Paul Intended to Come to Corinth**

1. Possibly even spend the winter there.
2. In 2 Corinthians 2, Paul explains his reluctance to see them as he wanted to spare them the sharp criticism he has for them now.

B. Two Statements Concerning Paul's Stay In Ephesus

1. There were great opportunities.
2. There were many adversaries to the Gospel.

NEWS OF TIMOTHY AND APOLLOS (16:10-12)**A. An Apostolic Request.** Paul asked that the Corinthian brethren help alleviate any anxiety Timothy might be experiencing when he arrives in Corinth.

1. They were instructed to not despise Timothy.
2. To despise is to make light of, or look down on in contempt.
3. When he has completed admonishing you, send him on his way in peace.

B. Paul Suggested That Apollos Go Back to Corinth

1. Apollos chose not to go at that particular time.
2. Paul did not use his authority as an apostle to order Apollos to go back to Corinth.

PAUL'S CONCLUDING EXHORTATIONS AND REMARKS CONCERNING STEPHANAS (16:13-15)**A. Be Watchful, Stand Fast in the Faith, Act like Men, Be Strong**

1. God has always desired that His people be alert.
2. 1 Peter 5:12 – Do not leave the Word of God.
3. Act like mature men instead of small children.
4. Ephesians 6:10 – Be strong in the Lord and in the power of His might.
5. Do everything out of a spirit of love.

B. Stephanas Was the First Convert in the Providence of Achaia of Which Corinth Was the Capital

1. Attend to the needs of the saints: physical, emotional or spiritual.
2. It is great to be around a refreshing Christian.

SELF EXAM FOR LESSON TWENTY-ONE:

1. Who has sinned? _____
2. What was Jesus' role in dealing with the sin problem? _____

3. Christians are to be steadfast in relation to what? _____

4. Define "abounding". _____

5. Discuss the blessing which comes from giving. _____

6. Giving is to be done:
 - a. _____
 - b. _____
 - c. _____
7. Give two statements made by Paul about his work in Ephesus.
 - 1) _____
 - 2) _____
8. Paul exhorts the brethren to:
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

LESSON TWENTY-TWO

CLOSING REMARKS

INTRODUCTION:

In our final lesson, we will consider Paul's closing remarks to the church at Corinth. He commends Stephanas for his willingness to serve those around him. It is through service that one exhibits the Christ-like quality that separates Christians from the rest of the world.

Next, Paul stresses the need for Christians to continue loving the Lord. Such love reminds us of chapter 13 and the discussion of agape love. Paul will close the letter reassuring them of his love for them in spite of their failings. His final exhortations, greetings and solemn warning are marked with a tone of love: the need to love one another, a warning to love the Lord, and a declaration of his love for them (vs. 13-24).

LESSON TEXT: 1 Corinthians 16:15-24

LESSON AIM: To note the love accompanying the writing of this epistle which is filled with so much correction of error.

LESSON OBJECTIVES: You will . . .

1. Meet Stephanas the servant.
 2. Examine Paul's emphasis with regard for Christian love.
 3. Appreciate Paul's anticipation of the Lord's second coming.
 4. Be given a review of the first letter to the Church at Corinth.
-

FINAL GREETINGS AND CONFIRMATION OF PAUL'S LOVE (16:15-24)

A. Stephanas – The Addicted Servant

1. Stephanas truly understood the meaning of Christianity.
2. Matthew 20:28 – Jesus came not to be served, but to serve.
3. “Addicted” – Scriptural addiction to the ministry of the saints.
4. Attend to the needs of the saints: physical, emotional or spiritual.
5. Be in subjection – In other words, “Get in there and help those brethren.”
6. It is great to be around a refreshing Christian.

B. Brotherly Greetings From Loving Churches. The churches in Asia send greetings.

1. The church in Asia multiplied while Paul was in Ephesus teaching at the

- school of Tyrannus.
2. By the writing of Revelation, there were seven churches in Asia.
- C. Brotherly Greetings From Loving Brethren.** Aquila and Priscilla send their warmest Christian greeting with the church that is in their home.
1. A devoted Christian couple who Paul knew well.
 2. In Acts 18, we learn Paul had both worked with this couple and lived in their home for a time.
 3. The whole church probably met together in a public assembly, but they also met privately in one another's homes.
 4. Apparently a congregation met in the home of Aquila and Priscilla.
- D. Brotherly Greetings to One Another.** The command is to greet one another.
1. If the custom is to kiss, Christians are commanded to kiss.
 2. If the custom is to shake hands, we are to shake hands.
- E. Warning to The Unloving.** If anyone does not love the Lord, let him be "accursed of God."
1. Christ-like love loves to the very end.
 2. As Christ loved Peter after he had sinned with a view toward repentance.
 3. "Maranatha" – Oh Lord come.
 4. That coming can be either in blessing or in judgment.
 5. Paul lived in anticipation of the Lord's coming as opposed to fear.
- F. Paul's Closing Salutations.** Paul confirms his love to the Corinthian brethren as a father might confirm his love for his children.
1. Paul has an abiding love for these brethren at Corinth in spite of their faults.
 2. Paul had not given up on this church.
 3. Today we should not eagerly give up on brethren in spite of their shortcomings.

REVIEW

- A. 1 Corinthians 1-4**
1. Problem of division in the church.
 2. Paul reminds us that we are to glory and be unified in Christ and the cross.
- B. 1 Corinthians 5**
1. The Corinthian brethren were boasting about sexual immorality in the church.
 2. Paul commands that such a one be turned over to Satan that he might come to repentance.

C. 1 Corinthians 6

1. Lawsuits.
 - a. Covetousness resulted in brethren taking one another to court.
 - b. Paul instructs them to suffer loss rather than resort to civil lawsuits.
2. The Christian and idolatry.
 - a. The issue of associating with idolatry is considered.
 - b. Paul reminds the Corinthians that their bodies are the temple of God.

D. 1 Corinthians 7

1. The sanctity and design of marriage.
2. God does not command that one marry or remain unmarried.
3. Each Christian chooses which best suits his/her needs; realizing that marriage is a lifetime commitment.

E. 1 Corinthians 8-10

1. Paul deals with a Christian's relationship to idolatry.
2. Paul teaches that one can give up a permissible activity if in so doing a weaker brother is not caused to stumble.

F. 1 Corinthians 11

1. Christian women are to be submissive to those in authority.
2. The Lord's Supper should not be abused, but should exemplify the love of Christ.

G. 1 Corinthians 12-14

1. Paul discusses the purpose and use of spiritual gifts.
2. Love must be the motivating factor in the life of every Christian.
3. The use of spiritual gifts in the assembly.

H. 1 Corinthians 15

1. The assurance of the resurrection.
2. The resurrection of the body and the resurrection day.

I. 1 Corinthians 16

1. The need and blessing which comes from giving.
2. Paul's final words of exhortation.

SELF EXAM FOR LESSON TWENTY-TWO:

1. Relate servant-hood to Christ likeness._____

2. Explain “be in subjection” as it relates to Stephanas and his work._____

3. Discuss the “holy kiss.”_____

4. What is the fate of one who does not love the Lord?_____

5. Explain the significance of the word “Maranatha.”_____

6. What lesson can we learn from Paul’s reaffirmation of his love for the Corinthian brethren?

Study Guide

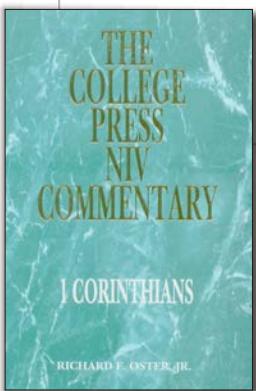
C. W. "Abe" Lincoln

Abe was born and reared on a farm near Sweetwater, Texas. He graduated from Sweetwater High School and won for himself a scholarship to TCU and later transferred to ACC, now ACU, from which he received his B.S. Degree in 1950.



Brother Lincoln's first venture was as a high school principal and football coach. Sundays were always devoted to a greater contest than athletics, as he proclaimed the Gospel of Christ. His first love soon emerged as the victor and thus, he dedicated full time to the work of an evangelist.

Abe's over forty years on the firing line for the Lord took him to works in Iowa, Odessa, Midland, and Fort Worth, Texas and over twenty-five years teaching in the *Sunset International Bible Institute* in Lubbock. In the late fifties, the Lincoln family labored with the Tex Williams family in Port Elizabeth, South Africa, for three years. The Lincolns were working locally as both evangelist and elder with the church in Seminole, Texas along with his teaching duties in the *Sunset International Bible Institute* when he went to be with his Lord in the Spring of 1997.



While at ACU, Abe met and married Dot Dollar. They have a son, Steve, and a daughter, Becky.

 The College Press NIV Commentary on First Corinthians by Richard E. Oster is a companion book to this study.

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