



1 Corinthians Part 2

TEACHER'S GUIDE

A 28 WEEK INDUCTIVE BIBLE STUDY

SCRIPTURE PATHS BIBLE STUDIES

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1 Corinthians Part Two

Lesson #1, Introduction, Review and Chapter 9

Overview

TEACHER'S GUIDE

You are about to begin the adventure of the 1 Corinthians *Part 2* Bible Study that covers Chapters 9-16. A hearty welcome back to those who've already participated in the 1 Corinthians Part 1 Bible Study on Chapters 1-8. And greetings to those of you who are jumping in this year! May God grant you grace, understanding, and a desire to apply all you will learn from His incomparable and unfailing Word!

Don't faint when you take a look at this lesson! I know there's a lot here, but the process is so worth the effort. Try to break this lesson up into pieces so you don't feel overwhelmed. The goal with this lesson is to help you gain a working knowledge of the book of 1 Corinthians before you dive into the rest of the lessons for 1 Corinthians Part 2. Since this year's Bible study begins in the middle of the book of 1 Corinthians, it's crucial that we know the contents and structure of Chapters 1-8. Understanding the flow of the book will help us understand what God intends for us to know and will guide us into a proper interpretation of the book. Ask the Lord for insight into His Word as you answer the questions that follow.

1. From **Chapter 1** answer these questions:

a. Summarize the contents of this chapter.

Opening comments and encouragement to the Corinthians about all their gifts. Yet, along with all their gifts they also have some issues, like divisions among them about the pastors. As Paul is explaining that, it reminds him that he wasn't sent to baptize but to preach the gospel. From there he launches into a section on the power of God's Word to save and that God in His wisdom has used the foolishness of the gospel and foolish things to shame the wisdom of the world.

b. What is the main point the author is trying to communicate to his readers?

The main point Paul seeks to communicate is that the Word of the Cross is THE plan of God for salvation. It is only in that simple message that the cross can be understood and communicated and received.

c. List what you learn about Jesus Christ from this chapter.

Paul was called as an apostle of Christ (vs. 1); the saints there are sanctified in Christ (vs. 2); He is the Lord (vs. 2); grace and peace come from Him (vs. 3); grace given from Him (vs. 4); saints have a testimony of Christ (vs. 6); He will be revealed (vs. 7); found blameless in Him on His day (vs. 8); we have fellowship with Him and He is God's Son (vs. 9); exhort in His name (vs. 10); some polarize over Christ (vs. 12); Christ is not divided into factions (vs. 13); Christ did not commission Paul to baptize, but to preach the gospel (vs. 17); Paul preaches the crucified Christ (vs. 23); Christ is the power and wisdom of God (vs. 24); we are *in* Christ by God's doing (vs. 30).

d. What do you learn about God in this chapter?

Paul called by God's will (vs. 1); the church is God's (vs. 2); grace and peace come from God (vs. 3); Paul thanks God for the grace that God imparts through Christ (vs. 4); God is faithful (vs. 9); God is worthy to be thanked (vs. 14); the Word of the Cross is the power of God for salvation (vs. 18); God has made the wisdom of the world foolishness (vs. 20); God revealed His wisdom in the foolishness of the message preached and this was well-pleasing to Him (vs. 21); Christ is the power of God and His wisdom (vs. 24); the foolishness of God is wiser than men's wisdom and the weakness of God is stronger than the strength of men (vs. 25); God has chosen the foolish and weak things of the world to shame the wise (vs. 27); God has chosen the base and despised and the things that are not to nullify the things that are (vs. 28); no one should boast before God (vs. 29); God places us *in* Christ (vs. 30); Christ is wisdom, redemption, righteousness, sanctification from God (vs. 30).

2. From **Chapter 2** answer these questions:

a. What are the contents of this chapter?

Paul confirms what he just said about the wisdom of God's message by confiding that he came to them in much fear and weakness, yet trusting in the power of God's message to save. That then reminds him that no one knows God's mind except His Spirit, who has been given to us in Christ. A natural or unsaved man can never understand the things of God because His Spirit doesn't abide in them.

b. What's the main point Paul is trying to communicate to his readers?

Paul wants to remind them of the unique and completely un-*worldly* way that God saves and sanctifies people. No amount of worldly wisdom can sanctify or save a person.

c. List what you learn about Jesus Christ from this chapter.

Paul didn't rely on worldly wisdom—only on Christ and Him alone for His message (vs. 2); Jesus is the Lord of glory (vs. 7); we have the mind of Christ (vs. 16).

d. What do you learn about God in this chapter?

Paul proclaimed God's testimony (vs. 1); faith should rest on the power of God (vs. 5); God's wisdom was wrapped in a mystery (vs. 7); God revealed His wisdom through His Spirit who searches His depths (vs. 10); only the Spirit knows God's thoughts (vs. 11); but God has given us His Spirit! (vs. 11); so we may know the things that freely given us by God (vs. 12); God has a Spirit (vs. 15).

3. From **Chapter 3** answer these questions:

a. Summarize the contents of this chapter.

Chapter 3 is all about God causing the growth in a believer and because God is the author and generator of our growth, we need to be wise in how we build into others, so it coincides with God's work.

b. What's the main point Paul is trying to communicate to his readers?

We have nothing to boast about, because all growth comes from the Lord.

c. What do you learn about Jesus Christ from this chapter?

We can be infants in Christ (vs. 1); Jesus Christ is our foundation upon which we are built (vs. 11); we belong to Christ and Christ belongs to God (vs. 23).

d. List what you learn about God in this chapter.

God causes the growth in us (vs. 6 and vs. 7); we are God's fellow workers (vs. 9); you are God's field, His building (vs. 9); God gives grace (vs. 10); we are the temple of God (vs. 16); God's spirit dwells in us (vs. 16); God will destroy those who destroy His temple (vs. 17); the wisdom of this world is foolishness before God (vs. 19); He catches the wise in their craftiness (vs. 19); the Lord [God] knows the reasonings of the wise—that they are really foolishness (vs. 20); Christ belongs to God (vs. 23).

4. From **Chapter 4** answer these questions:

a. What are the contents of this chapter?

Paul explains his role in the Corinthians life—that he is a steward of God's mysteries and a father to them spiritually. He shares some of the hardships they have gone through for their sake, which is why it is so discouraging to have some among them who are saying critical things of them.

b. What is the main point Paul is trying to get across to his readers?

He doesn't wish to shame them, but to admonish them to do what is right because as their spiritual father, he is going to have to discipline them if they don't do what is right.

c. What do you learn about Jesus Christ in this chapter?

Paul is a servant of Christ (vs. 1); Paul is examined/judged by the Lord (vs. 4); the Lord will bring to light the things hidden (vs. 5); we are fool's for Christ's sake while the Corinthians are prudent (vs. 10); in Christ Paul is a father to the Corinthians (vs. 15); Timothy faithful in the Lord who will remind them of Paul's ways in Christ (vs. 17); will come visit soon if the Lord wills (vs. 19).

d. List what you learn about God in this chapter.

Stewards of God's mysteries (vs. 1); praise will come from God (vs. 5); God puts the apostles on display (vs. 9); God's kingdom consists of power, not words (vs. 20).

5. From **Chapter 5** answer these questions:

a. Summarize the contents of this chapter.

This chapter is about the dangers of allowing wickedness to remain in the church. Paul talks about the need to discipline the sinning man and how his sin can affect the whole body.

b. What is the main point Paul is trying to get across to his readers?

The dangers of sin and why it needs to be dealt with for the good of all.

c. List what you learn about Jesus Christ in this chapter.

Paul judges the situation in Christ's name and in His power (vs. 4); Jesus' Day (vs. 5); Christ is the Passover lamb who has been sacrificed (vs. 7).

d. What do you learn about God from this chapter?

God judges (vs. 13).

6. From **Chapter 6** answer these questions:

a. Summarize the contents of this chapter.

Paul teaches them that they have the spiritual ability to judge these matters within the church. And then reminds them of their complete transformation in Christ. Our bodies have a higher calling and we can give God glory in how we live.

b. What is the main point Paul is trying to get across to his readers?

To get them to live like the transformed and holy believers that they really are.

c. List what you learn about God in this chapter.

God has a kingdom (vs. 9 and vs. 10) that we will inherit; washed, justified and changed by God's spirit (vs. 11); God will do away with the stomach and food someday (vs. 13); God raised the Lord and will raise us up too through His power (vs. 14); we have the Holy Spirit who is from God (vs. 19); and we are to glorify God with our bodies (vs. 20).

7. From **Chapter 7** answer these questions:

a. What are the contents of this chapter?

Relationship questions in light of the persecution and nearness of the Lord's return. Marriage, purity, and singleness are all addressed.

b. What's the main point Paul is trying to get across to his readers?

Paul desires to give guidance and comfort and wisdom to these believers as they try to live wisely in a time of persecution and uncertainty.

c. List what you learn about God in this chapter.

Marriage or singleness are both gifts from God (vs. 7); God has called us to peace (vs. 15); live in the state that God has called you in (vs. 17); keeping God's commandments is what matters most (vs. 19 and vs. 24); Paul speaks as God would "in the Spirit of God" (vs. 40).

8. From **Chapter 8** answer these questions:

a. What are the contents of this chapter?

Paul answers some new questions, this time concerning eating meat sacrificed to idols. Paul seeks to shape their thinking in how they think God sees them, the truth about idols (they are nothing), how they are to treat one another, and how they need to respect and one another's conscience in this matter.

b. What is the main point Paul is trying to communicate?

Freedom in our liberties does not negate our responsibility toward one another.

c. What do you learn about Jesus Christ in this chapter?

There is only one Lord, Jesus, and we exist through Him and for Him (vs. 6); Christ died for your brother so don't wound him (vs. 11); when we sin against and wound our brethren, we sin against Christ (vs. 12).

9. Even after reviewing Chapters 1-8 you may find yourself with a few questions. Write down any questions you may have.

10. From **Chapter 9** answer these questions:

a. Summarize the contents of the first paragraph (verses 1-7).

Even the apostles are free in the Lord when it comes to food and drink and liberties. Paul argues from a purely logical standpoint to make his case here.

b. Summarize the contents of the second paragraph (verses 8-14).

Paul is making a case that even oxen and farmers work in hope of receiving from their labors, so it's not unreasonable to expect that the apostles receive benefits or pay from those they have ministered to. In fact, the Lord even said they were to get their living from the gospel, though Paul hadn't done that.

c. Summarize the contents of the third paragraph (verses 15-18).

Paul doesn't want to make use of this benefit from the Lord because he doesn't want to benefit from preaching the gospel (even though it is his right).

d. Summarize the contents of the fourth paragraph (verses 19-23).

He's not beholding to anyone so that he can freely move among Jews and gentiles alike without any reproach that he's in it for the money.

e. Summarize the contents of the fifth paragraph (verses 24-27).

Everyone is running this race toward heaven and Paul encourages us to run well and not be disqualified along the way.

f. What's the main point Paul is trying to communicate in Chapter 9?

Paul explains that he doesn't use his liberties, in fact, even tailors his life so that it all funnels down to finishing well.

11. Write down any observations or insights you have gained 1 Corinthians Chapters 1-9 after doing this lesson.

Paul's relation to the church in Corinth was in some respects peculiar. He was not only the founder of the congregation, but he continued in the closest relation to it. It excited his solicitude, called for the wisest management, tried his patience and forbearance, rewarded him at times by signal evidence of affection and obedience, and filled him with hopes of its extended and healthful influence. His love for that church was therefore of special intensity. It was analogous to that of a father for a promising son beset with temptations, whose character combined great excellencies with great defects. ~Charles Hodge¹

¹ Charles Hodge, *I & II Corinthians* (Edinburgh: The Banner of Truth Trust, originally published 1857, reprinted 1978), pg. 25.

1 Corinthians Part Two

Lesson #2, Chapter 9:1-18

TEACHER'S GUIDE

Go to the Lord and ask Him for insight and understanding into this passage. Read Chapter 8 and Chapter 9:1-18 before beginning this lesson.

1. Though it may appear that Paul has switched subjects completely from Chapter 8, in all actuality, in Chapter 9 he is illustrating from his own life the principles he introduced in the previous chapter. After stating, *Therefore, if food causes my brother to stumble, I will never eat meat again, that I might not cause my brother to stumble* (8:13), Paul then declares in 9:1, *Am I not free?* Explain what he means by that statement and how it coincides with what he was teaching in Chapter 8.

He is declaring, "I am free to eat any kind of meat I choose" since it does not hold any spiritual value. His statement in 9:1 is a contrast from 8:13 to teach the principle from another angle. He really doesn't tie up his argument until 9:15, so everything from 9:1-14 is all setting up his argument.

2. What misconception about a Christian's freedoms in Christ is Paul refuting in 9:1? Am I not free to eat any kind of food/meat I want? Verse 4 brings this up again. The Corinthians needed their thoughts doctrinally refined so they would understand their freedoms in Christ and also their constraints in Christ regarding one another and their testimony in the world.

3. According to Paul's little rebuttal argument, who more than anyone else should be able to exercise their freedoms in Christ? See verse 1.

Paul brings up that he's an apostle; he's seen Jesus!; and they themselves owe their spiritual lives to him.

4. Verse 2 is almost a parenthetical thought cued up by the word *apostle*. Paul is reminded that some were saying false and malicious things about him to discredit his ministry in the eyes of the Corinthians. How do verses 1-2 lend insight into what kinds of things were being said about Paul to discredit his ministry? See also 2 Cor. 12:11-13.

They were saying that he wasn't really an apostle; that he hadn't really seen Jesus and therefore couldn't be an apostle; and that the Corinthians owed their spiritual rebirth to the false teachers.

2 Corinthians 12:11–13

11 I have become foolish; you yourselves compelled me. Actually I should have been commended by you, for in no respect was I inferior to the most eminent apostles, even though I am a nobody. 12 The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles. 13 For in what respect were you treated as inferior to the rest of the churches, except that I myself did not become a burden to you?

Forgive me this wrong!

5. The first fourteen verses of Chapter 9 are a lengthy illustration of how Paul actively puts into practice the principles for Christian liberties. And in this section he begins by asking a series of questions.

- a. Answer verse 4: Does Paul have the right to eat and drink, to be taken care of by those he ministers to? See also Gal. 6:6; 1 Tim. 5:17-18.

Yes. God's Word reminds us that we are to share with those who teach us and bless them for their labors. We also have the principle that even cattle get to enjoy the fruit of their labors. Galatians 6:6 The one who is taught the word is to share all good things with the one who teaches him.

1 Timothy 5:17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. 18 For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," and "The laborer is worthy of his wages."

- b. Answer verse 5: Does Paul have the right to take along a believing wife? See verse 5.

Yes. The other apostles are married and bring their wives, so he should be able to do so as well—if he were married.

- c. Answer verse 6: Does Paul have the right to be supported by the churches as he preaches the gospel to them? See Gal. 6:6 and 1 Tim. 5:17-18 again if you need.

Yes. The answer is the same as the one above.

Galatians 6:6 The one who is taught the word is to share all good things with the one who teaches him.

1 Timothy 5:17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. 18 For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," and "The laborer is worthy of his wages."

6. What do you think Paul's purpose is in asking those questions as he writes to the Corinthians?

He wants to get them to think about liberties and why you might or might not choose to use them. Just because you have a liberty doesn't mean you need to use it.

7. What real life examples in verse 7 does Paul cite to affirm the "right" to be supported by the churches? Explain how those examples support Paul's position.

Soldiers, farmers, shepherds.

Soldiers can expect to be taken care of by the army and their country. Farmers work knowing they can eat anything from the land they care for. Shepherds eat from their own flocks to support and care for their families. So, if that's the case, then it's not unreasonable that the greater benefit of spiritual "fruit" should be allowed to receive some benefit from the labors given.

8. Some might argue the examples given in verse 7 aren't biblical principles and so they don't apply here. Paul anticipates those objections to his examples and adds more information in verses 8 and 9. What is it?

Paul applies the Scriptures to his arguments as well. And then adds that God is more concerned about his ministers than He is about oxen. Excuse: man-made arguments. His examples countered with the Scriptures.

9. Under the inspiration of the Holy Spirit, what principles about the ministry does Paul extricate from the Law of Moses? See verses 9-11.

You shall not muzzle the ox while he is threshing. Principle of being able to get your earnings/sustenance from the ministry.

The plowman and the shepherd both receive from their labors.

Therefore the minister of God should labor in hopes that he will be cared for by his sheep.

Principle of reaping material benefits for spiritual labor.

That way the minister doesn't have to do double duty in his labors.

10. What are some ways those principles are put into practice today? More personally, how do *you* put those principles into practice toward those who minister the Word of God to you?

Those principles are put into practice today, by the church paying the pastor's salary.

However, we should all consider how to bless the faithful worker who has poured into our lives so faithfully. If we have reaped spiritual blessings, then we should give materially/providing for them in some way.

11. According to the context of verses 1-11 what *right* is Paul referring to in verse 12?

That of receiving from them monetarily. He worked so he wouldn't *need* their provision. He had extra reasons for doing this though. And generally, it is the right of shepherds to expect this and the duty of the sheep to care for their shepherds.

12. Why didn't Paul exercise his right over the Corinthians (verse 12)? Explain what that would look like.

He worked so that nothing could be said against him in this realm.

13. What kinds of things did Paul endure when he gave up the "rights" that were due to him?

See 1 Cor. 4:11-13; 9:4-6; 2 Cor. 7:2; 11:7-9; 2 Thess. 3:8-9.

11 To this present hour we are both *hungry* and *thirsty*, and are *poorly clothed*, and are *roughly treated*, and are *homeless*; 12 and *we toil, working with our own hands*; when we are reviled, we bless; when we are persecuted, we endure; 13 when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now.

4 Do we not have a right to eat and drink? 5 Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas? 6 Or do only Barnabas and I not have a right to refrain from working? *EAT, DRINK, WIFE, WORK*

2 Make room for us in your hearts; we wronged no one, we corrupted no one, we took advantage of no one.

7 Or did I commit a sin in humbling myself so that you might be exalted, because *I preached the gospel of God to you without charge*? 8 I robbed other churches by taking wages from

them to serve you; 9 and when I was present with you and was in need, *I was not a burden to anyone*; for when the brethren came from Macedonia they fully supplied my need, and in everything I kept myself from being a burden to you, and will continue to do so.

8 nor did we eat anyone's bread without paying for it, but *with labor and hardship we kept working night and day so that we would not be a burden to any of you*; 9 not because we do not have the right to this, but in order to offer ourselves as a model for you, so that you would follow our example.

14. Just in case we might be tempted to ask every minister of God to give up his "rights" as Paul did, what are we reminded of in verses 13-14? Why is that so important for us to remember as we care for those who teach and preach the Word of God?

The Lord directed that those who proclaim the gospel should get their living from the gospel. This was also true of the Levites who worked spiritual things for the Israelites and then were taken care of by the nation.

It's easy to think they have enough, but not to really consider or even ask what their needs are.

15. What does Paul fear the Corinthians may conclude after hearing his instruction in verses 1-14? To what degree does he hold to that belief?

Paul fears they will accuse him of boasting that he doesn't make use of his "rights" in the work of the gospel. He hasn't used any of the "rights" available to him.

16. What was it that Paul could "boast" about? See verses 11-15. Explain how Paul's conviction reveals his integrity.

Sowed spiritual things in them. Doing all things so as to not cause any hindrance to the gospel. He spends his life sharing the gospel; could boast that he's not sharing in his rights.

He would rather die, than give up his convictions in these areas.

17. Define *compulsion* [Strong's #318 (ESV, NKJV *necessity*; NIV *compelled*)]. Compelled, of necessity. Obligated.

18. Why doesn't Paul consider his missionary exploits and bold gospel preaching worthy of praise or commendation according to verse 16? See also Luke 17:7-10; Eph. 6:20; Col. 4:17. Because he is under compulsion/compelled by God to do so. It is a stewardship entrusted to him.

7 "Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'? 8 "But will he not say to him, 'Prepare something for me to eat, and properly clothe yourself and serve me while I eat and drink; and afterward you may eat and drink'? 9 "He does not thank the slave because he did the things which were commanded, does he? 10 "So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done only that which we ought to have done.' "

20 for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak.

17 Say to Archippus, "Take heed to the ministry which you have received in the Lord, that you may fulfill it."

19. What do you learn in verse 17 about the constraints Paul ministers under? If he does it voluntarily, their spiritual growth and God's pleasure is his reward. If he does it under compulsion, then he has a stewardship entrusted to him. Either way, he is going to preach and teach the gospel of Jesus Christ.

20. As you read the following verses what do you gather about how Paul viewed the stewardship entrusted to him? See 1 Cor. 4:1; 9:17; Eph. 3:1-2, 8-9; Col. 1:25.

1 *Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God.*

17 For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me.

1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles— 2 if indeed you have heard of the stewardship of God's grace which was given to me for you;

8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 9 and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;

25 Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the preaching of the word of God,

Desires to be regarded as one having a stewardship. It is entrusted to him by God. Clearly sees that his stewardship is from God for their sake. He considers it an honor.

21. What reward did Paul enjoy? See verse 18.

18 What then is my reward? *That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel.*

22. How is Paul's reward (and the reason for his "boasting") a protection for him from his critics? How does it allow him to minister the gospel more freely?

He's not making any money from the gospel ministry. Even though Jesus said to do this, Paul wanted to remove any obstacles that critics might want to use to discredit the gospel. If they were going to reject the gospel, he wanted it to be for the gospel alone and not for anything that he might have done. With this as his aim, he was then able to minister without constraint from any one person or group. His only aim was to please the Lord.

23. Paul's summary in verse 18 takes us back to where we began with the discussion on the appropriate use of our liberties and freedoms as believers. How can each of the reasons and explanations given by Paul in Chapter 9 be summed up by the principles of 1 Cor. 8:9-13?

He didn't want to put any stumbling blocks in the way of the gospel. If anyone rejected it was purely a rejection of God and God alone. He also understood the power his example could

have on someone really “hearing” the truth. If he became a stumbling block, then the hearer became deaf to the truth of God’s message.

24. How does Paul's attitude toward his “freedom” challenge and encourage you to live more for Christ and for the sake of the gospel?
It makes me think about my attitudes and if I am willing to “give up” my rights for the sake of others. His zeal is so motivating and pure. It really encourages me to live with a more heavenly mindset.

1 Corinthians Part Two

Lesson #3, Chapter 9:19-27

TEACHER'S GUIDE

Stop! Drop! And roll! *Stop* what you're doing, *drop* to your knees, and *roll* everything to the Lord. Ask Him to help you focus your mind on His Word and put aside all distractions. Now read Chapter 9 before beginning this lesson.

1. In Chapter 9 Paul illustrates how he gives up certain freedoms for the sake of his weaker brothers and sisters in Christ. Review verses 1-18 and explain how Paul governs his liberties in Christ for the sake of others.

Paul doesn't make use of his liberties (like getting paid, taking a wife) so that no accusation can be laid against him that he is using the ministry for monetary gain. He wants the focus to only be the gospel and doesn't want it to get muddled by anything he may or may not be doing in his personal life, even though he has every right to make use of some of those freedoms, he tailors his whole life to that one goal.

2. What motivates Paul to the point that he says no to freedoms or rights accorded to him? How does he put that into practice in his life? See verse 19.

He states that even though he is free from men's constraints because he is not using his rights, he is actually their slave because he has given up all to serve them. His consuming passion is to win one more for Christ—another soul, another soul!

3. What does Paul mean in verse 19 when he says he's *free from all*? See 1 Cor. 8:8-9; 9:1; Gal. 5:1, 13; Col. 2:16-23; 1 Pet. 2:16.

8 But food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat. 9 But take care that this liberty of yours does not somehow become a stumbling block to the weak. **THOUGH HE IS FREE TO DO AS HE LIKES, HE DOESN'T WANT TO BE A STUMBLING BLOCK THAT WOULD IMPEDE SOMEONE'S GROWTH IN CHRIST OR RESPONSE TO THE GOSPEL.**

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

1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. **PAUL UNDERSTANDS HIS FREEDOMS IN CHRIST WHICH MAKES IT ALL THE MORE INTRIGUING AND ENDEARING THAT PAUL WOULD GIVE THEM UP FOR THEIR SAKE.**

13 For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. **HE DESIRES TO TURN HIS FREEDOMS INTO AN OPPORTUNITY TO SERVE AND LOVE THE BRETHREN.**

16 Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day— 17 things which are a mere shadow of what is to come; but the substance belongs to Christ. 18 Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, 19 and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth

which is from God. 20 If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, 21 “Do not handle, do not taste, do not touch!” 22 (which all refer to things destined to perish with use)—in accordance with the commandments and teachings of men? 23 These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence. PAUL FULLY GETS IT THAT OUR LIBERTIES OR FREEDOMS DON'T MAKE US MORE SPIRITUAL AND THAT DENYING HIMSELF ISN'T MAKING HIM MORE SPIRITUAL. YET HE USES HIS FREEDOMS TO FURTHER THE GOSPEL.

16 Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God. HE IS USING HIS FREEDOM IN CHRIST TO SERVE THE BRETHREN.

4. Based on what we've read so far in 1 Corinthians Chapters 8 and 9 explain how Paul made himself a slave to all.

Paul VOLUNTARILY made himself a slave of all when he gave up his “rights” as a minister of the gospel to be taken care of by the churches so that no one could accuse him of using the ministry for monetary gain. That way, he was freed up to (because he had no constraints or obligations to any one group) preach the gospel without feeling pulled in any one direction. The only direction he was pulled was toward the Lord.

5. What does Paul mean in verse 20 when he states, *And to the Jews I became as a Jew, that I might win Jews; to those who are under the Law, as under the Law, though not being myself under the Law*, when he was still a Jew? See Acts 16:3; 17:2; 18:18; 21:20-26; Rom. 10:4; 2 Cor. 5:17; Gal. 2:20.

Paul fully understood his freedoms in Christ and that keeping the Law or adhering to certain man-made rules did not increase his standing in Christ. Instead, he used his freedom to preach to the Jews and those under the Law with an understanding of what constrained them. He was able to enter into their lives and yet show them the freedom that comes from living under the Law of Christ.

It is unfortunate that the phrase “all things to all men” (1 Cor. 9:22) has been used and abused by the world and made to mean what Paul did not intend for it to mean. Paul was not a chameleon who changed his message and methods with each new situation. Nor was Paul a compromiser who adjusted his message to please his audience. He was an ambassador, not a politician!

Paul was a Jew who had a great burden for his own people (Rom. 9:1–3; 10:1). But his special calling was to minister to the Gentiles (Eph. 3:8). Whenever he went into a new city (and he always went where the Gospel had not yet been preached—Rom. 15:20), he headed straight for the synagogue, if there was one, and boldly shared the Gospel. If he was rejected by the Jews, then he turned to the Gentiles.

What separated Jews and Gentiles in that day? The Law and the covenants (Eph. 2:11–15). In his personal life, Paul so lived that he did not offend either the Jews or the Gentiles. He did not parade his liberty before the Jews, nor did he impose the Law on the Gentiles.

Was Paul behaving in an inconsistent manner? Of course not. He simply adapted his approach to different groups. When you read his sermons in the Book of Acts, you see this wise adaptation. When he preached to Jews, he started with the Old Testament patriarchs; but when he preached to Gentiles, he began with the God of Creation. Paul did not have a “stock sermon” for all occasions.

It is worth noting that our Lord followed the same approach. To the highborn Jew, Nicodemus, He talked about spiritual birth (John 3); but to the Samaritan woman, He spoke about living water (John 4). Jesus was flexible and adaptable, and Paul followed His example. Neither Jesus nor Paul had an inflexible “evangelistic formula” that was used in every situation.

It takes tact to have contact. When the people I witness to tell me about their experience of confirmation, I tell them that I too was confirmed. I express my appreciation for the pastor who taught me and prayed for me. Then I tell them, “A year after I was confirmed, I met Jesus Christ personally and was born again.” A good witness tries to build bridges, not walls.

To immature people, Paul’s lifestyle probably looked inconsistent. In reality, he was very consistent, for his overriding purpose was to win people to Jesus Christ. Consistency can become a very legalistic thing, and a man can become so bound by man-made rules and standards that he has no freedom to minister. He is like young David trying to battle in Saul’s armor.

Paul had the right to eat whatever pleased him, but he gave up that right so that he might win the Jews. Paul revered the Law (see Rom. 7:12), but set that aside so that he might reach the lost Gentiles. He even identified himself with the legalistic weak Christians so that he might help them to grow. It was not compromise, but rather total abandonment to the higher law of love. Paul followed the example of the Saviour and humbled himself to become the servant of all. [Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 601–602.]

6. What did Paul mean in verse 21 when he said that he sought to win those to Christ who were *without law* by being *without law*? See 1 Cor. 10:27; Gal. 3:2; 5:1.

He certainly didn’t mean that he was going to sin (libertinism)! He just meant that in contrast to the Jews who lived completely by the Law, he sought to win the Gentiles by being like them...not constrained by the Jewish Laws and man-made regulations.

27 If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience’ sake.

2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?

1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

7. Explain what Paul means when he says that though he was free from the Law of God (the Law of Moses) he was still subject to God’s commands under the Law of Christ. See Rom. 3:8-10; 8:12-13; Gal. 5:13-25; 6:2.

8 And why not say (as we are slanderously reported and as some claim that we say), “Let us do evil that good may come”? Their condemnation is just. 9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; 10 as it is written, “THERE IS NONE RIGHTEOUS, NOT EVEN ONE;

12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh— 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

13 For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. 14 For the whole Law is fulfilled in one word,

in the statement, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.” 15 But if you bite and devour one another, take care that you are not consumed by one another. 16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. 18 But if you are led by the Spirit, you are not under the Law. 19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. 25 If we live by the Spirit, let us also walk by the Spirit.

2 Bear one another’s burdens, and thereby fulfill the law of Christ.

We put to death the deeds of the flesh (our sin—our freedoms do not extend to being able to sin!). Yet, because our salvation is not conditioned upon us, but upon our faith in Christ, then we can lovingly give up our rights to serve our brothers and sisters in Christ and seek to win unbelievers. We are never, ever, ever to use this as an opportunity to sin. *Our freedoms end where sin begins!*

8. How does understanding our identity as slaves of Jesus Christ influence how we live and how we respond to other believers? How is that a different mindset than the “Christian libertinism”¹ so many adhere to today?

As slaves of Christ, we live completely for His approval. We understand that we already have His love and joy so there’s no need to win His favor for salvation or for sanctification. What we do then is simply because we want to do all things that please Him, including serving our brothers and sisters in Christ. Libertinism is selfish. It seeks to get the most for itself and doesn’t consider the needs or consciences of others. This is not at all pleasing to the Lord, yet many think God is okay with this mindset.

9. Warren Wiersbe writes, “It is unfortunate that the phrase “all things to all men” (1 Cor. 9:22) has been used and abused by the world and made to mean what Paul did not intend for it to mean. Paul was not a chameleon who changed his message and methods with each new situation. Nor was Paul a compromiser who adjusted his message to please his audience. He was an ambassador, not a politician! ...In his personal life, Paul so lived that he did not offend either the Jews or the Gentiles. He did not parade his liberty before the Jews, nor did he impose the Law on the Gentiles. Was Paul behaving in an inconsistent manner?”

¹ A *libertine* is someone who acts without moral restraint and casts off moral codes of conduct. So a *Christian libertine* would be someone who pushes their freedoms to the point of sinning. They consider grace as a free pass for engaging in sinful or even questionable behavior, and which would cause others to stumble.

Of course not. He simply adapted his approach to different groups.”² What are some ways you have or have not followed Paul's example of reining in or using your freedoms wisely in order to win people to Jesus Christ and strengthen them in the faith?

When it comes to drinking or not drinking, even participating or not participating in Halloween events or dressing up for Halloween. Being interested in the things unbelievers are interested in even when I'm not, but do it for their sake and for the sake of the gospel.

10. Paul's motivation for everything he does and everything he explains in this chapter is summed up in verse 23 (and also the end of verse 22). What is his driving passion? To do everything for the sake of the gospel. Paul lived and breathed Jesus and desired that all would come to know and love Him.

11. What does it mean to be a fellow partaker of the gospel? See 2 Cor. 8:23; Phil. 4:3; Col. 1:5-6; 1 Thess. 2:13; Titus 1:1-3; 1 Pet. 1:23, 25.

23 As for Titus, he is my partner and fellow worker among you; as for our brethren, they are messengers of the churches, a glory to Christ.

3 Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life.

5 because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel 6 which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as it has been doing in you also since the day you heard of it and understood the grace of God in truth;

13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.

1 Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, 2 in the hope of eternal life, which God, who cannot lie, promised long ages ago, 3 but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior,

23 for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God.

25 BUT THE WORD OF THE LORD ENDURES FOREVER.” And this is the word which was preached to you.

A fellow partaker of the gospel is one who has experienced the transforming power of Jesus Christ, loves Him, and rests in His saving work.

12. Paul now takes his comments to a wider level while still addressing how to minister to believers from varied backgrounds. Paul's comments in verses 24-27 seem to take on a

² Warren W. Wiersbe, *The Bible Exposition Commentary* (Wheaton, Ill.: Victor Books, 1996), 1 Co 9:15.

larger scope and encompass all areas of the Christian life. What do we know about those who run in a race from verse 24?

Those who run in a race—*run*. In fact, everyone in the race runs. It's also a fact, that only one person receives a prize for winning that race.

13. From verse 24, what is a runner like during a race he is intent on winning? See also verse 26.

He runs in such a way that he will win. Determined, focused, prepared, intent, trained, not distracted, motivated.

a. What is a runner like during a race that he has *no* intention of winning? Not prepared, distracted, willing to quit, sabotages the race or himself in the race, goofs around, doesn't look toward the goal, doesn't practice or prepare or train for the race.

b. What does Paul want us to understand about that example when it comes to the Christian life? That the Christian life is like a race and it is the goal and duty of every believer to run this race of the Christian life with the same passion, energy, focus, intent, preparation of a runner in a race.

14. What distinguishes those who run to win in the Christian life? They are intentional. Motivated. They train with heaven in view. They are not distracted by the world or the things of the world. In fact, they understand the devastation that can arise if they fasten their eyes on the world. *They run for Jesus*. They don't quit.

a. In what ways are those qualities evident in your life? I think I get too distracted. I need to have more urgency in my spirit to run the race.

Heb. 12:1-2: 1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, 2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

b. What changes, if any, would you like to introduce to your life so you can run to win? By God's grace, I would like to be more intentional about what is happening in my weeks. I want to run more intently which means saying no to even good things so I can choose the better things.

c. What obstacles do you face in doing so? In some ways, I am too busy with extraneous things. I have too many good things happening, but not enough best things.

15. What do we learn about those who compete in the games from verse 25? See also verse 26. They exercise self-control. In all things. They have aim and are not beating the air.

- a. What is a competitor like as he prepares for and competes in games he is intent on winning?

Focused. Everything is funneled down to that one goal. Mind, body, spirit all guided by that one goal.

- b. What does Paul want us to understand about that example when it comes to the Christian life?

To be focused on the race of this life. To apply Hebrews 12:1-2 daily. To say no for the sake of heaven and the race.

16. What distinguishes those who compete to win in the Christian life?

Self-control. Training. Focus. Goals. Motivated. Know where they are headed and what they are doing and how to get there.

- a. In what ways are those qualities evident in your life?

I think I have a good sense of this, but have more that I can lay aside and leave behind so I can run the race unfettered by distraction and encumbrances.

- b. What changes, if any, would you like to introduce to your life so you can compete to win?

Seeking the Lord more. Spending more time with Him. I think the answer to my issues is time with Jesus. He will make me more productive. He will help me run well and focus on Him, if I only seek Him.

- c. What obstacles do you face in doing so?

My own laziness. Spiritual battle to spend time with Jesus. Forgetting the prize when I get distracted by decorating or pursuing hobbies.

17. Define *discipline* from verse 27 [Strong's #5299 (NIV *beat*)].

Discipline here means to beat or handle roughly, to make it black and blue in its exertions. Paul means that he is putting his flesh to death, so as to run the race unfettered.

18. Why would any believer need to *discipline* his or her body? See Rom. 8:12-13; Gal. 5:24; 1 Pet. 2:11.

12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—
13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.

11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul.

We must put our flesh to death, to say no to our sinful passions, desires, and goals, so that Christ's ways are lived out.

19. What purpose would the disciplining of our flesh serve? See 1 Cor. 6:12, 20; 8:9, 13; 9:12; 10:33.

12 All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything.

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

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

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

12 If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ.

33 just as I also please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved.

Learn not to be mastered by anything not of faith or pleasing to the Lord. Give God glory with my body. Not to be a stumbling block to the weak. Endure all things so that I won't be a hindrance to the cross of Christ; not seek my own profit, my own benefit, in order that others can be preferred and be saved.

20. What fear motivates Paul (verse 27)? Why was that such a potent motivation for him? See 2 Cor. 6:3; Phil. 2:14-16; 2 Tim. 2:5; 4:7.

Paul was afraid of being disqualified in the race. Everything was geared toward giving pleasure to Jesus, the Magnificent One who saved and rescued him from his hell-bent race toward destruction.

3 giving no cause for offense in anything, so that the ministry will not be discredited,

14 Do all things without grumbling or disputing; 15 so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, 16 holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain.

5 Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules.

7 I have fought the good fight, I have finished the course, I have kept the faith;

21. How is that "fear" a motivation in your own life?

It keeps me from sin. It governs my lips. It informs my choices. It keeps me from fighting for my "rights" in my marriage and in my relationships. But oh, I don't keep it at the forefront of my thoughts enough!

22. What things would disqualify us in this race of the Christian life according to the subjects covered in Chapter 9?

Sin. Selfishness. Not thinking of others.

What does Paul mean by using the term “disqualify?” Ultimately, nothing can disqualify me in the race if I belong to Jesus. So the disqualify part comes in HOW I run this race.

Again, it was not a matter of losing personal salvation. (The disqualified Greek athlete did not lose his citizenship, only his opportunity to win a prize.) The whole emphasis is on rewards, and Paul did not want to lose his reward. Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 602.

23. How would you summarize the focus of Paul's life and the effort he's willing to invest in it? How would you summarize the focus of *your* life and the effort you're willing to invest in it? For Paul it was “All for Jesus.” He was not distracted. He knew where he was headed. He put all his efforts into the kingdom. I feel like I’m not “all in” the way Paul was. How I want to be that!

24. Look up the following verses and then summarize how the prize makes all the discipline and effort worth it: see 2 Cor. 4:16-18; 5:8-9; Phil. 3:7-11, 14, 20-21; Col. 3:23-24; Heb. 11:6; 1 Pet. 1:6-9; 1 Jn. 3:2.

16 Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. 17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, 18 while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

8 we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord. 9 Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him.

7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, 9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, 10 that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; 11 in order that I may attain to the resurrection from the dead. 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.

20 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; 21 who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

23 Whatever you do, do your work heartily, as for the Lord rather than for men, 24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.

6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 so that the proof of your faith, being more precious than gold

which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; 8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, 9 obtaining as the outcome of your faith the salvation of your souls.

2 Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.

RUN IN SUCH A WAY THAT YOU MAY WIN.
LET US RUN WITH ENDURANCE THE RACE THAT IS SET
BEFORE US.

1 Corinthians Part Two

Lesson #4, Chapter 10 Overview

TEACHER'S GUIDE

The goal of this particular lesson is *the foundation of all Bible study*. It is the practice of *observing* what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 10 in the New American Standard Bible version. *Use those pages to do this lesson*. Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. To begin, read through Chapter 10. Now, summarize the contents of Chapter 10. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.

a. Summarize paragraph 1 (verses 1-5).

Paul writes about the Israelites common experience in the wilderness...*ALL* of them experienced the same things from the Lord.

b. Summarize paragraph 2 (verses 6-13).

Their stories are for our instruction so we won't fall into the same sins. We're reminded that there is no temptation that comes upon us that God doesn't provide a way of escape. We don't have to fall into sin.

c. Summarize paragraph 3 (verses 14-22).

Because God has provided a way of escape in not giving way to sin, we are told to flee idolatry. As believers, we share in the body of Christ, so if we partake of idolatrous sacrifices, we become sharers of demons, in the same way that we share in the body of Christ when we partake of the Lord's supper. We identify with that which we partake, so cannot partake of the table of demons.

d. Summarize paragraph 4 (verses 23-30).

In a similar vein, just eating meat isn't going to hurt you or give you cooties. Just eating the meat that has previously been used in the idolatrous temple sacrifices, you can enjoy with thankfulness. Yet, if someone you're eating with has a problem with it, do not eat the meat so that their conscience isn't wounded.

e. Summarize paragraph 5 (verses 31-33).

Whatever you do, do all to the glory of God, considering the souls of others to be your concern.

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.

The main point of this chapter is to use the example of the previous generation to teach that God is not pleased with idolatry or sin, but He always provides a way out of sin. However, when an issue isn't sin, we need to consider the consciences of others of great value and importance so God is glorified in all things.

3. Next, look for a verse in the chapter that best summarizes the entire contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. Instead, consider *which verse best sums up what's in the chapter*. Write down the verse you chose here.

Verses 13, 24, and 31 provide the perfect jumps along the way for Paul's thought in this chapter. However, if I have to choose I would go with verse 31 because if we live doing everything for God's glory then we'll consider whether we would enter into sin or whether we are free to enjoy something, yet rein in our freedoms for the sake of another.

4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.
Living for the Glory of God

5. List what you learn about Jesus Christ and any references to "the Lord" in this chapter. Be sure to list the verse reference with your answer.

Verse 4—the rock which followed the Israelites in the wilderness was Christ! A theophany.

Verse 16—the bread and the cup show that we share in, identify with, are joined to the body of Christ.

Verse 21—you cannot partake of the Lord's table and then partake at the altar of demons. You can't identify or worship both.

Verse 22—trying to do both provokes the Lord to jealousy.

6. Paul uses the word *all* frequently in this chapter. List how it's used and any observations you may have about it. Be sure to include the verse references with your answers.

Verse 1—all the Israelites were under the cloud of God's protection and all passed through the Red Sea

Verse 2—all were baptized (identified with) Moses (that is, they followed him) in the cloud and in the sea

Verse 3—all ate the same spiritual food (heard the same teaching)

Verse 4—all drank the same spiritual drink

Verse 17—we all partake of the same bread, which is a picture of sharing in the body of Christ

Verse 23—all things are lawful, but not all things profit or edify (Paul seeks to teach them discernment and wisdom in their spiritual walks instead of woodenly painting things all one way)

Verse 26—all things in the world belong to the Lord (God sanctifies it)

Verse 31—do all things for God's glory

7. In contrast to the word *all*, the words *most* and *some* are used. What do you notice about when and how they're used?

Verse 5 with most of them God was not well pleased (even though they were doing all the same things as the rest)

Verse 7—don't be idolaters as some of them were

Verse 8—or act immorally as some of them did

Verse 9—or try the Lord as some of them did

Verse 10—or grumble as some of them did

8. Record what you learn whenever *fathers/nation/Israel* and the *pronouns* referring to them occur.

Verse 1—our fathers were all under the cloud

Verse 5—with most of them God was not well pleased

Verse 18—compare those who sacrifice to demons with those of the nation Israel who sacrifice to the Lord...you worship that which you sacrifice to is Paul's point

9. List what you learn when the words *sharers/sharing/partake* are used. Be sure to include the verse references.

Verse 16—when we take the cup of blessing we share in the blood of Christ; when we break the bread we share in the body of Christ

Verse 17—one bread, that is, one body of Christ and we all share in His body

Verse 20—don't want you to become sharers in demons

Verse 21—cannot partake of the table of demons and table of the Lord

10. The word *sacrifice* is also used a handful of times in this chapter. What did you notice about how it's used in this chapter?

Verse 18—are not those who eat sacrifices sharers in the altar

Verse 19—is that which is sacrificed to an idol anything (does it have power, is it real)

Verse 20—no it's not real, but it is sacrificed to a demon which is real

Verse 28—you can eat meat sacrificed to idols if you feel free to do so...

11. Take note of the *first* word or first few words in each verse. What things do you notice? What words stand out to you?

For, and, and, and, nevertheless, now, do not be, nor, nor, nor, now, therefore, no, therefore, I speak, is not, since, look, what do I mean, no but I say, you cannot drink, or do we provoke, all things, let no one, eat, for, if, but, I mean not, if, whether then, give no, just as

The transition words are many! Paul's complex argument needs to be followed carefully. He's also using lots of contrasts to make his point.

12. What other fun nuggets did you notice in this chapter?

1 Corinthians Chapter 10

1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea;

2 and all were baptized into Moses in the cloud and in the sea;

3 and all ate the same spiritual food;

4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.

5 Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.

6 Now these things happened as examples for us, so that we would not crave evil things as they also craved.

7 Do not be idolaters, as some of them were; as it is written, "The people sat down to eat and drink, and stood up to play."

8 Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day.

9 Nor let us try the Lord, as some of them did, and were destroyed by the serpents.

10 Nor grumble, as some of them did, and were destroyed by the destroyer.

11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.

12 Therefore let him who thinks he stands take heed that he does not fall.

13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

14 Therefore, my beloved, flee from idolatry.

15 I speak as to wise men; you judge what I say.

16 Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ?

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

18 Look at the nation Israel; are not those who eat the sacrifices sharers in the altar?

19 What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything?

20 No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons.

21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.

22 Or do we provoke the Lord to jealousy? We are not stronger than He, are we?

23 All things are lawful, but not all things are profitable. All things are lawful, but not all things edify.

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

25 Eat anything that is sold in the meat market without asking questions for conscience' sake;

26 for the earth is the Lord's, and all it contains.

27 If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake.

28 But if anyone says to you, "This is meat sacrificed to idols," do not eat it, for the sake of the one who informed you, and for conscience' sake;

29 I mean not your own conscience, but the other man's; for why is my freedom judged by another's conscience?

30 If I partake with thankfulness, why am I slandered concerning that for which I give thanks?

31 Whether, then, you eat or drink or whatever you do, do all to the glory of God.

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

33 just as I also please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved.

1 Corinthians Part Two

Lesson #5, Chapter 10:1-13

TEACHER'S GUIDE

Read 1 Corinthians 9:24-27 and 10:1-13 before beginning this lesson. There's so much in this lesson that you won't want to miss. Be sure to spend time with the Lord all along the way.

1. Everything we've looked at from Chapters 9 and 10 flows from the principles presented in Chapter 8. Briefly summarize the guidelines in Chapter 8 that we can apply when exercising our Christian liberties. Include the verse from Chapter 8 that best sums up the mindset every believer is to have.

Remember knowledge makes us proud unless it's guided by love. Be careful that your liberty doesn't become a stumbling block for the weak. If your "knowledge" makes a brother stumble and ruins his faith, then you have sinned against your brother. And we also sin against the Lord when we do this. Let love for your brother guide your liberties.

I think verse 9 works the best in summing up the mindset every believer should have.

2. Paul illustrated in Chapter 9 how he applied those principles for Christian liberties with examples from his own life. How did Paul regulate his freedoms according to Chapter 9? What verse from Chapter 9 best sums up Paul's goals for using his freedoms?

Paul regulated his freedoms when it came to how he ate and drank, not bringing along a believing wife, working instead of receiving support from the churches.

The verse that best sums up Paul's goals for using his freedoms seems to be verse 22.

3. What was Paul concerned about for himself in 1 Corinthians 9:24-27? That he would run well in the race toward heaven. He desired to live purposely, intentionally, because he didn't want to be "disqualified" in the race by not competing well.

4. How did Paul intend to stay in the "race" according to 9:24-27? By running well, with intention and purpose, so that all that he did funneled toward the gospel and winning so he has rewards for the Lord.

5. Paul was motivated to run the race well so that he wouldn't be disqualified like another group of people he knew. Who was that? See 1 Corinthians 10:1. The other group were the Israelites from times past, our "fathers."

6. This group had been given every advantage so they would run the race well. What were some of the privileges they enjoyed according to verses 1-4? All under the cloud; all passed through the sea; all baptized into Moses in the cloud and in the sea; all ate the same spiritual food; drank the same spiritual drink, which was Christ.

7. Further explain how God blessed the Israelites with each of the privileges cited here.

a. Under the cloud—see Ex. 13:21-22; Ps. 78:14; 105:39.

21 The LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. 22 He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people.¹

4 Then He led them with the cloud by day And all the night with a light of fire.

39 He spread a cloud for a covering, And fire to illumine by night.

b. Through the sea—see Ex. 15:19; Ps. 78:15 [should be verse 13], 53.

19 For the horses of Pharaoh with his chariots and his horsemen went into the sea, and the LORD brought back the waters of the sea on them, but the sons of Israel walked on dry land through the midst of the sea.

13 He divided the sea and caused them to pass through, And He made the waters stand up like a heap.

~~15 He split the rocks in the wilderness And gave them abundant drink like the ocean depths.~~

53 He led them safely, so that they did not fear; But the sea engulfed their enemies.

c. Baptized into Moses—see Ex. 14:31; Jn. 9:28-29.

31 When Israel saw the great power which the LORD had used against the Egyptians, the people feared the LORD, and they believed in the LORD and in His servant Moses.

28 They reviled him and said, "You are His disciple, but we are disciples of Moses. 29 "We know that God has spoken to Moses, but as for this man, we do not know where He is from."

They identified with Moses.

d. Ate same spiritual food—see Deut. 8:3.

3 "He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.

e. Drank same spiritual drink—see Deut. 8:15; John 4:10-14; 1 Cor. 10:4.

15 "He led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint.

10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." 11 She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? 12 "You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?" 13 Jesus answered and said to her, "Everyone who drinks of this water will thirst again; 14 but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life."

4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.

8. Yet, in spite of the advantages they received, they had a problem. What was their problem according to verse 5?

God wasn't pleased with some of them.

9. What does it mean when it says in verse 5 that *they were laid low in the wilderness*? See Deut. 1:34-35; 2:14-16; Ps. 78:32-34.

34 "Then the LORD heard the sound of your words, and He was angry and took an oath, saying, 35 '*Not one of these men, this evil generation, shall see the good land which I swore to give your fathers,*

14 "Now the time that it took for us to come from Kadesh-barnea until we crossed over the brook Zered was thirty-eight years, until all the generation of the men of war *perished* from within the camp, as the LORD had sworn to them. 15 "Moreover the hand of the LORD was against them, to destroy them from within the camp until they all perished. 16 "So it came about when all the men of war had finally perished from among the people,

32 In spite of all this they still sinned And did not believe in His wonderful works. 33 *So He brought their days to an end in futility And their years in sudden terror.* 34 When He killed them, then they sought Him, And returned and searched diligently for God;

10. What's the big picture message that God wants to make sure we get? See verses 6 and 11.
Explain why God wants us to understand these important lessons.

6 Now these things happened as *examples* for us, so that we would not crave evil things as they also craved.

11 Now these things happened to them as an *example*, and they were written for *our instruction*, upon whom the ends of the ages have come.

11. What's the first lesson we need to learn from the Israelites in verse 6?
We should learn not to crave the evil things that they craved.

12. What does it mean to *crave* [Strong's #1938 (ESV *desire*; NKJV *lust*; NIV *set our hearts on*)] something? See also Eph. 2:3; 2 Pet. 2:10; 1 Jn. 2:16.

Crave means *desire, long for, lust for*. 1 Cor 10:6 only place translated *crave* in New Testament in NASB. Should not be desirers. Only place Greek word used in New Testament though used in Greek literature.

3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

10 and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties,

16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

13. What should we crave instead? See Ps. 73:25; Prov. 19:22; 21:3; Rom. 10:1; Phil. 1:23-24; 2 Thess. 1:11-12; Heb. 11:16; 13:18.

25 *Whom have I in heaven but You? And besides You, I desire nothing on earth.*

22 What is desirable in a man is his *kindness*, And it is better to be a poor man than a liar.

3 To do *righteousness* and *justice* Is desired by the LORD more than sacrifice.

1 Brethren, my heart's desire and my prayer to God for them is for their *salvation*.

23 But I am hard-pressed from both directions, having the desire to *depart and be with Christ*, for that is very much better; 24 yet to *remain on in the flesh is more necessary for your sake*.

11 To this end also we pray for you always, that our God will count you worthy of your calling, and fulfill every desire for *goodness and the work of faith with power*, 12 so that the name of our Lord Jesus will be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

16 But as it is, they *desire a better country, that is, a heavenly one*. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

18 Pray for us, for we are sure that we have a good conscience, *desiring to conduct ourselves honorably in all things*.

PRAY THROUGH THESE VERSES IF THERE IS TIME.

a. What's your "craving" quotient today for those things?
May I desire these things more and more!

b. How can you increase your desire for the Lord and His ways?
Confession, repentance, spending more time with Him, reading the Word, fellowshiping with the saints.

14. What is the second lesson we need to learn from the Israelites (verse 7)? What do we learn about "the second lesson" from the following verses? See 1 Sam. 15:23; Gal. 5:19-20; Col. 3:5; 1 Pet. 4:3. **ADD EX. 32:4; DEUT. 9:12**

Don't be idolaters.

23 "For rebellion is as the sin of divination, And insubordination is as iniquity and idolatry. Because you have rejected the word of the LORD, He has also rejected you from being king."

19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,

5 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

3 For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries.

15. You may not worship a little statue, but you may discover that you look to other things for your comfort and soul-satisfying. What are some idols we might worship today?

Comfort, pleasure and ease, money, relationships, fashion, autonomy, power.

a. What are we really saying to God when we make *anything* an idol in our lives?
That we desire that to rule over us, rather than God. We are rejecting Him, even if it's for a while, we are still rejecting Him as king when we prefer to worship something else rather than Him. That that thing will satisfy my soul better than God ever can. Oh my, that is awful and yet, how frequently I look for hope and help in people or a change in my circumstances. Oh Lord, let me look to Thee and Thee only—Psalm 130.

b. What are some ways you maintain spiritual faithfulness to the Lord? See also Ps. 73:25-28; 119:38; Phil. 3:7-14; Col. 3:1-3.

25 Whom have I in heaven but You? And besides You, I desire nothing on earth. 26 My flesh and my heart may fail, But God is the strength of my heart and my portion forever. 27 For, behold, those who are far from You will perish; You have destroyed all those who are unfaithful to You. 28 But as for me, the nearness of God is my good; I have made the Lord GOD my refuge, That I may tell of all Your works. **LOVE THE LORD ABOVE ALL ELSE.**

RECOGNIZE HE NEEDS TO BE FIRST. UNDERSTAND ALL THINGS COME FROM HIM.

38 Establish Your word to Your servant, As that which produces reverence for You. **SPEND TIME IN THE WORD.**

7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, 9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, 10 that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; 11 in order that I may attain to the resurrection from the

dead. 12 Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. 13 Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus. COUNT ALL THINGS AS LOSS IN VIEW OF KNOWING CHRIST. CONSIDER HIM OF SURPASSING VALUE TO KNOW AND SPEND TIME WITH. TO BE FOUND IN HIM. PRESS ON TOWARD HIM. FORGET WHAT LIES BEHIND AND REACH FORWARD TO WHAT LIES AHEAD.

1 Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. 2 Set your mind on the things above, not on the things that are on earth. 3 For you have died and your life is hidden with Christ in God. KEEP SEEKING [BE IN A CONSTANT HABIT OF SEEKING] THINGS ABOVE. SET MY MIND ON THE THINGS ABOVE. SET IT AND KEEP IT THERE.

16. What's the third way the Israelites disqualified themselves in the Race? See verse 8. What do you learn from the following verses? See 1 Cor. 6:13; Eph. 5:3; 1 Thess. 4:3, 7. **ADD NUM. 25:1-9**

They acted immorally.

13 Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet *the body is not for immorality, but for the Lord*, and the Lord is for the body.

3 But immorality or any impurity or greed *must not even be named among you*, as is proper among saints;

3 *For this is the will of God, your sanctification*; that is, that you abstain from sexual immorality;

7 *For God has not called us for the purpose of impurity, but in sanctification.*

17. What are some ways you can maintain purity of body, mind, and spirit? See 1 Cor. 6:18-20; Eph. 5:7-12; Titus 2:11-14.

18 *Flee immorality*. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. 19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? 20 For you have been bought with a price: therefore *glorify God in your body*.

7 *Therefore do not be partakers with them*; 8 for you were formerly darkness, but now you are Light in the Lord; *walk as children of Light* 9 (for the fruit of the Light consists in all goodness and righteousness and truth), 10 *trying to learn what is pleasing to the Lord*. 11 *Do not participate in the unfruitful deeds of darkness, but instead even expose them*; 12 for it is disgraceful even to speak of the things which are done by them in secret.

11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to *deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age*, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, 14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

18. What is the fourth lesson we can learn from the Israelites? See verse 9. What does this look like? See Ex. 17:2, 7; Num. 21:5-6; Ps. 78:17-18, 56; 95:9.

Try or test the Lord through quarreling and complaining, through not believing Him. Being contentious and stubborn hearted.

2 Therefore the people quarreled with Moses and said, "Give us water that we may drink." And Moses said to them, "Why do you quarrel with me? Why do you test the Lord?"

7 He named the place Massah and Meribah because of the quarrel of the sons of Israel, and because they tested the Lord, saying, "Is the Lord among us, or not?"

5 The people spoke against God and Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food." 6 The Lord sent fiery serpents among the people and they bit the people, so that many people of Israel died.

17 Yet they still continued to sin against Him, To rebel against the Most High in the desert. 18 And in their heart they put God to the test By asking food according to their desire.

56 Yet they tempted and rebelled against the Most High God And did not keep His testimonies,

9 "When your fathers tested Me, They tried Me, though they had seen My work.

19. When are you most prone to testing the Lord with a stubborn, unsubmitive spirit? What are some ways you prepare yourself to respond correctly? See Ps. 19:13-14; 119:10-11; Is. 66:2; 1 Thess. 2:13; 1 Pet. 5:5-7.

I think when I am afraid or when He asks me to do things that are hard for me to do. When I think I am right about something.

13 Also keep back Your servant from presumptuous sins; Let them not rule over me; Then I will be blameless, And I shall be acquitted of great transgression. 14 Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O Lord, my rock and my Redeemer. ASK THE LORD TO PROTECT MY HEART. MAY EVERY THOUGHT AND WORD BE PLEASING TO HIM.

10 With all my heart I have sought You; Do not let me wander from Your commandments. 11 Your word I have treasured in my heart, That I may not sin against You. STAY IN THE WORD AND TREASURE IT.

2 "For My hand made all these things, Thus all these things came into being," declares the Lord. "But to this one I will look, To him who is humble and contrite of spirit, and who trembles at My word. FEAR GOD AND HIS WORD.

13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe. RECEIVE, REACT, AND RESPOND TO GOD'S WORD AS REALLY AND TRULY COMING DIRECTLY FROM HIM.

5 You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble. 6 Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, 7 casting all your anxiety on Him, because He cares for you. HUMBLE HEART.

20. And finally, what's the fifth way recorded here that the Israelites disqualified themselves in the Race (verse 10)? What do the Scriptures have to say about this sin? See Num. 11:1; Ps. 106:25; Phil. 2:14; James 5:9.

Grumbling. Oy!

1 Now the people became *like those who complain of adversity in the hearing of the Lord*; and when the Lord heard it, His anger was kindled, and the fire of the Lord burned among them and consumed some of the outskirts of the camp.

25 But *grumbled in their tents*; They did not listen to the voice of the Lord.

14 Do all things without grumbling or disputing;

9 Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door.

21. What's the antidote to complaining? See 1 Thess. 5:18.
In everything give thanks for this is God's will for me!

- a. What are some ways you can remind yourself to do this more throughout the day?
See also Ps. 28:7; 118:21; Col. 3:15-17; Heb. 13:15.

7 The LORD is my strength and my shield; My heart trusts in Him, and I am helped; Therefore my heart exults, And with my song I shall thank Him.

21 I shall give thanks to You, for You have answered me, And You have become my salvation.

15 Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. 16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. 17 Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.

15 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.

Remember how He has helped me before, reflect on what He has done. Thank Him for answered prayer. Be thankful for God's peace. Do everything giving thanks to God.

22. One of the reasons God has preserved the stories of those who came before us is found in verse 11. What do we learn? Why is it so important that we learn these lessons now (verse 11)?

These things are an example for us and given for our instruction that we would learn from them and not make the same mistakes or enter into the same sins.

23. How are we to respond to *instruction*? See Ps. 32:8-9; 78:1; Prov. 10:17; Rom. 15:4; 2 Thess. 3:14-15.

8 I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you. 9 Do not be as the horse or as the mule which have no understanding, Whose trappings include bit and bridle to hold them in check, Otherwise they will not come near to you.

1 Listen, O my people, to my instruction; Incline your ears to the words of my mouth.

17 He is on the path of life who heeds instruction, But he who ignores reproof goes astray.

4 For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.

14 If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame. 15 Yet do not regard him as an enemy, but admonish him as a brother.

Need to be teachable, listen, realize it is the path of life that will keep us going right, gives us hope, admonish and receive admonition.

24. What does the warning of verse 12 tell us we might be tempted to do as we review the sins of the Israelites?

We can easily be tempted to think that we won't fall into the same sins or paths as they did. We think somehow we are different than they were. Ha!

25. What do we need to make sure we always remember? See Prov. 16:18; 28:14; 1 Cor. 10:12; 2 Pet. 3:17.

18 Pride goes before destruction, And a haughty spirit before stumbling.

14 How blessed is the man who fears always, But he who hardens his heart will fall into calamity.

12 Therefore let him who thinks he stands take heed that he does not fall.

17 You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness,

26. What is the answer to overcoming or withstanding each of those areas of sin we just looked at? See verses 12-13.

Take heed to watch over our hearts so we won't fall into the same or worse sins. And remember that the human heart hasn't changed since God created Adam. To also know that God provides a way of escape if we'll look for it.

27. What do you learn about battling sin and temptation from verses 12-13? How can that make a difference in your life today?

God always provides a way of escape. Sin doesn't have to be given in to. My temptations can remain only temptations if I lean on the Lord.

I need Thee ev'ry hour,
Stay Thou nearby;
Temptations lose their pow'r
When Thou art nigh.
~ Annie Hawks

1 Corinthians Part Two

Lesson #6, Chapter 10:14-22

TEACHER'S GUIDE

Please read all of Chapter 10 in preparation for this lesson. Ask the Lord for His grace and for insight into His Word.

1. Verse 14 begins with *therefore* which means it somehow relates to the preceding information. Explain how the command of verse 14 ties in with verses 1-13.

Verses 1-13 all paint a picture of those who were disqualified because they didn't compete according to God's rules. One of the rules is "Do not commit idolatry." God even provides help (re: verse 13) so we don't have to fall into the same sins as the Israelites. That's the connection between what Paul said in the previous verses and the "therefore" here.

2. Though there is a path from verses 1-13 to verse 14, verse 14 *also* picks up the ribbon of thought Paul began in Chapter 8. Explain how this braid of thought all connects together after looking at the following key points in Paul's instruction to the Corinthians. See 1 Cor. 8:4-6, 7,9-10; 9:1, 12, 19-23, 24-27; 10:6, 11-13, and finally ending with verse 14.

4 Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one. **5** For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, **6** yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.

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

9 But take care that this liberty of yours does not somehow become a stumbling block to the weak. **10** For if someone sees you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols?

11 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? **12** If others share the right over you, do we not more? **Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ.**

19 For though I am free from all men, I have made myself a slave to all, so that I may win more. **20** To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; **21** to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. **22** To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. **23 I do all things for the sake of the gospel, so that I may become a fellow partaker of it.**

24 Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. **25** Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. **26** Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; **27 but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.**

6 Now these things happened as examples for us, so that we would not crave evil things as they also craved.

11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. 12 Therefore let him who thinks he stands **take heed that he does not fall.** 13 No temptation has overtaken you but such as is common to man; and **God is faithful**, who will not allow you to be tempted beyond what you are able, but with the **temptation will provide the way of escape also, so that you will be able to endure it.**

14 Therefore, my beloved, **flee from idolatry.**

3. How would the Corinthians have understood Paul's command to *flee idolatry*? See Ps. **97:7** [96:7]; 1 Cor. 10:20-21; 2 Cor. 6:14-17; 1 Thess. 1:9.

Oopsssss! How about Psalm 97:7 instead of 96:7: 7 Let all those be ashamed who serve graven images, Who boast themselves of idols; Worship Him, all you gods. (7 Ascribe to the LORD, O families of the peoples, Ascribe to the LORD glory and strength.)

20 No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons. 21 **You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.**

14 Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? 15 Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? 16 **Or what agreement has the temple of God with idols?** For we are the temple of the living God; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. 17 "Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE," says the Lord. "AND DO NOT TOUCH WHAT IS UNCLEAN; And I will welcome you.

9 For they themselves report about us what kind of a reception we had with you, and **how you turned to God from idols to serve a living and true God,**

The Corinthians would have understood that command because they realized you can't serve an idol and God at the same time. You have to choose. They would have understood the wickedness of continuing in idol worship.

4. Describe what it means to *flee* from something.

To run away from something. To skedaddle. To turn away from quickly, without hesitation.

5. What things are we to flee? See 1 Cor. 6:18; 10:14; 1 Tim. 6:9-11; 2 Tim. 2:22.

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

14 Therefore, my beloved, flee from *idolatry*.

9 But those who want to get *rich* fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. 10 For the *love of money* is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs. 11 But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness.

22 Now flee from *youthful lusts* and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.

6. Explain what idolatry is in its most basic form. See also 1 Sam. 15:23 and Col. 3:5.

23 "For rebellion is as the sin of divination, And insubordination is as iniquity and idolatry. Because you have rejected the word of the LORD, He has also rejected you from being king."

5 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

Idolatry in its most basic form is rebellion, insubordination, on par or equal to sin, thus sin. Part of our old life that was crucified with Christ.

7. Why is it essential for any believer to flee idolatry?

We cannot worship the Lord and idols. We cannot love them both. It is disloyal to the Lord and dishonors Him in every way.

8. What are some areas of idolatry you feel you are prone?

Relationships. Longing for peace (lack of conflict). Solitude. To be liked. I'm sure I have more areas that can easily lapse into idolatry in my heart. I know I am so prone toward my own autonomy.

a. According to verse 14 how do you need to respond to your areas of idolatry?

I just need to turn quickly away from the desires of my own heart that aren't in accord with the Lord. I need to flee from any sin, or the worship of anything that supplants the Lord.

b. Explain how you can put that command into practice in specific ways.

See above.

9. How does Paul set the stage for the instruction to come in verse 15?

He tells them they are wise. And gives them the charge to judge what he is saying. He knows his argument will be fool-proof, but he's trying to reason with them.

10. What are the answers to the two questions posed in verse 16?

Is not the cup of blessing which we bless a sharing in the blood of Christ? Yes

Is not the bread which we break a sharing in the body of Christ? Yes

11. What is Paul referring to in verse 16? See also 1 Cor. 11:23-26.

He's talking about the Lord's Supper.

23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." 25 In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

12. Define *share* [Strong's #2842 (ESV, NIV *participation*; NKJV *communion*)].

Participation. Fellowship. Intimacy.

13. Define *partake* [Strong's #3348].

Take part. Partake. To share in together. Mutually, in common.

14. What point is Paul trying to make as he emphasizes the sharing and joining in together that is part of the Lord's Supper in verses 16-17?

He's trying to show that as a body they cannot commit idolatry and expect to share in Christ too. It's not just something they can pass off as "no big deal."

15. Paul first gives the example of the Lord's Supper to stress the corporate aspect of worship in the body of Christ. What is his second example as seen in verse 18? See also 1 Cor. 9:13. The nation of Israel when they offer up sacrifices on the altar. His point is that when you partake or share in the food offered up to idols, you share in worship of that idol or as in Israel's case, worship of the Lord.

13 Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share from the altar?

16. Verse 19 returns us, almost abruptly, to the discussion Paul began in Chapter 8 about eating meat sacrificed to idols (see Chapter 8 verses 1 and 4). The issue takes on a more serious tone in this section however. What happens when Gentiles sacrifice to idols? See verses 20-21.

They sacrifice to demons and not to God. He's saying you can't drink the cup of demons and not partake in the worship of those idols.

17. Though the believers had freedom to eat meat sacrificed to idols what does Paul want to make perfectly clear in verses 20-21?

21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.

18. The Corinthians needed to learn the art of enjoying their freedoms in Christ, like eating meat sacrificed to idols. But they *also* needed to learn not to overstep those bounds and fall into sin by actually engaging in pagan worship. Like them, we also need to learn to draw the line at anything that causes us to sin or diminishes our love and worship to God. Based on what you've learned from 1 Cor. 8:7-13 and 10:22, how can you put these principles into practice in your life?

Recognizing the difference between the items (like meat sacrificed to idols that is sold in the meat market) versus engaging in idol worship. In the same way we need to grow discerning at using our liberties, but knowing how and when they might cause us to sin or worship anything other than the Lord. The Lord is jealous for our affections. Our responsibility to protect and guard the conscience of fellow believers supersedes our "rights" to exercise our liberties. Our freedoms are hemmed in by our love for our brothers.

7 However not all men have this knowledge; but some, being accustomed to the idol until now, eat food as if it were sacrificed to an idol; and their conscience being weak is defiled. 8 But food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat. 9 But take care that this liberty of yours does not somehow become a stumbling block to the weak. 10 For if someone sees you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols? 11 For through your knowledge he who is weak is ruined, the brother for whose sake Christ died. 12 And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ. 13 Therefore, if food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble.

22 Or do we provoke the Lord to jealousy? We are not stronger than He, are we?

19. How can you provoke the Lord to jealousy according to verses 14-21? See also Ex. 20:5; 34:14; Deut. 4:23-24.

We can provoke the Lord to jealousy by giving something else the devotion that is due to Him. He wants our hearts, our allegiance, our delight.

5 “You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,
 14 —for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God—
 23 “So watch yourselves, that you do not forget the covenant of the LORD your God which He made with you, and make for yourselves a graven image in the form of anything against which the LORD your God has commanded you.
 24 “For the LORD your God is a consuming fire, a jealous God.

20. William Kelly in his commentary on 1 Corinthians said, “Love cannot but be jealous of wandering affections, it would not be love if it did not resent unfaithfulness.”¹ What does God desire from His children? See Deut. 10:12; Josh. 22:5; Luke 10:27.

God desires that we would love and serve Him with all our heart, soul, and mind. He wants us to hold fast to Him. He desires us to give everything to Him. He must be all. ALL.

12 “Now, Israel, what does the Lord your God require from you, but to fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your heart and with all your soul,

5 “Only be very careful to observe the commandment and the law which Moses the servant of the Lord commanded you, to love the Lord your God and walk in all His ways and keep His commandments and hold fast to Him and serve Him with all your heart and with all your soul.”

27 And he answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.”

21. Again we must ask: Why is the idea of *sharing* and *joining* in together a crucial part of Paul’s instruction here in verses 19-22? What is it that God wants us to understand here?

God wants us to understand there are spiritual consequences to some of the things we do. He wants us to understand, there is a spiritual realm and just going through the motions, isn’t “just going through the motions.” It’s engaging in idolatry. We cannot fool ourselves. He must be first in all things.

22. What situation might have prompted Paul to caution the believers to remember, *We are not stronger than He, are we?* See verses 11-14. Why is that a fitting caution when we call to mind that the Lord is jealous for our affections?

“Are we stronger than He?” (1 Cor. 10:22) is directed at the strong Christian who was sure he could enjoy his liberty in the pagan temple and not be harmed. “You may be stronger than your weaker brother,” Paul intimated, “but you are not stronger than God!” It is dangerous to play with sin and tempt God. Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 597.

Paraphrasing Jamieson, Fausett, and Brown, “Is it our wish to provoke the Lord so that He must assert His power? Do we really think we would win in a contest with the Lord?”

The Lord is stronger than we are and will always win, no matter what the venue or circumstances. If we belong to Him then He will make sure we grow as His children should. And if not, He will take us home.

¹ William MacDonald and Arthur Farstad, *Believer’s Bible Commentary: Old and New Testaments* (Nashville: Thomas Nelson, 1997), 1 Co 10:22.

23. Now let's wrap everything up: What do verses 16-22 have to do with idolatry and the need to flee from it (as we saw in verse 14)?

Verses 16-22, Paul is trying to get the Corinthians to wise up and understand there can be no middle ground. Idol worship is really the worship of demons. There are dangers associated with hanging around the idol temple. Believers could be drawn into worshiping idols (and subsequently demons), defying the Lord's commands.

*Paul had already told his readers to "flee fornication" (1 Cor. 6:18); and now his warning is, "Flee from idolatry" (1 Cor. 10:14). He explained the reason why: the idol itself is nothing, but it can be used by Satan to lead you into sin. Idolatry is demonic (Deut. 32:17; Ps. 106:37). To sit at an idol's table could mean fellowship ("communion, partakers") with demons. Paul was again enforcing the important doctrine of separation from sin (2 Cor. 6:14-7:1). He used the Lord's Supper as an illustration. When the believer partakes of the cup and loaf at the Lord's table, he is, in a spiritual way, having fellowship with the body and blood of Christ. By remembering Christ's death, the believer enters into a communion with the risen Lord. In 1 Corinthians 10:18, Paul pointed to the temple altar and sacrifices as another illustration of this truth. The application is clear: A believer cannot partake of the Lord's food (the Old Testament sacrifice, the New Testament supper) and the devil's food (the idol's table) without exposing himself to danger and provoking the Lord. Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 597.*

24. It might be tempting to store away these verses as something to remember when counseling someone else, but these lessons are for you and me today. What in your life provokes the Lord to jealousy? How would the Lord desire to you to deal with that situation?

How I am distracted in prayer or thought and fill my time with Pinterest or Facebook or the news or whatever. The Lord wants my whole heart, without distraction, without a rival. I think "me" rivals the Lord in my heart. So sad. What a waste of time, when I could be giving God glory and serving Him faithfully.

I see Christ's love is so kingly, that it will not abide an equal partner:
it must have a throne all alone in the soul. ~Samuel Rutherford²

² Samuel Rutherford, *The Loveliness of Christ* (Edinburgh: The Banner of Truth Trust, reprinted 2008), pg. 27.

1 Corinthians Part Two

Lesson #7, Chapter 10:23-33

TEACHER'S GUIDE

Go to the Lord and ask for His help as you dig into His Word.

1. Summarize Chapter 10 verses 1-22. Be sure to explain the connections between sections (whenever *for* or *therefore* is used) in verses 1, 12, and 14.
Paul is talking about a group of people who were disqualified from the race toward heaven because they engaged in idolatry, immorality, stubbornness, grumbling. Yet we need to remember we're not any different. We are prone to the same sins. Thankfully, God provides a way out of the temptation if we will only look for it. One escape from sin is to flee idolatry by not taking part in the sacrifices to idols, which amounts to worshiping demons. God is jealous for our love and devotion and doesn't want His children engaging in anything that steals our hearts away from Him.
2. How does Paul begin this section in verse 23? What do we learn about *all things*?
All things are lawful but not all things are profitable or edifying.
All things=lawful. All things=not profitable. All things=lawful. All things=not edifying.
3. Verse 23 is a more recognizable return to Paul's discussion on Christian liberties than what we've been studying the last two lessons. First Corinthians 10:1-22 details the consequences of pushing our freedoms too far, to the point that we enter into sin or actually engage in idolatry. Both discussions are necessary to keep in mind when we talk about our freedoms in the Lord. Based on 1 Cor. 10:1-22 complete this statement: We are never free to _____.
We are never free to use our freedoms to the point that we sin or cause someone else to sin.
We are never free to sin.
We are never free to worship demons.
We are never free to engage in idolatry, immorality, testing the Lord through a stubborn spirit, or grumbling.
We are never free to exercise our sins independently of how it may affect other believers.
4. Based on your answer to number 3 how would answer this question: What kinds of things are *lawful*?
Anything not spoken against in the Scriptures. Anything that doesn't cause another believer to stumble or brings reproach on our testimony or the Lord's name. Anything that is lawful, profitable for growth, and edifying to us and others in the Lord.
5. While we may all eagerly jump on the freedom bandwagon, what exhortation are we given in verse 24?
Let no one seek his own good, but that of his neighbor.
6. What law do we operate under now? See 1 Cor. 9:20-21; Gal. 6:2; James 2:8, 12.
20 To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; 21 to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law.

2 Bear one another's burdens, and thereby fulfill the law of Christ.

8 If, however, you are fulfilling the royal law according to the Scripture, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF," you are doing well.

12 So speak and so act as those who are to be judged by the law of liberty.

We live under the law of Christ now. We are to fulfill the law of Christ which is to love your neighbor as yourself. The law of Christ IS the law of liberty. GET THAT! The law of Christ that considers others as more important than ourselves is the law of liberty. True freedom comes in putting others first, not the other way around. GAME CHANGER!

- a. What does Gal. 5:22-23 tell us is completely lawful and which there is no law against?

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.

- b. Based on what we've studied in Chapter 8 and here in 10:23-24, what attitude does it seem the believers possessed about their freedoms in Christ?

They didn't consider others as more important than themselves. They completely misunderstood the law of liberty and focused on the "I can do whatever I want" part, instead of taking into account that we live thinking of how we can benefit others. *Our lives are not our own, any more than Jesus' life was not His to live as He wanted.*

- c. How do the verses from question 7 [6] and [6a] 7a aid us in the area of exercising our Christian liberties?

They give us the parameters in which we are to exercise our liberties. We can exercise our liberties as much as we want and still lovingly show patience, kindness, etc. and think of others as more important than ourselves.

7. Verses 25 and following are an example of how we can "do good" to our neighbor, exercising our freedoms within the law of Christ. What is the first way we can accomplish that? See verses 25-26.

First, we can eat whatever is sold in the meat market since God has made all things for us to enjoy. And specifically gave new laws for the Jews in Christ.

8. Why does Paul bring up the conscience in verse 25? See 1 Cor. 8:7, 10-13.

Because our conscience can be weak and therefore be defiled. So go ahead and eat the meat in the meat market as long as your conscience isn't defiled by doing so—or another believer's conscience. Our lack of sensitivity in this area can actually hurt someone who is still weak in their faith. It wounds them and if we do that, then we are sinning against Christ.

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

10 For if someone sees you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols? 11 For through your *knowledge he who is weak is ruined*, the brother for whose sake Christ died. 12 And so, by sinning against the brethren and *wounding their conscience when it is weak, you sin against Christ.* 13 Therefore, if food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble.

9. What do we know about our consciences? See 1 Sam. 24:5; Acts. 23:1; 24:16; Rom. 13:5; 1 Cor. 8:7, 12; 1 Tim. 1:5, 19; 3:9; 4:2; Titus 1:15; Heb. 10:22.

5 It came about afterward that David's conscience bothered him because he had cut off the edge of Saul's robe.

1 Paul, looking intently at the Council, said, "Brethren, I have lived my life with a perfectly good conscience before God up to this day."

16 "In view of this, I also do my best to maintain always a blameless conscience both before God and before men.

5 Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.

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

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

5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

19 keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.

9 but holding to the mystery of the faith with a clear conscience.

2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron,

15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.

22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

Our conscience can bother us when we do something; we can have a good conscience in how we live; we can do our best to maintain a blameless conscience; we submit to things for the sake of others' conscience; we can defile someone's conscience by our choices and not being sensitive to their faith and maturity in Christ; the goal of instruction is to produce a good strong healthy conscience; we can have a clear conscience; we can sear our conscience by continuing to sin against it; our heart's transformation can change and inform our conscience.

10. Another scenario of being sensitive to the conscience, *yours* or *someone else's*, is given in verses 27-29a. What example is set for us in those verses?

If an unbeliever invites you to eat at the meat market, go ahead and go and enjoy with freedom.

But be sensitive enough to realize that if someone says to you, "This was sacrificed to idols" realize there's a reason they're telling you that. And it's because they don't think believers should eat meat that had previously been used in the worship service of idols. If that is the case, then don't eat it—for their sake. Even if you know it doesn't have any spiritual cooties. You hem in your liberties for the sake of others, rather than parading them around under the noses of those who could be harmed by it.

11. Why would we adjust our wants or preferences for the sake of someone's conscience? See 1 Cor. 8:9, 12-13; 9:12, 23; 10:33.

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

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

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

12 If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ.

23 I do all things for the sake of the gospel, so that I may become a fellow partaker of it.

33 just as I also please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved.

Also include: Luke 17:1-2 1 He said to His disciples, "It is inevitable that stumbling blocks come, but woe to him through whom they come! 2 "It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble.

12. What do the Scriptures have to say about causing someone else to stumble in their faith because of something we do or say? See Matt. 18:1-11; 1 Cor. 8:9, 13; Rev. 2:14.

1 At that time the disciples came to Jesus and said, "Who then is greatest in the kingdom of heaven?" 2 And He called a child to Himself and set him before them, 3 and said, "Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven. 4 "Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven. 5 "And whoever receives one such child in My name receives Me; 6 but whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea. 7 "Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes! 8 "If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than to have two hands or two feet and be cast into the eternal fire. 9 "If your eye causes you to stumble, pluck it out and throw it from you. It is better for you to enter life with one eye, than to have two eyes and be cast into the fiery hell. 10 "See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven. 11 "For the Son of Man has come to save that which was lost.

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

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

14 *'But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit acts of immorality.*

13. What an example of sensitive living is outlined here! We really have to pay attention so we won't miss the little hints about the alarms of the conscience when we're with our brothers and sisters in Christ. Can you describe a time when you adjusted your freedom for the sake of someone else? What were your reasons for doing so?

I remember one time talking with a neighbor when the kids were little and we were talking about Halloween. She assumed we wouldn't be dressing up our kids or doing trick or treat because we were Christians and wouldn't want to participate in that holiday. I was surprised that she thought like this, but have since learned that unbelievers sometimes show more sensitivity to God's ways than we believers do.

a. Did you ever have a time when you hurt someone's conscience by your persistence in exercising your freedoms? What did you learn from that experience?

I hurt my own conscience my seeing the movie Bewitched and taking my daughter to it. I felt that I shouldn't be taking her to see it, did it anyway, and was miserable in the process. I felt that I was not promoting what was profitable and edifying to her preteen heart.

14. The ESV does a great job of translating the second half of verse 29. It says, *For why should my liberty be determined by someone's else's conscience?* Why indeed? How is it that we must adjust our liberties for the sake of someone's conscience? You probably already know

the answer, but if you want, you can look at these verses for the answer: Rom. 14:14-23; 1 Cor. 9:19.

14 I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean. 15 *For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died.* 16 Therefore do not let what is for you a good thing be spoken of as evil; 17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18 *For he who in this way serves Christ is acceptable to God and approved by men.* 19 So then we pursue the things which make for peace and the building up of one another. 20 *Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats and gives offense.* 21 *It is good not to eat meat or to drink wine, or to do anything by which your brother stumbles.* 22 The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves. 23 *But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin.*

19 For though I am free from all men, I have made myself a slave to all, so that I may win more.

15. By looking at the questions Paul poses in verses 29-30 we can guess at some of the objections the believers had about curtailing their liberties for the sake of a brother or sister in Christ. What would you say their objections were according to what you read in verses 29-30?

If my conscience isn't bothered, then I should be able to do what I want since God says I'm not sinning.

How can I live my life always thinking about how my choices will be affecting other believers?

God has given us everything richly to enjoy, so why are people mad at me for enjoying what God has given?

Why is my freedom judged by another's conscience?

16. The *coup de grace* to their objections comes in verse 31. How does verse 31 strike a deathblow to their protests?

Whether, then, you eat or drink or whatever you do, do all to the glory of God. If we do all for God's glory, then it takes out the ME from our arguments. It removes that sense of entitlement, that we think we're owed something. Even our eating and drinking with the right motives and desires (including reining in our freedoms for the sake of others) can give God glory.

17. Usually when we quote verse 31 we are trying to encourage each other to have a good attitude or press on with a dreaded task. How does understanding the context of this verse give added insight into the command?

Since the context is reining in our Christian liberties for the sake of others, then it becomes an opportunity for that sacrifice to give God glory. The context of this particular verse definitely adds weight to the arguments for the responsibilities that go along with Christian liberties.

18. Again, context determines the extent that we would obey verse 32 when we *give no offense either to Jews or to Greeks or to the church of God*. According to Chapter 10 when should we strive not to offend our brothers and sisters in Christ or those we are trying to win to salvation? When is it permissible, and even commanded, to offend others? See Acts 4:19-20; 5:29; Gal. 1:10; Eph. 6:6; James 4:4.

Anytime we're told we can't speak of Christ or told to sin in some way then we must "offend" men in order to please God. Yet we please God when, out of love for others, we say no to our flesh, our desires, and think of others as

more important than ourselves. Paul desires that nothing, especially not the exercising of our Christian liberties, should harm our testimony in proclaiming Christ. All must be won to Jesus, as much as our part depends on us.

19 But Peter and John answered and said to them, "Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; 20 for we cannot stop speaking about what we have seen and heard."

29 But Peter and the apostles answered, "We must obey God rather than men.

10 For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.

4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

19. The overarching theme of the Apostle Paul's life can be summed up in verse 33. What was his goal in everything he did?

33 just as I also please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved.

His life goal, the thing that he lived and breathed for, was that all men should hear the wondrous love of Jesus and come to know the God who made it all possible.

20. Some believe that 1 Corinthians 11:1 should be tacked on to the end of this Chapter. How would that admonition add more weight to what has already been said?

It would be even more compelling for us because Paul was such a tremendous example. 11:1 makes his statements even more constraining.

21. List some of the freedoms or liberties you enjoy as a believer. Next think of those who may have a weak conscience about one of those lawful freedoms. Now insert your freedom and those who object into verses 31-33. As you read those verses with your situation in mind, how would you put verses 31-33 into practice?

Food or drink does not commend me to God so I can eat food without fear of sinning. I can even eat food that isn't organic or non-GMO and still get to heaven.

Music is the same.

Letting your kids play with video games and media things.

Some of the hot button issues when I was younger were Halloween, reading Christian novels, having a TV, going to movies, dancing, birth control, kids versus no kids, or how many kids you had.

22. What is the most surprising or interesting thing you've learned from Chapters 8-10 in our study on Christian liberties?

If you studied 1 Corinthians Part 1 you already saw Pastor Jack Hughes' *Christian Liberties Truth Grid* below, yet you won't want to miss reading through this helpful diagnostic tool again as you consider how to live more biblically when it comes to Christian liberties.

Christian Liberties Truth Grid

1. Are you fully convinced in your own mind that your liberty is acceptable to God and not contrary to the Scriptures (Rom. 14:5, 14, 23; I Cor. 8:1, 8)?
2. Can you engage in this activity and still guard your heart and keep it pure (Prov. 4:23)?
3. Are you exercising your liberty for the Lord and His glory (Rom. 14:6-8; I Cor. 6:20; 10:31)?
4. In exercising your liberty will you be in the presence of someone who thinks your liberty is forbidden in Scripture (Rom. 14:14)?
5. Will you be exercising your liberty in love, considering others before yourself (Rom. 15:1-3; 14:15; I Cor. 8:1; Phil. 2:3-4)?
6. Will you, by exercising your liberty, harm, destroy, or put a stumbling block before someone else's faith (Mt. 18:4-7; Rom. 14:13, 15, 20-22; I Cor. 8:7, 9-13)?
7. If you exercise your liberty, will it cause what is for you a good thing to be spoken of as evil (Rom. 14:16)?
8. In exercising your liberty will it edify and build others up (Rom. 15:1-3; 14:19; I Cor. 8:1)?
9. Is exercising your liberty going to help or hinder your ability to win others to Christ (I Cor. 9:19-22)?
10. Will exercising your liberty tempt you to sin or put you in a position to be easily tempted to sin i.e., will it cause you to live on the edge of the cliff (Prov. 27:12; Gal. 5:13; I Pet. 2:16)?
11. Can you exercise your liberty and still maintain peace (Rom. 14:17-19)?
12. Is it wise for me to exercise this liberty if I am, or have been enslaved or mastered by it (I Cor. 6:12; Gal. 5:13; I Pet. 2:16)?
13. Are you taking into consideration your position and influence in the body of Christ? Leaders need to be extra careful in the exercise of their liberties as they are high profile examples to all (Lev. 10:8-9; Prov. 31:4-5; Eccl. 10:16-17; I Tim. 3:3-7; Tit. 1:5-9).

1 Corinthians Part Two

Lesson #8, Chapter 11 Overview

TEACHER'S GUIDE

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 11 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. To begin, read through Chapter 11. Now, summarize the contents of Chapter 11. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.
 - a. Summarize paragraph 1 (verse 1).
Imitate Paul as he imitates Christ, thus imitating Christ.
 - b. Summarize paragraph 2 (verses 2-16).
Paul then clarifies some teaching that the Corinthians seemed to be confused about. They needed further teaching about headship and how the order of creation has application for their lives. They needed to make distinctions from their current pagan culture in how they lived in the church, specifically when it came to women covering their heads while praying.
 - c. Summarize paragraph 3 (verses 17-22).
Paul then reproveth them for coming together with divisions and not celebrating the Lord's supper in a reverent manner.
 - d. Summarize paragraph 4 (verses 23-26).
Paul reviews the elements of the Lord's Supper: took the bread, broke it, said do this in remembrance of Me; same with the cup; as often as you do this you proclaim the Lord's death until He comes.
 - e. Summarize paragraph 5 (verses 27-32).
Need to examine ourselves so we aren't partaking of the Lord's supper in an unworthy manner; doing so can result in judgment from the Lord which is why some are weak, sick, or dead.
 - f. Summarize paragraph 6 (verses 33-34).
Don't partake of the Lord's Supper without each other. Wait until all are gathered. If you're so hungry that you need to eat, then eat at home.

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.

The main point of this chapter has to do with correcting wrong understandings of women in worship and partaking of the Lord's Supper.

3. Next, look for a verse in the chapter that best summarizes the entire contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. Instead, *consider which verse best sums up what's in the chapter.* Write down the verse you chose here.

Verse 13 and verse 27. Verse 16 deals with how Paul wants them to respond to his instruction.

4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.

Women in Worship and The Lord's Supper
Head Coverings; The Lord's Supper

5. List what you learn about *Jesus Christ* and any references to "the Lord" in this chapter. Be sure to list the verse reference with your answer.

Verse 1 Paul imitates Christ

Verse 3 Christ is the head of every man

Verse 3 God is the head of Christ

Verse 11 in the Lord neither man nor woman is independent of the other

Verse 20 when you meet it is not to eat the Lord's Supper

Verse 23 I received [instruction] from the Lord

Verse 23 the Lord Jesus on the night He was betrayed, took bread

Verse 24 and when He had given thanks, He broke it, and said, "This is my body, do this in remembrance of me."

Verse 25 in the same way He took the cup

Verse 25 this cup is the new covenant in my blood

Verse 26 as often as you do this you proclaim the Lord's death until He comes

Verse 27 whoever eats the bread and drinks the cup of the Lord in an unworthy manner, is guilty of the body and blood of the Lord

Verse 32 when we are judged we are disciplined by the Lord

6. Take note of every time *man* is used in verses 2-16 and list what you learn. Be sure to include the verse references.

Verse 3 Christ is the head of every man

Verse 3 man is the head of a woman

Verse 4 every man who covers his head disgraces his head [two different uses for head here—physical head and authoritarian head]

Verse 7 man shouldn't have his head covered since he is the image and glory of God

Verse 7 woman is the glory of man

Verse 8 man doesn't originate from woman, but woman from man.

Verse 9 man wasn't created for woman's sake, but rather woman was created for man's sake

Verse 11 as believers, man isn't independent of woman; nor is woman independent of man

Verse 12 as woman originates from man, so also man is given birth by woman

7. Now note every time *woman* is used in verses 2-16 and list what you learn. Also include the verse references with your answers.

Verse 3 man is the head of woman

Verse 5 every woman who has her head uncovered while praying is the same as the woman who has her head shaved

Verse 6 [taking the illustration further] if a woman doesn't cover her head she might as well shave her head; but if that is disgraceful then let her cover her head

Verse 7 woman is the glory of man

Verse 8 man doesn't originate from woman, but woman from man

Verse 9 man wasn't created for woman's sake

Verse 9 but woman created for man's sake

Verse 10 woman should have head covered as a symbol of authority

Verse 11 in the Lord, woman is not independent from man, nor is man independent from woman

Verse 12 woman originates from man; but man has his birth through woman

Verse 13 is it proper for a woman to pray to God with her head uncovered?

Verse 15 a woman's long hair is her glory

Verse 15 her hair is given as a covering

8. Now take note of how the word *head* is used in verses 2-16. Does Paul use the word *head* in the same way each time he uses it? List what you learn about how the word *head* is used in these verses.

Verse 3 Christ is the head of man (A=authoritarian head)

Verse 3 man is the head of woman (A)

Verse 3 God is the head of Christ (A)

Verse 4 every man who has something on his head (P=physical head) disgraces his head (A)

Verse 5 every woman who has her (P) head uncovered disgraces her (A) head because it's like her head (P) is shaved

Verse 6 if a woman does not cover her (P) head, let her cut off her hair or shave her head (P)

Verse 7 for a man ought not to have his (P) head covered since he is the image of God

Verse 10 woman ought to have symbol of authority on her (P) head

Verse 13 is it proper for a woman to pray with the (P) head uncovered?

9. Now look for words *eat(s)* or *eating*. List what you learn each time it's used. As always include the verse references.

Verse 20 when you come together it is not to eat the Lord's supper

Verse 21 for in your eating some have their supper first, some are hungry, and some are drunk!

Verse 22 don't you have houses for eating and drinking?

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

Verse 27 whoever eats or drinks in an unworthy manner is guilty of the body and blood of Christ.

Verse 28 must examine self before eating and drinking cup and bread

Verse 29 if we don't judge rightly we eat and drink judgment to ourselves

Verse 33 when you do come together wait to eat together

Verse 34 if you are hungry, eat at home first

10. Along with eating, the word *drink(s)* is also used. What did you notice about how it's used?

Verse 25 as often as you drink this cup you proclaim the Lord's death until He comes

Verse 27 whoever eats or drinks in an unworthy manner is guilty of the body and blood of Christ

Verse 28 must examine self before eating and drinking cup and bread

Verse 29 if we don't judge rightly we eat and drink judgment to ourselves

11. The word *examine* is used in conjunction with eating and drinking. What did you learn whenever it's used?

We must examine ourselves before partaking in the Lord's Supper.

12. Along with examination comes *judge* and *judgment*. List what you learn and include the verse references.

Verse 13 judge for yourselves is it proper for a woman to pray with her head uncovered

Verse 29 we eat and drink judgment to ourselves if we don't judge ourselves rightly

Verse 31 if we judged ourselves rightly, then we won't be judged.

Verse 32 but even when we are judged by the Lord, we are not condemned

Verse 34 if anyone is hungry let him stay home and eat so he won't eat wrongly and be judged

13. What other words stood out to you and what did you notice about them?

1 Corinthians Chapter 11

1 Be imitators of me, just as I also am of Christ.

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

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

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

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

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

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

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

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

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

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

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

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

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

15 but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.

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

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

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

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

20 Therefore when you meet together, it is not to eat the Lord's Supper,

21 for in your eating each one takes his own supper first; and one is hungry and another is drunk.

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

23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;

24 and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me."

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

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

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

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

29 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. 30 For this reason many among you are weak and sick, and a number sleep.

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

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

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

34 If anyone is hungry, let him eat at home, so that you will not come together for judgment.

The remaining matters I will arrange when I come.

1 Corinthians Part Two

Lesson #9, Chapter 11:1-16

TEACHER'S GUIDE

Please read all of Chapter 11 before beginning this lesson. If you have time, include Chapter 10 in your reading. Be sure to beseech the Lord for His help in studying and understanding this section of Scripture. You're going to love what God has written in His Word in this week's study!

1. Many commentators feel that 1 Corinthians 11:1 should conclude Paul's instructions at the end of Chapter 10, yet it could also fit quite naturally with the opening comments in Chapter 11. No matter which chapter it should rest in, what message comes through loud and clear when you read verse 1?

That we are to follow Paul's example in all things because he is following Christ closely.

- a. How should we imitate Paul's example in *Chapter 10*?

To not follow Israel's example of idolatry, immorality, trying the Lord, and grumbling. To understand our privileges and responsibilities in exercising Christian liberties. Paul especially worked hard at this so that all glory would go to the Lord and that more would be won to Christ.

- b. If we are to imitate Paul's example in *Chapter 11* what should we focus on? Just briefly give an answer.

We're to follow Paul's example in making sure we are honoring to the Lord in the worship services. We need to understand that God has a specific plan for the worship services.

2. Why was Paul praising the Corinthians in verse 2? What does that tell you about Paul and his ministry to the Corinthians? See also Acts 18:8, 11; 1 Thess. 4:2; 2 Thess. 2:15; 3:6. Because they remembered him in everything, in every way, and they held firmly to the traditions Paul had instructed them in. Apparently though, something got lost in translation and they forgot the reasons behind the instructions.

8 Crispus, *the leader of the synagogue*, believed in the Lord with all his household, *and many of the Corinthians when they heard were believing and being baptized.*

11 *And he settled there a year and six months*, teaching the word of God among them.

2 *For you know what commandments we gave you by the authority of the Lord Jesus.*

15 So then, brethren, *stand firm and hold to the traditions which you were taught*, whether by word of mouth or by letter from us.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an *unruly life and not according to the tradition which you received from us.*

What does Paul mean when he uses the word "tradition" here? The general practice. It's basically how they applied the Scriptures and lived it out in an everyday manner.

3. Though Paul is encouraged by the Corinthians' response to the Word of God, he did have some concerns about their understanding on some spiritual issues. What subject does he bring up now in verse 3?

He is bringing up the order of headship, the God-ordained order from Creation, the one set up in the home and also for the church. All to maintain order and harmony in the church. Our God is a God of order.

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

4. This topic has something to do with some practices that were developing within the church at Corinth. Based on a cursory reading of 11:1-16 what would you say was happening at that time within the church that was causing Paul some concern?

Women were praying with their heads uncovered. Possibly some men were covering their heads. Some women were shaving their heads (just like the pagan temple prostitutes), most likely all in reaction to a misunderstanding about God's design for the church and the home.

5. First Corinthians 11:1-16 has been called one of the most difficult passages in the New Testament to interpret. I can guarantee we won't be able to answer every question you have about this passage, but I do think we will come away with a clearer understanding of what God intends for us to understand today. Let's see what we can figure out as we study the Scriptures for ourselves.

- a. *First of all, verse 3 is the key to understanding this section of Chapter 11.* This means everything that Paul says in verses 4-16 supports his statements in verse 3. Restate Paul's comments from verse 3.

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

God is the head of Christ. And Christ is the head of man. And in like manner, man is the head of woman. This is God's order and design since Creation. It is not a mistake, nor is it meant to put women under a man's thumb. It is meant to bring order.

- b. Explain how Paul uses the word *head* in verse 3. What is its meaning here?
He uses head as in authority or over someone else.

- c. Now explain how Paul uses the word *head* in the beginning of verse 4 and the beginning of verse 5.

He is using head as in physical head.

- d. The two different uses for the same word make this section of Scripture a challenge to interpret, but not impossible. Paul was using a spiritual truth to correct a true to life problem plaguing the church in Corinth. Why is it important to first understand God's plans for mankind before applying those spiritual principles to everyday life, rather than trying to apply spiritual principles without a real understanding of what God desires for our lives?

If we don't understand the principles behind the command, then we just rebel and think God is being unreasonable. It leads to strife and all kinds of ungodly behavior. Understanding the principle works at our hearts and brings us along in a gentle manner.

6. How does a man disgrace his head according to verse 4? Who is man's head according to verse 3?

By having something on his head while praying or prophesying.

Christ is man's head (authority). So when a man has something on his head while praying or prophesying it actually disgraces Christ. (This is still generally a practice here in the states today. Most guys will take off their baseball caps when praying, though many will leave them on while teaching.)

7. The Corinthian church was largely a Gentile congregation, yet for any Jewish believers this instruction may have been difficult to hear. Why is that? See 2 Sam. 15:30 for a hint.

30 And David went up the ascent of the Mount of Olives, and wept as he went, and his head was covered and he walked barefoot. Then all the people who were with him each covered his head and went up weeping as they went. It may have been Jewish tradition to cover one's head during worship or in grief. Can't say for sure, some think the head covering worn by the Jews didn't really become a "thing" until about the 4th century.

Add Exodus 28:4: 4 "These are the garments which they shall make: a breastpiece and an ephod and a robe and a tunic of checkered work, a turban and a sash, and they shall make holy garments for Aaron your brother and his sons, that he may minister as priest to Me.

- a. Yet it's apparent that even the Gentile converts had traditions about head coverings as we can surmise from the instructions in this chapter. What did both the Jewish and Gentile believers need to understand and do when they received the teaching given here? See verse 2; 1 Thess. 2:13; 4:8.

Verse 2: Now I praise you because you remember me in everything and *hold firmly to the traditions, just as I delivered them to you.*

13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you *accepted it not as the word of men, but for what it really is, the word of God*, which also performs its work in you who believe.

8 So, *he who rejects this is not rejecting man but the God* who gives His Holy Spirit to you.

8. How does a woman disgrace her head according to verse 5? Who is she compared to in verse 5? Who is woman's head according to verse 3?

If her head is uncovered while praying or prophesying. She is one and the same with her whose head is shaved.

Eager Beaver: See what you can find out about women, shaved heads, and Corinthian culture during the time of Paul's writing. Record what you learn here.

Corinth was a Roman colony and reflected Roman culture. Roman women were marriageable in their early teens. The veil was a cultural aspect of the marriage service. Roman women were expected to wear it outside the home. A woman who did not wear it would be seen as (1) a shamed woman; (2) a prostitute; (3) a dominant lesbian partner; or (4) a "new" woman (a social movement of equality and freedom active among Roman society in the first century). A woman flaunting herself in this manner would have publicly shamed her husband and given the wrong impression about the church. Christ makes males and females free, but each has an obligation to limit freedom for the cause of Christ. Women and men, wives and husbands who are believers are called on to live for the Kingdom. This is the theme of 1 Cor. 8–10 and is continued in chapter 11.

© "**she is one and the same as the woman whose head is shaved**" This is a PERFECT PASSIVE PARTICIPLE. There are several possibilities for understanding this phrase: (1) it refers to the common attire of local Temple prostitutes; (2) it is a cultural act of an adulterous woman's public shaming; (3) [it showed that shaved women were

common in the Mediterranean world as followers of the “Mystery Religions”]; or (4) it refers to the culturally unexpected act of Christian women cutting their hair extremely short to show their new freedom (a cultural trend in first century Rome and its colonies).

In many commentaries option #1 is stressed. It is asserted that this must refer to the temple prostitutes of Diana. However, this temple on the Acropolis was destroyed by an earthquake 150 years before Paul’s time and there is no historical evidence that it still functioned. There is also no evidence that prostitutes in Greece shaved their heads.

The key question is “What topic is Paul is addressing?”

1. appropriate or culturally expected worship attire and actions
2. abuse of personal freedoms
3. the appropriate relationship between
 - a. men and women
 - b. husbands and wives
 - c. angels and women (v. 10)
 - d. culture and women (v. 13)

I have come to understand #1 as the best option, addressing both husbands and wives not being led by their new freedom in Christ, but by their dogged refusal to put aside their cultural privileges and work toward the unity and growth of the church.¹

Here Paul may have referred to the custom in the Mediterranean world of the first century that adulterous women were punished by having their heads shaved in disgrace. One can only imagine the shame this practice brought to women. If these women were married, it would also have brought dishonor to their husbands.

Consequently, Paul argued that **if it is a disgrace** to her husband for a woman to have her head shaved, then **she should cover her head** in public worship. In a culture that did not see any shame in women with uncovered heads, this would have been an ineffective argument. Paul probably felt confident arguing this way only because the church’s subculture differed from the secular world on this point.²

9. Even today a woman with a shaved head (barring health reasons) is often making a statement of some kind about herself and her beliefs. Please explain how, even now, a woman’s shaved head can often be traced to a reaction to verse 3.

It is a reaction against a misunderstanding of God’s order for Creation, the church, and the home. Because God is a god of order, He placed order in Creation and the church and home for harmony and as a reminder of God’s creation.

Everything today in feminism is a misunderstanding or perversion and twisting of God’s plan for His people. Satan wants to twist God’s perfect plan.

10. When was it possible for a man or a woman to disgrace themselves according to verses 4-5? How does that information give insight into Paul’s goals for his instruction for the Corinthians in Chapter 11?

¹ Robert James Utley, *Paul’s Letters to a Troubled Church: I and II Corinthians*, vol. Volume 6, Study Guide Commentary Series (Marshall, TX: Bible Lessons International, 2002), 129.

² Richard L. Pratt Jr, *I & II Corinthians*, vol. 7, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 183.

A man by covering his head and a woman by uncovering her head while they were praying or prophesying in the worship service. Paul sought to help them understand God's plan for the worship service and how they could give God glory when they came together for worship. Verse 16 is a good clue that he is giving instruction for the worship services.

11. Verse 6 further explains verse 5, so take some time to rewrite verse 6 in your own words. Be sure to include *while praying or prophesying* in your version of verse 6. It will help clarify the meaning.

For if a woman doesn't cover her head *while praying or prophesying*, then she should cut her hair off; but if it is disgraceful for a woman to have her hair cut off or her head shaved *while praying or prophesying*, then she should cover her head *while praying or prophesying*.

12. The practical applications for the spiritual principles of verse 3 are displayed in verse 7. A man shouldn't cover his head while praying or prophesying in the church because _____. While a woman should cover her head while praying or prophesying in the church because _____.

A man shouldn't cover his head while praying or prophesying in the church because he is the image and glory of God. Yet a woman should cover her head while praying or prophesying in the church because she is the glory of man.

13. In verses 8-9 we learn another of the reasons for the order established within the church. What is it?

Man didn't originate from woman. Man wasn't created for woman's sake.

Woman originated from man. Woman was created for man's sake.

- a. What is this pattern based upon? See Gen. 2:18-24; 1 Tim. 2:13.

18 Then the LORD God said, "*It is not good for the man to be alone; I will make him a helper suitable for him.*" 19 Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him. 21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 22 The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23 The man said, "This is now bone of my bones, And flesh of my flesh; *She shall be called Woman, Because she was taken out of Man.*" 24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

13 For it was Adam who was first created, and then Eve.

It's based upon Creation.

14. What is the natural conclusion of God's design found in verses 8-9? See verse 10.

A woman ought to have a symbol of authority on her head because of the angels.

15. What do angels have to do with a woman submitting to God's order and design for the church? You'll have to pull the answer together after reading the following verses: Matt. 18:10; Luke 15:10; 1 Cor. 4:9; Eph. 3:10; 1 Tim. 5:21; Heb. 1:14; 1 Pet. 1:12.

10 “See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven. THE ANGELS RESIDE IN HEAVEN WITH GOD AND OBSERVE US. AND IT’S POSSIBLE WE HAVE ANGELS WHO WATCH OVER US.

10 “In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.” THE ANGELS ARE INVESTED AND INVOLVED IN OUR LIVES AND RESPONSES OF OBEDIENCE TO THE LORD.

9 For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men. OUR LIVES ARE ON DISPLAY FOR ALL, EVEN THE ANGELS. 10 so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. THE ANGELS BEHOLD GOD’S WISDOM.

21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality. THE ANGELS ARE WITNESSES OF OUR OBEDIENCE.

14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation? THE ANGELS MINISTER TO THE SAINTS.

12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look. THE ANGELS SERVE US. THE ANGELS DESIRE TO KNOW MORE ABOUT GOD’S DEALINGS WITH MANKIND.

16. What does Paul mean when he says in verse 11, *in the Lord*? Why would it have been tempting to argue for equality in this matter? See Gal. 3:28; Col. 3:11; 1 Pet. 3:7.

In the Lord means they are believers. So, as believers, neither man nor woman is more important or pulls more weight. Both are dependent on each other.

28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

11 a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

7 You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

Just because we are co-heirs and one in Jesus doesn’t mean we don’t have different functions. It’s just how God set it up.

17. Clearly, God intends for there to be a hierarchy, an order to His church, and we see it explained again in verses 11-12. What nuances are added to the discussion in verses 11-12 when compared with verse 3 and verses 7-9?

Man may be the head, but that doesn’t mean he doesn’t need woman. God intended that we need each other and rely on each other in Christ. There should be no sense of superiority over each other. Paul levels the playing field when he explains the order for Creation and of men’s and women’s interdependence on each other.

18. Paul begins drawing his instruction to a close. In verse 13 he tells the Corinthians they need to judge for themselves and answer the question about whether it’s proper for a woman to pray with her head uncovered. What is their judgment to be based upon? See verses 3, 7-12.

It’s to be based on the Scriptures and God’s order in creation, the church, and the home.

19. He hammers the point home through an illustration from nature in verses 14-15. Unfortunately, Paul's illustration isn't as clear to us as it may have been to him or his hearers. If we look at "nature" in the animal world, we observe that the males have the longest hair, the brightest plumage, and the largest manes, which doesn't seem to help Paul's argument. So Paul must mean "nature" as it relates to humanity. The NIV helps shed some light on the topic. It reads, *Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him?* How would long hair on a man be a disgrace for him? Consider everything we've learned about women and their long hair as you answer.

A man with long could very easily appear to want to blur the lines between the sexes. God created male and female very distinctly.

20. Now, reviewing verses 2-15, what is the intended purpose of a woman's hair or head covering?

To show the order of creation. To honor how God created things.

21. Now, let's evaluate what we've learned so far: What issue was plaguing the Corinthian church that Paul was trying to correct here in verses 1-15?

The women were rebelling against God's order for creation and order for the church and the home. They were trying to enforce a Corinthian feminist agenda based upon their equality in Christ.

22. How is the instruction in this passage similar to 1 Tim. 2:8-14?

8 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension. 9 Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, 10 but rather by means of good works, as is proper for women making a claim to godliness. 11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first created, and then Eve. 14 And it was not Adam who was deceived, but the woman being deceived, fell into transgression. BOTH ARE TALKING ABOUT CREATION AS A REASON FOR GOD'S INSTRUCTION FOR HOW THE WORSHIP SERVICES WERE TO BE CONDUCTED.

23. What's at the core of this passage that we need to understand and take to heart no matter when we live or what our culture is like?

That God has specific ways He intends His church and His children's homes to function. We can't twist His plan or only look at one part of it to get our own way. God instituted headship and authority. Period. And God intends that all function within that order.

Eager Beaver: How does this passage fall in line with what we've learned about applying our Christian liberties? See 8:9, 12-13; 10:32-33.

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

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

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

32 Give no offense either to Jews or to Greeks or to the church of God; 33 just as I also please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved.

24. If we don't like what we've read or struggle to embrace these truths, what does Paul have to say about that? See verse 16 and 1 Cor. 14:37; 1 Tim. 6:3-4; Titus 2:15; 3:8.

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

37 If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.

3 If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, 4 he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions,

15 These things speak and exhort and reprove with all authority. Let no one disregard you.

8 This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men.

We need to submit to what Paul has conveyed to us here.

25. The God-made distinctions between men and women and our clearly defined roles within the church provide us with ample opportunity to put these spiritual principles to work in our worship. What attitudes need to undergird your response to the truths presented to us here by God in 1 Corinthians 11?

A hearty submission and obedience to God's plan for women.

26. Remember that Paul's instruction in this passage (and all of chapter 11) was to correct some misunderstandings the Corinthians had about God's design for them and for church life. Their misunderstanding of Paul's teaching led to some "unique" ways the Corinthians sought to live out those principles. Verse 2 reminds us that Paul is giving them some practical ways to live out the principles he addresses in this chapter when he says talks about holding firmly to the traditions he had taught them. Their understanding of both the headcoverings issue and the Lord's Supper issue needed correction and more teaching.

- a. First, let's consider the wider context. Look at 8:1, 4; 10:31; 11:2, 16, 17, 12:1 to understand Paul's purpose in writing to the Corinthians.
- b. Next, what practices was Paul trying to correct in this section of his letter to the Corinthians? Look at 1 Corinthians 11:1-16.
- c. What did the veil or headcovering signify in Corinthian culture?
- d. Does our culture today have that same practice?
- e. So, when some of the women in the Corinthian church misunderstood (or rebelled against) God's design and order for creation, the church, and the home by shaving their heads or not wearing a headcovering, what, in essence, were they communicating? What didn't they understand about God's design for the church and men and women in general?

“It is the principle of women’s subordination to men, not the particular mark or symbol of that subordination, that Paul is teaching in this passage. The apostle is not laying down a universal principle that Christian women should always worship with their heads covered.”³ ~John MacArthur

In modern cultures where the wearing of a hat or veil does not symbolize subordination, that practice should not be required of Christians. But women’s hair and women’s dress is to be distinctively feminine and demonstrate her womanly loveliness and submissiveness. There should be no confusion about male and female identities, because God has made the sexes distinct—physiologically and in roles and relationships. He wants men to be masculine, to be responsibly and lovingly authoritative. He wants women to be feminine, to be responsibly and lovingly submissive.

As in almost every age and every church, some of the believers in Corinth were not satisfied with God’s way and wanted to disregard it or modify it to suit themselves. Paul anticipated their objection to what he had just taught. He knew that some would be **inclined to be contentious**, but he could say nothing additional to them that would be more convincing than what he had already said.

In summing up his argument, we note that Paul has established that women are to be submissive to men because of the relationship in the God-head vs. 3, the divine design of male and female (v.7), the order of creation (v. 8), the role of woman (v. 9), the interest of the angels (v. 10), and the characteristics of natural physiology (vv. 13–15).

That is why he declares that neither God, represented by His apostles, nor the faithful congregations of His church will recognize any other principle or follow any other pattern of behavior. The argument is utterly convincing. “If you want to find a sympathetic ear to your dissent,” he says, “you won’t find it among the apostles or in the churches.” **We have no other practice, nor have the churches of God.** The apostles and the other churches were firmly committed to the practice that women should wear longer hair than men and should have distinctively female hairdos. And where custom dictated it, they should wear proper head coverings to distinguish themselves as submissive.

John F. MacArthur Jr., *1 Corinthians*, MacArthur New Testament Commentary (Chicago: Moody Press, 1984), 262–263.

³John F. MacArthur Jr., *1 Corinthians*, MacArthur New Testament Commentary (Chicago: Moody Press, 1984), 256.

1 Corinthians Part Two

Lesson #10, Chapter 11:17-34

TEACHER'S GUIDE

Please read all of Chapter 11 before beginning your lesson. Ask the Lord to help you develop an attitude of dependence upon Him as you study.

1. The ESV begins verse 17 with these words: *But in the following instructions I do not commend you.* What does that tell you about what's coming in the rest of the chapter? It means correction time. Uh-oh!
2. Why doesn't Paul commend the Corinthians according to verse 17? Compare his statement in verse 17 with verse 2. What is different about the two situations? He doesn't praise them because when they come together it's not for the betterment of all, but for the worse.

In the first scenario they were trying to do all that Paul had taught them previously, but in verse 17 they weren't even doing that.

3. Based on verse 17, what is the goal of our fellowship as believers? Oh, this is so good! Our goal when we come together as believers is for the betterment of others, to build up, to encourage, to strengthen, to "better" them because we have interacted. Oh Lord, please help me to "better" others in a better way. I let far too many opportunities pass by to turn a conversation to better, sweeter heavenly things.
 - a. What are some ways we can foster that goal? See Rom. 1:11-12; Eph. 4:11-16; Phil. 2:1-2; Col. 3:16; 1 Thess. 5:11, 14.

11 For I long to see you so that I may *impart some spiritual gift to you, that you may be established*; 12 that is, *that I may be encouraged together with you while among you, each of us by the other's faith*, both yours and mine.

11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, *12 for the equipping of the saints for the work of service, to the building up of the body of Christ*; 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. 14 As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, 16 from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

1 Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, 2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, *intent on one purpose*.

16 Let the word of Christ richly dwell within you, *with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God*.

11 Therefore *encourage one another and build up one another, just as you also are doing*.

14 We urge you, brethren, *admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone*.

- b. What areas would you like to work on so you can build up the believers you come in contact with?

I just love Romans 1:12...that we would each be encouraged by each other's faith. I want to find ways to draw out the lessons and hopes and motivations in believers, ie the working of God in their faith so that

- c. When you get together with believers, whether at church or anywhere else, what are some ways you endeavor to leave them "better" off after having spent time with you?

I want to talk about how the Lord has been encouraging our hearts through His Word during the week. I try to share what He's done for my heart to prime the pump. I want to wisely use the Scriptures to strengthen the saints. To impart some spiritual gift to them—and them to me.

- d. What are some ways we can actually leave someone "worse" off after spending time with us? See 1 Cor. 1:10-11; 3:3; 2 Cor. 12:20; Gal. 5:26; Titus 3:9.

10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment. 11 For I have been informed concerning you, my brethren, by Chloe's people, that there are quarrels among you.

3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?

20 For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps there will be strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances;

26 Let us not become boastful, challenging one another, envying one another.

9 But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless.

I can leave my time with other believers worse off if I am contentious and argumentative and quarrelsome. If I am jealous of others and fleshly in my attitudes and motivations. If I slander someone else or gossip about them or someone else, I certainly don't leave them better off. If I have wrangling spirit, rather than a spirit of teaching and helping to impart truth. If I am boastful and full of myself.

- e. Of the "danger zones" mentioned in the verses above, what one(s) are you most tempted toward and how can you overcome them so you won't leave people worse off after having spent time with you?

I think I'm most tempted to just be full of myself and want to ramrod my plan, my agenda into my time with someone. I get so full of myself that I talk too much, rather than listen.

4. How did the Corinthians leave each other worse off after their times of fellowship according to verse 18?

When they came together, there were divisions among them. Cliques. Disagreements. Factions. One side sat in a group and the other group sat together, but they didn't mix. They were showing partiality and hypocrisy. They certainly weren't living out the wisdom from above from James 3.

5. The NIV translates verse 19 well and provides a good sense of Paul's meaning. It reads, *No doubt there have to be differences among you to show which of you have God's approval.*

What does Paul mean by his surprising concession in verse 19?

Oh my! Let's see. There will always be differences between believers and unbelievers and also between believers who continue in or practice sinning, rather than repenting and those whose hearts are right before the Lord. This would be a time when divisions arise between those who are practicing godly wisdom and worldly wisdom.

- a. Why does he believe those situations will occur? See also 2 Cor. 2:9; 13:5; 2 Tim. 3:9; Titus 1:10-11; 1 Jn. 2:19.

9 For to this end also I wrote, so that I might put you to the test, whether you are obedient in all things.

5 Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?

9 But they will not make further progress; for their folly will be obvious to all, just as Jannes's and Jambres's folly was also.

10 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, 11 who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain.

19 They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us.

Because there are times when some will be disobedient to the Word. All the more reason to examine ourselves and assess if we are truly in the faith. The division will reveal the folly of their wrong thinking. Not much will even need to be said as the deeds of the flesh are evident. The divisions reveal their real hearts. They may be able to hide it for a time, but God always brings the darkness to light.

6. How are those spiritual differences among the people revealed according to verses 20-21? In selfishness (not considering others or looking to their needs), in drunkenness (not exhibiting self-control).

7. Based on your observations of verses 20-22, explain how the Lord's Supper should have been celebrated.

When they met for the Lord's Supper, they should have waited until all assembled together, then all should have eaten together. At that time they should have then partaken of the Lord's memorial supper together.

8. What is the Lord's Supper? See verses 23-26.

It's the remembrance of the last time Jesus ate with His disciples on earth, but more importantly, it's remembering what Jesus said about His death that we are to remember and commemorate when we enjoy the Lord's supper together. It's a continual proclaiming by the saints of the sacrifice of Jesus to wash away our sin.

9. Why did Paul react so strongly to the way in which the Corinthians partook of the Lord's Supper? See verses 26-27.

It's to be a reverent, loving, awe-inducing time as we remember His sacrifice. They weren't doing this at all and instead, were acting out the memorial supper in a flippant, irreverent way.

10. What does the bread in the Lord's Supper symbolize? See verse 24; Is. 53:4-6; Phil. 2:6-8; 1 Pet. 2:24.

24 and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me."

4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.

6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

It symbolizes Christ's broken body given on our behalf, the sorrows and griefs and sins He bore for our sake. He endured piercing, smiting, affliction, and crushing for our sake, for my sake. He not only suffered for my sake, but He willingly gave up His life for my sake—so that I could be healed from my sin!

Eager Beaver: Do a little research to discover what the "bread" from the Lord's Supper was like and why that kind of bread was used.

The bread was unleavened just like the bread the Israelites ate when they were fleeing Egypt.

11. What does the wine in the Lord's Supper symbolize? See verse 25; Heb. 9:13-14, 22-28; 1 Pet. 1:17-19.

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

13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

22 And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness. 23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. 24 For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us; 25 nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own. 26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. 27 And inasmuch as it is appointed for men to die once and after this comes judgment, 28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

17 If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; 18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

The wine symbolizes the new covenant that Jesus sealed, put into play, when He shed His blood. The wine symbolizes the blood of Christ that cleanses our consciences from dead works to serve the Living God. The wine

symbolizes Christ's shed blood and that through Him we have forgiveness. It is precious and valuable, the blood from our unblemished, spotless sacrifice, Jesus.

12. How does partaking in the Lord's memorial supper help us proclaim His death (verse 26)? Just the very act of partaking in it proclaims all that Jesus did for us.

13. What kind of impact did the Lord Jesus desire His memorial supper to have upon your heart and life each time you celebrate it, as well as in-between times?

It is to remind me of the complete efficacy of His sacrifice. His blood has taken away my sin. No longer is there a need for continual sacrifices, works to please God. Through Christ, I have gained the pleasure of God as well. The reminder of His sacrifice should motivate and encourage me to live more wholeheartedly for Him. That's why 2 Cor. 5:14-15 is my life verse: For the love of Christ controls me, having concluded this, that One died for all, therefore all died; and He died for all that they who live, should no longer live for themselves, but for Him who died and rose again on their behalf.

14. In verse 27 we learn it's possible to participate in the Lord's Supper in an *unworthy manner*. How is that possible? See verse 29 for the answer that fits our passage. Now see Eph. 4:20-32; 5:1-14 for a mere handful of other situations that would render us unworthy to participate in the Lord's Supper.

We need to judge our body ie, ourselves, our souls, rightly, especially when it comes to how we deal with one another. Examining ourselves isn't just looking at our our own sin, but our sin in regards to someone else. 20 But you did not learn Christ in this way, 21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, 22 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth. 25 Therefore, laying aside falsehood, speak truth each one of you with his neighbor, for we are members of one another. 26 Be angry, and yet do not sin; do not let the sun go down on your anger, 27 and do not give the devil an opportunity. 28 He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need. 29 Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear. 30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. 31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. 32 Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you. WE BRING JUDGMENT ON OURSELVES WHEN WE GRIEVE THE Holy Spirit BY NOT REPENTING OF OUR SIN, OF NOT FORGIVING OTHERS, OF NOT LIVING IN A CHRISTLIKE MANNER.

1 Therefore be imitators of God, as beloved children; 2 and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma. 3 But immorality or any impurity or greed must not even be named among you, as is proper among saints; 4 and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. 5 For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. 7 Therefore do not be partakers with them; 8 for you were formerly darkness, but now you are Light in the Lord; walk as children of Light 9 (for the fruit of the Light consists in all goodness and righteousness and truth), 10 trying to learn what is pleasing to the Lord. 11 Do not participate in the unfruitful deeds of darkness, but instead even expose them; 12 for it is disgraceful even to speak of the things which are done by them in secret. 13

But all things become visible when they are exposed by the light, for everything that becomes visible is light. 14 For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you." WE BRING JUDGMENT ON OURSELVES WHEN WE WALK IN DARKNESS RATHER THAN LIGHT.

15. Verse 27 tells us that if we do partake of the Lord's Supper in an unworthy manner, we are *guilty of the body and blood of the Lord*. What does Paul mean by that statement? See Heb. 10:29.

29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? Christ's blood shed for us is so very precious that to partake of the Lord's supper in an unworthy manner is like trampling on that precious blood. It insults the Lord.

16. After what we've learned, it's scary to think of participating in the Lord's memorial supper in an unworthy manner. But the Lord provided a solution in verse 28 with the admonition for you to *examine* yourself. Just what does it mean to *examine yourself*? See verse 31; and also Ps. 66:18; Lam. 3:40; Matt. 5:23-24; 2 Cor. 13:5; 2 Pet. 1:4-11.

To examine myself means to look minutely, to consider, to judge, to bring to light, to spend time thinking on.

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

18 If I regard wickedness in my heart, The Lord will not hear;

40 Let us examine and probe our ways, And let us return to the Lord.

23 "Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, 24 leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.

5 Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?

4 For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust. 5 Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, 6 and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, 7 and in your godliness, brotherly kindness, and in your brotherly kindness, love. 8 For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. 9 For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. 10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; 11 for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

Judging rightly involves turning away from, repenting of, sin and wickedness, to see if I am living in such a way that lines up with those who are of faith in Jesus. Examining is an act of remembering and calling to mind all the Lord has done for me and how I need to respond.

17. What happens after we examine ourselves according to verses 28-29? Then we can eat and drink of the Lord's Supper.

18. Partaking in the Lord's Supper in an unworthy manner results in what? See verse 30. Weakness, sickness, and death for some.

19. Does this mean that every time someone is weak, sick, or has died, it is because they ate the Lord's Supper in an unworthy manner? Before giving your explanation look up the following verses: Job 2:3-6; Jn. 9:2-3; 11:4; Acts 6:8; 7:59; 2 Cor. 12:9-10; Heb. 12:11.

No, absolutely not. But God is not to be mocked either, by our hypocrisy. The Lord knows how to humble those who walk in pride.

3 The Lord said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil. And he still holds fast his integrity, although you incited Me against him to ruin him without cause." 4 Satan answered the Lord and said, "Skin for skin! Yes, all that a man has he will give for his life. 5 "However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face." 6 So the Lord said to Satan, "Behold, he is in your power, only spare his life."

2 And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he would be born blind?" 3 Jesus answered, "It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him.

4 But when Jesus heard this, He said, "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it."

8 And Stephen, full of grace and power, was performing great wonders and signs among the people.

59 They went on stoning Stephen as he called on the Lord and said, "Lord Jesus, receive my spirit!"

9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. 10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

20. According to verse 31, what does a faithful examination of our hearts and lives result in according to verses 28 and 31? What does an unfaithful examination of our hearts and lives result in according to verses 29-30 and 32?

A faithful examination of my heart results in being able to eat and drink at the Lord's Supper without judgment or condemnation.

An unfaithful examination of my heart results in judgment, sometimes weakness, sickness, or death, discipline by the Lord, and if unsaved, condemnation; if saved, no condemnation, and saved "as through fire."

21. How is the Lord's mercy for His children seen in verse 32? Explain verse 32 using what we've learned in verses 27-32.

When we are judged by the Lord and experience weakness, sickness, or even death, we are being disciplined by the Lord (for every son whom He loves, He disciplines). "It is for discipline that we endure, knowing that the discipline proves our sonship (Hebrews 12:6-7).

God disciplines us to bring us to repentance so the sin is removed. Unbelievers may experience judgment, but there is no change in their hearts. They are still condemned for their sin.

22. The Lord is always righteous in His judgments of us, yet we need help with our own judgments. What is the key to judging ourselves rightly? See Ps. 19:7-14; 119:11, 98-101; 1 Jn.3:19-22.

7 The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple. 8 The precepts of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes. 9 The fear of the LORD is clean, enduring forever; The judgments of the LORD are true; they are righteous altogether. 10 They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb. 11 Moreover, by them Your servant is warned; In keeping them there is great reward. 12 Who can discern his errors? Acquit me of hidden faults. 13 Also keep back Your servant from presumptuous sins; Let them not rule over me; Then I will be blameless, And I shall be acquitted of great transgression. 14 Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, my rock and my Redeemer.

11 Your word I have treasured in my heart, That I may not sin against You.

98 Your commandments make me wiser than my enemies, For they are ever mine. 99 I have more insight than all my teachers, For Your testimonies are my meditation. 100 I understand more than the aged, Because I have observed Your precepts. 101 I have restrained my feet from every evil way, That I may keep Your word.

19 We will know by this that we are of the truth, and will assure our heart before Him 20 in whatever our heart condemns us; for God is greater than our heart and knows all things. 21 Beloved, if our heart does not condemn us, we have confidence before God; 22 and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.

God's Word helps us judge our souls rightly because it is a living Word and a mirror.

23. Why are we to wait for one another when we partake of the Lord's Supper? See verses 33-34. Now briefly summarize the other reasons given in our passage to wait for each other when celebrating the Lord's Supper.

So they won't be judged. It's selfish and not loving toward our brethren. It shows partiality. It dishonors the Lord and His sacrifice. Shows our flippancy in taking the Lord's supper in an unworthy manner.

24. All of these instructions and warnings were given because Jesus wanted us to remember Him. Write out a prayer of remembrance for Christ's sacrifice on your behalf.

Oh dearest Lord Jesus, how magnificent your sacrifice is on my behalf and for all who call upon you in faith. Thank you for willingly, lovingly, sacrificially giving Yourself on my behalf. Thank you for covering over my sin so perfectly, so completely and then allowing me to be Yours. Oh, the wonder of that—to belong to You! Oh Lord, let me live more faithfully with you in view and my heart centered on You for all things. Let Your sacrifice so change and guide me that my life will be completely different. Thank you for not dealing with me as my sins deserve (Psalm 103:3).

[PRAY THESE PRAYERS BEFORE PARTAKING OF COMMUNION TOGETHER.]

It seems then, that Christians may forget Christ! There could be no need for this loving exhortation, if there were not a fearful supposition that our memories might prove treacherous. Nor is this a bare supposition: it is, alas! too well confirmed in our experience, not as a possibility, but as a lamentable fact. It appears almost impossible that those who have been redeemed by the blood of the dying Lamb, and loved with an everlasting love by the eternal Son of God, should forget that gracious Saviour; but, if startling to the ear, it is, alas! too apparent to the eye to allow us to deny

the crime. Forget Him who never forgot us! Forget Him who poured His blood forth for our sins! Forget Him who loved us even to the death! Can it be possible? Yes, it is not only possible, but conscience confesses that it is too sadly a fault with all of us, that we suffer Him to be as a wayfaring man tarrying but for a night. He whom we should make the abiding tenant of our memories is but a visitor therein. The cross where one would think that memory would linger, and unmindfulness would be an unknown intruder, is desecrated by the feet of forgetfulness. Does not your conscience say that this is true? Do you not find yourselves forgetful of Jesus? Some creature steals away your heart, and you are unmindful of Him upon whom your affection ought to be set. Some earthly business engrosses your attention when you should fix your eye steadily upon the cross. It is the incessant turmoil of the world, the constant attraction of earthly things which takes away the soul from Christ. While memory too well preserves a poisonous weed, it suffereth the rose of Sharon to wither. Let us charge ourselves to bind a heavenly forget-me-not about our hearts for Jesus our Beloved, and, whatever else we let slip, let us hold fast to Him.¹

¹ Charles H. Spurgeon, *Morning and Evening: Daily Readings, Complete and Unabridged*; New modern edition (Peabody, MA: Hendrikson Publishers, 2006).

1 Corinthians Part Two

Lesson #11, Chapter 12 Overview

TEACHER'S GUIDE

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 12 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. To begin, read through Chapter 12. Now, summarize the contents of Chapter 12. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.

a. Summarize paragraph 1 (verses 1-3).

Paul begins a new subject about spiritual gifts. The first issue he tackles is that no one who is saved can say that Jesus is accursed. They will always say, "Jesus is Lord."

b. Summarize paragraph 2 (verses 4-11).

The work of the Holy Spirit in believers is different and shows up differently, but it all comes from one spirit. The Holy Spirit has been given to believers for the common good (not for our own benefit, in other words). The Holy Spirit also distributes the gifts to believers as He chooses and then works in and through those gifts. Gifts like word of wisdom, word of knowledge, faith, healing, miracles, prophecy, distinguishing of spirits, tongues, interpretation of tongues.

c. Summarize paragraph 3 (verses 12-13).

Paul reveals how all those who have the Holy Spirit are one body with Christ. We are all baptized into one body and made to partake together.

d. Summarize paragraph 4 (verses 14-26).

The body of Christ is made up of many members. Each part has value and purpose in the body and is indispensable to the body. Each member is placed just as God desires to use them in the body. Every member is important.

e. Summarize paragraph 5 (verses 27-31).

Each are individually members of Christ's body. God has appointed different people to serve with different gifts in the body. Every gift needs to be there and serving or the body won't work properly. Don't just desire the so-called "greater" gifts for there are some things that are even greater.

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.

The main point of the chapter is to give instruction about spiritual gifts and what God has intended for each member of the body of Christ is to understand about their gifts.

3. Next, look for a verse in the chapter that best summarizes the entire contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. Instead, *consider which verse best sums up what's in the chapter.* Write down the verse you chose here.

Verse 7: 7 But to each one is given the manifestation of the Spirit for the common good.

4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.

Gifts for the Common Good

Spiritual Gifts in the Church

5. List what you learn about *God* in this chapter. Be sure to include the verse references.

Verse 6 the same God works all things in all persons

Verse 18 God has placed the members, each of them, in the body

Verse 18 just as He desired

Verse 24 God has so composed the body, giving honor to the member that lacked

Verse 28 God has appointed in the church apostles, prophets, teachers...

6. References to the *Holy Spirit* are numerous in this chapter. Record what you learn about Him.

Verse 3 no one by the Spirit of God says Jesus is accursed

Verse 3 but no one can say Jesus is Lord except by the Holy Spirit

Verse 7 each one is given the manifestation of the Spirit for the common good

Verse 8 one is given the word of wisdom through the Spirit

Verse 8 another is given the word of knowledge according to the same Spirit

Verse 9 to another faith by the same Spirit

Verse 9 to another gifts of healing by the one Spirit

Verse 11 but one and the same Spirit works all these things

Verse 11 distributing to each one individually as He wills

Verse 13 for by one Spirit we were all baptized into one body

Verse 13 we were all made to drink of one Spirit

7. The word *varieties* is contrasted with the word *same* in verses 4-11. List what you learn each time those words are used.

Verse 4 there are varieties of gifts, but the same Spirit

Verse 5 there are varieties of ministries, but the same Lord

Verse 6 there are varieties of effects, but the same God

Verse 8 word of wisdom, word of knowledge given according to the same Spirit

Verse 9 to another faith by the same Spirit

Verse 11 but one and the same Spirit works in all these things

8. In a similar way, the word *body* is contrasted with *member(s)*. Record each time *body* is used and what you learn. Be sure to include the verse references.

Verse 12 the body is one

Verse 12 all the members of the body, though they are many, are one body

Verse 13 we were all baptized into one body

Verse 14 for the body is not one member, but many

Verse 15 if the foot says, "I am not a hand, then I am not a part of the body."

Verse 15 it is not for this reason any less a part of the body

Verse 16 if the ear says, "I am not an eye, then I am not a part of the body."

Verse 16 it is not for this reason any less a part of the body

Verse 17 if the whole body were an eye, where would the hearing be?

Verse 18 God has placed the members, each one of them, in the body

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

Verse 20 but now there are many members, but one body

Verse 22 the members of the body which seem to be weaker are necessary

Verse 23 those members of the body which we deem less honorable

Verse 24 God has so composed the body, giving more abundant honor to that member which lacked

Verse 25 so that there may be no division in the body

Verse 27 now you are Christ's body and individually members of it.

9. Now list each time *member(s)* is used and what you learn there.

Verse 12 one body yet has many members

Verse 12 and all the members of the body are one body

Verse 14 the body is not one member, but many

Verse 18 God has placed the members, each of them in the body

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

Verse 20 now there are many members, but one body

Verse 22 the members of the body which seem to be weaker are necessary

Verse 23 those members of the body which we deem less honorable, on these we bestow more abundant honor

Verse 23 and our less presentable members become more presentable

Verse 24 our more presentable members have no need of it

Verse 24 God has so composed the body, as to give more abundant honor to that member which lacked

Verse 25 the members may have the same care for one another

Verse 26 if one member suffers, all the members suffer

Verse 26 if one member is honored all the members rejoice with it

Verse 27 you are Christ's body and individually members of it

10. The word *gift(s)* is also used in this chapter. Take note of how it's used, along with implied references to different gifts. Be sure to include the verse references.

Verse 1 now concerning spiritual gifts

Verse 4 there are varieties of gifts

Verse 8 word of wisdom, word of knowledge

Verse 9 faith, healing

Verse 10 miracles, prophecy, distinguishing of spirits, kinds of tongues, interpretation of tongues

Verse 28 then gifts of healings, helps, administrations, various kinds of tongues

Verse 30 all do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they?

Verse 31 earnestly desire the greater gifts

11. What other things did you notice in this chapter that you found interesting?

I love the emphasis that our gifts are to be used for the common good and the building up on one another.

1 Corinthians Chapter 12

1 Now concerning spiritual gifts, brethren, I do not want you to be unaware.

2 You know that when you were pagans, you were led astray to the mute idols, however you were led.

3 Therefore I make known to you that no one speaking by the Spirit of God says, “Jesus is accursed”; and no one can say, “Jesus is Lord,” except by the Holy Spirit.

4 Now there are varieties of gifts, but the same Spirit.

5 And there are varieties of ministries, and the same Lord.

6 There are varieties of effects, but the same God who works all things in all persons.

7 But to each one is given the manifestation of the Spirit for the common good.

8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;

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

10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues.

11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

12 For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ.

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

14 For the body is not one member, but many.

15 If the foot says, "Because I am not a hand, I am not a part of the body," it is not for this reason any the less a part of the body.

16 And if the ear says, "Because I am not an eye, I am not a part of the body," it is not for this reason any the less a part of the body.

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

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

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

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

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

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

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

24 whereas our more presentable members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked,

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

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

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

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

29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they?

30 All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they?

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

1 Corinthians Part Two

Lesson #12, Chapter 12:1-11

TEACHER'S GUIDE

Please read all of chapter 12 before beginning your lesson. Ask the Lord for wisdom to study His living Word.

- Verse 1 opens the chapter for us with these words, *Now concerning spiritual gifts*. For clarity, translators supply the word “gifts,” but literally it reads, *Now concerning spirituals*. It might be better understood by saying, “Now concerning spiritual things, or spiritual matters.” What is the purpose of this chapter according to verse 1?

Paul is going to be addressing issues related to spiritual gifts or spiritually related things, rather than headcoverings or eating food sacrificed to idols or things like that.

- In order to enlighten the Corinthians, what topic does Paul tackle first? See verse 2. What do you learn about the Corinthians in verse 2?

They were led astray to worship idols. They were led into this. The time when they did this was distinct and different from their current state—when they were pagans. They idols were mute (no power), unlike the living, speaking, communicating God.

- What does Paul make known to the Corinthians in verse 3?

That no one speaking by the Spirit of God can say or ever would say, “Jesus is accursed.” It just couldn’t happen. No one who is born again would ever say that. In the same way, only those who are born again, transformed believers can truthfully, wholeheartedly say, “Jesus is Lord” for the Holy Spirit is the One who changes the heart.

- What is the connection between verses 2 and 3 (note the *therefore*)?

The “therefore” connects the idea that there is a distinction between their former life worshiping idols and their life now worshiping Christ. He doesn’t want them to be confused about what they might be hearing in the worship services from those who profess Christ and yet say crazy things like verse 3 illustrates. He’s starting to clarify how they can discern between true spiritual gifts and false ones.

- And now, here's the million-dollar question: What's the connection between spiritual gifts and Paul's comments in verses 2-3? What misconceptions did the Corinthians seem to have about spiritual gifts? See also Matt. [oops 16:16-17] 6:16-17; Jn. 4:24; 1 Cor. 14:37-38; 1 Jn. 4:2-3.

Oops. See above for the answer to the connection between spiritual gifts and Paul’s comments.

Misconceptions: They didn’t understand how the Holy Spirit residing in them would reveal the truth about Jesus to them. The Holy Spirit will NEVER contradict the truth of Scripture or say anything contrary to the true nature of Jesus Christ.

16 Simon Peter answered, “You are the Christ, the Son of the living God.” 17 And Jesus said to him, “Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.

24 “God is spirit, and those who worship Him must worship in spirit and truth.”

37 If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord’s commandment. 38 But if anyone does not recognize this, he is not recognized.

2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; 3 and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.

6. Even unbelievers can believe in the Lordship of Jesus Christ, yet still live in unrepentance. So, when someone says, "Jesus is Lord," what heart and life response is implied? See also Luke 6:46-49; Jn. 8:24; Rom. 10:9-10.

They would truly live as they Jesus is Lord of their lives, that He is their Master and Sovereign King. When we say, believe, and live that Jesus is truly Lord of our lives, we will be saved, redeemed, and live in repentant, holy obedience.

46 "Why do you call Me, 'Lord, Lord,' and do not do what I say? 47 "Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like: 48 he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built. 49 "But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great."

24 "Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins."

9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 *for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.*

7. Paul continues his instructions about things related to the Holy Spirit. What point does he desire to make in verses 4-6?

The Holy Spirit gives lots of different gifts, but they all come from Him. *Notice* the work is done by the Spirit, the Lord, and God. What an amazing testimony to the Trinity of God!

8. What encouragement for your own life do you derive from your observation of verses 4-6? No matter what our spiritual gifts may be, they are all given by God. One God oversees it all and makes it all happen.

9. As mentioned in verse 7, how is the Holy Spirit made manifest in a believer's life? See verses 4-6.

The varieties of gifts, ministries, and effects within the members of the body of Christ.

10. What purpose is given about the manifestation of the Holy Spirit in verse 7? What does that purpose imply about the use of our spiritual gifts?

It is for the common good. Our gifts are to be used for the good of others, not hoarded or showboated for our own pleasures—either extreme is not what God intended when He gave the gifts. He wants us all to use our gifts in the body.

11. How you are fulfilling the purpose of those gifts of the Spirit in your life? Do you need to make any adjustments, changes, or commitments?

Trying to use them to the best of my ability. There is always the need to hone my gift as I rely on the Holy Spirit though! Seek the Lord first before jumping in.

12. What has been given to each believer according to verses 8-10? [What kinds of things have been given to believers according to verses 8-10?]

Different specific gifts to be used for the edification of the church body. Gifts like word of wisdom, word of knowledge, faith, healings, miracles, prophecy, distinguishing of spirits, kinds of tongues, interpretation of tongues.

13. How might the gift of the *word of wisdom* function? See Ex. 31:3; Prov. 2:6; Acts 6:3; 1 Cor. 2:6; Eph. 1:17-18; Col. 1:9-10.

3 "I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship,

6 For the LORD gives wisdom; From His mouth come knowledge and understanding.

3 "Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task.

6 Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away;

17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. 18 I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

9 For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, 10 so that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God;

Given by God and revealed in understanding of how to proceed in different situations, even when it comes to skills of craftsmanship (the arts given for the common good); in the overseeing of ministries; teaching and modeling of faith for others so that all will walk in a manner worthy of the Lord, to please Him, and bear fruit while increasing in the knowledge of God.

14. What are some times or ways you've seen this gift in use for the common good?

Seen it in pastors as they craft their sermons; those with good interior design gifts who bless the church by decorating it well; organizers who bless the church with their industry.

15. How might the gift of the *word of knowledge* be revealed? See 1 Cor. 1:5; Rom. 15:14; 2 Cor. 8:7.

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

14 And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another.

7 But just as you abound in everything, in faith and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also.

Knowledge leads to teaching and training others which is a gracious work we are to abound in.

16. What are some times or ways you've seen this gift in use for the common good?

Teachers, disciplers skillfully using the Word to help others grow in their understanding of the Lord and His ways.

17. How might the gift of *faith* show up in someone's life? See Matt. 17:20; 21:21; 1 Cor. 13:2; Heb. 11:33.

20 And He said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. 21 And Jesus answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will happen.

2 If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

33 who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions,

Move mountains (or believe God to do mighty things), do mighty deeds and live upon the promises of God.

18. What are some times or ways you've seen this gift in use for the common good? When someone inspires the rest of the crowd to trust the Lord as they remind them of God's promises and faithfulness.

Why is it that some of the gifts like healings, miracles, or tongues no longer seem to be at work in believers today? While more can be said on the topic, John MacArthur sums it up this way: "The temporary sign gifts were limited to the apostolic age and therefore ceased after that time. Those gifts included miracles, healing, languages, and the interpretation of languages. The purpose of temporary sign gifts was to authenticate the apostolic message as the Word of God, until the time when the Scriptures, His written Word, were completed and became self-authenticating."¹

19. What caution is given after Paul lists the different gifts given to believers by the Holy Spirit? See verse 11.

The same Holy Spirit works all these things and distributes the gifts as He sees fit, desires, wills.

20. Why does Paul emphasize that the gifts are given by the same Spirit in verses 4-6, 8-9, and 11? See also 1 Cor. 1:10; 3:3-6; 10:31; 11:18-19; 12:11.

4 Now there are varieties of gifts, but the same Spirit. 5 And there are varieties of ministries, and the same Lord. 6 There are varieties of effects, but the same God who works all things in all persons.

8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; 9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit,

11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment.

¹ John MacArthur, *1 Corinthians* (Chicago: Moody Press, 1996), pgs. 297-298.

3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? 4 For when one says, "I am of Paul," and another, "I am of Apollos," are you not mere men? 5 What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. 6 I planted, Apollos watered, but God was causing the growth.

31 Whether, then, you eat or drink or whatever you do, do all to the glory of God.

18 For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. 19 For there must also be factions among you, so that those who are approved may become evident among you.

11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

Important to understand that the varieties of gifts given by one God to be used in conjunction with one another. The gifts shine brightest when all are put on display. Helps us to play nice with one another. All are servants to whom God gives the opportunity and growth. The gifts are all to be exercised to the glory of God. The gifts reveal whether someone is truly a believer. Every believer receives a spiritual gift.

21. Apparently, the believers in Rome were tempted in similar ways when it came to spiritual gifts. What do you learn about spiritual gifts from Romans 12:3-8?

3 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith. 4 For just as we have many members in one body and all the members do not have the same function, 5 so we, who are many, are one body in Christ, and individually members one of another. 6 Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; 7 if service, in his serving; or he who teaches, in his teaching; 8 or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

The Romans needed to be reminded not to think more highly of themselves than they should because every gift was given to them by God (It's not of their own making or skill.). Everyone has different gifts and we need to not despise someone for not having the same gifts that we do. But all are to exercise their gifts.

22. Why are these truths from Romans 12 and 1 Corinthians 12 essential for every believer to understand and put into practice?

We need to understand that our gifts are given to us by God for the common good, to be exercised with skill and love for the sake of others and the glory of God. We need to understand the attitudes we are to have toward others and value the giftings as coming from the Lord, as well as understand that every believer does have a gifting from the Lord, so we can look for that and help others develop their gifts.

23. What do you need to remember any time you're tempted toward discontentment with your gifts and calling from God? See Romans 12:6; 1 Cor. 12:7, 11, 18.

6 Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith;

7 But to each one is given the manifestation of the Spirit for the common good.

11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

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

24. What encouragement have you received in this lesson about the gifts you have received from the Holy Spirit?

I love the encouragement in the variety of gifts—that they are to function together. No one person can do it all. The whole body must exercise their gifts if the body is to work properly.

25. Based on this passage, what is the ultimate purpose for how you use your spiritual gifts?
See verses 1-3, 7, and 11.

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

7 But to each one is given the manifestation of the Spirit for the common good.

11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

The gifts testify to the Lordship of Jesus Christ—all our gifts, and the exercising of them, should point to Jesus. The gifts are not meant to function in isolation. Need to be content because the giftings have come from God.

For a helpful and informative article on the temporary nature of the sign gifts visit:

http://thecripplegate.com/what_cessationism_is_not/.

1 Corinthians Part Two

Lesson #13, Chapter 12:12-31

TEACHER'S GUIDE

Please read Chapter 12 again as you prepare to study the rest of the chapter. Remember that the Lord is One who gives insight into His Word.

1. Summarize the contents of verses 1-11.

This section is about spiritual gifts. The first point is that no one who has the Spirit of God can revile Christ (which apparently, some in their midst were doing). Then Paul gives them instruction that though there are many gifts, one God gives them all and distributes them as He wills. This brings unity to the body and keeps envy and fighting about the gifts to a minimum. It also reveals the order and plan of God in using differing gifts to benefit the body.

2. What illustration is used to teach a spiritual principle in verse 12? The NAS, ESV, AND NKJV all use the word *members* in these verses. What does it mean as it's used here?

The body. The word "members" as it's used in verse 12 refers to the different parts of the body like its appendages and different functions.

3. What is the connection between Paul's example of the *body/members* and *Christ*? See verses 12-13.

Though we are all different appendages or parts of the body, we are still ONE body and that body belongs to Christ. Though we all have different functions, we are still made to work within the framework of one body in Christ.

4. Why is verse 14 essential to understand when it comes to this discussion about spiritual gifts?

Knowing and understanding that the body is made up of many parts that all function in different ways and with different purposes, yet all are meant to work for the good of the whole body. An arm is not meant to go off on its own, but to benefit the body so that it functions at its very best.

5. In verses 15-16 Paul uses his body/members illustration to great effect. What attitude is he trying to correct with this method?

The idea that because I'm not the "main" member that I am lesser or don't have a part to play in the body.

6. Think of two spiritual gifts and insert them in verses 15-17 instead of "body" or the parts mentioned. What point does Paul desire to make in these verses? And how does our little substitution exercise bring his point into focus?

15 If someone with the gift of encouragement says, "Because I am not a preacher, I am not a vital part of the body," it is not for this reason any the less a part of the body. 16 And if someone with the gift of service says, "Because I am not a music leader, I don't make that much of a difference in the body," it is not for this reason any the less a part of the body. 17 If the whole body were a preacher, where would the rest of the body be like? If the whole were all music leaders, how would things get done without the servers?

7. Just in case anyone is still inclined toward discontentment, what do we learn in verse 18?

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

God has placed each one of where we need to be and how He wants us to function in the body.

8. How should a proper understanding of verse 18 help us function efficiently, properly, and with joy in the body of Christ? See also Is. 29:16; Rom. 12:6; 1 Cor. 12:11; Eph. 2:10.

16 You turn things around! Shall the potter be considered as equal with the clay, That what is made would say to its maker, "He did not make me"; Or what is formed say to him who formed it, "He has no understanding"?

6 Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith;

11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

There are no mistakes when it comes to our gifts. God planned, designed, and intended us to use our gifts for the good of the body at this time, in this place, for this group of believers. One Spirit oversees their distribution in all the bodies as well.

9. Explain the logic of verse 19 when applied to the distribution of spiritual gifts in the body. If all were the same, and had the same gift, the body would cease to be a body. It would be an eye, or an arm. It would be crippled and hampered because it wasn't functioning as God intended it to function.

10. The illustration of the body and its many members is a perfect one in explaining the variety of gifts and talents within the church, the one body of Christ. What principle do we glean about our relationship to one another in verse 21?

We need each other to function at our best.

11. How can we cultivate that sense of dependence and appreciation for the other members of Christ?

We need to see the value of the other gifts, thank the Lord for those who serve in capacities different than ours, not be critical, help others to function to the best of their ability in their area of service.

12. What surprising spiritual principle(s) do we learn about in verses 22-25?

The "weak" members are not only necessary, Paul says they are "more" necessary. We need to give honor to those who seem less prominent in the body. Indeed, God has actually built this into the body for the preacher cannot function without the other members exercising their gifts. They receive honor because the church can't function without them.

13. Why don't the "honorable" members have need of honor?

They receive honor through the exercising of their gifts—because they are more upfront or whatever. We need to look for opportunities to bless and encourage those who serve behind the scenes.

14. What kinds of gifts might be considered "weaker" or "less honorable"? See Rom. 12:6-8; 1 Pet. 4:11.

6 Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; 7 if service, in his serving; or he who teaches, in his teaching; 8 or

he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

11 Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

Serving, giving, mercy, exhortation, administration.

15. What kinds of gifts might be considered “honorable”? See verses 28-30. Those with leading and teaching gifts, like apostles, prophets, teachers, miracle workers.

16. Why did the Corinthian church need to be reminded *again* of these important truths? See 1 Cor. 1:10-13; 3:3-9; 12:1, 4-7, 11. Because they had factions and divisions among each other. They were seeking prominence for themselves instead of seeking the good of others.

10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment. 11 For I have been informed concerning you, my brethren, by Chloe’s people, that there are quarrels among you. 12 Now I mean this, that each one of you is saying, “I am of Paul,” and “I of Apollos,” and “I of Cephas,” and “I of Christ.” 13 Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul? 3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? 4 For when one says, “I am of Paul,” and another, “I am of Apollos,” are you not mere men? 5 What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. 6 I planted, Apollos watered, but God was causing the growth. 7 So then neither the one who plants nor the one who waters is anything, but God who causes the growth. 8 Now he who plants and he who waters are one; but each will receive his own reward according to his own labor. 9 For we are God’s fellow workers; you are God’s field, God’s building. 1 Now concerning spiritual gifts, brethren, I do not want you to be unaware. 4 Now there are varieties of gifts, but the same Spirit. 5 And there are varieties of ministries, and the same Lord. 6 There are varieties of effects, but the same God who works all things in all persons. 7 But to each one is given the manifestation of the Spirit for the common good. 11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

17. What’s the purpose of the distribution of gifts within the body according to verse 25? That each member would care for others—that no one would be overlooked or forgotten.

18. What do the Scriptures have to say about showing partiality? See Lev. 19:15; Prov. 18:5; Rom. 2:11; 1 Tim. 5:21; James 2:1-9.

Showing partiality is wrong. God doesn’t want us to do it. God doesn’t want us to show partiality in an unjust way. 15 ‘You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly.

5 To show partiality to the wicked is not good, Nor to thrust aside the righteous in judgment.

11 For there is no partiality with God.

21 I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.

1 My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism. 2 For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes, 3 and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool," 4 have you not made distinctions among yourselves, and become judges with evil motives? 5 Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? 6 But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court? 7 Do they not blaspheme the fair name by which you have been called? 8 If, however, you are fulfilling the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well. 9 But if you show partiality, you are committing sin and are convicted by the law as transgressors.

19. What are some specific ways to love without partiality according to verse 26? See also Rom. 12:9-16; 15:5-6; 2 Cor. 13:11; Gal. 6:2-4; Heb. 13:1-3.

From verse 26: enter into the suffering and joys of others. Try to understand and get to where they are living. Be devoted to one another in brotherly love. Be of the same mind toward one another. Don't consider yourself worth more than others.

9 Let love be without hypocrisy. Abhor what is evil; cling to what is good. 10 Be devoted to one another in brotherly love; give preference to one another in honor; 11 not lagging behind in diligence, fervent in spirit, serving the Lord; 12 rejoicing in hope, persevering in tribulation, devoted to prayer, 13 contributing to the needs of the saints, practicing hospitality. 14 Bless those who persecute you; bless and do not curse. 15 Rejoice with those who rejoice, and weep with those who weep. 16 Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.

5 Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, 6 so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.

11 Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace will be with you.

2 Bear one another's burdens, and thereby fulfill the law of Christ. 3 For if anyone thinks he is something when he is nothing, he deceives himself. 4 But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another.

1 Let love of the brethren continue. 2 Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it. 3 Remember the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body.

20. What is Paul trying to get across to the Corinthians in verses 27-30?

Every one of us (believers) are members of Christ's body, each in our individual way. All with different gifts and ways to benefit the body. Not one of us is the same.

21. The gifts listed in verses 28-30 are the more "honorable" gifts, giving us insight into the problem plaguing the church. What did the Corinthians' desire? Verse 31 gives us a clue.

They wanted the greater gifts, but didn't truly understand what God meant by the greater gifts, so Paul urges them to desire the greater ones than the ones listed there. Those truly greater gifts are the more excellent way.

22. In his commentary, John MacArthur states, "Because *zeloō* (*earnestly desire*) usually has the negative connotation of coveting jealously or enviously (but contrast 2 Cor. 11:2), and

because the Greek indicative and imperative forms are identical, the first half of the verse could be translated, "But you earnestly desire the greater gifts." That rendering seems much more appropriate to the context, both of what precedes and of what follows. It certainly is consistent with the tone of the letter and the sin of the Corinthians. Because they clearly prized the showier gifts, the seemingly greater gifts, it would seem foolish of Paul to command them to do what they already were eagerly doing."¹ This alternate rendering² of verse 31 seems to fit the context better, *therefore, what are the greater gifts?* See verses 27-30.

With the alternate translation which is somewhat of a rebuke, "But you earnestly desire the greater gifts..." the greater gifts are the speaking, teaching, up front gifts.

- a. Is the list of desired gifts in verses 27-30 the sum total of the gifts of the Holy Spirit? See Rom. 12:6-8; 1 Pet. 4:9-11.

Nope!

6 Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if *prophecy*, according to the proportion of his faith; 7 if *service*, in his serving; or he who *teaches*, in his teaching; 8 or he who *exhorts*, in his exhortation; he who *gives*, with liberality; he who *leads*, with diligence; he who shows *mercy*, with cheerfulness.

9 Be *hospitable* to one another without complaint. 10 *As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.* 11 Whoever *speaks*, is to do so as one who is speaking the utterances of God; whoever *serves* is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

- b. Why would the Corinthians crave those gifts? See verses 22-25.

Because they have been looking for preeminence and prestige in the whole book. It is their Achilles heel. They want the place of honor, not understanding the greater honor God has built into the less "seemly" gifts.

- c. The last half of verse 31 fills us with anticipation. What does Paul intend to tackle next according to verse 31?

That a more excellent way to proceed and think about our gifts and how to serve in the church is available to us!

23. What specific challenges to your thinking or encouragements have you gleaned from Chapter 12?

I love the reminder that all gifts have honor. And we are to honor all because we are one in the body.

¹ John MacArthur, *1 Corinthians* (Chicago: Moody Press, 1996), pg. 325.

² "The translation of earnestly desire presents a problem: Should it be translated as the NKJV does, as an imperative, or as an indicative, a statement of fact: "You are desiring the sensational gifts"? The Greek word *zeloo*, normally a negative term, allows either. The imperative is chosen by most interpreters, but the indicative is possible and would fit with the correction at which chs. 12—14 aim. In contrast to such unprofitable desire, Paul directs them to a more excellent way in ch. 13, the way of exercising any and all gifts only in love." Earl D. Radmacher, Ronald Barclay Allen and H. Wayne House, *Nelson's New Illustrated Bible Commentary* (Nashville: T. Nelson Publishers, 1999), 1 Co 12:31.

Brethren, you sometimes think there are some belonging to the Church whom we could well spare; but there is not one superfluous member in the whole body. If they be truly united to Christ, they have all their offices, all their places. ~ Charles Spurgeon³

How blessed the Christian church, if all the members did their duty! Instead of coveting the highest stations, or the most splendid gifts, let us leave the appointment of his instruments to God, and those in whom He works by His providence. Remember, those will not be approved hereafter who seek the chief places, but those who are most faithful to the trust placed in them, and most diligent in their Master's work. ~ Matthew Henry⁴

³ Charles H. Spurgeon, *Spurgeon's Sermons: Volume 44*, electronic ed., Logos Library System; Spurgeon's Sermons (Albany, OR: Ages Software, 1998).

⁴ Matthew Henry and Thomas Scott, *Matthew Henry's Concise Commentary* (Oak Harbor, WA: Logos Research Systems, 1997), 1 Co 12:27.

1 Corinthians Part Two

Lesson #14, Chapter 13 Overview

TEACHER'S GUIDE

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 13 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. To begin, read through Chapter 13. Now, summarize the contents of Chapter 13. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.

- a. Summarize paragraph 1 (verses 1-3).

Paul speaks superlatively that if he has some of the “greater” gifts, yet doesn't have love in exercising them, then he is ineffective, nothing, and gains nothing from it.

- b. Summarize paragraph 2 (verses 4-7).

The characteristics of love are listed in this paragraph. For instance, love is patient and kind, not jealous, etc.

- c. Summarize paragraph 3 (verses 8-13).

Love never fails, but there are things that do fail or cease like the gifts of prophecy, tongues, and knowledge. Right now, Paul says, we only know in part, but there will come a day when we will fully know and understand all things. Until then, we need to remember that faith, hope, and love remain.

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.

The focus of this chapter is strongly tied to Chapter 12's discussion of the value of each member's spiritual gifts. This chapter follows up on 12:31 that they are earnestly desiring the “greater” “showier” gifts instead of being content with what God gave them. Instead now Chapter 13 shows them and us the more excellent way of thinking about our gifts—which is that we are to exercise them in love.

3. Next, look for a verse in the chapter that best summarizes the entire contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. *Instead, consider which verse best sums up what's in the chapter.* Write down the verse you chose here.

Verse 8—Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.

Verse 8 puts their selfish thinking about spiritual gifts back into a right perspective.

4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.

The Right Focus for Spiritual Gifts

Exercise Your Gifts in Love

5. First Corinthians 13 is known as the love chapter, so let's start by listing every time the word *love* is used and what you learn about it. Be sure to include the verse references.

Verse 1 if I speak with the tongues of men and of angels, but do not have love, then I am a noisy gong...

Verse 2 if I have prophecy or knowledge or faith, but do not have love, I am nothing

Verse 3 if I give all my possessions to the poor or sacrifice myself, but do not have love, it profits me nothing.

Verse 4 and following: love is patient; love is kind; love is not jealous; love does not brag; love is not arrogant; love does not act unbecomingly; love does not seek its own; love is not provoked; love does not take into account a wrong suffered; love does not rejoice in unrighteous; love rejoices with the truth; love bears all things; love believes all things; love hopes all things; love endures all things

Verse 8 love never fails

Verse 13 but now faith, hope, love last, but the greatest of these three is love.

6. The words *know* and *knowledge* are used frequently in this chapter. Note how they're used in this chapter along with the verse references.

Verse 2 If I know all mysteries

Verse 2 and if I have all knowledge

Verse 8 if there is the [gift of] knowledge, it will be done away

Verse 9 for we know in part [not in completion or fully]

Verse 12 now I know in part, but then I will fully know just as I have been fully known.

7. Paul uses the word *all* to make a point. List what you learn each time the word *all* is used.

Verse 2 If I have the gift of prophecy and know all mysteries and all knowledge and if I have all faith, but don't have love, I am nothing.

Verse 3 if I give all my possessions to the poor...

Verse 7 love bears all things; believes all things; hopes all things; endures all things

8. Note the use of repeated phrases or phrases that sound similar along with the verse references.

But do not have love (verses 1, 2, 3)

If I speak, if I have the gift, if I have all faith, if I give (verses 1, 2, 3)

Love is, love is (verse 4)

If there are gifts, if there are tongues, if there is knowledge (verse 8)

Like a child (verse 11)

9. What other discoveries did you make in this chapter?

It's great to read this chapter in its entirety and context and to see that the "love" chapter is really a correction of wrong thinking/attitudes toward spiritual gifts.

1 Corinthians Chapter 13

1 If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.

2 If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

3 And if I give all my possessions to feed the poor, and if I surrender my body to be burned, but do not have love, it profits me nothing.

4 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, 5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered,

6 does not rejoice in unrighteousness, but rejoices with the truth;

7 bears all things, believes all things, hopes all things, endures all things.

8 Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.

9 For we know in part and we prophesy in part;

10 but when the perfect comes, the partial will be done away.

11 When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things.

12 For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known.

13 But now faith, hope, love, abide these three; but the greatest of these is love.

1 Corinthians Part Two

Lesson #15, Chapter 13:1-5

TEACHER'S GUIDE

Please read all of Chapter 13 as you prepare to do this lesson. Ask the Lord to help you understand and apply His Word.

1. Summarize the point Paul makes in Chapter 12 verses 12-31. Paul reminds the Corinthians that God has given every believer a gift for the common good in the body of Christ. Every gift is from Him, perfectly given, so we shouldn't complain or long for someone else's gifts. Nor should we look down on the other gifts as "lesser" than. All the gifts are necessary for the body to function properly.
2. Paul concludes the chapter with these words: *But earnestly desire the greater gifts*. How does that admonition reveal a weakness or problem in how the Corinthians viewed the spiritual gifts given to them by God? It reveals that they were desiring certain gifts, but Paul is reminding them that there's a better way than what they were seeking. They thought they understood what the "greater" gifts were, but they didn't really understand things at all, especially how the body was supposed to function.
3. The end of Chapter 12 verse 31 states, *And I show you a still more excellent way*. What does that bit of information tell you about what is to come? That there is still something they're missing—a more excellent way. They needed to be taught further on how to think about their gifts and how to relate to one another.

Few chapters in the Bible have suffered more misinterpretation and misapplication than 1 Corinthians 13. Divorced from its context, it becomes "a hymn to love" or a sentimental sermon on Christian brotherhood. Many people fail to see that Paul was still dealing with the Corinthians' problems when he wrote these words: the abuse of the gift of tongues, division in the church, envy of others' gifts, selfishness (remember the lawsuits?), impatience with one another in the public meetings, and behavior that was disgracing the Lord.¹

4. Let us discover the more excellent way along with the Corinthians as Paul begins Chapter 13 verse 1 with a hypothetical statement about speech. What does it mean to speak with the tongues of men? See Acts 2:4-12; 1 Cor. 12:10; 14:10-13.
4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. 5 Now there were Jews living in Jerusalem, devout men from every nation under heaven. 6 And when this sound occurred, the crowd came together, and were bewildered *because each one of them was hearing them speak in his own language*. 7 They were amazed and astonished, saying, "Why, are not all these who are speaking

¹ Warren W. Wiersbe, *The Bible Exposition Commentary* (Wheaton, Ill.: Victor Books, 1996), 1 Co 13:1

Galileans? 8 *“And how is it that we each hear them in our own language to which we were born? 9 “Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God.” 12 And they all continued in amazement and great perplexity, saying to one another, “What does this mean?”*

10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues.

10 There are, perhaps, a great many kinds of languages in the world, and no kind is without meaning. 11 If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me. 12 So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church. 13 Therefore let one who speaks in a tongue pray that he may interpret.

To speak with the tongue of men means to speak in another known language, specifically one that you haven't known before. That fits with the context of spiritual gifts as well.

5. What does it mean to speak with the tongues of angels? See Job 38:7; Heb. 2:2; Rev. 5:11-14.

7 When the morning stars sang together And all the sons of God shouted for joy?

2 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty,

11 Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, 12 saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.”

13 And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.” 14 And the four living creatures kept saying, “Amen.” And the elders fell down and worshiped.

The tongues of angels joyfully worship the Lord, give revelation from God to men, and worship the Lord in heaven.

6. Would speaking with the tongues of men and angels be a good thing, something admirable? Yes.

a. According to verse 1, what negates that most excellent way of speaking?

If I don't have love it doesn't matter if I can speak amazing languages I've never known before or even worshiped the Lord in heaven with the language of angels.

b. Without that quality, excellent speech actually becomes what (verse 1)?

A noisy gong or a clanging cymbal.

7. What does it mean to have *the gift of prophecy*? See Rom. 16:25-26; 1 Cor. 2:7; 12:8-10, 28; Eph. 3:3.

25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, 26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith;

7 but we speak God's wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory; 8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; 9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit, 10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues.

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

3 that by revelation there was made known to me the mystery, as I wrote before in brief.

The gift of prophecy is the revelation of God given to men for the delivering of His Word. The prophets spoke what was revealed to them by God. They spoke the Scriptures and the revelation from God as the New Testament Scriptures were being revealed.

8. Would possessing the ability to prophesy, know all mysteries and knowledge, and have all faith be a good thing, something admirable to desire?

Yep!

a. Yet, what negates those most excellent attributes? Verse 2.

If I don't have love.

b. And what is the result according to verse 2?

I am nothing. Even that most excellent gift and amazing blessing put on display for all to see, where it would be tempting to exult in and exalt one's self, all that is nothing, in fact, we are nothing, if we don't have love.

9. What scenario is devised in verse 3?

Giving possessions to feed the poor or surrendering body to be burned as a sacrifice.

a. And once again, what negates those admirable actions?

Not having love.

b. With what results (verse 3)?

Even those tremendous "spiritual" acts profit us nothing if we don't have love.

10. I think we're starting to see a pattern here! How would you summarize the point of verses 1-3 that we need to understand and apply?

We can do amazing, huge things for God and for others, but if it's not done in love, out of love, by love, then it doesn't accomplish what we hoped—it's nothing.

11. This question reminds us of the context and why the famous love section was written. We might be tempted to give a Pilate-like answer and respond, "What is love?" in an effort to wiggle out of our responsibility to show love to the brethren.² But Paul leaves no opportunity for us to respond like that. Verse 4 begins defining true, biblical love. And the first thing we learn is that love is patient. Define *patient* [Strong's #3114 (NKJV *suffers long*)].

² See John 18:33-38 to read how Pilate reacted when Jesus' words affected him.

It is a patient holding out under trial; **a long-protracted restraint of the soul from yielding to passion, especially the passion of anger.** In the New Testament the word and its cognates are sometimes rendered by *patient* or *patience*, which conceals the distinction from ὑπομονή, uniformly rendered *patience*, and signifying *persistent endurance*, whether in action or suffering. As Trench observes, “ὑπομονή is *perseverantia* and *patientia* both in one.” Thus Bishop Ellicott: “The brave patience with which the Christian contends against the various hindrances, persecutions, and temptations that befall him in his conflict with the inward and outward world.” Ὑπομονή contains an element of *manliness*.

Marvin Richardson Vincent, [Word Studies in the New Testament](#), vol. 1 (New York: Charles Scribner’s Sons, 1887), 761.

Patience=long-tempered; loves with a very long fuse; waiting patiently with passionate longing.

Love, Paul urges, **waits patiently** not only because it deals patiently with the loved one but also because it recognizes that *the right timing* plays a huge part in securing the welfare of the other. **Love does not blunder in.** The Corinthians, by contrast, were all too ready to jump the gun both in their assumptions about Paul and other ministers (1 Cor 4:5) and in anticipating their own triumphs (4:8).

Anthony C. Thiselton, [The First Epistle to the Corinthians: A Commentary on the Greek Text](#), New International Greek Testament Commentary (Grand Rapids, MI: W.B. Eerdmans, 2000), 1047.

- a. How do the following verses add to your understanding of what it means to love with patience? See Matt. 18:26, 29; Heb. 6:15; James 5:7-8; 2 Pet. 3:9.

26 “So the slave fell to the ground and prostrated himself before him, saying, ‘Have patience with me and I will repay you everything.’

29 “So his fellow slave fell to the ground and began to plead with him, saying, ‘Have patience with me and I will repay you.’

15 And so, *having patiently waited*, he obtained the promise.

7 Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, *being patient about it, until it gets the early and late rains.* 8 *You too be patient; strengthen your hearts, for the coming of the Lord is near.*

9 *The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.*

- b. When do you find it most challenging to love with patience?

When I want something to change, when I am tired of waiting for it to change, when I've dealt with it before.

- c. What are some ways you can apply the art of “suffering long” in your love for others?

Not reacting right away, putting away rash speech, praying and waiting on the Lord for Him to act and fix the situation.

12. Next we learn that love is kind. Define *kind* [Strong's #5541].

This particular word is used only here in the New Testament. From two different Greek words that literally means to use/useful, gracious, kind. Carries with it the idea of *showing kindness*. It has action.

Chrysostom perceives **love** here as that which breaks the spiral of passion, anger, and resentment by **showing kindness**: “not only by enduring nobly, but also by soothing and comforting do they cure the sore and heal the wound of passion.”¹⁰⁴

Chrysostom, *1 Cor. Hom.*, 33:1.

Anthony C. Thiselton, [*The First Epistle to the Corinthians: A Commentary on the Greek Text*](#), New International Greek Testament Commentary (Grand Rapids, MI: W.B. Eerdmans, 2000), 1048.

- a. How do the following verses add to your understanding of what it means to love with kindness? See Luke 6:35; Gal. 5:22; Eph. 4:32; Col. 3:12.

35 “But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men. THIS IS A PICTURE OF KINDNESS FROM GOD HIMSELF

22 But the *fruit of the Spirit* is love, joy, peace, patience, kindness, goodness, faithfulness,

32 Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you. KINDNESS IS TENDER-HEARTED AND FORGIVING, JUST LIKE GOD.

12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;

- b. When do you find it most challenging to love with kindness?

When treated unkindly by others, when I need to be forgiving.

- c. What are some ways you can apply the art of loving kindly?

Keep looking to the Lord and meditating on His kindness to me. It removes all excuses, so that I can be like Him.

13. It's not surprising that love is not jealous toward others either. Define *not jealous* [Strong's #2206 (ESV; NKJV; NIV *not envy*)]. You'll have to supply the “not” when you look up the word's meaning to understand it properly for verse 4.

Literally “do not burn with envy.” Positively could be stated, “Love honorably emulates,” rather than looking with jealousy and envy.

The term is used also in a noble sense with reference to honorable emulation, but in the New Testament it is used only in the ignoble sense. When love sees another prosperous, rich, high, gifted it is pleased and glad of his advantages. Love never detracts from the praise that is due another nor tries to make him seem less and self seem more by comparison. The practice of the world is the opposite. The negatives used in Paul's description suggest corresponding positives. Instead of being envious love is satisfied with its own portion and glad of another's greater portion.

R. C. H. Lenski, [*The Interpretation of St. Paul's First and Second Epistle to the Corinthians*](#) (Minneapolis, MN: Augsburg Publishing House, 1963), 556.

- a. What added understanding do you gain after seeing how the word is used in the following verses? See Acts 7:9; 17:5; James 4:2.

9 “The patriarchs became jealous of Joseph and sold him into Egypt. Yet God was with him,

5 But the Jews, becoming jealous and taking along some wicked men from the market place, formed a mob and set the city in an uproar; and attacking the house of Jason, they were seeking to bring them out to the people.

2 You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask.

ALL EXAMPLES OF HOW THE WORLD DEALS WITH THEIR JEALOUSY.

b. When do you find it most challenging to love without jealousy?

When I am envious and think I deserve what someone else is receiving or am not loving someone with purity and devotion.

c. What are some ways you can learn to love without jealousy entering in?

Applying Phil. 4:8, Phil. 2:3.

14. Here's an interesting aspect of biblical love. Love does not brag. Define *brag* [Strong's #4068 (ESV *boast*; NKJV *parade itself*)].

Play the braggart. To boast. Vainglorious. To show off. To sound one's own praises.

a. This particular word is used only in 1 Cor. 13:4, but a look at its synonyms will help us get a handle on the word's meaning and how we can apply it to our lives. See Ps. 73:9; Ps. 94:4; Prov. 25:14; 2 Cor. 11:17-18; James 3:5; 4:16.

9 They have set their mouth against the heavens, And *their tongue parades through the earth*.

4 *They pour forth words, they speak arrogantly; All who do wickedness vaunt themselves.*

14 Like clouds and wind without rain Is a man who boasts of his gifts falsely.

17 What I am saying, I am not saying as the Lord would, but as in foolishness, in this confidence of boasting. 18 Since many *boast according to the flesh*, I will boast also.

5 So also the tongue is a small part of the body, and *yet it boasts of great things*. See how great a forest is set aflame by such a small fire!

16 But as it is, *you boast in your arrogance; all such boasting is evil*.

BOASTING SHOWS OFF. IT ISN'T PRUDENT BUT POURS IT OUT FOR ANYONE TO HEAR. IT'S FLESHLY. BOASTS OF GREAT THINGS EVEN WHEN IT DOESN'T DESERVE THE PRAISE. IT'S ARROGANT WHICH IS EVIL.

b. What sins are associated with bragging? See 1 Sam. 2:3; 2 Chron. 25:19; Ps. 49:6; Gal 5:26; 2 Tim. 3:2; 1 Jn. 2:16.

3 "Boast no more so very proudly, Do not let arrogance come out of your mouth; For the LORD is a God of knowledge, And with Him actions are weighed.

19 "You said, 'Behold, you have defeated Edom.' And your heart has become proud in boasting. Now stay at home; for why should you provoke trouble so that you, even you, would fall and Judah with you?"

6 Even those who trust in their wealth And boast in the abundance of their riches?

26 Let us not become boastful, challenging one another, envying one another.

2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy,

16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

PRIDE, ARROGANCE, TRUST IN THINGS OTHER THAN GOD, FLESHLY, WORLDLY.

c. When are you most tempted to brag?

When I feel unnoticed by my family. When I am proud of my accomplishments and it seems "great" in my own eyes.

d. Why is bragging antithetical to loving others?

It's completely focused on self and putting one's self first, ahead of others.

e. Who should we brag about? Ps. 20:7; 34:2; Jer. 9:23-24; 1 Cor. 1:30-31.

7 Some boast in chariots and some in horses, But we will boast in the name of the LORD, our God.

2 My soul will make its boast in the LORD; The humble will hear it and rejoice.

23 Thus says the LORD, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; 24 but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things," declares the LORD.

30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 31 so that, just as it is written, "LET HIM WHO BOASTS, BOAST IN THE LORD."

f. What are some practical ways you can make sure your love for others doesn't include bragging?

Seek to bring them into the limelight. Notice what they are doing and show appreciation. Close my mouth. Don't take over the conversation. Ask them questions.

Eager Beaver: Do a little study on biblical boasting. When is it permissible? And what kinds of things are acceptable to brag about? See Rom. 15:17-19; 1 Cor. 1:31; 2 Cor. 8:24; 11:30; 12:9; Gal. 6:14; Heb. 3:6.

17 Therefore in Christ Jesus I have found reason for *boasting in things pertaining to God*. 18 For I will not presume to speak of anything except *what Christ has accomplished through me*, resulting in the obedience of the Gentiles by word and deed, 19 in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ.

31 so that, just as it is written, "Let him who boasts, *boast in the Lord*."

24 Therefore openly before the churches, show them the proof of your love and of our reason for boasting about you. *TRANSFORMED LIVES*.

30 If I have to boast, I will boast of what pertains to my *weakness*.

9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, *I will rather boast about my weaknesses, so that the power of Christ may dwell in me*.

14 But may it never be that I would boast, *except in the cross of our Lord Jesus Christ*, through which the world has been crucified to me, and I to the world.

6 but *Christ was faithful as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end*.

WHAT AN AMAZING AND ENCOURAGING LIST!!!! May I boast only in You, Lord!

15. Next we learn that love is not arrogant. Define *arrogant* [Strong's #5448 (NKJV *puffed up*; NIV *proud*)].

Inflating one's own importance. This definitely fits with the context of the Corinthians' seeking their own. J.B. Phillip's: nor does it cherish inflated ideas of its own importance.

Literally, to puff oneself out like a pair of bellows.

"Instead of being envious love is satisfied with its own portion and glad of another's greater portion." R. C. H.

Lenski, [*The Interpretation of St. Paul's First and Second Epistle to the Corinthians*](#) (Minneapolis, MN: Augsburg Publishing House, 1963), 556.

- a. Paul uses the word *arrogant* frequently in his communications with the Corinthians. What do you learn about the word from the following verses? See 1 Cor. 4:6, 18-19; 8:1.

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

18 Now some have become arrogant, as though I were not coming to you. 19 But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power.

1 Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love edifies.

We can become arrogant against others, resistant to the teaching of our pastors and elders in our arrogance, knowledge makes us arrogant while love seeks to edify others.

- b. Now look up these verses to see if you can glean more about its meaning: 1 Sam. 2:3; Neh. 9:16; Ps. 94:4; Prov. 14:16; 30:13; James 4:16.

3 “Boast no more so very proudly, Do not let arrogance come out of your mouth; For the LORD is a God of knowledge, And with Him actions are weighed.

16 “But they, our fathers, acted arrogantly; They became stubborn and would not listen to Your commandments.

4 They pour forth words, they speak arrogantly; All who do wickedness vaunt themselves.

16 A wise man is cautious and turns away from evil, But a fool is arrogant and careless.

13 There is a kind—oh how lofty are his eyes! And his eyelids are raised in arrogance.

16 But as it is, you boast in your arrogance; all such boasting is evil.

ARROGANCE CAN SHOW UP IN OUR BOASTING, STUBBORNNESS, UNWILLING TO LISTEN, CARELESS OF COUNSEL, SHOWS UP IN OUR EXPRESSIONS, AND EVEN BOAST IN OUR PRIDE (JUST LIKE THE WORLD DOES).

- c. When do you find you're most tempted toward arrogance?

When I am unwilling to be taught by someone if I think they aren't qualified. My heart is always proud and must not allow it to hold sway, die to self and live to Christ.

- d. What are some ways you can learn to love others in humility rather than arrogance?

Not respond stubbornly. Withhold judgment. Listen to counsel.

16. Next we learn that love doesn't act unbecomingly. See what you can find out about *unbecomingly* as you define it [Strong's #807 (ESV; NKJV; NIV *rude*)].

“When pride puffs up the heart, unseemly bearing and conduct naturally follow. Tactlessness forgets its own place and fails to accord to others their proper dues of respect, honor, or consideration. Love is forgetful of self and thoughtful toward others.” R. C. H. Lenski, *The Interpretation of St. Paul's First and Second Epistle to the Corinthians* (Minneapolis, MN: Augsburg Publishing House, 1963), 557.

Does not behave with ill-mannered impropriety, improperly.

- a. This particular word is only used in 1 Cor. 7:36 and 13:5. Can you discover some more about this word's meaning from those verses?

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

5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered,

Not properly. Not honoring of others. Rudely. Insisting on its own way.

- b. First Corinthians 7:35; 11:21; 1 Tim. 2:9; and 2 Jn. 10 carry the flavor of this word's meaning. What more do you learn?

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

21 for in your eating each one takes his own supper first; and one is hungry and another is drunk. EXAMPLE OF WHAT IS NOT APPROPRIATE.

9 Likewise, I want women to adorn themselves with *proper* clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments,

10 If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting;

- c. When are you most tempted toward rudeness?

When I think I'm right. When I am being proud. When I think I deserve something I'm not receiving from them. When I don't know someone.

- d. What are some ways you can make sure your love for others doesn't contain rudeness?

Being tender toward them. Getting to know them. Treating them with honor.

17. Next we learn that love doesn't *seek its own way*. While this part of love's definition is fairly straightforward, it can be tricky to put into practice at times. When are you most tempted to seek your own way?

When I am not seeking the Lord's will. When I have the bit in my teeth. Purely giving in to the flesh.

- a. How did Paul put this admonition into practice in his life? See Rom. 15:1-2; 1 Cor. 10:24, 33; 1 Jn. 3:16-17.

1 Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves. 2 Each of us is to please his neighbor for his good, to his edification.

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

33 just as I also please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved.

16 We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. 17 But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?

- b. What are some practical ways you can practice putting others first?

Dying to self. Seeking the good of others. Doing *nothing* from selfishness or empty conceit.

18. Love isn't provoked! Define *provoked* [Strong's #3947 (ESV *irritable*; NIV *easily angered*)].
See also Ps. 78:58; Acts 17:16; Eph. 6:4.

Irritation or sharpness of spirit. Exasperation. Is not touchy, though the word seems to indicate more.

"where there is **love that shows patience** (13:4), a person cannot be *goaded into the sharp retort of irritation*." Anthony C. Thiselton, [*The First Epistle to the Corinthians: A Commentary on the Greek Text*](#), New International Greek Testament Commentary (Grand Rapids, MI: W.B. Eerdmans, 2000), 1052.

"Virtually every lexicon and primary source indicates the notion of reaching a level of **exasperation**. But how does this express itself? The English **pique** combines the same range of nuances as the Greek: something *between irritation and anger* which takes offense because one's *self-regard has been dented, wounded, or punctured by some sharp point*. **Love**, Paul urges, **does not become exasperated into pique**, partly because **patience** delays *exasperation* and partly because lack of **self-interest** diverts a sense of self-importance away from reacting on the grounds of wounded pride: "it is not embittered by injuries, whether real or supposed."¹²⁷

¹²⁷ Robertson and Plummer, *First Epistle*, 294; cf. Schrage, *Der erste Brief*, 3:298–99, where he compares the LXX and Hebrew background further.

Anthony C. Thiselton, [*The First Epistle to the Corinthians: A Commentary on the Greek Text*](#), New International Greek Testament Commentary (Grand Rapids, MI: W.B. Eerdmans, 2000), 1052.

58 For they provoked Him with their high places And aroused His jealousy with their graven images.

16 Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was observing the city full of idols.

4 Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

a. When are you most tempted toward irritation?

When I'm tired or when I've dealt with the issue for awhile.

b. What are some ways you can guard against being provoked?

Not growing weary in doing good. Asking the Lord for help. Putting irritation to death and walking in the spirit.

19. And finally, love *does not take into account a wrong suffered*. When is it the most challenging to live like this?

When we have suffered a wrong. When we've been sinned against.

a. What do we need to remember if we're ever going to love like this? See Eph. 2:1-7; 4:31-32.

1 And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. 32 Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

b. What are some practical ways to live this way? See Col. 3:12-13; 1 Pet. 3:8-9.

12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; 13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.

8 To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; 9 not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.

20. That's a lot to put into practice! If left to ourselves are we able to love in the way described here? What do we need to remember when it comes to loving others? See Rom. 6:4-7; 8:8-11; 1 Pet. 5:6-7; 1 Jn. 1:9.

4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, *so that we would no longer be slaves to sin*; 7 for he who has died is freed from sin.

8 and those who are in the flesh cannot please God. 9 *However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you.* But if anyone does not have the Spirit of Christ, he does not belong to Him. 10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

6 Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, 7 casting all your anxiety on Him, because He cares for you.

9 If we *confess* our sins, He is faithful and righteous to *forgive us our sins and to cleanse us from all unrighteousness.*

We can't love others unless we lean on the Lord and submit ourselves to Him.

21. Back to our context for this chapter: Why was this discussion about love necessary? See 12:1, 4-7, 27-31.

1 Now concerning spiritual gifts, brethren, I do not want you to be unaware.

4 Now there are varieties of gifts, but the same Spirit. 5 And there are varieties of ministries, and the same Lord. 6 There are varieties of effects, but the same God who works all things in all persons. 7 But to each one is given the manifestation of the Spirit for the common good.

27 Now you are Christ's body, and individually members of it. 28 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. 29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? 30 All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? 31 But earnestly desire the greater gifts. And I show you a still more excellent way.

Because the Corinthians weren't loving each other and didn't have the right heart in exercising their liberties, in exercising their spiritual gifts or in encouraging others to exercise them.

God grant us grace, then, that we may abound in this most excellent grace of a true Christian life, which is infinitely more essential than the highest gifts or the most remarkable talents that God himself can bestow upon us. ~Charles Spurgeon³

Jn. 13:35 “By this all men will know that you are My disciples, if you have love for one another.”

1 Thess. 3:12 And may the Lord cause you to increase and abound in love for one another, and for all people, just as we also do for you.

1 Pet. 4:8 Above all, keep fervent in your love for one another, because love covers a multitude of sins.

³ Charles H. Spurgeon, *Spurgeon's Sermons: Volume 47*, electronic ed., Logos Library System; Spurgeon's Sermons (Albany, OR: Ages Software, 1998).

1 Corinthians Part Two

Lesson #16, Chapter 13:6-13

TEACHER'S GUIDE

Please review Chapter 13 before beginning this lesson. Ask the Lord to help you apply the truths found in this chapter.

1. Summarize verses 1-5 of Chapter 13.

Paul illustrates that magnificent gifts acted out without love are not worth anything. And then he reveals what real love is in case people try to wiggle out of really loving others by explaining love.

2. What was happening among the Corinthians that spurred Paul to write on this topic? See 12:1, 4-7, 26-31.

1 Now concerning spiritual gifts, brethren, I do not want you to be unaware.

4 Now there are varieties of gifts, but the same Spirit. 5 And there are varieties of ministries, and the same Lord. 6 There are varieties of effects, but the same God who works all things in all persons. 7 But to each one is given the manifestation of the Spirit for the common good.

26 And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it. 27 Now you are Christ's body, and individually members of it. 28 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. 29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? 30 All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? 31 But earnestly desire the greater gifts. And I show you a still more excellent way.

They were struggling with their understanding spiritual gifts and how God intended them to be used in the church.

3. Let's continue to learn about the many facets of love beginning in verse 6. What do we learn about love in verse 6?

Love does not rejoice in unrighteousness. Love rejoices in the truth.

- a. Why is that a loving characteristic?

Loving people with false motives or allowing them to live in ungodliness (not truth) is not loving toward them.

- b. Why is this aspect of love particularly challenging in our culture today?

We don't want to take a stand. We live in a culture of "tolerance" and not calling sin by its true name.

- c. In order to put verse 6 into practice we need to discern between the lies of our culture and the truths of God's Word. How can we grow in this kind of discernment? See Ps. 119:99-104; Rom. 12:2; Col. 1:9-12.

99 I have more insight than all my teachers, For Your testimonies are my meditation. 100 I understand more than the aged, Because I have observed Your precepts. 101 I have restrained my feet from every evil way, That I may keep Your word. 102 I have not turned aside from Your ordinances, For You Yourself have taught me. 103 How sweet are Your words to my taste! Yes, sweeter than honey to my mouth! 104 From Your precepts I get understanding; Therefore I hate every false way.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

9 For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, 10 so that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God; 11 strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously 12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light.

Through meditating on God's Word. God's Word gives us wisdom and insight and understanding. It renews our minds and helps us obey and put into practice God's will for us. The knowledge of His will that is fueled through the Word of God, helps us to walk in a manner worthy of Him.

- d. What are some practical ways to love in this way? See Ps. 119:163; Prov. 17:5; 24:17; Rom. 12:9; 1 Cor. 5:1-2; Eph. 5:6-10; 1 Pet. 1:14-15, 22; 1 Jn. 3:18; 2 John 3-4.

163 I hate and despise falsehood, But I love Your law.

5 He who mocks the poor taunts his Maker; He who rejoices at calamity will not go unpunished.

17 Do not rejoice when your enemy falls, And do not let your heart be glad when he stumbles;

9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.

1 It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. 2 You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.

6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. 7 Therefore do not be partakers with them; 8 for you were formerly darkness, but now you are Light in the Lord; walk as children of Light 9 (for the fruit of the Light consists in all goodness and righteousness and truth), 10 trying to learn what is pleasing to the Lord.

14 As obedient children, do not be conformed to the former lusts which were yours in your ignorance, 15 but like the Holy One who called you, be holy yourselves also in all your behavior;

22 Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,

18 Little children, let us not love with word or with tongue, but in deed and truth.

3 Grace, mercy and peace will be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love. 4 I was very glad to find some of your children walking in truth, just as we have received commandment to do from the Father.

Love God's word by turning back on falsehood, not rejoicing in calamity or the taunting of the poor. Not rejoicing when my enemy falls or stumbles. Cling to what is good and abhor evil. Flee immorality. Not be a partaker in the things of darkness. Walk in the light. Don't return to former lusts. Purify soul. Love in deed and in truth. Walk in truth which is the word of God.

4. What does love do according to verse 7?

Love bears all things. Love believes all things. Love hopes all things. Love endures all things.

5. Define *bears* [Strong's #4722 (NIV protects)].

Every other place this word is translated “endures.” Can also be translated “stands.” Means “to support as a burden.” Love covers, protects, forbears.

It keeps out resentment as the ship keeps out the water, or the roof the rain. Marvin Richardson Vincent, [Word Studies in the New Testament](#), vol. 3 (New York: Charles Scribner's Sons, 1887), 265.

- a. What else can you learn about the word from 1 Cor. 9:12 and 1 Thess. 3:1, 5 where Paul uses the same Greek word?

12 If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ.

1 Therefore when we could endure it no longer, we thought it best to be left behind at Athens alone,

5 For this reason, when I could endure it no longer, I also sent to find out about your faith, for fear that the tempter might have tempted you, and our labor would be in vain.

It has the idea of standing your ground, of continuing, of holding, holding, holding on till you just can't any longer.

- b. What challenges do you face putting this attribute of love into practice?

Thinking I can't hold on any longer when really, the truth is, by God's grace and help, I really can. When I don't want to, awful truth be told.

- c. How can you apply, *Love bears all things* in your life?

Pressing on. Putting my trust in the Lord. Not giving up. Hoping. Continuing to love.

6. Define *believes* [Strong's #4100 (NIV *trusts*)].

Not gullible, but believes that God is at work in His children...Philippians 1:6 and 2 Cor. 5:17.

- a. What do you learn from the following verses about believing? See Jn. 3:16; 8:24; Heb. 11:6; 1 Pet. 1:8.

16 “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

24 “Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins.”

6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory,

Believing is all-in. It is trusting, hoping, living by faith.

- b. What kinds of “believing” does love do? See Prov. 14:15; 18:17; 1 Cor. 14:20; Phil. 4:8; 1 Thess. 5:21; James 3:17.

15 The naive believes everything, But the sensible man considers his steps.

17 The first to plead his case seems right, Until another comes and examines him.

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

8 Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.

21 But examine everything carefully; hold fast to that which is good;
 17 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.

It considers its way (not blind or rash or gullible). It examines and weigh evidence. It's not just childish in its thinking, but mature and reasoned. Yet it thinks on lovely, right, and true things too. It holds to good things, but examines carefully.

c. Explain some practical ways you can live out *your believing all things* kind of love. Believe the best, while using God given wisdom. Believing is about trusting and hoping in the Lord.

7. Define *hopes* [Strong's #1679].
 Sees the bright side of things. It doesn't despair.

The REB is the only major VS to appreciate that this is best rendered in modern English by negating a series of negations: *There is nothing love cannot face; there is no limit to its faith, its hope, its endurance*. Even Collins produces an all-inclusive translation: *"It bears everything, believes everything, hopes everything, endures everything."*¹⁵²

VS *Verbum Salutis*

¹⁵² Collins, *1 Cor*, 478.

Anthony C. Thiselton, [*The First Epistle to the Corinthians: A Commentary on the Greek Text*](#), New International Greek Testament Commentary (Grand Rapids, MI: W.B. Eerdmans, 2000), 1056.

a. See what you learn about love that hopes from these references: Rom. 8:24-25; 1 Tim. 4:10; 1 Pet. 1:13.

24 For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? 25 But if we hope for what we do not see, with perseverance we wait eagerly for it.

10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.

13 Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.

Hope believes and trusts and waits upon the God who alone is able to fulfill all hopes.

b. Why is it so important to fix your hope on the right things when it comes to loving others?

If we fix our hope on others, we'll be disappointed. We can only hope in the One who will never disappoint us (Psalm 22:5; Romans 10:11).

8. Define *endures* [Strong's #5278 (NIV *perseveres*)].

Paul declares: **Love never tires of support, never loses faith, never exhausts hope, never gives up.**

Anthony C. Thiselton, [*The First Epistle to the Corinthians: A Commentary on the Greek Text*](#), New International Greek Testament Commentary (Grand Rapids, MI: W.B. Eerdmans, 2000), 1057.

- a. What else do you learn about love that endures from Rom. 12:12; 2 Tim. 2:10; Heb. 12:2-3; James 1:12?

12 *rejoicing in hope, persevering in tribulation, devoted to prayer,*

10 For this reason I endure all things *for the sake of those who are chosen*, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory.

2 fixing our eyes on Jesus, the author and perfecter of faith, who *for the joy set before Him endured the cross*, despising the shame, and has sat down at the right hand of the throne of God. 3 For consider Him who has endured such hostility by sinners against Himself, *so that you will not grow weary and lose heart.*

12 Blessed is a man who perseveres under trial; for once he has been *approved*, he will *receive the crown of life* which the Lord has promised to those who love Him.

- b. How can you apply *Love endures all things* in your life?

Keep looking to Jesus. Keep pressing on. Keep loving and hoping and persevering, while praying and meditating on the Word. Be patient.

9. Love never does what according to verse 8? By contrast, what happens to the gifts listed in verse 8?

Love never fails. Those sign gifts will all cease.

10. Let's review one of the king of Bible study rules: *context!* Context unravels most Bible study knots, smooths out almost every conundrum, and clears the way to a proper interpretation of the passage. Difficult to understand sections of Scripture like this one mean we must study the context leading to and from the passage to gain insight into what the author intended his original audience to understand. Determine the context of Chapter 13 by answering the following questions:

- a. What is the main subject or main point of verses 1-8?

Spiritual gifts must be employed with love, not in selfishness or for selfish gain. Even our gifts are to be used to served the body, others, better.

- b. What is the main point of verse 13?

Faith, hope, and love all last, remain—unlike the gifts the Corinthians were coveting—but the greatest even of those three that remain is love.

- c. Since those answers are one and the same, what do we know hands down, sure as shootin' about verses 9-12?¹

¹ Another way of explaining how context helps us overcome Bible difficulties is to think of the chapter as a river. When we observe a river, we can see which direction the water is flowing and we know that the water downstream is flowing in the same direction as water coming from upstream. Verses 1-8 are all flowing in the same direction with one main point. Later we read verse 13 that also flows in the same direction as the earlier verses. Though verses 9-12 are obscured, we know that they too need to flow in the same direction as the rest of the "stream."

Be sure to read the footnote. Verses 9-12 are talking about that we don't know everything completely right now. Someday we will have it all put together and gain full insight, see things clearly, but right now we don't see it all clearly. Another reason to make love the goal.

11. Verses 9 and 10 present us with a bit of a challenge, but before we dig further, what facts can we observe from verses 9-10?

We only know some things partially right now (that is, the gift of knowledge is not fully formed or completed). We only are able to prophesy partially because it is not fully formed or completed. Someday we will be able to do both fully. Now partially. Later, fully...when the perfect comes.

12. The real problem in verse 10 lies in understanding what Paul meant with the phrase, *when the perfect comes*. Define *perfect* [Strong's #5046]. See also 1 Cor. 2:6; 13:10; 14:20 where Paul uses the same word. What is its meaning each time it's used?

Perfect, full grown, mature. Carries both the idea of fulfillment and goal with maturity.

But all of the forms of our earthly knowing (actually knowledge) and our prophesying of spiritual things serve only an earthly and a temporal purpose. Both shall eventually be completed and fully realized.

10) This shall occur "when the complete shall come." That is τέλειον which has reached the τέλος or goal in comparison with what is still undeveloped or on the way. Here the incomplete state in which we now live forms the contrast. We are able to know and to prophesy only in a partial and an incomplete way. A complete state will eventually come, τὸ τέλειον, when we shall attain the goal for which we are now striving. In other connections τέλειος denotes the state of mature manhood in contradistinction from a νήπιος or παῖς. See Trench. The aorist subjunctive ἔλθῃ marks the great future moment when the goal shall be reached, namely the Parousia of Christ. Then this entire state of imperfection which is now evident upon the earth will be abolished, for it will have served its purpose.

R. C. H. Lenski, [*The Interpretation of St. Paul's First and Second Epistle to the Corinthians*](#) (Minneapolis, MN: Augsburg Publishing House, 1963), 565–566.

6 Yet we do speak wisdom among those who are *mature*; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; FULLY GROWN, GROWN UP.

10 but when the *perfect* comes, the partial will be done away. MORE ATTAINING TO, A COMPLETION AND A MATURITY.

20 Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be *mature*. BE FULLY GROWN UP, MATURE IN YOUR THINKING.

THE OTHER TWO TIMES THE WORD IS USED ARE DIFFERENT THAN IN OUR TEXT.

13. Paul illustrates his comments from verses 9-10 by comparing childhood and manhood. Verse 11 is intended to bring clarity to Paul's comments in verses 9-10. What observations can you make from verse 11?

He very literally talks about when he was a little boy, he spoke and thought like a little boy. He had little boy motivations and little boy goals, but then when he became a man, he no longer thought like a little boy. He had

gained the thoughts and motivations and considerations of a man. The things of boyhood were no longer applicable.

14. Paul clarifies even further by giving another illustration for verses 9-10. This one is found in verse 12. First, what observations can you make about verse 12 by itself?

It's like looking in a mirror. Right now, we only see dimly. But someday—when the perfect comes—we will see as if we are face to face. Just like only seeing dimly in the mirror, right now I only know in part (I don't get it all). Someday, just like seeing clearly face to face, I will know fully.

15. Now compare the illustrations of verses 11-12 with the instruction in verses 9-10. How do the illustrations help you understand the instruction?

We know partially. We prophesy partially. But someday, when the perfect comes the partial will be done away with. Whatever the perfect is, it gives clarity, brings fullness, everything is revealed and made clear and open.

Both the illustrations of thinking like a child and looking in a mirror have a sense of not being enough, that they are missing something, though it is perfectly acceptable for the time and the situation it is in. The situation Paul refers to in verses 9-10 also carries with it that same idea...it's missing something, yet through no fault of its own, but someday, God will make all things open and clear.

16. Notice we still haven't figured out what the phrase *the perfect* means, but we are closer to understanding what Paul meant. Based on what you've observed after answering the above questions what have you learned about spiritual gifts?

Some gifts were given for a time. Some gifts are given for a purpose in that time. Spiritual gifts are not fully realized or matured in us...they continue to grow and will do so until heaven.

Hey, will we have spiritual gifts in heaven? Will we continue to exercise the ones we've been given on earth while we are in heaven? Jack says, "Sign gifts and giving of revelation are a bit different than helps and speaking gifts." Good distinction to note.

Almost incidentally, Paul provides a glimpse of heaven and the life to come (v. 10; see also v. 12). All that is imperfect will be replaced by the perfect in every aspect of our existence. The experience of heaven will be like suddenly becoming adults after being children (v. 11). We will see face to face rather than seeing poor reflections. This will be most wonderfully true of our view of our Saviour, the Lord Jesus Christ. An old hymn by Isaac Watts puts it well:

Then shall I see and hear and know
All I desired or wished below;
And every power find sweet employ
In that eternal world of joy.

‘The most excellent way’ leads naturally to conclusions about the Christian’s proper goal. ~ Derek Prime²

17. What's the connection between the pursuit of certain spiritual gifts (see 12:31) and love for the brethren as explained in Chapter 13?

Pursuing the obvious, more upfront spiritual gifts really doesn't strengthen the body if love isn't the primary motivation. What's more, the gifts of tongues, giving of revelation, interpreting tongues or revelation didn't last. Loving the brethren means using our gifts to bless others, rather than promoting ourselves.

18. How does 1 John 4:15-21 explain the concepts of this chapter?

Love trumps fear. Love will be fully realized, and all relationships, will be full realized when we are with Christ.

So what does “the perfect” refer to? Some believe it refers to the completion of the Scriptures; the rapture; the maturing of the church; the second coming, but I think the best answer is the eternal state or heaven because of the context. The context alone supports the view for the eternal state or heaven best. (For more on this interpretation read the insightful excerpt about “The Perfect” in the article below.) The *perfect* is that time of completion when all will be seen clearly, when we won't desire the *prominent* spiritual gifts or parade *our* gifts proudly before others, and when we will love others as described in this chapter.

19. Define *abide* [Strong's #3306 (NIV *remain*)].
Remain, endure.

20. What things remain according to verse 13?
Faith, hope, and love.

21. How does the idea of something remaining or lasting (verse 13) fit in with Paul's comments about things that fail from verses 8-12?

Fits perfectly. Love will last, though the sign gifts that the Corinthians were earnestly seeking will not. Everything will be made complete and fully known in heaven. Love will remain, even in heaven.

22. What is the more excellent way that we should strive for in every area of our lives, especially when it comes to exercising our spiritual gifts? See verse 13.

We should exercise hope, faith, and love in using our spiritual gifts. Definitely serving the body of Christ with the gifts God has given me in all faith, hope, and patient love, kind love, humble, seeking the best for others kind of love, forgiving, gracious kind of love, holy love.

² Derek Prime, *Opening Up 1 Corinthians* (Leominster: Day One Publications, 2005), pgs. 118-119.

**The Different Views on “The Perfect” of 1 Corinthians 13:10
by Nathan Busenitz³**

1. Some (such as F.F. Bruce) argue that love itself is the perfect. Thus when the fullness of love comes, the Corinthians will put away their childish desires.
2. Some (such as B.B. Warfield) contend that the completed canon of Scripture is the perfect. Scripture is described as “perfect” in James 1:25, a text in which the same word for “mirror” (as in v. 12) is found (in James 1:23). Thus partial revelation is done away when the full revelation of Scripture comes.
3. Some (such as Robert Thomas) contend that the mature church is the perfect. This view is primarily based on the illustration of verse 11 and on the close connection between this passage and Eph. 4:11–13. The exact timing of the church’s “maturity” is unknown, though it is closely associated with the completion of the canon, and the end of the apostolic era (cf. Eph. 2:20).
4. Some (such as Thomas Edgar) see the believer’s entrance into the presence of Christ (at the moment of death) as the perfect. This view accounts for the personal aspect of Paul’s statement in verse 12. Paul personally experienced full knowledge when he entered Christ’s presence at his death (cf. 2 Cor. 5:8).
5. Some (such as Richard Gaffin) see the return of Christ (and the end of this age) as the perfect. This is also the view of most continuationists. Thus, when Christ comes back (as delineated in chapter 15), the partial revelation we know now will be made complete.
6. Some (such as John MacArthur) view the eternal state (in a general sense) as the perfect. This explanation interprets the neuter of *to teleion* as a reference to a general state of events and not a personal return of Christ. This view overlaps with both numbers 4 and 5 above in that, according to this view: “For Christians the eternal state begins either at death, when they go to be with the Lord, or at the rapture, when the Lord takes His own to be with Himself” (John MacArthur, *First Corinthians*, p. 366).

Of these views, I personally find the last three more convincing than the first three. This is primarily due (I will confess) to the testimony of church history. Dr. Gary Shogren, after doing an in-depth study of some 169 patristic references to this passage, concludes that the church fathers overwhelmingly saw the perfect in terms of something beyond this life (most normally associating it with the return of Christ, or with seeing Christ in heaven). Even John Chrysostom (who was clearly a cessationist) saw it this way. While not authoritative, such historical evidence is difficult to dismiss.

³ Read the entire article written by Nathan Busenitz at http://thecripplegate.com/what_cessationism_is_not/

1 Corinthians Part Two

Lesson #17, Chapter 14 Overview

TEACHER'S GUIDE

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 14 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. To begin, read through Chapter 14. Now, summarize the contents of Chapter 14. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.

a. Summarize paragraph 1 (verses 1-5).

It is good to pursue love *and* spiritual gifts that edify the church like prophesying. Our goal in seeking spiritual gifts is to edify the church.

b. Summarize paragraph 2 (verses 6-12).

Paul then illustrates how speaking in tongues is wonderful but doesn't edify the church though the individual is blessed. He reiterates again the goal of the gifts is to edify the church.

c. Summarize paragraph 3 (verses 13-19).

Speaking in tongues without the ability to interpret that tongue doesn't benefit others, so at least ask the Lord for the ability to interpret the tongue you get to speak in. Apparently, even those who spoke in tongues didn't have the ability to interpret what they were saying. They understood in their minds, but weren't able to articulate it for the hearers.

d. Summarize paragraph 4 (verses 20-25).

Paul urges the Corinthians to be mature in their thinking on this issue (not children who only desire their own way). God gave tongues as a sign for unbelievers to see that God was at work. God gave prophecy as a sign to believers for their edification. Yet, even for a unbeliever if the tongues aren't interpreted and explained then they will just think the believers are crazy.

e. Summarize paragraph 5 (verses 26-33).

Paul explains that in the church there must be order and explains how things should be done in the church service.

f. Summarize paragraph 6 (verses 34-36).

It is also God's intention that women are not to speak *in tongues* [according to the context] in the worship service.

g. Summarize paragraph 7 (verses 37-38).

Anyone exercising spiritual gifts, especially the teaching ones but submit to the Lord's instruction.

h. Summarize paragraph 8 (verses 39-40).

Desire prophesying first and foremost though speaking in tongues (as the "how-to" was addressed previously) is not forbidden. Yet remember that all things must be done in an orderly manner.

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.

How the gifts are to operate in the church and the attitudes we should maintain about them.

3. Next, look for a verse in the chapter that best summarizes the entire contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. Instead, *consider which verse best sums up what's in the chapter.* Write down the verse you chose here.

Verse 26: 26 What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.

Or verse 12 works too: 12 So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church.

4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.

Spiritual Gifts 101

Edifying Spiritual Gifts

5. What do you learn about *God* every time He is mentioned in this chapter? Be sure to include the verse references.

Verse 2 those who speak in a tongue speak to God, not men

Verse 18 thank God I can speak in tongues

Verse 21 men of strange tongues and lips of stranger I [God] will speak to this people

Verse 21 even so they will not listen to Me [God] says the Lord [God]

Verse 25 (unbeliever) will hear the Word and will fall on his face and worship God

Verse 25 declaring God is certainly among you

Verse 28 if there is no interpreter, keep silent, and only speak to self and to God

Verse 33 for God is not a God of confusion but of peace

Verse 36 did the Word of God come forth from you (women)?

6. List every time the word *speak(s)/speaking/spoke* is used in this chapter. Because it's used frequently, *pay attention to the way in which it's used.* Don't forget the verse references with your observations.

Verse 2 one who speaks in a tongue does not speak to men but to God

Verse 2 for no one understands, but in his spirit he speaks mysteries
 Verse 3 one who prophesies speaks to men for edification, exhortation, consolation
 Verse 4 one who speaks in a tongue edifies himself
 Verse 5 wish you all spoke in tongues but even more that you would prophesy
 Verse 5 greater is one who prophesies than one who speaks in tongues
 Verse 6 if I come to you speaking in tongues
 Verse 6 what will it profit you unless I speak either by revelation or knowledge or prophecy or teaching
 Verse 9 how will it be known what is spoken?
 Verse 9 for you will be speaking into the air
 Verse 11 I will be to the one who speaks a barbarian
 Verse 11 and the one who speaks will be a barbarian to me
 Verse 13 let one who speaks in a tongue pray that he may interpret
 Verse 19 in the church I desire to speak 5 words with my mind so I might instruct others
 Verse 23 if the whole church assembles and all speak in tongues...
 Verse 27 if anyone speaks in a tongue it should be by two or at the most three in turn with an interpreter
 Verse 29 let two or three prophets speak
 Verse 35 it is improper for a woman to speak in church
 Verse 39 desire to prophesy and do not forbid to speak in tongues

7. The word *tongue* is also used frequently in this chapter. For right now list each time the *singular* form of the word is used—*tongue*.

Verse 2 one who speaks in a tongue does not speak to men but to God for no one understands
 Verse 4 one who speaks in a tongue edifies himself
 Verse 9 *so also you, unless you utter by the tongue speech that is clear* [known language—context makes it clear it's different]
 Verse 13 therefore let one who speaks in a tongue pray that he may interpret
 Verse 14 for if I pray in a tongue my spirit prays but my mind in unfruitful
 Verse 19 in the church I desire to speak to instruct others also, rather than ten thousand words in a tongue
 Verse 26 *when you assemble, let each have a psalm, a teaching, a revelation, a tongue, an interpretation* [known language—context makes it clear it's different]
 Verse 27 *if anyone speaks in a tongue it should be by two or at the most three, in turn* [known language—context makes it clear it's different]

8. Now list each time the *plural* form of the word is used—*tongues*. Be sure to include the verse references with your observations.

Verse 5 I wish you all spoke in tongues
 Verse 6 if I come to you speaking in tongues what will I profit you unless...
 Verse 18 I thank God I speak in tongues more than you all
 Verse 21 by men of strange tongues and by the lips of strangers I will speak to this people
 Verse 22 so then tongues are for a sign to unbelievers
 Verse 23 if the whole church assembles together and all speak in tongues will they not say you are mad?
 Verse 39 desire earnestly to prophesy, and do not forbid to speak in tongues

9. What do you learn about the word *prophesy* (also include *prophets*) from your observations? Include verse references.

Verse 1 desire to prophesy

Verse 3 one who prophesies speaks to men for edification, exhortation, and consolation

Verse 4 one who prophesies edifies the church

Verse 5 wish even more that you would prophesy

Verse 5 greater is one who prophesies than one who speaks in tongues

Verse 6 what will it profit you unless I speak by way of ...prophecy?

Verse 22 prophecy is for a sign to those who believe

Verse 24 if all prophesy, an unbeliever or ungifted man is convicted by all, he is called to account by all

Verse 29 let two or three prophets speak and others pass judgment

Verse 31 you can all prophesy one by one, so that all may learn and be exhorted

Verse 32 the spirits of the prophets are subject to prophets

Verse 37 if anyone thinks he is a prophet or spiritual

Verse 39 desire earnestly to prophesy

10. What do you learn each time the word *mind* is used?

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

Verse 15 I will pray with the spirit and with the mind also

Verse 15 I will sing with the spirit and with the mind also

Verse 19 I desire to speak 5 words with my mind so that I may instruct others also

11. What other exciting observations did you make in this chapter? Be sure to share them!

Look at languages!

Verse 10 great many kinds of languages in the world

Verse 10 no kind [language] is without meaning

Verse 11 if I do not know the meaning of the language, then I will be like a barbarian in receiving or giving

Look at edify!

Verse 3 one who prophesies speaks to men for edification

Verse 4 one who prophesies edifies the church

Verse 5 wish you prophesied so that the church may receive edifying

Verse 12 seek to abound for the edification of the church

Verse 17 when speaking in a tongue, the other person is not edified

Verse 26 let all things be done for edification

Notice who is to keep silent in the church! See verse 28 and verse 34!

Clues about what prophesying is! Prophesying edifies, exhorts, and consoles (verse 3). It edifies (verse 4, 5). It profits the hearer spiritually (verse 6). Prophesying is for believers though it may be used to convict unbelievers and bring them to repentance (verses 22, 24-25). Prophesying calls men to account, the secrets of the heart are disclosed, and brings us to humility, repentance and worship of God, testifying that God is at work (verses 24-25). Prophesying is to be done in an orderly manner and judged by other prophets (verses 27-33). Prophecy is so we may learn and be exhorted (verse 31). Something to be desired for the good of the church (verse 39).

Is modern preaching prophesying?

1 Corinthians Chapter 14

- 1 Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy.
- 2 For one who speaks in a tongue does not speak to men but to God; for no one understands, but in his spirit he speaks mysteries.
- 3 But one who prophesies speaks to men for edification and exhortation and consolation.
- 4 One who speaks in a tongue edifies himself; but one who prophesies edifies the church.
- 5 Now I wish that you all spoke in tongues, but even more that you would prophesy; and greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying.
- 6 But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching?
- 7 Yet even lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp?
- 8 For if the bugle produces an indistinct sound, who will prepare himself for battle?
- 9 So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air.
- 10 There are, perhaps, a great many kinds of languages in the world, and no kind is without meaning.
- 11 If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.
- 12 So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church.
- 13 Therefore let one who speaks in a tongue pray that he may interpret.

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

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

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

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

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

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

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

21 In the Law it is written, “BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME,” says the Lord.

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

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

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

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

26 What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.

27 If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and one must interpret;

28 but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God.

29 Let two or three prophets speak, and let the others pass judgment.

30 But if a revelation is made to another who is seated, the first one must keep silent.

31 For you can all prophesy one by one, so that all may learn and all may be exhorted;

32 and the spirits of prophets are subject to prophets;

33 for God is not a God of confusion but of peace, as in all the churches of the saints.

34 The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says.

35 If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.

36 Was it from you that the word of God first went forth? Or has it come to you only?

37 If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.

38 But if anyone does not recognize this, he is not recognized.

39 Therefore, my brethren, desire earnestly to prophesy, and do not forbid to speak in tongues.

40 But all things must be done properly and in an orderly manner.

1 Corinthians Part Two

Lesson #18, Chapter 14:1-19

TEACHER'S GUIDE

Read Chapter 14 completely before beginning this lesson. Take the time to ask the Lord for His help as you study His Word.

1. Chapter 14 picks up where Chapter 12 ended which means Chapter 13 is a rabbit trail, a vital and valuable rabbit trail, but a bit of an excursion nonetheless. Now once again, the apostle Paul picks up where he left off at the end of Chapter 12. What does he desire the Corinthians to do according to verse 1? How does this injunction provide balance to his instruction in Chapter 13?

12:31 But here you are desiring the so-called "greater gifts." Instead of doing that, let me show you a more excellent way.

My paraphrase says, 14:1 Paul desires that they pursue love and yet he is glad they desire spiritual gifts, and one he especially wants them to have is that they would prophesy.

NIV says, 1 Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy.

Chapter 13 Paul stops and shows them the more excellent way—how to love one another excellently, especially in using their spiritual gifts. So, when he begins chapter 14 it is with the encouragement to make sure they are loving each other and then he gives approval for spiritual gifts. He especially wants all to prophesy. WHY HE DESIRES THAT, WE SHALL DISCOVER A BIT LATER IN THE TEXT. ☺

2. Do we get to choose which spiritual gifts we have? See 1 Cor. 12:11, 28.

11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

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

The Holy Spirit distributes the spiritual gifts according to His will, wisdom, and desire. God appoints the gifts in the church.

[This is especially important to take into account when it comes to the gifts of tongues issues of today. Today, people just 'start' speaking in tongues and there are whole populations of churches where people speak in tongues. This is vastly different than the gifts being dispersed by the Holy Spirit.

Many in churches today teach that we should ask for the gift of tongues, pray to receive the gift of tongues, seek the gift of tongues. This is completely inconsistent with the Bible's teaching on any and all of the gifts God gives. The Holy Spirit distributes the gifts as He wills. We don't get to choose the gifts we receive from Him. Just understanding this one principle helps us sort through the "voices" in this issue.]

3. Explain the Corinthians' misunderstanding about spiritual gifts.

They were wanting them for their own benefit. They were jealous of other's gifts and didn't really understand the function and purpose of the gifts for the body—not only the universal body of Christ, but also the local body.

4. Since spiritual gifts are given to us by the Lord and are not something we can choose for ourselves, what is the purpose of desiring the greater spiritual gifts (see 1 Cor. 12:31 and 14:1)? See verses 2-4, 12, and 26 for your answer.

12:31 and 14:1 they were desiring the “greater” spiritual gifts for their own benefit.

2 For one who speaks in a tongue does not speak to men but to God; for no one understands, but in his spirit he speaks mysteries. 3 But one who prophesies speaks to men for edification and exhortation and consolation. 4 One who speaks in a tongue edifies himself; but one who prophesies *edifies the church*.

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

26 What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. *Let all things be done for edification.*

It's good to desire the “greater gifts” if our desire is to edify the church, to promote its growth, and to help others grow in Christ.

Keep in mind that your answer to question 4 is Paul's purpose in everything he writes in Chapter 14.

5. What two gifts are being compared in this chapter? See verses 2-4.
Tongues and prophecy.

6. Why did Paul want the Corinthians to long for the gift of prophecy above all others? See verses 2-4.

2 For one who speaks in a tongue does not speak to men but to God; for no one understands, but in his spirit he speaks mysteries. 3 *But one who prophesies speaks to men for edification and exhortation and consolation.* 4 One who speaks in a tongue edifies himself; *but one who prophesies edifies the church.*

7. What have you learned so far in verses 1-4 about a problem that was plaguing the Corinthian church? See also 1 Cor. 12:27-31.

27 Now you are Christ's body, and individually members of it. 28 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. 29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? 30 All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they? 31 But earnestly desire the greater gifts. And I show you a still more excellent way. [REMEMBER THE BETTER TRANSLATION OF VERSE 31 IS “BUT YOU ARE EARNESTLY DESIRING THE GREATER GIFTS. INSTEAD OF THAT, LET ME SHOW YOU A MORE EXCELLENT WAY.”

They were desiring the “greater, more showy” gifts like tongues, but Paul urges them to consider the gifts that bless, encourage, and strengthen the body.

Keep the following helpful insights in mind as you study. (Taken from Pastor Jack Hughes' lesson on “The Gift of Tongues” from the Bible study series on *The Doctrine of the Holy Spirit*. If you'd like a copy of the whole lesson, contact me through my website at www.scripturepaths.com and I'll get it for you.)

“The key to understanding I Corinthians 14 is to observe the singular and plural usages of the word tongue.”

“The singular is used to identify “ecstatic speech” in almost every case. Ecstatic speech is not a known language, is not an expression of the Holy Spirit, and doesn’t edify anyone. Ecstatic speech was practiced by pagans and some Jews at that time as it was thought to be a spiritual act.”

“The plural form of “tongues” in I Corinthians 14 is used for the miraculous gift of speaking in a known language that was unknown to the one speaking, such as recorded in Acts 2.”

8. Based on the information from Pastor Jack Hughes above, what kind of tongue-speaking is Paul discussing in verses 2-4? Summarize what you learn about this type of tongue-speaking from verses 2-4.

2 For one who speaks in a tongue [ECSTATIC SPEECH] does not speak to men but to God; for no one understands, but in his spirit, he speaks mysteries BECAUSE IT IS ECSTATIC SPEECH. 3 But one who prophesies speaks to men for edification and exhortation and consolation. 4 One who speaks in a tongue [ECSTATIC SPEECH] edifies himself; but one who prophesies edifies the church.

The ecstatic speech, which is not a known language and is just a made up one, no one understands but God because only He knows the thoughts of man. Even the person practicing ecstatic speech himself doesn’t know what he is saying—it’s even a mystery to him. A person practicing ecstatic speech can edify himself because he can think in his mind as his lips speak gibberish.

9. Based on the information from Pastor Jack Hughes above, what kind of tongue-speaking does Paul introduce in verse 5?

Verse 5 he introduces tongues plural which is used of the miraculous sign gifts of the Holy Spirit, which is a known language spoken by others, even though the speaker does not know it himself.

Verse 5 introduces known languages.

10. Explain what the gift of tongues looks like after reading Acts 2:5-13.

5 Now there were Jews living in Jerusalem, devout men *from every nation under heaven*. 6 And when this sound occurred, the crowd came together, and *were bewildered because each one of them was hearing them speak in his own language*. 7 They were amazed and astonished, saying, “*Why, are not all these who are speaking Galileans?*” 8 “*And how is it that we each hear them in our own language to which we were born?*” 9 “Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God.” 12 And they all continued in amazement and great perplexity, saying to one another, “What does this mean?” 13 But others were mocking and saying, “They are full of sweet wine.”

Notice in verse 11 they (the believers from all over the globe, who didn't speak Greek or Aramaic or Hebrew as their native tongue) heard the disciples (who did not know their language from all the ones listed above) speaking in their own language and here's the cool part, they spoke about the mighty deeds of God—which the hearers understood and were able to praise the Lord about.

11. What distinction does Paul make between using the biblical gift of tongues and the ability to prophesy in 1 Corinthians 14:5?

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

Wishes they all spoke in known languages known to men from other places and nations.

Wishes even more that they would all prophesy.

The one who prophesies is greater than the one who speaks in tongues because the church is edified.

Speaking in tongues, that is, a known language, moves up the ranks of preference if one is able also to interpret the language, so that then when speaking, say Mandarin, to a group of Russians, one can speak in Mandarin, and then interpret to the Russians what was just said, so that they too can worship and praise the Lord, along with all the Chinses who spoke Mandarin. ☺

12. In verse 6 Paul gives further explanation for his comments from the preceding verse. What is the "problem" with using the biblical gift of tongues in the church? What brings the most spiritual "profit" to other believers according to verses 3 and 6?

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

The problem with using biblical gift of tongues in the church is that it doesn't profit others. The NIV and the ESV do a great job of making this clear.

NIV 6 Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction?

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

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

13. Paul uses a couple illustrations to underscore what he's trying to communicate in the previous verses. What does he compare the biblical gift of tongues to in verses 7-8? What point is he trying to make with his examples?

Lifeless things like the flute or the harp, if not played with understanding and knowledge won't bless anyone. If we speak in ecstatic language that no one understands, how is anyone to be benefitted?

14. What is the problem with possessing the gift of tongues [change to What is the problem with speaking with a tongue (that is, ecstatic speech) according to verse 9?] according to verse 9? Don't forget what the purpose for all spiritual gifts is according to verses 2-4, 12, 26.

Unless you speak with a known language, no one is going to understand you. You might as well be speaking into the air.

Remember, the gifts are for the edification of *others*.

15. In verses 10-11 Paul gives another example to emphasize his point about the use of tongue-speaking in the church. What point does he make and how does that back up what he's been saying about the value of the biblical gift of tongues in the church?

10 There are, perhaps, a great many kinds of languages in the world, and no kind is without meaning. 11 If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.

His point is that all languages have meaning. Even God's gifts of tongues. And that if I don't know the meaning of the language, then you just seem unlearned or vice versa.

16. What is Paul's admonition to the Corinthians in verse 12?
Since you're zealous for spiritual gifts, seek to edify the church.

17. Based on Paul's argument from verses 1-11, what conclusion does he expect the Corinthians to arrive at by the time they read verse 12?

He expects that they would get it that the gifts are for the edification of the body and if they even could choose which gifts to have, that of course, they would choose any gift that benefits the body over any that benefits them personally.

18. Let's crystallize our thoughts further by answering this question: According to verse 12, what should our motivation be every time we exercise our spiritual gifts?

We want to abound in using our gifts for the edification of the church. This has tremendous application in our lives. It also has a huge impact on developing our philosophy of ministry. Application means choosing that which is best for the body. Thinking of others as more important than yourself.

19. In verses 13-17 Paul returns to discussing the use of pagan, ecstatic speech type of tongue-speaking. It's obvious from Paul's comments that some were mistaking the ecstatic speech kind of tongue-speaking for the biblical gift of tongues in which one speaks in a known language. Summarize his thoughts about using ecstatic speech in the worship service from verses 13-14.

If you are just speaking gibberish, ecstatic speech, then ask the Lord to help you interpret what you're saying because your spirit may know what you're trying to say but your mind doesn't and it is unfruitful, not productive.

20. The NASB translates the beginning of verse 15 this way: *What is the outcome then?* Yet the ESV and NIV provide a better sense of Paul's transitional thoughts when they translate the beginning of verse 15 this way: *What am I to do?* This question fits perfectly with the context of the passage and flows easily into the answer for this query. What did Paul desire to do with his gifts according to verses 15-17?

He wanted to worship with both his mind and his spirit. If you only worship in your spirit, no one will know what you're saying. He then gives the example of praying and saying, amen, but no one knowing that you're finished with your prayer because they can't understand the ecstatic speech. The other person is not edified.

For a review of the temporary nature of sign gifts see the following article:
http://thecripplegate.com/what_cessationism_is_not/

“Tongues were a temporary sign gift (1 Cor. 13:8). The phrase “they will cease” is in the *middle* voice, emphasizing “they will stop themselves.” The implication is that tongues would not continue until “the perfect comes”—the time when knowledge and prophecy gifts would be terminated—but would cease of their own accord when their usefulness terminated. If tongues were to continue until “the perfect comes” the verb would likely be *passive* in form.

Tongues were a part of the miraculous era of Christ and the apostles and were necessary, along with the gift of miracles, as an authenticating sign of the apostles (2 Cor. 12:12). With the completion of the Scriptures there was no longer any need for an authenticating sign; the Bible was now the authority in verifying the message that God’s servants proclaimed. Tongues were a sign gift belonging to the infancy stage of the church (1 Cor. 13:10–11; 14:20).

Tongues were used as a sign to unbelieving Jews and in this sense were used in evangelism (1 Cor. 14:21–22). When unbelieving Jews would enter the assembly and hear people speaking in foreign languages it was a sign to them that God was doing a work in their midst, reminiscent of Isaiah’s day (Isa. 28:11–12). This sign should lead them to faith in Jesus as their Messiah.” [*The Moody Handbook of Theology*, page 273.]

21. What kind of tongues did Paul appreciate being able to use according to verse 18? The plural—known language kind of tongues. ☺

22. Yet if he had to choose between tongues or prophesying which would he choose and why according to verse 19? He would rather have 5 productive words to instruct others than have 10,000 ecstatic speech “words.” His goal, God’s goal, *the* goal is that our gifts are to edify, build up, strengthen, encourage the church. It is strategic and focused on others.

23. What principles for using your spiritual gifts have you gleaned from verses 1-19? What insights have you gained about the purpose of believers coming together to worship the Lord as a body?

About what I said above. It’s all about edifying others with our gifts. We are to use our gifts for the sake of others. Write a Bible study, give it out, teach, share, but don’t keep it for yourself. Gift of hospitality and making a home welcoming, don’t bask in the wonderfulness you’ve created, invite people over. There cannot be hermits in God’s kingdom. We were made to interact with each other.

<p>Prophecy - one who receives direct revelation from God and communicates that message in a perfect inspired way.</p>	<p>Rom. 12:6 I Cor. 12:10, 28; 14:1-40</p>
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First Corinthians 14 is the most significant text concerning the God honoring practice of the biblical gift of tongues. Paul contrasts the biblical gift of tongues with pagan ecstatic speech all the way through the chapter. The Corinthians had merged the pagan practice of ecstatic speech with the biblical gift and therefore Paul writes to sort out the mess. The chart below will help you see the stark contrast between ecstatic speech, which is practiced in so-called “tongues speaking churches” today and the legitimate biblical gift of tongues, which operated in the first century. Information from Pastor Jack Hughes’ study “The Doctrine of the Holy Spirit.”

Text	Biblical Gift of Tongues	Text	Pagan Ecstatic Speech
Acts 2:6; I Cor. 14:10	Tongues is the ability to speak the gospel to unbelievers in a language unknown to oneself.	I Cor. 14:9, 11	Ecstatic speech is not a language but gibberish spoken into the air and makes others see you as a barbarian.
I Cor. 12:7; 14:6, 12, 26	Tongues is for edification of others.	I Cor. 14:4	Ecstatic speech is for the edification of self.
I Cor. 13:1	Tongues is practiced out of love for others.	I Cor. 14:4	Ecstatic speech is practiced out of love for self.
I Cor. 13:8	Tongues is designed to pass away after a time.		Ecstatic speech continues today.
I Cor. 14:5, 13, 28	Tongues are always interpreted so that others are edified and if there is no interpreter, the gift of tongues is not employed even if one has the gift.	I Cor. 14:23	Ecstatic speech can't be interpreted because it is not a language and therefore no one is edified. Ecstatic speech is uttered even though it can't be interpreted.
I Cor. 14:22	Tongues is to be used as a sign for evangelization of the lost.		Ecstatic speech is practiced to heighten religious feeling, impress others, and even deceive.
I Cor. 14:27	No more than three people are allowed to speak in tongues during a worship service.		Often many speak in ecstatic speech simultaneously during a worship service.
I Cor. 14:33-34	Women are never allowed to speak in tongues in public worship services.		Women regularly utter ecstatic speech in public worship.
I Cor. 14:33, 40	Practiced in an orderly manner for the edification of believers and the evangelization of unbelievers.		Often practiced in an emotional frenzy promoting chaos and disorder.
Acts 2:5-41	The person exercising the gift knows what they are saying and their mind is fruitful.	I Cor. 14:2, 14	The person practicing ecstatic speech does not know what they are saying and their mind is not fruitful.
	From God the Holy Spirit		From self or Satan

1 Corinthians Part Two

Lesson #19, Chapter 14:20-33

TEACHER'S GUIDE

Please read Chapter 14 for review as a precursor to this lesson. You'll be glad you did! Keep asking the Lord for wisdom and understanding for this section of Scripture.

1. What is Paul's admonition to the Corinthians in verse 20?

Don't be children in your thinking. In evil be infants. But in your thinking be mature.

2. What does the instruction in verse 20 tell you about the Corinthians' misunderstanding of spiritual gifts and their use? Review verses 1-19 before answering this question.

They weren't thinking as mature Christians. They were thinking like little children and just what they could get out of their spiritual gifts.

3. What response on the part of the Corinthians would indicate that they were thinking like mature adults?

If they realized their gifts were for the common good. If they used their gifts to edify the body. If they desired gifts that would bless others, rather than themselves.

4. What are some areas of the Christian life and our culture today you feel would benefit by mature biblical thinking?

Our time in worship in song. Even people's approach to choosing churches. It comes down to what I like best or what makes me feel good. Also when it comes to serving at church. We only want to serve in what is convenient, not own the ministry, not invest. Just not being sober-minded about the things of the Kingdom.

5. The admonition of verse 20 isn't for the Corinthians only. We need to apply it too. How can we learn to think maturely? See 1 Corinthians 3:1-4; Ephesians 4:11-16; Hebrews 5:11-14.

1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. 2 I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, 3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? 4 For when one says, "I am of Paul," and another, "I am of Apollos," are you not mere men? TURN AWAY FROM SIN. CAN'T RECEIVE SOLID FOOD IF WALKING IN SIN.

11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 for the equipping of the saints for the work of service, to the building up of the body of Christ; 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. 14 As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, 16 from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. AVAIL OURSELVES OF THE TEACHING OF THOSE WHO GOD HAS GIVEN FOR OUR UPBUILDING. NOT TO BE CHILDREN WHO ARE CARRIED ABOUT BY THE WINDS OF CHANGE IN OUR CULTURE AND LATEST THEOLOGICAL TRENDS. INSTEAD, WE ARE TO SPEAK THE TRUTH IN LOVE AND GROW INTO A MATURE BODY.

11 Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. 12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. 14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil. NOT BE DULL IN HEARING— QUICKEN OUR HEARTS TO HEAR GOD’S WORD. PRACTICE TRAINING MY HEART TO DISCERN GOOD AND EVIL.

Practice, turning away from sin, holding steady to the word.

6. In verse 21 Paul quotes Isaiah 28:11-12. We know from his “so then” at the beginning of verse 22 that his use of Isaiah 28 made his point about the appropriate use of tongues in the worship service. What does he want us to understand about God's use for tongues according to verse 22?

God intended to use the biblical gift of tongues as a sign to unbelievers that God was at work.

7. Verse 22 says that tongues and prophecy are a sign. To whom are they a sign and for what purpose? For tongues see verse 21 and Acts 2:5-12. For prophecy see verses 3-4 and 2 Peter 1:19-21.

Tongues are a sign to unbelievers. Tongues were in a known language and the hearers understood the languages spoken because it was their own language.

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

5 Now there were Jews living in Jerusalem, devout men from every nation under heaven. 6 And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. 7 They were amazed and astonished, saying, “Why, are not all these who are speaking Galileans? 8 “And how is it that we each hear them in our own language to which we were born? 9 “Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God.” 12 And they all continued in amazement and great perplexity, saying to one another, “What does this mean?”

Prophecy is a sign to believers. Prophecy is for edification, exhortation, and consolation of the church. Prophecy is something we need to pay attention to (we pay attention to it now by reading our bibles which contains that perfect, prophetic word). Prophecy of Scripture is not a matter of one’s own interpretation, but comes directly from the Holy Spirit.

3 But one who prophesies speaks to men for edification and exhortation and consolation. 4 One who speaks in a tongue edifies himself; but one who prophesies edifies the church.

19 So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. 20 But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, 21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

8. In verse 23 Paul further regulates the gift of tongues and its use in the church. Yet it appears that Paul is contradicting himself! Compare what Paul says about tongues in verse 22 with verse 23.

Verse 22 tongues are a sign for unbelievers. Verse 23 if all in the church service are speaking in tongues and an unbeliever enters, he will think they're all crazy because of the chaos and disorder in the service.

- a. Be assured, *the Scriptures never contradict themselves!* So we must dig a bit further to unravel exactly what Paul means here. First, remember that Paul is addressing the use of the sign gifts within the church service. Second, take note of that little word *all* in the middle of verse 23 (The NIV uses *everyone*.).

If the whole church is speaking in tongues. Ahhh, you can hear it coming now.

- b. Now, we're ready to look at some verses to explain the apparent contradiction. See verses 27-28, 33, and 40. Now explain what Paul meant in verse 23.

27 If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and one must interpret; 28 but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God.

33 for God is not a God of confusion but of peace, as in all the churches of the saints.

40 But all things must be done properly and in an orderly manner.

There needs to be order. Things done properly.

9. Verse 24 has an *all* in it that also plays an important role in helping us understand what Paul means in this section. In contrast to verse 23 in which the example was given of *all* speaking in tongues, we have in verse 24 the example of *all* prophesying. Why was it permissible if *all prophesied* in the church service according to verses 24-25?

If—and emphasis on the *if*—because the prophesying would bring conviction and exhortation, so that he would respond in repentance and faith.

10. How did the sign gift of prophesying work and how was it used? See Luke 1:67-68; 1 Timothy 1:18; 1 Peter 1:10-12; 2 Peter 1:20-21 for some examples.

67 And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, 68 “Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people,

18 This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight,

10 As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, 11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

20 But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, 21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

Men spoke from God. Prophesied about God's plan for specific things and about His plan of redemption. It was direct from God. Men moved by the Holy Spirit speak from/for God.

11. What was a potential outcome of prophesying in the church service according to verses 24-25?

Unbelievers repent and are saved. Praise is given to God, even by the unbelievers as they hear His marvelous ways.

12. We must remember that gifts of tongues, healing, miracles, and even prophesying were temporary sign gifts in the days that the New Testament was being written. As the Scriptures were recorded then the need for the sign gifts to validate the preaching of the Word was no longer necessary, since the churches could study the Scriptures to authenticate the message as true and from the Lord. Yet, we might be tempted toward envy of that time when God used the gift of prophecy [changed the *s* to a *c*] to draw men to Himself. What do we need to remember that God has done for us in our day? See Isaiah 55:11; Jeremiah 23:29; 1 Thessalonians 2:13; 2 Timothy 3:15-17; Hebrews 4:12.

11 So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it.

29 "Is not My word like fire?" declares the LORD, "and like a hammer which shatters a rock?"

13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.

15 and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. 16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 so that the man of God may be adequate, equipped for every good work.

12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

God has given us His perfect Word, that is powerful, heart transforming, life changing, working. The Holy Spirit works through the Word to get into the deepest parts of our hearts. In fact, not only does the Holy Spirit work through the Word, but Jesus Christ is The Word. That's why Peter says what he does in 2 Peter 1:16-21: 16 For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. 17 For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased"— 18 and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain. 19 So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. 20 But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, 21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

13. Just like verse 15, verse 26 asks, "What is the outcome then, brethren (NASB)?" And just as in the case of verse 15, a better understanding is gained if we ask the same question we did in verse 15, "What should we do, brethren?" So, what is the answer for how a worship service is to be conducted? See verse 26.

When you assemble, there should be order and a plan—a psalm, a teaching, a revelation, a tongue, an interpretation. When you assemble, all things are to be done for the assembly's edification.

14. What should our focus and purpose be each time we gather together as a body (verse 26)? To edify each other. To do things God's way and with His purposes.

15. Define *edification* [Strong's #3619 (ESV *building up*; NIV *strengthening*)]. See the following verses to gain insight into the meaning of the word: Romans 14:19; 2 Corinthians 10:8; Ephesians 4:11-16.

To build anything;

"the act of one who promotes another's growth in Christian wisdom, piety, happiness, holiness. **3** a building (i.e. the thing built, edifice)." James Strong, [*Enhanced Strong's Lexicon*](#) (Woodside Bible Fellowship, 1995).

19 So then we *pursue the things which make for peace and the building up of one another.*

8 For even if I boast somewhat further about our authority, *which the Lord gave for building you up and not for destroying you*, I will not be put to shame,

11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 *for the equipping of the saints for the work of service, to the building up of the body of Christ*; 13 *until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.* 14 As a result, we are *no longer to be children*, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 15 *but speaking the truth in love, we are to grow up in all aspects into Him* who is the head, even Christ, 16 from whom the whole body, being fitted and held together by what every joint supplies, according to the *proper working of each individual part*, causes the growth of the body for the building up of itself in love.

16. If our purpose in gathering together as believers is for the purpose of edification, then what is the means God has given in which this is accomplished? See Acts 15:35; 18:11; 20:20; 1 Thessalonians 2:10-13; 1 Timothy 4:16; 2 Timothy 4:2.

35 But Paul and Barnabas stayed in Antioch, *teaching and preaching* with many others also, *the word of the Lord.*

11 And he settled there a year and six months, *teaching the word of God among them.*

20 how I did not shrink from *declaring to you anything that was profitable, and teaching you* publicly and from house to house,

10 You are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers; 11 just as you know how we were *exhorting and encouraging and imploring each one of you* as a father would his own children, 12 so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory. 13 *For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.*

16 Pay close attention to yourself and to your *teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.*

2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

17. What instruction was given about using the biblical gift of tongues when the church was gathered? See verses 27-28. What are the principles behind these particular commands? See verses 2-6, 12, and 19.

Two or three taking turns and with an interpreter.

Everything is for the edifying of the church and the church's instruction.

18. How is God's plan for the biblical gift of tongues different than what we see in some churches today? What have those churches failed to comprehend about God's plan for the worship service?

Today, we see ecstatic speech and none of the order outlined above. Certainly not with an interpreter.

They don't understand that God has a plan for HIS worship service. It's not about us. It's about Him. It's not about us; it's so that all things flow into edifying and building up the believers, not seeking our own good time.

19. Next, Paul addresses how the gift of prophecy was to be regulated in the church. What do you learn from verses 29-32?

2 or 3 prophets speak and then it is judged to see if it lines up with God's previous teaching on a subject. God's Word will NEVER, never, *never* contradict itself. When someone is prophesying, the rest must keep silent, so that all can hear and be instructed. All are to be subject. It's not about promoting self. And is certainly, careful so that no false teaching is introduced.

20. How did the instructions in verses 29 and 32 provide protection for the rest of the believers waiting to hear the Word of the Lord? See also Acts 17:11; 1 Thessalonians 5:19-21; 1 John 4:1-3. For the Old Testament regulations on prophesying see Deuteronomy 13:1-5; 18:18-22.

Everything is tested. Just like in the Old Testament.

11 Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, *examining the Scriptures daily to see whether these things were so.*

19 Do not quench the Spirit; 20 do not despise prophetic utterances. 21 *But examine everything carefully; hold fast to that which is good;*

1 Beloved, *do not believe every spirit, but test the spirits to see whether they are from God*, because many false prophets have gone out into the world. 2 *By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God;* 3 and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.

1 "If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, 2 and the sign or the wonder comes true, concerning which he spoke to you, saying, 'Let us go after other gods (whom you have not known) and let us serve them,' 3 you shall not listen to the words of that prophet or that dreamer of dreams; for the Lord your God is testing you to find out if you love the Lord your God with all your heart and with all your soul. 4 "You shall follow the Lord your God and fear Him; and you shall keep His commandments, listen to His voice, serve Him, and cling to Him. 5 "But that prophet or that dreamer of dreams shall be put to death, because he has counseled rebellion against the Lord your God who brought you from the land of Egypt and redeemed you from the house of slavery, to seduce you from the way in which the Lord your God commanded you to walk. So you shall purge the evil from among you.

18 'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. 19 'It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him. 20 'But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.' 21 "You may say in your heart, 'How will we know the word which the Lord has not spoken?' 22 "When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.

21. Every regulation, every command, every instruction in the Scriptures stems from God's character and this passage is no exception. What do we learn about God in verse 33? How does understanding that aspect of God's character give us insight into His commands for church worship? See also verse 40 and 1 Timothy 3:15.

He is not a God of confusion. He is a God of peace and order. He wants things done properly and in an orderly manner.

15 but in case I am delayed, *I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.*

22. What are some principles for worship today that we can glean from these instructions given to the churches in their formative, transitional years? What have you gleaned from this lesson that has blessed you as you consider God's plan for His church?

We need to search the Scriptures to ensure we worship God His way and for the good of the church. God wants His Word to be clear; He intends that all should know and grow from His Word; He is clear that the corporate worship and even the gifts we've been given are not about getting what we want, but about blessing God and blessing others.

The apostle Paul was very clear in pointing out that "God is not a God of confusion" (1 Cor. 14:33). Where pandemonium rules, we can be certain God is not the author of it. ~John MacArthur¹

Both our worship style and attitude reflect on the God we claim to be worshipping (cf. 11:17-34). ~Robert Utley²

How can we ensure that everything is done in a fitting and orderly way? Whose special responsibility is this in the local church? ~Derek Prime³

¹ John MacArthur, *Reckless Faith: When the Church Loses Its Will to Discern* (Wheaton, Ill.: Crossway Books, 1994), pg. 172.

² Robert James Utley, Volume 6, *Paul's Letters to a Troubled Church: I and II Corinthians*, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 2002), pg. 165.

³ Derek Prime, *Opening Up 1 Corinthians* (Leominster: Day One Publications, 2005), pg. 130.

1 Corinthians Part Two

Lesson #20, Chapter 14:34-40

TEACHER'S GUIDE

Please review Chapter 14 before beginning this lesson. Don't forget to ask the Lord to help you understand and apply the content of this lesson.

1. What is the main topic of discussion in Chapter 14 verses 1-33?
The proper use of tongues and prophecy in the church.
2. It makes sense to consider that the rest of the chapter is dealing with that same topic, especially when we read verses 39-40. What are verses 34-38 going to be about if they follow the pattern?¹
The proper conduct for women in the church, especially concerning tongues and prophecy.
3. Explain the protocols the early churches instituted as discussed in verses 26-32. Someone has a psalm, a teaching, a revelation, a tongue, and an interpretation. All for edification.
Tongues: 2, at the most 3, and only with an interpreter. No interpreter? Keep silent.
Prophecy: 2-3 can speak, then it is tested. Not to be done all at once—again, it's in order.
4. What reasoning undergirds these regulations? See verse 33.
Because God is not a god of confusion, but of peace.
5. What instruction is given in verse 34?
Women are not permitted to speak in the churches. They are to be subject to the men, the leaders of the church, and their own husbands.
6. Many commentators feel that the end of verse 33 fits best with verse 34. The ESV and NIV both translate it in that way, so verse 34 would read: "As in all the churches of the saints, the women should remain silent in the churches." How does adding the end of verse 33 to verse 34 give extra weight to these instructions?
It just shows the Corinthians, this is the practice for ALL the churches, not just theirs.
7. Based on the command in verse 34 and the details of the rest of the chapter, what can you surmise was happening in the Corinthian church?

¹ An important Bible study principle is simply studying the context. What comes before and after a difficult section can give insight into what the author meant in the more "difficult" section. This can be illustrated like this: If you stand on a bridge overlooking a stream, you'll observe that the water flows down toward the bridge, disappears under the bridge, yet when it emerges on the other side of the bridge it's still flowing in the same way. So, it's reasonable to assume that the water under the bridge is flowing in the same direction also. That's exactly how we can approach our passage in this lesson. The topic Paul addresses in verses 1-33 and in verses 39-40 is the same issue he discusses in verses 34-38.

The women were leading and getting up and speaking in tongues, most likely en masse and without interpreters. The women were giving prophecies, again all at once, and then not being subject to the rest of the prophets. They were vying for leadership and attention.

8. Now read 1 Timothy 2:11-12. What instruction is given?

11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.

- a. Now read 1 Timothy 2:8 [add in verse 7 as well for context] and consider: *When or in what venue* are men to apply this command? [Now read 1 Timothy 2:7 for context and then from verse 8 and consider: *When or in what venue* are men to apply this command?]

8 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

CHURCH context of verse 7 makes it easier to understand that verse 8's instruction is dealing with issues at church.

- b. Notice that verse 9 begins *likewise or in like manner or also*. What does that tell you about verses 8 and 9?

What follows in verse 9 continues with the discussion of how to conduct oneself in the church. So, after addressing the men, the women *likewise* are to conduct themselves modestly...and so on.

- c. Without any break, whatsoever, Paul continues his instructions for women in verses 11-12. How does the unbroken flow of verses 8-12 help us understand the context of these commands in verses 11-12?

Continued instruction for women's conduct, dress, attitudes, especially while gathered for worship.

- d. A couple reasons why God chose to order things this way are given in verses 13 and 14. What do you learn?

Creation and the Fall.

9. All right, back to verse [1 Corinthians 14:34]34. According to the context of Chapter 14, *when or in what venue* are women to keep silent (verse 34)?

During the church service and in the specific context of leading/teaching the church through the speaking of tongues and in prophesying. [talk about prophecy versus prophesy]

10. Are women the only ones who have to [must] keep silent in this situation? See verses 28 and 30. According to the context of Chapter 14, what kind of speech are women to refrain from? See verses 39-40 too.

No, even men if they have no interpreter are to keep silent or if they have been given a revelation but another is speaking they are to keep silent as well. All are to subject themselves to the elders and to order. Women are to refrain from leading and teaching in the church, specifically through tongues and prophesying.

11. Rather than speaking, what are women to do according to the end of verse 34? Why (verse 34)?

They are to subject themselves as the Law of God says.

12. To what or to whom are women to do this? See verse 37; Acts 3:22-23; 1 Thessalonians 2:13; 1 Timothy 6:3-5; Titus 2:1, 15; Hebrews 13:17.

Women are to submit themselves to the Lord and His Word, to those who have been raised up by God to shepherd the people.

37 If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.

22 "Moses said, 'The Lord God will raise up for you a prophet like me from your brethren; to Him you shall give heed to everything He says to you. 23 'And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.'

13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.

3 If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, 4 he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, 5 and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.

1 But as for you, speak the things which are fitting for sound doctrine.

15 These things speak and exhort and reprove with all authority. Let no one disregard you.

17 Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

13. Why would God set things up this way? See verses 33, 40. See also Gen. 3:16²; 1 Corinthians 11:3, 8-9; 1 Timothy 2:13-14.

God has a plan for HIS WORSHIP SERVICE. The service is to reflect the order found in His own nature. He also set up headship and submission to maintain order in the home and as a reflection of creation and also as a consequence for the fall.

33 for God is not a God of confusion but of peace, as in all the churches of the saints.

² "One of the continuing consequences of Adam and Eve's sin is a woman's desire to lead. In Genesis 3:16, when God dealt out the consequences for Eve's sin, He said to her, "Your desire shall be for your husband, and he shall rule over you." Now desiring our husbands doesn't sound like a punishment, does it? Most would say it's good for a wife to desire her husband! So what are we missing?

It's best to understand Genesis 3:16 as saying, "Your desire shall be for your husband's position as head, but he shall rule over you." Now that fits with the context of the passage and explains what "desire" means! The grammar of the original Hebrew text indicates women would so strongly desire their husband's leadership position they would almost make themselves sick longing for it. As a consequence for sin women would desire to be in control, but God called men to lead, and thus the age-long battle of the sexes ensued. Bible teacher John MacArthur wrote, 'Sin has turned the harmonious system of God-ordained roles into distasteful struggles of self-will.'" Lisa Hughes, *God's Priorities for Today's Woman* (Eugene, OR: Harvest House Publishers, 2011), pg. 207.

40 But all things must be done properly and in an orderly manner.

16 To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."

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

8 For man does not originate from woman, but woman from man; 9 for indeed man was not created for the woman's sake, but woman for the man's sake.

13 For it was Adam who was first created, and then Eve. 14 And it was not Adam who was deceived, but the woman being deceived, fell into transgression.

14. As we discovered in verse 34 the context of Chapter 14 greatly helps us understand the focus of these instructions. In verse 34, women are not to speak in what way? And now also in verse 35, what way are women not permitted to speak?

Not permitted to speak in church, not leading or teaching, or generally interrupting God's plan for the worship service. Verse 35 seems to indicate that they were interrupting and being disruptive in the process, so Paul gives instruction to correct the matter.

15. What accommodation is made for women in verse 35?

They are free to ask as many questions as they like at home.

16. What do we know about the Corinthians that would make the instruction in verse 35 necessary? See 1 Corinthians 1:10-12; 3:1-3; 4:5; 11:16.

There were divisions and factions; fleshly responses, and overall contentiousness. They needed to learn a new way of thinking and responding and trust the Lord would take care of things.

10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment. 11 For I have been informed concerning you, my brethren, by Chloe's people, that there are quarrels among you. 12 Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ."

1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. 2 I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, 3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?

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

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

17. Some may think ~~that~~ this instruction for women not to lead in the worship services only pertained to the times when they used the sign gifts of tongues and prophesying. How does the instruction in 1 Timothy 2:8-14 nullify that argument?

The issue was already settled by God from the very beginning. God has always intended the order of creation, the order of the home, and the order of the church to exist in this manner. It is not a "new" thing.

8 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension. 9 Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, 10 but rather by means of good works, as is proper for women making a claim to godliness. 11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first created, and then Eve. 14 And it was not Adam who was deceived, but the woman being deceived, fell into transgression.

18. Paul heads off some “bad attitudes” on the part of the Corinthian congregation in verse 36. Why does he admonish them in this way? How would this reminder help them submit to God's plan for the church?

He reminds them, “Did God’s Word come from you?” or “Were you the only ones to receive it?” This reminder puts things back into perspective. God has given His Word and He’s given it to all the churches to submit to.

19. How does verse 37 help us understand the importance of these instructions? Even those who may have a word from the Lord are still to submit to the Lord’s instruction for worship. God has commanded this. And it comes from Him.

20. Some might be tempted to disregard these instructions, but what admonition is given if that happens? See verse 38.

If he doesn’t recognize, and obey, these instructions then he isn’t to be recognized as a prophet.

21. And finally, we come to Paul's wrap-up statements for this chapter [add in verses 39-40]. Explain how these summary comments pull all the details of the chapter together. He ends as he begins encouraging them that if they are going to desire these “greater” more outward gifts, that they should desire the ones that edify the church. He also reminds them it’s okay to speak in tongues, but all things need to be done in order and properly so that the church is edified.

22. What principles for your life have you learned from 1 Corinthians 14:34-40 and 1 Timothy 2:8-14?

Women need to understand God’s plan for the church, for the home, and their lives. It has nothing to do with worth or loving us, but has everything to do with God’s plan and design. Women need to submit to God’s plan.

a. What principles govern women's roles in the church?
Creation, the Fall, the order of the home.

b. What have you learned about God and His plan for the church?
There must be order. God has a specific plan. His worship needs to be done His way.

c. What have you learned about how men are to receive these commands for the good of the church?
They are to submit as well. They need to follow through on these instructions and put them into practice in the church and in the home. If they don’t, then they are sinning against the Lord’s intended good for the church and home.

23. What attitudes should govern how we respond to these instructions from the Lord? How can you encourage yourself and others in these truths?

There needs to be a willingness to trust that God knows what's best. There also has to be an understanding that God's Word does not make mistakes. These aren't translator errors. This is God's will for us, preserved, complete, without mistake, and given for us to employ in our lives today, just as it was then. God is the same then as He is today. His character does not change. And His will for the church and its worship services remains the same as well.

It is not coincidental that, like Corinth, many of the churches today that practice speaking in tongues and claim gifts of healing also permit women to engage in speaking ministry. Many charismatic groups, in fact, were begun by women, just as many of the cults that have sprung from Christianity were founded by women. When women usurp man's God-ordained role, they inevitably fall into other unbiblical practices and delusions.

Women may be highly gifted teachers and leaders, but those gifts are not to be exercised over men in the services of the church. God has ordained order in His creation, an order that reflects His own nature and that therefore should be reflected in His church. When any part of His order is ignored or rejected, His church is weakened and He is dishonored. Just as God's Spirit cannot be in control where there is confusion and chaos in the church, He cannot be in control where women take upon themselves roles that He has restricted to men. It is improper [*aischros*, "shameful, disgraceful"] for a woman to speak in church. That statement leaves no question as to its meaning. ~John MacArthur³

But if one is inclined to be contentious, we have no other practice, nor have the churches of God. ~1 Corinthians 11:16

³ John MacArthur, *1 Corinthians* (Chicago: Moody Press, 1996), pg. 392.

1 Corinthians Part Two

Lesson #21, Chapter 15 Overview

TEACHER'S GUIDE

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 15 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. To begin, read through Chapter 15. Now, summarize the contents of Chapter 15. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.
 - a. Summarize paragraph 1 (verses 1-11).
Paul reminds them of the gospel he had preached to them of Christ's death, burial, and resurrection which was attested by over 500 people and even Paul himself.
 - b. Summarize paragraph 2 (verses 12-19).
Paul deals with the false teaching where some said that Christ had not been raised from the dead. He shows the foolishness of such teaching, by revealing that if Christ didn't rise from the dead and conquer sin and death then we are still in our sins.
 - c. Summarize paragraph 3 (verses 20-28).
Jesus Christ went first into that resurrected, death conquered life, and it is the Father's intention that we will follow.
 - d. Summarize paragraph 4 (verses 29-34).
If the dead are not raised, Paul asks then why do I risk my life for the sake of the Gospel?
 - e. Summarize paragraph 5 (verses 35-41).
Paul explains about resurrection bodies.
 - f. Summarize paragraph 6 (verses 42-49).
Paul explains God's order means we first experience the "natural" before we experience the "spiritual" of a resurrected, perfect, holy body.
 - g. Summarize paragraph 7 (verses 50-58).

We who are perishable will put on the imperishable and immortality. Death no longer has power. There is no sting! And that's why we are to abound in the Lord's work!

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.

The main point of this chapter is to clear up misconceptions the Corinthians had on nearly every point about the resurrection.

3. Next, look for a verse in the chapter that best summarizes the entire contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. Instead, *consider which verse best sums up what's in the chapter.* Write down the verse you chose here.

Verses 16-17: 16 For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins.

OR verse 54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory.

4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.

The Power of the Resurrection

The Resurrection Gives Hope

5. What do you learn about *God* every time He is mentioned in this chapter? Be sure to include the verse references.

Verse 9 Paul persecuted the church of God (God has a church)

Verse 10 yet by the grace of God, I am what I am, and *His* grace was not in vain, because *His* grace was at work in me and with me.

Verse 15 [some are saying] We are false witnesses of God against God because we say that *He* raised Christ, whom [they say] *He* did not raise, if the [as they are saying] the dead are not raised.

Verse 27 context reveals that the *He* is referring to God the Father rather than Christ when it says, it is evident that *He* is excepted who put all things in subjection to Him [Christ].

Verse 28 the Son Himself will be subjected to the *One* who subjected all things to Him, so that God may be all in all.

Verse 34 some have no knowledge of God so be sober-minded, stop sinning!

Verse 38 God gives it [the body sowed that will be something different] a body just as *He* wished

Verse 50 flesh and blood cannot inherit the kingdom of God

Verse 57 thanks be to God who gives us victory through our Lord Jesus.

6. How would you summarize what *Christ is doing* in verses 1-11?

Christ died for our sins in submission to the Scriptures. He was buried, then raised, after which He appeared to the believers to prove His power over sin and death. Paul rejoices that he was able to see the risen Christ.

7. What do you learn about *Christ* in verses 20-28?

Christ has been raised from the dead. He is the first fruits of those who have died (that is He is the first to be raised to the newness of life and transformation with a resurrection body). The resurrection of the dead came by a Man, Jesus. In Adam all die, so also in Christ all will be made alive. Christ comes first as the first fruits, then those who are Christ's at His coming, then comes the end, when He hands over the kingdom to God the Father, after He/Christ abolishes all rule and authority and power. He/Christ must reign until He/Christ puts all His/Christ's enemies under His/Christ's feet. God is not in subjection to Christ, though everything else is and will be in subjection to Him/Christ. Christ will be subject to God the Father so that God may be glorified.

8. Choose four words that are frequently used in this chapter. Look over how they're used and then summarize your findings.

a. Word #1:

Vain:

Verse 2 hold fast the word which I preached to you unless you believed in vain.

Verse 10 His grace toward me did not prove vain

Verse 14 if there is no resurrection from the dead then our preaching is in vain, and your faith is in vain.

Verse 58 knowing that your toil is not in vain in the Lord.

b. Word #2:

Heavenly versus earthly:

Verse 40 there are heavenly bodies and earthly ones; the heavenly body has a glory and the earthly body has a different kind of glory.

Verse 47 the first man is from earth while the second man [Christ] is from heaven.

Verse 48 as is the earthy man [Adam] so also are all those who are of earth; as is the heavenly man [Christ] so also are those who are heavenly.

Verse 49 we bear the image of the earthy [Adam] but we will also bear the image of the heavenly one [Jesus]

c. Word #3:

Perishable/mortal versus imperishable/immortality:

Verse 42 our bodies go into the ground—perishable—but they are raised imperishable.

Verse 50 flesh and blood don't inherit God's kingdom and neither does that which is perishable inherit the imperishable.

Verse 52 in a moment, in a twinkling of an eye, the dead will be raised *imperishable!!!!* And we will be changed.

Verse 53 for it is the way it is to proceed...the perishable must put on the imperishable and this mortal must put on immortality.

Verse 54 when this perishable puts on the imperishable and this mortal puts on immortality, then DEATH IS SWALLOWED UP IN VICTORY!!!!

d. Word #4:

Preach:

Verse 1 the gospel I preached to you

Verse 2 if you hold fast the word which I preached to you

Verse 3 for I [delivered...preached] to you of first importance

Verse 11 refers to all that came previously and says, so we preached and so you believed

Verse 14 if Christ has not been raised then our preaching is vain because we [testified in our preaching] against God that He raised Christ

9. What other exciting observations did you make in this chapter? Be sure to share them!
Love the contrast in verse 45: The first man, Adam became a living soul; but the last Adam/Christ became a life-giving spirit. Oh the poetic beauty of God's plan!

Three examples of how the resurrection is a motivation: verse 29; verse 30; verse 32.

Love the use of asleep when speaking of believers instead of using dead in verses 6, 18, 20, 51.

1 Corinthians Chapter 15

1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand,

2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.

3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures,

4 and that He was buried, and that He was raised on the third day according to the Scriptures,

5 and that He appeared to Cephas, then to the twelve.

6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep;

7 then He appeared to James, then to all the apostles;

8 and last of all, as to one untimely born, He appeared to me also.

9 For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.

11 Whether then it was I or they, so we preach and so you believed.

12 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

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

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

15 Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised.

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

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

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

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

20 But now Christ has been raised from the dead, the first fruits of those who are asleep.

21 For since by a man came death, by a man also came the resurrection of the dead.

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

23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,

24 then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.

25 For He must reign until He has put all His enemies under His feet.

26 The last enemy that will be abolished is death.

27 For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him.

28 When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

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

30 Why are we also in danger every hour?

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

32 If from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die.

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

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

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

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

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

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

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

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

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

42 So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body;

43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;

44 it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

45 So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit.

46 However, the spiritual is not first, but the natural; then the spiritual.

47 The first man is from the earth, earthy; the second man is from heaven.

48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

49 Just as we have borne the image of the earthy, we will also bear the image of the heavenly.

50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.

51 Behold, I tell you a mystery; we will not all sleep, but we will all be changed,

52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

53 For this perishable must put on the imperishable, and this mortal must put on immortality.

54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "Death is swallowed up in victory.

55 "O death, where is your victory? O death, where is your sting?"

56 The sting of death is sin, and the power of sin is the law;

57 but thanks be to God, who gives us the victory through our Lord Jesus Christ.

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

1 Corinthians Part Two

Lesson #22, Chapter 15:1-11

TEACHER'S GUIDE

Please read all of Chapter 15 before starting your lesson and especially focus on verses 1-11. Ask the Lord to help you glean goodies from the encouraging truths in this chapter.

1. First Corinthians 15:1-11 is an interesting little section. After addressing conflicts in the church, immorality, Christian liberties, women's roles, and spiritual gifts in his letter to the Corinthians, what issue does Paul now seek to correct? See 1 Corinthians 15:1, 11-14, 15-19.

1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand,

11 Whether then it was I or they, so we preach and so you believed. 12 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, not even Christ has been raised; 14 and if Christ has not been raised, then our preaching is vain, your faith also is vain.

15 Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. 16 For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins. 18 Then those also who have fallen asleep in Christ have perished. 19 If we have hoped in Christ in this life only, we are of all men most to be pitied.

He's correcting misunderstandings about the resurrection since they didn't understand how that could affect their whole walk with the Lord is they are wrong on that issue.

2. Based on what you've just read; what impact would this misunderstanding of the gospel message have upon the Corinthians' faith if not corrected?

If they don't understand the ramifications that if Jesus does not raise from the dead then they are believing in vain for Christ's resurrection is central and key to the changed life we now experience as believers. No resurrection makes Jesus just a man and therefore we have no hope of heaven, freedom from sin, or escape from the wrath of God.

3. Where were the Corinthians getting these ideas? See verses 12 and 35. For more on how this thinking was part of the culture of the time read Acts 17:32-34 and 26:8.

There were some false teachers who were saying that there is no resurrection from the dead. And they were also challenging these young believers' faith with their "wisdom."

FROM PAUL'S SERMON ON MARS HILL IN THE AREOPAGUS IN ATHENS. 32 Now when they heard of the resurrection of the dead, some began to sneer, but others said, "We shall hear you again concerning this." 33 So Paul went out of their midst. 34 But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

PAUL'S DEFENSE BEFORE KING AGRIPPA. 8 "Why is it considered incredible among you people if God does raise the dead?"

4. What do we learn about the gospel according to verses 1-2?

It was preached to them. They received it. They now stand in the truths of the gospel. They are saved by the gospel. And they will hold fast to the gospel unless their belief was in vain, fruitless, false.

5. Let's take some time to look at each phase of the gospel's work that Paul lays out in verses 1-2. First, Paul was faithful to preach the gospel to them. Why did he do that? See Acts 15:7; 18:1-11; Romans 1:16; 1 Corinthians 1:18.

7 After there had been much debate, Peter stood up and said to them, "Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe. WE MUST HEAR THE MESSAGE OF THE GOSPEL SO WE CAN RESPOND IN BELIEF AND REPENTANCE.

1 After these things he left Athens and went to Corinth. 2 And he found a Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. He came to them, 3 and because he was of the same trade, he stayed with them and they were working, for by trade they were tent-makers. 4 And he was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks. 5 But when Silas and Timothy came down from Macedonia, Paul began devoting himself completely to the word, solemnly testifying to the Jews that Jesus was the Christ. 6 But when they resisted and blasphemed, he shook out his garments and said to them, "Your blood be on your own heads! I am clean. From now on I will go to the Gentiles." 7 Then he left there and went to the house of a man named Titius Justus, a worshiper of God, whose house was next to the synagogue. 8 Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized. 9 And the Lord said to Paul in the night by a vision, "Do not be afraid any longer, but go on speaking and do not be silent; 10 for I am with you, and no man will attack you in order to harm you, for I have many people in this city." 11 And he settled there a year and six months, teaching the word of God among them. IT IS BY THE PREACHING OF THE WORD THAT PEOPLE ARE SAVED.

16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. THE GOSPEL IS *THE POWER OF GOD FOR SALVATION*.

18 For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. AGAIN, THE GOSPEL IS *THE POWER OF GOD FOR ALL WHO ARE BEING SAVED*.

a. How did you come to hear the gospel? At what point were your eyes opened to the life-saving truth of the gospel?

I "heard" the gospel as I read the Bible. No one shared with me, but God opened my eyes to the truths in the Word and drew me to Himself. Only by His spirit did these things happen because I had read the Bible before but never changed or repented.

6. Next, we see that the Corinthians *received* the gospel. What does that mean? See Romans 10:16-17; 1 Thessalonians 1:6-10; 2:13.

16 However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?" 17 So faith comes from hearing, and hearing by the word of Christ. WE RESPOND/RECEIVE THE WORD IN FAITH.

6 You also became imitators of us and of the Lord, *having received the word* in much tribulation with the joy of the Holy Spirit, 7 so that you became an example to all the believers in Macedonia and in Achaia. 8 For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything. 9 For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, 10 and to wait for

His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come.
RECEIVING THE WORD IS AKIN TO REPENTING AND BELIEVING.

13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe. RECEIVING IS ACCEPTING THE WORD AS COMING FROM GOD.

- a. What was the manner in which you received the message of the gospel?

Just like that! I received and accepted it as coming from God. I was like the Thessalonians in 1 Thessalonians 1:6-10. I turned from my idols and sins to the living and true God.

7. Thirdly, we find that the Corinthians were *standing* in the gospel. What does Paul mean by that? See 2 Corinthians 1:24; Colossians 4:12; 1 Thessalonians 3:8.

24 Not that we lord it over your faith, but are workers with you for your joy; for in your faith you are standing firm.

12 Epaphras, who is one of your number, a bondservant of Jesus Christ, sends you his greetings, always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God.

8 for now we really live, if you stand firm in the Lord.

STANDING IN OUR FAITH IS A WAY OF EXPLAINING LIVING AND THRIVING IN THE LORD. NOTICE STANDING JOINS WITH STANDING *FIRM*. IT'S NOT SHLUMPING; IT'S STANDING.

- a. How can you tell if you are standing firm in the gospel?

Not wavering. Holding fast to the Word. Not being carried about by emotions or false teaching. Standing firm and believing God.

8. Verse 2 says the Corinthians were *saved*. What were they saved by? See verse 1 and 2 Timothy 3:15; 1 Peter 1:23-25.

Verse 1 the gospel

15 and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. EVEN THE Old Testament Scriptures ARE ENOUGH TO LEAD SOMEONE TO SALVATION AS IT LOOKS FORWARD TO CHRIST'S SACRIFICE AND WE LOOK BACK.

23 for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God. 24 For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, 25 BUT THE WORD OF THE LORD ENDURES FOREVER." And this is the word which was preached to you. THE WORD OF GOD THAT IS LIVING, ENDURING, IMPERISHABLE, GOD'S WORD.

9. What is confirmation that someone is truly saved according to verse 2?

When they hold fast to the word that was preached to them, the gospel.

- a. What do you learn from the following verses about "holding fast" in the faith? See John 10:27-29; Philippians 1:6; Hebrews 10:23; 1 Peter 1:3-5; Revelation 2:13.

27 "My sheep hear My voice, and I know them, and they follow Me; 28 and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. 29 "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. JESUS HOLDS US. AND THEN THE FATHER HOLDS US.

6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. JESUS NEVER QUILTS HIS WORK IN US.

23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful; HE IS FAITHFUL. HE WILL COMPLETE HIS SANCTIFYING, SAVING WORK IN US.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time. GOD HAS DONE IT ALL. AND HE PROTECTS ME SO THAT I WILL OBTAIN THAT GREAT SALVATION AT THE END. NO SHELL GAME HERE. ALL IS LAID OUT AND WILL BE JUST AS HE SAID IT WOULD BE.

13 'I know where you dwell, where Satan's throne is; and you hold fast My name, and did not deny My faith even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells. JESUS KNOWS WHERE WE LIVE AND WATCHES TO SEE HOW WE'RE DOING.

10. Define *vain* [Strong's #1500].

Believe to no purpose. Without cause. Without due consideration, in a haphazard manner.

11. How is it possible to believe "in vain?" See Colossians 2:18-19; Hebrews 4:2, 6; 11:6; James 1:21.

18 Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, 19 and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God. DEFRAUDING. IT'S A DISTRACTION THAT CAN CAUSE SPIRITUAL LAMENESS.

2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. IN VAIN BECAUSE THEY DIDN'T RESPOND IN FAITH. IT WASN'T REAL, IN OTHER WORDS.

6 Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, DISOBEDIENCE KEEPS US FROM BELIEVING RIGHTLY. GOOD TO REMEMBER THAT ALL WHO ENTER, ENTER BY FAITH. AUTHOR OF HEBREWS IS NOT PROMOTING A WORKS BASED FAITH.

6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him. FAITH. FAITH. FAITH!

21 Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. RECEIVING THE WORD BY FAITH BRINGS SALVATION.

12. Let's review again: What wrong thinking was influencing the church? See verse 12. Some said there was no resurrection.

a. How would that wrong thinking lead to their faith being "in vain?" See verses 13-14, 16-19.

13 But if there is no resurrection of the dead, not even Christ has been raised; 14 and if Christ has not been raised, then our preaching is vain, your faith also is vain.

16 For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins. 18 Then those also who have fallen asleep in Christ have perished. 19 If we have hoped in Christ in this life only, we are of all men most to be pitied.

Because if Christ does not rise from the dead then He is just like every other man, subject to sin and death, which means there is no forgiveness of our sins, no peace with God, we are under His wrath, there is no hope of heaven or healing or power over sin. The resurrection gives us hope that all that Jesus said He was/is, is true!

- b. How does understanding those implications about the resurrection help explain why Paul would spend five verses (verses 4-9) identifying whom Christ appeared to when He rose from the dead?

They are witnesses of His resurrection. Most of them saw Him die on the cross, most of them saw Him brought down and His body prepared for burial, and then they saw Him alive with the scars of His death, eating, talking, but walking through walls, and appearing and leaving at will. The sheer number of them all attesting to the same thing also adds validity to it.

13. What observations can you make about Paul's preaching to the Corinthians from this part of verse 3, *For I delivered to you as of first importance what I also received?* Notice how 1 Corinthians 11:2, 23 and Galatians 1:12 similar.

He told them right off the bat the very most important thing: the gospel. In the verses below, we see how Paul was faithful to tell them everything that had been entrusted to him that he need to pass that on to others.

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

23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;

12 For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.

14. What did Paul preach to the Corinthians according to verse 3?
He preached that Christ died for our sins according to the Scriptures.

15. What assurance do we have in verse 3 that Paul's preaching wasn't just something he made up? See Matthew 21:42; Romans 1:2-4; 16:25-26; 1 Peter 1:10-12; 2:6.

In verse 3 we see that he was faithful to deliver to them, in his preaching, the message of God for man. In the verses below we see that Paul is delivering the message that God had already made known or hinted to in the past.

42 Jesus said to them, "Did you never read in the **Scriptures**, 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone; THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES'?

2 which He promised beforehand through His prophets in the holy **Scriptures**, 3 concerning His Son, who was born of a descendant of David according to the flesh, 4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, **according to the revelation of the mystery which has been kept secret for long ages past, 26 but now is manifested, and by the Scriptures of the prophets**, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith;

10 As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, 11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

6 For this is contained in **Scripture**: “BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”

16. What else did Paul preach to the Corinthians according to verse 4? See also Psalm 16:10; Luke 24:46 (Isaiah 53:4-12).

That He was buried and raised on the third day—just as the Scriptures said He would.

10 For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.

46 and He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day, 4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the Lord has caused the iniquity of us all To fall on Him. 7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. 8 By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living For the transgression of my people, to whom the stroke was due? 9 His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. 10 But the Lord was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the Lord will prosper in His hand. 11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. 12 Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

17. What impact should that phrase, *according to the Scriptures*, have upon those who were saying there was no resurrection of the dead and for those who listened to them?

It’s a reminder that God had said Jesus would rise from the dead. The resurrection is God’s idea, not man’s. It also means that if they have a problem with it, it means they are contending with God, not just a man.

18. Not only do the Scriptures testify of Christ's resurrection, but God also provided a visual testimony of the risen Christ. Approximately how many people were eyewitnesses of the resurrection according to verses 5-9?

Over 500 people saw Jesus alive again.

19. How does Paul describe himself in verse 9? Why did he feel that way?

He said he was the least of the apostles. And felt he wasn’t fit to be called an apostle *because* he persecuted the believers.

20. Though Paul felt one way, his theology told him something else. What did Paul’s doctrinal understanding teach him? See verse 10. How did that motivate him?

Despite his past and his complete unworthiness, he also knew that God’s grace kept him and held him. This understanding—his unworthiness and God’s kindness to him—motivated him to obey, serve, love, and work for the Lord in whatever way the Lord needed Him to work. And yet, he knew even in that it was God’s grace working in and through him.

21. There were many things in Paul's previous life that he was ashamed of, yet the grace that God extended to him intensely motivated Paul. Consider verse 10 in light of your life: *By the grace of God I am what I am. His grace toward me did not prove vain. I labored even more than all of them. Yet it wasn't me. It was the grace of God with me.* How has God's grace affected you? Also consider how 2 Corinthians 5:14-15 is similar to verse 10.

His gracious work in saving me motivates me to live, work and labor for Him. I never want His gracious work in me to be in vain or that others would say, "See the Lord was so kind to her but she didn't even live like it meant anything to her." I'm also cognizant more now than I ever was that any profit, labor, fruit, or blessing doesn't stem from my efforts, but from God's gracious nod in allowing it to be so. Without His "blessing" confirming my efforts, they would just be passed over, seen as naught, for nothing.

"In this revealing verse let us take note of three things: the *evidence* of grace, "I am what I am;" the *power* of grace, "labored more abundantly than they all;" the *fellowship* of grace, "the grace of God which was with me." All that he now is can be traced to grace. The transformation in his life was due to a power outside of himself; the persecutor was now the preacher, preaching the faith he once destroyed (Gal. 1:23)."

~Jack Hunter¹

22. Who is the "they" referring to in verse 11? How does the consistency of the message preached, no matter from whom it came, provide another reason why the Corinthians should believe in the resurrection?

Any of those who have been preaching the gospel. They are the other laborers and faithful ministers that we saw in chapters 1-3 where the people were having preference wars about who their favorite preacher was.

The consistency of the message should convince of its veracity. Though sheer numbers don't mean that something is right. There've been plenty of times when one lone voice was the only one preaching the truth.

23. This section of Paul's letter is just picking up steam as he moves toward his triumphant conclusion, and though the information is foundational, we've learned some valuable truths to aid us in our daily walk with the Lord. What truths have encouraged you from verses 1-11?

The resurrection is true. Which means that sin no longer has power over me. Jesus conquered death and sin and made it possible for sin to be conquered in my life too.

I love the hope the resurrection gives us. I think if I meditated on the results of the resurrection more, I would find my spirit more encouraged and more hopeful, as well as more inclined to live by faith.

Thankful that the Word of God attests to the resurrection. Thankful for the Lord who is so kind to show Himself to so many.

¹ Jack Hunter, *I Corinthians: What the Bible Teaches*, Ritchie New Testament Commentaries (Scotland: John Ritchie Ltd., 1986), pg. 186.

“The resurrection of Christ was the Father's expression of satisfaction in the work His Son so blessedly accomplished on the cross, when He gave Himself a ransom for our sins. We need to remember that apart from His physical resurrection there was no proof that God had accepted His work as an atonement for our sins.” ~H. A. Ironside²

² H. A. Ironside, *The First Epistle to the Corinthians* (Neptune, New Jersey: Loizeaux Brothers, 1938), pg. 463.

1 Corinthians Part Two

Lesson #23, Chapter 15:12-28

TEACHER'S GUIDE

Please read all of Chapter 15 before beginning this lesson. Ask the Lord to help you understand and apply His Word.

1. What was the essence of the gospel message preached by Paul and the apostles according to 1 Corinthians 15:1-11?

That, according to the Scriptures, Jesus died, was buried and then rose again to a resurrection that reveals for all that He alone has the power to conquer sin and death, to cover over all our sin.

2. Why did Paul need to reaffirm that gospel? See verse 12.
Because some were asserting that there is no resurrection of the dead. Oh my!

3. Why is the resurrection so important according to verses 13 and 14?
If there is no resurrection of the dead, then Christ has not been raised and if Christ has not been raised, then our preaching is for nothing—and our faith is for nothing, fruitless, not worth anything. Huge repercussions!

4. What does the term *in vain* mean when Paul says that without the resurrection his preaching and our faith would be *in vain* [Strong's #2756]?
It means the hollowness of anything. The absence of that which might be possessed, but isn't for some reason. Void of result; aimlessness. Fruitless, without usefulness or success.

5. Paul goes on to provide some reasons why the resurrection is essential to our faith in verses 15-19. What is the first reason he gives for why we need to believe in the resurrection according to verse 15? How do Acts 2:24; 10:39-42; 13:30-37 confirm what Paul says in verse 15?

If we say we don't believe in the resurrection then we're on opposite sides of God because He says that there was a resurrection. God said there was a resurrection.

24 "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. SAYS GOD RAISED HIM UP.

39 "We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a cross. 40 "God raised Him up on the third day and granted that He become visible, 41 not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead. 42 "And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead. SAYS GOD RAISED HIM UP ON THE THIRD DAY AND BECAME VISIBLE TO SELECT WITNESSES WHO WERE CHOSEN BY GOD.

30 "But God raised Him from the dead; 31 and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. 32 "And we preach to you the good news of the promise made to the fathers, 33 that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'You are My Son; today I have begotten You.' 34 "As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: 'I will give you the holy and sure blessings of David.' 35 "Therefore He also says in another Psalm, 'You will not allow Your Holy One

to undergo decay.’ 36 “For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; 37 but He whom God raised did not undergo decay. GOD WAS FAITHFUL TO HIS WORD AND RAISED UP JESUS FROM THE DEAD, NEVER EXPERIENCING THE DECAY OF DEATH.

6. If we don't believe in the resurrection of Jesus Christ what are we saying about God and His character?

We're saying He's a liar. And if we say that, then we're saying He really isn't God because God cannot lie.

a. Yet what do we know to be true of God? See 1 Samuel 15:29; Titus 1:2; Hebrews 6:17-18.

29 “Also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind.”

2 in the hope of eternal life, which God, who cannot lie, promised long ages ago,

17 In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, 18 so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

God does not lie. He will never lie. He has never lied—ever. In fact, He cannot lie. It's not possible for Him to lie because it's not even conceivable or a part of His nature to be able to do that.

7. Another reason why the resurrection is essential to our faith is found in verses 16-17. What do you learn there? Explain why that is the case: See Mark 2:9-12; John 14:19; Romans 4:24-25; 5:10.

If the dead are not raised then Christ has not been raised, since He really did die, and if He didn't raise from the dead, then we are still stuck in our sins. My faith is worthless!

9 “Which is easier, to say to the paralytic, ‘Your sins are forgiven’; or to say, ‘Get up, and pick up your pallet and walk’? 10 “But so that you may know that the Son of Man has authority on earth to forgive sins”—He said to the paralytic, 11 “I say to you, get up, pick up your pallet and go home.” 12 And he got up and immediately picked up the pallet and went out in the sight of everyone, so that they were all amazed and were glorifying God, saying, “We have never seen anything like this.”

19 “After a little while the world will no longer see Me, but you will see Me; *because I live, you will live also.*

24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, 25 He who was delivered over because of our transgressions, *and was raised because of our justification.*

10 For if while we were enemies we were reconciled to God through the death of His Son, *much more, having been reconciled, we shall be saved by His life.*

What amazing depth and nuance those verses take on as we study the importance of Christ rising from the dead! Sweet, sweet truths!

8. In verse 17 we learn that if the resurrection hadn't taken place our faith would be *worthless*. After defining the word, describe what our faith would be like if it was *worthless* [Strong's #3152 (KJV *vain*; NIV and ESV *futile*)].

Empty, fruitless, worthless, in vain. Very similar to the word above in verse 14. Definitely synonyms. Void of result. Without results. Futile.

For faith is to benefit us, bring us something, namely the greatest of all treasures, the forgiveness of sins. If it brings us nothing it is “useless.” On the other hand, faith is “empty” when the Word to which it clings is untrue, unreal. Though it cling ever so firmly it grasps only an empty shadow, a delusive lie. The

two ideas are clearly distinct, yet they are also closely related, for a faith that is empty and rests on empty air is for that very reason also of no use whatever.

This uselessness is made evident by the statement: "you are yet in your sins," in your guilt and condemnation; compare John 8:21.

R. C. H. Lenski, [*The Interpretation of St. Paul's First and Second Epistle to the Corinthians*](#) (Minneapolis, MN: Augsburg Publishing House, 1963), 655.

Why bother having faith, if we don't believe the foundation of it? Faith, without the foundation rests upon a false gospel and so *we are still in our sins*.

9. Another reason that the resurrection is essential to our faith is found in verse 18. What else would have happened if Christ hadn't risen from the dead?

Not only would we be still in our sins, not experiencing daily and future forgiveness, but also those who have died ahead of us, would have died without hope and without forgiveness of their sins as well.

10. What do the Scriptures have to say about those who have gone before us in the faith? See 1 Thessalonians 4:13-18.

13 But we do not want you to be uninformed, brethren, about those who are asleep, *so that you will not grieve as do the rest who have no hope.* 14 *For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.* 15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. 17 *Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.* 18 Therefore comfort one another with these words.

That Jesus will bring them with Him when He raptures the church. We will all be together.

a. How does that encourage us in this life?

Though separated by life and death in this life; we will not be separated in eternity when all will be raised to new life and in new bodies in Christ.

11. The last reason given in this section for the value of the resurrection is found in verse 19. What's the connection between the resurrection and hope? See also verses 22, 24, 51-52, 54; Romans 8:11.

If we hoped in the resurrection for this life then that's very short-sighted. The resurrection has implications and affects our eternal life as well.

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

24 then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. MORE CONTINUES TO HAPPEN AFTER THE RAPTURE OF THE SAINTS AND THE RESURRECTION OF THOSE WHO DIED PREVIOUSLY.

51 Behold, I tell you a mystery; we will not all sleep, but *we will all be changed,* 52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and *the dead will be raised imperishable, and we will be changed.*

54 But *when this perishable will have put on the imperishable, and this mortal will have put on immortality,* then will come about the saying that is written, "Death is swallowed up in victory.

11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Death of our earthly bodies is not the end for a believer. Death ushers in immortality!

12. Isn't it interesting how one "little" divergence from the gospel message can have such massive implications? What does this teach you about adhering to the Scriptures and the need to communicate them accurately?

My hope, my comfort in Christ actually hinges upon right doctrine and a right understanding of these events. Right doctrine results in right living.

13. After discussing the negative results of not believing in the resurrection, Paul now moves to discussing the great benefits of the resurrection. What do we learn in verse 20?

First, Christ has been raised from the dead. He is the forerunner of all those who follow Him.

14. What does Paul mean when he says, "first fruits"? See Nehemiah 10:34-36; Psalm 105:36; 1 Corinthians 16:15.

34 Likewise we cast lots for the supply of wood among the priests, the Levites and the people so that they might bring it to the house of our God, according to our fathers' households, at fixed times annually, to burn on the altar of the LORD our God, as it is written in the law; 35 and that they might bring the first fruits of our ground and the first fruits of all the fruit of every tree to the house of the LORD annually, 36 and bring to the house of our God the firstborn of our sons and of our cattle, and the firstborn of our herds and our flocks as it is written in the law, for the priests who are ministering in the house of our God. FIRST FRUITS MEANS THE VERY FIRST THING TO COME FROM THE GROUND OR FROM THE TREE OR EVEN TO BE BORN TO MAN OR BEAST.

36 He also struck down all the firstborn in their land, The first fruits of all their vigor. FIRSTBORN=FIRST FRUITS

15 Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), STEPHANAS' HOUSEHOLD WERE THE FIRSTFRUITS OF THE BELIEVERS THERE IN ACHAIA, I.E. THEY CAME FIRST, THEN THE OTHER BELIEVERS.

15. D. A. Carson states, "The first fruits of any harvest indicates that there is more of the crop to come." Explain the connection between Christ's resurrection and first fruits.

Christ's resurrection is the first to come among His brethren. First His resurrection and then the resurrection of the believers (those who died and then those who are alive at His coming).

16. Verse 22 explains verse 21—what do you learn? Also note the points of comparison in those two verses.

Through the man, Adam, death entered the world. Through Christ, also a man, came the possibility and reality of the resurrection where all will be made alive. Paul compares *man* (Adam) to *man* (Christ). Paul compares the *death* that entered the world through the one man and the *life* given to all through the one man, Christ. Paul also compares the "all." In Adam, *all* die; in Christ, *all* are made alive.

17. Our well-ordered and all-wise God has even planned the stages of the resurrection. What is the first stage of the resurrection according to verse 23?

Christ, who is the fore-runner is resurrected first.

- a. What is the next stage of the resurrection from verse 23?

Then those who are Christ's at His coming.

- b. What do you learn about this stage of the resurrection? See 1 Thessalonians 4:16; John 14:2-3.

16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.

2 "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3 "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.

The Lord will descend—with a shout, with the trumpet blasting—and the dead in Christ will rise first.

Christ goes to prepare a place for us, and then comes back to get us to take us to our home in heaven—we will be with Him!

- c. What do you learn happens in the last stage of the resurrection mentioned in verse 24?

Then comes the end, when hands over the kingdom to God the Father after He has abolished/vanquished every foe, conquering death.

18. What is the purpose of Christ abolishing all rule, authority, and power at the end? See verse 24 and Revelation 11:15.

It is a gift to give to the Father even though Christ will still be ruling and reigning.

15 Then the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever."

19. The ripple effect of Jesus Christ rising from the dead continues. What else will happen as a result of the resurrection of Jesus Christ according to verses 25-28?

Christ will reign until all things are put in subjection to Him, excepting the Father. And then the Son will subject Himself to the Father (though He has always been so). This will be an amazing ceremony of celebration and honor to our great God and King.

20. What do we learn about the relationship between the Father and the Son from verses 24-28?

Christ hands over the kingdom to the Father. The Father is not in subjection to the Son, even though everything else will be so. The Son honors the Father by giving Him the Kingdom, which God had given to Him. He (Jesus) is the ultimate good steward of all that has been entrusted to Him (that's what the author of Hebrews 3:1-6 talks about).

21. Explain how the first fruits resurrection of Christ is a promise that death will be abolished and the Lord will be exalted over all.

Christ's resurrection proves that death is vanquished. And He intends that His brothers and sisters in Christ should also experience that all-conquered life.

22. Why is it essential for every believer to believe in the resurrection as we've learned from verses 12-28?

If we don't believe that, then we are believing in a false gospel message. And if that is the case, then our faith is in vain, fruitless. The resurrection is really the lodestone of the gospel message. Without the gospel message that contains the resurrection then there is nothing to distinguish our faith from that of other man-made religions that are worthless to transform, heal, or grant hope.

23. How should the resurrection of Jesus Christ affect how we live, our relationships, our hope, and our future?

Knowing the power of the resurrection is at work in my life (see Phil. 3:9-10) helps me to overcome sin and grants hope. Knowing that Jesus conquered death and sin, gives me hope to press on and hope in the transforming work of Jesus for me personally. The resurrection also means there is more than this life. I am living for, and should keep in mind that I am, more than just this life here on earth. Life continues beyond the years of this earthly body.

HEARTS TO HEAVEN AND VOICES RAISE
by Christopher Wordsworth

Alleluia, alleluia! Hearts to Heaven and voices raise:
Sing to God a hymn of gladness, sing to God a hymn of praise.
He, who on the cross a Victim, for the world's salvation bled,
Jesus Christ, the King of glory, now is risen from the dead.

Now the iron bars are broken, Christ from death to life is born,
Glorious life, and life immortal, on the holy Easter morn.
Christ has triumphed, and we conquer by His mighty enterprise:
We with Him to life eternal by His resurrection rise.

Christ is risen, Christ, the first fruits of the holy harvest field,
Which will all its full abundance at His second coming yield:
Then the golden ears of harvest will their heads before Him wave,
Ripened by His glorious sunshine from the furrows of the grave.

Christ is risen, we are risen! Shed upon us heavenly grace,
Rain and dew and gleams of glory from the brightness of Thy face;
That we, with our hearts in Heaven, here on earth may fruitful be,
And by angel hands be gathered, and be ever, Lord, with Thee.

Alleluia, alleluia! Glory be to God on high;
Alleluia! to the Savior who has gained the victory;
Alleluia! to the Spirit, fount of love and sanctity:
Alleluia, alleluia! to the Triune Majesty.

1 Corinthians Part Two

Lesson #24, Chapter 15:29-49

TEACHER'S GUIDE

Please read all of Chapter 15 before beginning your study. Each section ties in to the previous section so understanding the context is important.

1. First Corinthians 15:29 starts this lesson off with a bang! Whatever does Paul mean by his comments in this verse? As always, context saves the day and protects us from jumping to wrong conclusions about baptism, the dead, and the resurrection. So, let's see what we can learn about this verse.
 - a. First, this verse is hemmed in by Paul's comments about the crucial nature of the resurrection.
 - b. Second, we know that once someone dies, there is nothing we can do here on earth to change their eternal destiny. It is appointed for men to die once and after this comes judgment (Hebrews 9:27).
 - c. Third, the Greek word translated *for* can also be translated, "on behalf of" as the ESV does. Another legitimate—and even better translation choice—would be "because of" which fits the context perfectly. Verse 29 would then read, *Otherwise, what will those do who are baptized because of the dead* [those believers who have already died]? *If the dead* [believers who have died] *are not raised at all, why then are they* [fellow living believers] *baptized because of them?* For a more detailed explanation of verse 29 see Pastor Jack Hughes' commentary in the boxes that follow.

Referring to 1 Corinthians 15:29, Jack Hughes commented in a sermon: "The entire chapter is about the resurrection. Keep in mind that both before and after this verse Paul is arguing for the resurrection. So whatever this verse is talking about, it has to have some connection to the flow of the context, which is the resurrection."

"Paul says in verse 29, *Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?* Mormons say this verse teaches that we can save those who have died and gone to hell by being baptized for them. It would look something like this: Your Aunt Mary, the atheist, dies. You desire to rescue her from hell, so you are baptized for her, thus trying to earn her salvation for her and spring her from hell. However, this is not what Paul is saying. *So what does he mean?*"

“Know that the phrase, “baptized for the dead” can also be translated in the Greek, *on behalf of*. So it can read, *Otherwise, what will those do who are baptized on behalf of the dead?* They are not being baptized in proxy for the dead or because their baptism can somehow affect the dead. No, they are baptized because of the testimony of those believers who have already died. Paul is telling the Corinthians, ‘Why be a Christian, why be baptized and why follow the faith of those Christians who came before you if there is no resurrection? Follow their example of obedience, faith, and trust and be baptized in the name of Jesus Christ.’”

“That is why he goes on to say at the end of the verse, *If the dead are not raised at all*, [speaking of believers who have died] *why then are they baptized* [the Corinthian believers] *for* [or better “on behalf of”] *them?* Why follow in the footsteps of deceased believers who have believed in Christ and been baptized if there is no resurrection. If they aren't going to be raised, neither will you.”

“Either believers who have died are going to be raised along with those who followed their faith or not. You can't have it both ways. Granted, it is a hard text to interpret. Yet even if the interpretation I have just given you is wrong, the Scriptures are clear that salvation is by grace and that no one by their actions can save someone who has died.”

- d. Paul is making a case for the importance of the resurrection in Chapter 15. What reasons are given for the importance and necessity of the resurrection from verses 1-28?

Verses 1-11 the resurrection is part of the gospel message. It was important that Christ be seen alive again after His death so that all would understand that He conquered sin and death.

Verses 12-14 if Christ hasn't been raised then our preaching is in vain and our faith is in vain.

Verse 15 found to be false witnesses if Christ is not raised.

Verse 16 if the dead aren't raised, then Christ has not been raised.

Verse 17 and if Christ has not been raised then your faith is worthless and you are still in your sins.

Verse 18 if that's the case then those who have died are still in their sins.

Verse 19 if we have hoped in Christ in this life only, we should be pitied.

Verse 20 Christ is the first fruits of those who have fallen asleep.

Verses 21-22 in Adam all die, but in Christ all shall be made alive.

Verses 23-25 there is an order to the resurrection. It's not just haphazard. Death will be abolished.

Verse 26 the last enemy to be abolished is death.

Verses 27-28 all things are subjected to Christ, except God who put all things in subjection to Christ. One day there will be a great ceremony in which Christ will subject Himself to the Father so that all glory goes to God.

- e. Now, in light of what we've learned about verse 29, how does the resurrection affect how believers live? See also 1 Thessalonians 4:13-18.

If the dead aren't raised why be baptized for them? The resurrection challenges how we live today. 1 Thessalonians 4:13-18 says, “13 But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. 14 For if we believe that Jesus died and rose again, even so God will

bring with Him those who have fallen asleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. 18 *Therefore comfort one another with these words.*

2. How did the promise of the resurrection impact how Paul lived his life? See verses 30-32. 30 Why are we also in danger every hour? 31 I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily. 32 *If from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, LET US EAT AND DRINK, FOR TOMORROW WE DIE.*

The resurrection and its implication motivated him because he knows that this life isn't all there is. That's always been the challenge to people—to get them to think beyond today and this life right now.

3. Explain how Paul's willingness to put himself in danger for the sake of the gospel, and how the testimony of believers who have died, emphasizes the importance of the resurrection. He gave up everything physical, tangible, material to tell people about Christ because the fact that Christ conquered sin and death means everything for us. If believers who have died aren't resurrected then we will never see them again. We will have believed a lie and if that is a lie then why bother with the rest of the story? It's quite a bit of circular, connected reasoning.

4. In verse 32 Paul quotes the Epicurean philosophers who believed that this life on earth was all there was and that there were no eternal consequences for how they lived here. How is the promise of the resurrection an immediate cure for that pernicious philosophy? There's life after this life. There are consequences for how we lived in this life. We can't get away with stuff and think we won't face judgment. We are more than our bodies. We are eternal. The resurrection combats that philosophy and injects caution and care into our "life philosophy."

5. Paul then focuses his sights on the Corinthians. Based on Paul's comments to them at the end of verse 32 and in verses 33-34, what kinds of wrong thinking were influencing how they lived?

No consequences for the things we do in this life. This life is all there is. Go for the gusto. It's the beer drinking commercials/slogans! Hanging out with people who have this philosophy affects our thinking as well so we need to be careful. They were flippant, not sober-minded. They were engaging in sin before unbelievers who didn't even know anything about God. For a believer to live with that worldly mindset before unbelievers harmed their testimony. It is shameful to live without thinking of the consequences.

6. How is the resurrection an antidote to sinful ways? See also Ephesians 5:6-17; Colossians 3:1-7.

The resurrection gets us to stop and consider how we are living and the consequences for the choices we are making. The resurrection causes us to live carefully, soberly, to put away sin. How we live today goes with us into eternity—even for believers who will not experience judgment; we will not receive rewards because of how we lived.

7. In verse 34 Paul says we “ought to be” or “it is right to be” *sober-minded*. Verse 34 is the only time this particular word is used in the New Testament, but the following verses show its meaning: Romans 13:11-14; 1 Thessalonians 5:4-10; 2 Timothy 4:5; 1 Peter 1:13; 4:7; 5:8. What do you learn about being sober-minded from those verses?

11 Do this, knowing the time, that it is already the hour for you to awaken from sleep; *for now salvation is nearer to us than when we believed*. 12 *The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light*. 13 *Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy*. 14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts. THE SHORTNESS OF TIME BEFORE CHRIST’S RETURN SHOULD CAUSE US TO TAKE STOCK OF HOW WE’RE LIVING AND PUT AWAY SIN.

4 But you, *brethren, are not in darkness, that the day would overtake you like a thief*; 5 *for you are all sons of light and sons of day*. We are not of night nor of darkness; 6 so then *let us not sleep as others do, but let us be alert and sober*. 7 For those who sleep do their sleeping at night, and those who get drunk get drunk at night. 8 But since *we are of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation*. 9 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, 10 who died for us, so that whether we are awake or asleep, we will live together with Him. AGAIN, THE SHORTNESS OF TIME AND THE FACT THAT WE ARE CHILDREN OF LIGHT SHOULD AFFECT HOW WE LIVE TODAY.

5 But *you, be sober in all things*, endure hardship, do the work of an evangelist, fulfill your ministry. EVERY AREA OF MY LIFE SHOULD BE THOUGHT ABOUT AND CONSIDERED.

13 Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. PREPARE FOR ACTION—FOR A SPIRITUAL BATTLE—AND KEEP SOBER, BECAUSE WE ARE IN A BATTLE.

7 The end of all things is near; therefore, be of sound judgment and sober spirit for the purpose of prayer. 8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. SOBER SPIRIT BECAUSE THE END IS NEAR. SOBER SPIRIT FOR PURPOSE OF PRAYER. SOBER SPIRIT BECAUSE SATAN SEEKS TO LEAD ME INTO SIN.

8. What is it about being *sober-minded* that is good for *every* Christian? Being sober-minded turns our thoughts toward heaven, beyond the tangible of this life. Being sober-minded says we believe God’s assessment of things and need to live differently now that we are His.

9. What are some ways you can apply this command to become sober-minded as you ought in light of our promised resurrection from the dead?

Need to keep thinking on Christ’s return so I don’t fritter away my time. Oh, if only I heard the bell ringing the time more clearly in my head. Every area needs to be assessed and considered. Prayer is of great value and I need to enter into it even more readily and enthusiastically than I am now.

10. Verse 35 begins a rebuttal section where Paul answers or anticipates objections on the part of the Corinthians. How do you know he considers these objections a waste of time? See verses 35-36.

His “you fool!” might be a good indication of how he feels about those objections. ;)

11. Even though Paul considers their objections foolishness he still takes the time to answer them—and aren’t we glad he did? How does Paul’s illustration about grain explain how God has prepared our earthly bodies for the resurrection? See verses 35-38.

When we sow grain, it's not alive. It's just a seed, but is not growing. And when we sow or plant seeds they are just a little bit of something that contains the ability to grow into a plant or wheat or a tree or whatever. But God gives the seed a "body" so that it no longer remains a "grain," but completely changes into something new, something wonderful, something else.

12. Paul adds another layer of explanation in verses 39-41. What do you learn here about bodies?

God created different kinds of bodies—men, birds, animals, fish so it's not surprising that He would also create earthly and heavenly bodies too. They both have glory, but they are different.

Eager Beaver: What do you learn about the kinds of "flesh" mentioned in verse 39? Now read Genesis 1:24-25 which details just one part of Creation. How are these passages a rebuttal to the theory of evolution that says we were all generated from the same organism?

God created the different species distinct from each other. We all didn't come from the same thing.

24 Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so. 25 God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

13. Paul then ties this new information from verses 39-41 to the resurrection in verses 42-44. What happens to our bodies in the resurrection?

God has always intended that we would experience another body that He created for this express purpose. Gone is the perishable. Gone is the dishonor and weak, natural body. Raised will be the imperishable, glorious, powerful, spiritual body! Oh my! How wonderful!!!!

14. What similarities do you notice between verses 42-44 and 2 Corinthians 5:1-4? What new information is given that encourages you?

42 So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; 44 it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

1 For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens. 2 For indeed in this house we groan, longing to be clothed with our dwelling from heaven, 3 inasmuch as we, having put it on, will not be found naked. 4 For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed but to be clothed, so that what is mortal will be swallowed up by life.

Perishable; earthly tent torn down; imperishable, a building from God, not made with hands, eternal in the heavens. Dishonor and weakness—we groan in this house, longing for our new body. Natural turns to spiritual; mortal swallowed up by life.

15. Consider the promise of verse 44, *If there is a natural body, there is also a spiritual body*. For now, we live in this perishable, dishonored, weak, natural body, but there will come a day—a glorious day—when we will be raised in glory and power to live in an imperishable, spiritual body. That promise relies upon what we know is true; we now live in perishable bodies. And God intends for us to have that same assurance about the imperishable bodies that await us. What kind of encouragement does that promise bring to you today?

Such hope! I love the promise and hope it gives to know I won't be "stuck" in this body forever. A new one, perfect, flawless, without sin, waits for me. Oh, blessed day. It helps me keep going on the days when my body hurts and doesn't work well.

16. What comparison is made between Adam and Christ in verses 45-46? What does this information have to do with the point Paul has been making about the resurrection? Adam became a living soul. The last Adam, Christ, became a life-giving spirit. Notice the order. First, the natural, earthy man/body and then the spiritual one. The natural proceeds the spiritual.

17. What point is Paul trying to communicate in verses 47-49? Adam is natural, earthy, a man. But Christ is spiritual, heavenly, THE God-Man. First we bear the image of the earthy, then we bear the image of the heavenly.

18. Verse 49 states that we *will bear the image of the heavenly*. What will that heavenly body be like? See Luke 24:33-43; John 20:19-29; 2 Corinthians 3:8; Philippians 3:21; 1 John 3:2.

33 And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, 34 saying, "The Lord has really risen and has appeared to Simon." 35 They began to relate their experiences on the road and how *He was recognized* by them in the breaking of the bread. 36 While they were telling these things, *He Himself stood in their midst and said to them*, "Peace be to you." 37 But they were startled and frightened and thought that they were seeing a spirit. 38 And He said to them, "Why are you troubled, and why do doubts arise in your hearts? 39 "See My hands and My feet, that it is I Myself; *touch Me and see, for a spirit does not have flesh and bones as you see that I have.*" 40 And when He had said this, He showed them His hands and His feet. 41 While they still could not believe it because of their joy and amazement, He said to them, "Have you anything here to eat?" 42 They gave Him a piece of a broiled fish; 43 and *He took it and ate it* before them. OUR RESURRECTION BODY WILL BE RECOGNIZABLE AS US, ABLE TO STAND AND BE SEEN BY OTHERS, TOUCHABLE, COVERED IN FLESH AND BONES, AND WE CAN EVEN EAT IN OUR HEAVENLY BODY!

19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and *stood in their midst* and said to them, "Peace be with you." 20 And when He had said this, *He showed them both His hands and His side*. The disciples then rejoiced when they saw the Lord. 21 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." 22 And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. 23 "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained." 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." 26 After eight days His disciples were again inside, and Thomas with them. *Jesus came, the doors having been shut, and stood in their midst and said*, "Peace be with you." 27 Then He said to Thomas, "Reach here with your finger, and see My hands; and *reach here your hand and put it into My side*; and do not be unbelieving, but believing." 28 Thomas answered and said to Him, "My Lord and my God!" 29 Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed." JESUS' HEAVENLY BODY BEARS THE MARKS OF HIS DEATH, WHETHER OURS WILL BEAR THE MARKS OF THIS LIFE WE DON'T KNOW. JESUS ENTERED EVEN THOUGH THE DOORS WERE SHUT—ABILITY TO APPEAR AND COME AND GO AT WILL. TOUCHABLE AGAIN.

8 how will the ministry of the Spirit fail to be even more with glory? HAS GLORY.

21 *who will transform the body of our humble state into conformity with the body of His glory*, by the exertion of the power that He has even to subject all things to Himself. RESURRECTION BODY AS GLORY AND POWER. OUR BODIES WILL BE TRANSFORMED TO BE LIKE JESUS'. AMAZING, AMAZING, AMAZING!

2 Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. WE WILL BE LIKE HIM. WE WILL SEE HIM. WE WILL SEE HIM IN ALL HIS GLORY. AHHHHHH.....!

19. How would you answer the questions of verse 35 (*How are the dead raised? And with what kind of body do they come?*) based on what we've learned from verses 36-49?

They are raised by God's predetermined plan to a new body that is eternal and will not die. Our new bodies will not be weak or sick or full of sin. They will last forever and will have the ability to go through walls and yet still eat. They are flesh and bone and recognizable as being us.

20. Explain how Paul's discussion of our perishable bodies *now* and our imperishable bodies *to come* reveals another facet of God's lovingkindness for His children.

It gives us such hope. Christ's death is not just to cover our sin, but to raise us to new life and eternity with God. God took such pains to ensure that we would live with Him, that we would have the ability to fellowship with Him.

“As we have borne the image of the earthy, we shall also bear the image of the heavenly”; and we must begin to bear that heavenly image even now. As born again into the headship of the Second Adam, we should seek to be as much like the Second Adam as we are already by nature like the first Adam, through our first birth.”

“The second birth should be as operative to produce the image of the second Adam, as the first was to produce the image of the first Adam. Alas! “the earthy” is impressed upon us very distinctly; we cannot spend an hour without discovering the clear stamp of nature’s die. Oh, that “the heavenly” could be quite as clearly discerned!”

“This, therefore, we must aim at, though as yet we have not attained it. Here is something to be thought of very carefully, and I charge you, by the Holy Ghost, let your eyes look right on, and your eyelids straight before you, that you may be transformed from glory to glory into the image of the Lord. God grant that it may be so with every one of us!”
~Charles Spurgeon¹

¹ Charles H. Spurgeon, *Spurgeon’s Sermons: Volume 34*, electronic ed., Logos Library System; Spurgeon’s Sermons (Albany, OR: Ages Software, 1998).

1 Corinthians Part Two

Lesson #25, Chapter 15:50-58

TEACHER'S GUIDE

Take the time to read all of Chapter 15 before beginning your lesson. Ask the Lord to use your time of study to change you.

1. What does Paul make known in 1 Corinthians 15:1-2?

The gospel. That we received and now stand in.

2. What is the significance of understanding the gospel correctly? See 1 Corinthians 15:12-14, 16-19.

12 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, not even Christ has been raised; 14 and *if Christ has not been raised, then our preaching is vain, your faith also is vain.*

16 *For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins.* 18 Then those also who have fallen asleep in Christ have perished. 19 *If we have hoped in Christ in this life only, we are of all men most to be pitied.*

3. List one thing you learned about the resurrection from verses 20-28.

Love the logical order—natural then spiritual, earthy then heavenly.

4. How does the resurrection affect how we live according to verses 29-34?

Teaches us to live sober-mindedly. To consider eternity when we are living here today.

5. List one thing you learned about our resurrection bodies from verses 35-49.

Our earthly body is just a grain of what God intends for us when we receive our heavenly bodies.

6. After reveling in the wonders of our resurrection bodies in the previous verses, what do we learn in verse 50 about our new bodies? How does that information fit in with everything Paul explained in verses 40-49 about our resurrected bodies?

Flesh and blood cannot, CANNOT, inherit the kingdom. Perishable cannot inherit imperishable. It is backward to do so. There's an order to the resurrection and the putting on of the imperishable.

7. With verse 50 in mind Paul introduces some new information in verse 51. He says he's going to tell the Corinthians a *mystery*. Explain what the word *mystery* means.

Not all of us will sleep (that is, die). Some of us will just be changed without dying! Can you imagine how excited Paul was to convey that truth?!

- a. What do you learn from the following verses about mysteries in the Bible? See Daniel 2:19; Romans 16:25-26; Ephesians 3:4-5; Colossians 1:25-27.

19 *Then the mystery was revealed to Daniel* in a night vision. Then Daniel blessed the God of heaven; GOD REVEALS MYSTERIES.

25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to *the revelation of the mystery which has been kept secret for long ages past*, 26 *but now is manifested*, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith; MYSTERIES ARE EVENTUALLY REVEALED. IN FACT, WE CAN BE ASSURED THAT EVERY MYSTERY HERE ON EARTH WILL BE REVEALED IN HEAVEN. NOTHING WILL BE HIDDEN. GOD INTENDED HIS MYSTERIES TO EVENTUALLY BE REVEALED AND MADE KNOWN TO HIS CHILDREN WHEN THE TIME WAS RIGHT.

4 By referring to this, *when you read you can understand my insight into the mystery of Christ*, 5 which in other generations was not made known to the sons of men, as it has *now been revealed to His holy apostles and prophets in the Spirit*; AGAIN, GOD REVEALS HIS MYSTERIES AT THE RIGHT TIME.

25 Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the preaching of the word of God, 26 that is, *the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints*, 27 to whom God willed to make known what is the riches of the glory of this mystery *among the Gentiles, which is Christ in you, the hope of glory*. THE GENTILES BEING BROUGHT INTO GOD'S KINGDOM IS ONE OF GOD'S MYSTERIES THAT WERE MADE KNOWN IN CHRIST.

8. What information does Paul now share with the Corinthians that had not previously been made known? See verses 51-52.

We won't all die. Some will just be changed in a moment. In a twinkling of an eye—that fast! First the dead will be raised and changed. And then those who are alive will be changed. How cool! And eye-brow raising that must have been for them. Especially for the Greeks who scoffed at the resurrection. What news! What hope!

9. What does Paul mean when he uses the term *sleep* in verse 51? See also 1 Corinthians 15:6, 20; Matthew 27:52; Acts 7:60; 2 Peter 3:4.

Sleep equals die.

6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep;

20 But now Christ has been raised from the dead, the first fruits of those who are asleep.

52 The tombs were opened, and *many bodies of the saints who had fallen asleep* were raised;

60 Then falling on his knees, he cried out with a loud voice, "Lord, do not hold this sin against them!" Having said this, he fell asleep.

4 and saying, "Where is the promise of His coming? For *ever since the fathers fell asleep*, all continues just as it was from the beginning of creation."

10. What do you learn about *dying* and those who have died from the "mystery" revealed in verses 51-52?

Some of us won't die. We will just go from this perishable body straight to an imperishable one. This glory to the next one.

- a. Paul gives more details about these events in 1 Thessalonians 4:13-18. What details are added from these verses?

13 But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive and

remain until the coming of the Lord, will not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. 18 Therefore comfort one another with these words.

11. Verse 53 explains the change that living believers will undergo when the last trumpet sounds. What do you learn takes place? Explain what that means.

We will be changed out of our mortal, perishable bodies into spiritual, eternal, sinless bodies. It has to happen that way. Paul says it “must put on.”

Eager Beaver: What's the name for the “mystery” described here in these verses and in 1 Thessalonians 4:13-18? See if you can find out why it got that name. (You'll need to look in extra biblical sources for this answer.)

Rapture. Means to be caught away or caught up. Just like Paul describes in 1 Thess. 4.

12. What will happen when our perishable bodies are changed into imperishable ones according to verses 54-55?

Death is swallowed up in victory. Death loses its sting!

13. Paul quotes two different Old Testament verses here in verses 54-55. What does he want to communicate to the Corinthians, and to us, by those Old Testament references?

That God has always intended the resurrection, rapture of believers, and the transformation described here. Also follows the Old Testament prescription for providing two witnesses to corroborate something.

14. Paul provides his own commentary for those Old Testament references in verses 56-57. Why does death no longer have the power to sting? Base your answer on what we've learned in this chapter beginning with verses 16-19.

Death loses its sting because Christ's resurrection proves that He has conquered death and sin. We may still taste death and sin, but they have no power for lasting harm. Death is an enemy that Christ conquers and it was the Father's will that all things—even death—should be in subjection to Christ. Death loses its sting when we realize these earthly bodies are just the grain of what God intends for us to wear in eternity. Death loses its sting when we realize that natural comes first then the spiritual, perishable then imperishable. Nothing surprising then if we die first because we know there is more to come. Death loses its sting when we realize that perishable things will not inherit the kingdom.

15. What is the answer to the questions posed in verse 55? See also verse 57.

Oh death, where is your victory? It is no where! Christ conquered death. Oh death, where is your sting? Even the sting of death is diminished by Christ's victory over sin and death.

16. Explain how Christ gives us victory over death and sin. See John 16:33; Romans 5:17-19; 8:37; 2 Corinthians 5:21; Colossians 2:14.

33 “These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.” CHRIST HAS OVERCOME THE WORLD THEREBY ENSURING VICTORY OVER SIN AND DEATH.

17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. 18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. VICTORY COMES THROUGH OUR JUSTIFICATION THROUGH JESUS AND THE ABUNDANCE OF GRACE AND THE GIFT OF RIGHTEOUSNESS. IMAGINE RECEIVING THAT PACKAGE!

37 But in all these things we overwhelmingly conquer through Him who loved us. WE CONQUER RESOUNDINGLY, OVERWHELMINGLY, WITHOUT DOUBT.

21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him. BECAUSE HE TOOK OUR SIN, WE HAVE HIS RIGHTEOUSNESS.

14 having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. OUR SIN DEBT IS CANCELLED AT THE CROSS.

17. How does that information impact your thinking about your own struggles with your sin? How does it impact your thoughts about how God sees you?

Such hope! Sin does not have to reign over me. All the power of the resurrection is at my disposal to conquer sin in my daily battles. My advocate fights and intercedes for me. God sees me as beloved and righteous. He loves me as a Father and does what is best for me. He enjoys me and looks forward to our fellowship together.

18. Verse 58 wraps up the chapter with some specific exhortations for us. What are we told to do in this verse?

Be steadfast. Be immovable. Be always abounding in the work of the Lord. Be always knowing that my toil is not in vain in the Lord.

19. Take some time to consider this question: Why are these admonitions a natural result of all that Paul has taught us in verses 1-57?

Because the resurrection is happening! How we live now will go with us into eternity. The promises of a resurrected body and new life in Christ should motivate us to live even more for Jesus, not less. More holy, not trading on Christ's righteousness.

20. How should the truths of this chapter motivate you to "abound in the work of the Lord?" Love for Christ. Love for God. Gratitude for the gift of righteousness, salvation, help, Holy Spirit. Have my heart even more bound up in heaven than ever before.

21. What is the "work of the Lord?" See John 6:28-29; Romans 12:9-21; 1 Thessalonians 1:3; Titus 2:3-5, 11-14 for a sample.

28 Therefore they said to Him, "What shall we do, so that we may work the works of God?" 29 Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent." WORK OF GOD=BELIEVE IN HIM! WOW! WHO WOULD HAVE THOUGHT! ☺

9 Let love be without hypocrisy. Abhor what is evil; cling to what is good. 10 Be devoted to one another in brotherly love; give preference to one another in honor; 11 not lagging behind in diligence, fervent in spirit, serving the Lord; 12 rejoicing in hope, persevering in tribulation, devoted to prayer, 13 contributing to the needs of the saints, practicing hospitality. 14 Bless those who persecute you; bless and do not curse. 15 Rejoice with those who rejoice, and weep with those who weep. 16 Be of the same mind toward one another; do not be haughty in mind, but

associate with the lowly. Do not be wise in your own estimation. 17 Never pay back evil for evil to anyone. Respect what is right in the sight of all men. 18 If possible, so far as it depends on you, be at peace with all men. 19 Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord. 20 "BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD." 21 Do not be overcome by evil, but overcome evil with good. LOVING OTHERS AS OURSELVES.

3 constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father, LIVE BY FAITH, LOVE, AND HOPE

3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, 4 so that they may encourage the young women to love their husbands, to love their children, 5 to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored. APPLY THE PRIORITIES

11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, 14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds. LIVE GODLY AND LOOK FOR JESUS.

BELIEVE GOD, LOVE OTHERS, LIVE BY FAITH, LOVE, AND HOPE; LIVE OUT GOD'S PRIORITIES FOR US, LIVE GODLY AND LOOK FOR JESUS.

22. What does it mean to *abound* in the Lord's work? How are you doing in this area? What would you say hinders any abounding work?

It's a concrete doing of all that God has for us. It's not just an inward thought, but finds expression in doing and doing it abundantly. To exceed or overflow with. Notice this is for all of us. Not just pastors and teachers. We're all to ABOUND in the work of the Lord.

23. What should you keep in mind about any labor done for the Lord according to the last part of verse 58?

It needs to be in the Lord, not in Lisa Hughes—by His grace, by His help, for His glory.

24. How does that truth encourage you today?

Makes me want to ask Him for help and shy away from anything that encourages independence from Him.

Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever;
One day He's coming—O glorious day!
~J. Wilbur Chapman

1 Corinthians Part Two

Lesson #26, Chapter 16 Overview

TEACHER'S GUIDE

The goal of this particular lesson is the foundation of all Bible study. It is the practice of observing what's in the text. At this stage in our Bible study you're simply taking note and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

On the pages that follow you'll find the text of Chapter 16 in the New American Standard Bible version. *Use those pages to do this lesson.* Feel free to make notes on the page or mark it up as much as you like to help you do this lesson. Using the same Bible version to do this lesson will cut down on any confusion that would arise if we were all using different versions of the Bible when we get together for class discussion.

1. To begin, read through Chapter 16. Now, summarize the contents of Chapter 16. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.
 - a. Summarize paragraph 1 (verses 1-4).
Paul gives instructions for the collection for the poor in Jerusalem.
 - b. Summarize paragraph 2 (verses 5-9).
Paul tells them of his ministry plans and his desire to spend a longer period of time with them.
 - c. Summarize paragraph 3 (verses 10-11).
He tells them to regard Timothy with respect and honor.
 - d. Summarize paragraph 4 (verse 12).
And how to treat Apollos.
 - e. Summarize paragraph 5 (verses 13-14).
Admonitions to be on the alert, to act like men, to be strong and to love one another.
 - f. Summarize paragraph 6 (verses 15-18).
Honor men like Stephanas and men like him who labor and are examples in the faith.
 - g. Summarize paragraph 7 (verses 19-20).
Greetings from other believers, Priscilla and Aquila.
 - h. Summarize paragraph 8 (verses 21-24).
Paul greets them and strongly urges them to love the Lord.

2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.

Final instructions to the Corinthian church concerning giving and honoring those who minister to them. (interesting how much of the chapter includes instruction on how they should treat those who come to minister to them. They particularly needed this help, but also good for us all to learn.)

3. Next, look for a verse in the chapter that best summarizes the entire contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. Instead, *consider which verse best sums up what's in the chapter.* Write down the verse you chose here.

Verse 24: My love be with you all in Christ Jesus. Because everything he has written springs from his love and concern for them.

4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.

Final Loving Instructions

Last Words of Love

5. Summarize what you learn about *Christ* or *Lord* every time He is mentioned in this chapter. Be sure to include the verse references as you pull the information together.

Verse 7 if the Lord permits

Verse 10 Timothy and Paul are doing "the Lord's work"

Verse 19 Priscilla and Aquila greet you heartily in the Lord

Verse 22 if anyone does not love the Lord, let him be accursed

Verse 23 the Lord's grace be with you

Verse 24 my love be with you all in Christ Jesus

6. Generally speaking, who are all the people Paul references in this chapter?

Believers, brethren, saints, Timothy, Apollos, brother, household of Stephanas, Fortunatus, Achaiacus, Aquila, Prisca

7. What kinds of final details does Paul address in this chapter?

Instructions about giving to the poor in Jerusalem, his travel plans, how to treat those who minister the Word of God to them, and greetings.

8. What other observations can you make from this final chapter of 1 Corinthians?

How Paul spends quite a bit of time instructing them how to treat the pastors who will come to them. So very important to honor those men.

Paul makes many "I" statements. He gets for direct and personal as he closes the letter.

1 Corinthians Chapter 16

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

2 On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.

3 When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem;

4 and if it is fitting for me to go also, they will go with me.

5 But I will come to you after I go through Macedonia, for I am going through Macedonia;

6 and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go.

7 For I do not wish to see you now just in passing; for I hope to remain with you for some time, if the Lord permits.

8 But I will remain in Ephesus until Pentecost;

9 for a wide door for effective service has opened to me, and there are many adversaries.

10 Now if Timothy comes, see that he is with you without cause to be afraid, for he is doing the Lord's work, as I also am.

11 So let no one despise him. But send him on his way in peace, so that he may come to me; for I expect him with the brethren.

12 But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all his desire to come now, but he will come when he has opportunity.

13 Be on the alert, stand firm in the faith, act like men, be strong.

14 Let all that you do be done in love.

15 Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints),

16 that you also be in subjection to such men and to everyone who helps in the work and labors.

17 I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part.

18 For they have refreshed my spirit and yours. Therefore acknowledge such men.

19 The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet one another with a holy kiss.

21 The greeting is in my own hand—Paul.

22 If anyone does not love the Lord, he is to be accursed. Maranatha.

23 The grace of the Lord Jesus be with you.

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

1 Corinthians Part Two

Lesson #27, Chapter 16:1-9

TEACHER'S GUIDE

Before you begin this week's lesson spend some time in prayer, asking the Lord for His grace and insight into His word.

1. Paul continues instructing and guiding the Corinthian church up to the very last. What topic does Paul address at the beginning of Chapter 16 verse 1?

A collection for the saints in Jerusalem/Israel of which the Galatian churches were also partaking.

2. Why was this collection *for the saints* necessary? See Acts 11:28-30.

28 One of them named Agabus stood up and began to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the reign of Claudius. 29 And in the proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brethren living in Judea. 30 And this they did, sending it in charge of Barnabas and Saul to the elders.

There had been a famine all over so they were still suffering the effects of that famine and scarcity of food so the other churches took up a collection to help their brethren there.

3. Who else was involved in giving to the saints? See 1 Corinthians 16:1 and Romans 15:25-26.

The churches of Galatia and Macedonia and Achaia (Corinth was in Achaia).

25 but now, I am going to Jerusalem serving the saints. 26 For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

4. What special [specific] instructions does Paul outline for this special gift to the saints? See 1 Corinthians 16:2.

On the first day of the week set aside money to save so they may give. Each one is to do this. According to the way the Lord prospers him. No collections should be made when Paul arrives.

5. What principles for giving can you derive from verses 1-2? Explain why those principles are a good idea to follow even today.

Saints are to help and support one another. Regular, planned saving in order to give is important. Prepare to give. Give according to the prosperity the Lord gives, that is, not a set amount, but for each one to decide.

6. How does 2 Corinthians 9:7 explain the reason for planned giving? While there's nothing wrong with giving on the spur of the moment, why are we urged to give in a planned way?

7 Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.

It allows for time to prepare the heart to give freely, happily, not grudgingly or under compulsion. Gives time for us to give cheerfully to the Lord and to the need.

7. Read ahead in the Corinthians' story to see how they did in their giving to the Jerusalem saints. See 2 Corinthians 8:6, 11; 9:3-5, 7.

6 So we urged Titus that as he had previously made a beginning, so he would also complete in you this gracious work as well.

11 But now finish doing it also, so that just as there was the readiness to desire it, so there may be also the completion of it by your ability.

3 But I have sent the brethren, in order that our boasting about you may not be made empty in this case, so that, as I was saying, you may be prepared; 4 otherwise if any Macedonians come with me and find you unprepared, we—not to speak of you—will be put to shame by this confidence. 5 So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, so that the same would be ready as a bountiful gift and not affected by covetousness.

7 Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.

They seemed to be having trouble following through in their planned giving to help the saints. They needed to finish what they said they would do (most likely had committed a certain amount or something because Paul knows they haven't completed it yet). Paul had encouraged the Jerusalem saints with the reports of how they wanted to give.

8. What things seemed to hinder the Corinthians in their giving? See 2 Corinthians 8:6-8, 11-15; 9:3-7.

6 So we urged Titus that as he had previously made a beginning, so he would also complete in you this gracious work as well. 7 But just as you abound in everything, in faith and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also. 8 I am not speaking this as a command, but as proving through the earnestness of others the sincerity of your love also. **THEIR LACK OF LOVE WAS HINDERING THEIR GIVING. IT CERTAINLY WASN'T A LACK OF ABILITY OR SPIRITUAL GIFTS.**

11 But now finish doing it also, so that just as there was the readiness to desire it, so there may be also the completion of it by your ability. 12 For if the readiness is present, it is acceptable according to what a person has, not according to what he does not have. 13 For this is not for the ease of others and for your affliction, but by way of equality— 14 at this present time your abundance being a supply for their need, so that their abundance also may become a supply for your need, that there may be equality; 15 as it is written, "HE WHO gathered MUCH DID NOT HAVE TOO MUCH, AND HE WHO gathered LITTLE HAD NO LACK." **THEY WERE AFRAID IF THEY GAVE, THEN THEY WOULDN'T HAVE ENOUGH FOR THEMSELVES, BUT PAUL REMINDS THEM OF THE "QUID PRO QUO" NATURE OF GOD WHO SEES ALL AND WILL ENSURE THAT HE TAKES CARE OF HIS CHILDREN'S NEEDS.**

3 But I have sent the brethren, in order that our boasting about you may not be made empty in this case, so that, as I was saying, you may be prepared; 4 otherwise if any Macedonians come with me and find you unprepared, we—not to speak of you—will be put to shame by this confidence. 5 So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, so that the same would be ready as a bountiful gift and not affected by covetousness. 6 Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. 7 Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. **THEY WERE SIMPLY AFFLICTED WITH COVETOUS. NEEDED TO BE REMINDED OF HOW GOD LOVES A CHEERFUL, GENEROUS GIVER WHICH COMMUNICATES FAITH AND TRUST IN THE LORD.**

9. Most likely you have been hindered in similar ways at times when it comes to giving. What truths particularly encourage you to give?

That God will take care of us when we take care of others. A generous, cheerful spirit says, "I will trust the Lord for His provision for me and my family."

10. Anytime money is involved, there is need to take particular care that all those involved be above reproach. What precautions did Paul take so that no evil could be spoken about their administration of the gift? See 1 Corinthians 16:3-4; 2 Corinthians 8:18-22.

3 When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem; 4 and if it is fitting for me to go also, they will go with me.

18 We have sent along with him the brother whose fame in the things of the gospel has spread through all the churches; 19 and not only this, but he has also been appointed by the churches to travel with us in this gracious work, which is being administered by us for the glory of the Lord Himself, and to show our readiness, 20 taking precaution so that no one will discredit us in our administration of this generous gift; 21 for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men. 22 We have sent with them our brother, whom we have often tested and found diligent in many things, but now even more diligent because of his great confidence in you.

Paul is taking someone with him so it's not just him and the money—someone they choose who is a man of integrity and honor. Recognizing and taking precaution in money matters is serious business. Desire to be above reproach in men's eyes and God's.

11. What do we learn from the Scriptures about leaders and money? See 1 Timothy 3:3; 6:10; Titus 1:11; Hebrews 13:5.

3 not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. **THEY MUST NOT LOVE MONEY.**

10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs. **MONEY CAN LEAD PEOPLE TO DO AWFUL THINGS BECAUSE OF THEIR LOVE FOR IT, EVEN DEPARTING FROM JESUS.**

11 who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain. **LEADERS SOMETIMES TEACH HERESY FOR THE SAKE OF RECEIVING REMUNERATION, HENCE THE QUALIFICATION OF NOT BEING A LOVER OF MONEY.**

5 Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU," **WE ALL MUST BE FREE FROM A LOVE OF MONEY BECAUSE AT IT'S ROOT IT IS A LACK OF TRUST IN THE LORD'S PROVISION.**

12. How have you seen this wise plan of attack put into practice in your church?

Jack never deals with money issues. He teaches on it, gives counsel to deacons or elders but has no idea of specifics.

13. As Paul discusses who will trek to Corinth to pick up the love gift, it reminds him that he wanted to discuss his future ministry and travel plans with the Corinthians. What are his plans according to verses 5-9?

Go to Corinth after he goes to Macedonia. When he comes, he will stay for a while, possibly even the winter. He didn't want to come for just a little while. For the moment, he intends to stay in Ephesus because the ministry is going well, by God's grace.

14. From verses 5-9, what one phrase sticks out that gives us insight into Paul's method of making plans?

If the Lord permits.

15. Why is that mindset a necessary one when it comes to planning our ways?

It's a submitting of our plans and hopes and dreams to the Lord's will. He is real. He does indeed have a plan for us. And we need to seek Him and submit our plans to Him.

16. What do the following verses have to say about this same subject? See Psalm 37:23; Proverbs 3:6; 16:9; 19:21; Jeremiah 10:23.

23 The steps of a man *are established by the LORD*, And He delights in his way.

6 In all your ways acknowledge Him, And *He will make your paths straight*.

9 The mind of man plans his way, But *the LORD directs his steps*.

21 Many plans are in a man's heart, *But the counsel of the LORD will stand*.

23 I know, O LORD, that a man's way is not in himself, *Nor is it in a man who walks to direct his steps*.

17. How is it possible to make plans, yet leave things up to the Lord at the same time? What kind of example is set for us in the following verses? See Luke 22:42; Romans 1:9-10; James 4:13-17.

42 saying, "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done."

9 For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you, 10 always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you.

13 Come now, you who say, "Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit." 14 Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. 15 Instead, you ought to say, "If the Lord wills, we will live and also do this or that." 16 But as it is, you boast in your arrogance; all such boasting is evil. 17 Therefore, to one who knows the right thing to do and does not do it, to him it is sin.

Submit our plans to the Lord's will. Purposely acknowledge Him in prayer and in purpose. Keep seeking the Lord's will, even as He makes a way clear. It is *arrogant* for us to proceed without acknowledging His ways. It is sin.

18. Why did Paul plan to stay on in Ephesus according to verse 9?

A wide door for effective service had opened. But there were also many adversaries there. Most likely, lots of ministry for a short time before the adversaries made it impossible.

19. What does this teach you about the ministry itself and taking advantage of ministry opportunities?

Doors open and close on ministries. We need to take advantage of the opportunities while the Lord gives them. Because they don't last forever.

20. As is often the case, what accompanied Paul's great ministry opportunity in Ephesus (verse 9)?

Adversaries.

21. How would understanding that there will always be opposition to the work of God help you to stand firm during times of trial and difficulty? How does it help you take heart when your church or your specific area of ministry faces opposition while experiencing great growth?

It helps to know that it is normal. 1 Peter 12 Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; 13 but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation.

“Adversaries and opposition do not break the spirits of faithful and successful ministers, but warm their zeal, and inspire them with fresh courage. A faithful minister is more discouraged by the hardness of his hearers’ hearts, and the backslidings of professors, than by the enemies’ attempts.” ~Matthew Henry¹

¹ Matthew Henry and Thomas Scott, *Matthew Henry’s Concise Commentary* (Oak Harbor, WA: Logos Research Systems, 1997), 1 Co 16:1.

1 Corinthians Part Two

Lesson #28, Chapter 16:10-24

TEACHER'S GUIDE

We've come to our last lesson in the book of 1 Corinthians. As you begin this last lesson, take some time to thank the Lord for what you've learned through His Word this year. What a privilege to study the Bible!

1. Paul wraps up his letter with a hodge-podge of instructions and encouragements for the Corinthians. What are Paul's concerns for Timothy's visit with them according to verse 10? If Timothy does get there to be with them, make sure that he has no cause for fear or intimidation from them. Especially since he is doing the Lord's work, just as Paul is.

2. Why did Paul think Timothy might be afraid during his time with the Corinthians? See verse 11.

I think he feared that they would despise him or his youth.

3. What did Paul understand about Timothy's weaknesses, even though Timothy was a tireless, devoted, and self-sacrificing servant of Jesus Christ? See 1 Timothy 4:12; 2 Timothy 1:7-8; 2:1.

12 Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe.

7 For God has not given us a spirit of timidity, but of power and love and discipline. 8 Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God,

1 You therefore, my son, be strong in the grace that is in Christ Jesus.

Timothy was of more gentle personality hence the admonition to not let anyone look down on his youthfulness, the reminder that God has not given us a spirit of timidity but one of power and love and discipline, the reminder to not be ashamed of the gospel, and the encouragement to be strong in the grace in Christ.

4. What reason does Paul give in verse 10 about why the Corinthians should respond to Timothy lovingly?

Because he is doing the Lord's work, just as Paul is.

5. Apollos was another pastor who was well-known to the Corinthians (see Acts 19:1; 1 Corinthians 3:5-6). What promise did Paul extract from Apollos concerning the Corinthians? See verse 12.

1 It happened that while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus, and found some disciples.⁵ What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. 6 I planted, Apollos watered, but God was causing the growth.

Paul greatly desired that Apollos go to the Corinthians in his (Paul's) absence and minister to them. Apollos wasn't ready to do that right away, though he did commit to checking in on them in the future.

6. In the midst of Paul's instructions concerning the pastors who would come to minister to them, Paul takes a moment to pen the Corinthians' some words of encouragement as well. What does he tell them in verses 13-14?

Be on the alert. Stand firm in the faith. Act like men. Be strong. Let all that you do be done in love.

7. How can you be *on the alert* spiritually (from verse 13)? See Ephesians 6:13-18; 1 Thessalonians 5:4-11; 1 Peter 4:7; 5:8.

13 Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm. 14 Stand firm therefore, HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS, 15 and having shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE; 16 in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil one. 17 And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God. 18 With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, WEAR/PUT ON THE ARMOR OF GOD. AND AFTER YOU HAVE PREPARED FOR SPIRITUAL BATTLE, TO STAND FIRM.

4 But you, brethren, are not in darkness, that the day would overtake you like a thief; 5 for you are all sons of light and sons of day. We are not of night nor of darkness; 6 so then let us not sleep as others do, but let us be alert and sober. 7 For those who sleep do their sleeping at night, and those who get drunk get drunk at night. 8 But since we are of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation. 9 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, 10 who died for us, so that whether we are awake or asleep, we will live together with Him. 11 Therefore encourage one another and build up one another, just as you also are doing. TO BE ON THE ALERT MEANS TO BE SOBER-MINDED, VIGILANT, AWARE THAT THE END IS NEAR, AND THAT WE ARE TO LIVE DIFFERENTLY THAN THE WORLD.

7 The end of all things is near; therefore, be of sound judgment and sober spirit for the purpose of prayer. ON THE ALERT MEANS TO PRAY MORE.

8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. A SOBER SPIRIT IS ALERT TO DANGER.

8. What kinds of things tend to dull your spiritual senses? How can you be on guard against those things?

Sin. Dabbling in the world. Worldliness. Materialism. A love for this life. Not putting on spiritual armor.

God's armor of salvation, truth, and the Word of God, walking in the Spirit helps us to be on guard against spiritual dullness or deadness. Prayer. Assessing the nearness of Christ's return protects us from spiritual dullness.

9. What kinds of things help us to *stand firm in the faith* (from verse 13)? See Galatians 5:1; Philippians 1:27-28; Colossians 1:23; 4:12; 2 Thessalonians 2:15.

1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. UNDERSTANDING THE FREEDOM WE HAVE IN CHRIST. STAND FIRM IN NOT GOING BACK TO LEGALISM.

27 Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; 28 in no way alarmed by your opponents—which is a sign of destruction for them, but of salvation for you, and that too, from God. BEING OF ONE SPIRIT, STRIVING FOR THE FAITH OF THE GOSPEL, NOT BEING ALARMED BY OPPONENTS.

23 if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister. OUR ESTABLISHED AND STEADFAST FAITH HELPS US TO STAND FIRM. NOT MOVING AWAY FROM THE HOPE OF THE GOSPEL.

12 Epaphras, who is one of your number, a bonds slave of Jesus Christ, sends you his greetings, always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God. FAITHFUL, EARNEST PRAYER.

15 So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us. DON'T DEVIATE FROM THE TRUTHS WE'VE BEEN TAUGHT.

10. How are you making use of those blessings so that you, too, will remain firm in the faith? Endeavoring to stay close to the Word. The Word of God is such a protection for us. It keeps nudging us back on the right path as we find ourselves so easily veering off the path.

11. What does Paul mean when he urges all believers to *act like men* regarding their walk? What character qualities does he want to see lived out in every believer's life? See 1 Corinthians 9:25-27; 14:20; 1 Timothy 6:12; 2 Timothy 2:3-5.

25 Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. 26 Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; 27 but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified. MEN COMPETE IN THE GAMES, RATHER THAN SITTING ON THE SIDELINES. THEY RUN AND DO ALL THEY CAN TO STAY IN THE RACE.

20 Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be mature. MEN GROW IN WISDOM AND MATURITY IN THEIR THINKING. THEY DON'T REMAIN BABIES.

12 Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses. THEY STRIVE AND FIGHT FOR THE GOSPEL.

3 Suffer hardship with me, as a good soldier of Christ Jesus. 4 No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. 5 Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules. MEN ARE WILLING TO SUFFER HARDSHIP, TO BE DISCIPLINED AND NOT DISTRACTED, AND OBEY THE LORD.

The Lord desires that when we "act like men" we are involved, disciplined, growing in maturity, striving for the things of God, not distracted, on task and living with a higher goal.

12. The Scriptures are full of admonitions to be *strong in the Lord*. Which of the following verses encourages you the most and why? See Joshua 1:9; Psalm 27:14; 2 Corinthians 12:9-10; Ephesians 3:16; 6:10; Philippians 4:13; 2 Timothy 2:1.

9 "Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the LORD your God is with you wherever you go."

14 Wait for the LORD; Be strong and let your heart take courage; Yes, wait for the LORD.

9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. 10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

16 that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man,

10 Finally, be strong in the Lord and in the strength of His might.

13 I can do all things through Him who strengthens me.

1 You therefore, my son, be strong in the grace that is in Christ Jesus.

I think for me right now Ephesians 3:16 is really encouraging. I love the thought that God would strengthen me with HIS POWER in my inner man by His dear Spirit who lives within me. It's a win-win.

13. Verse 14 contains a crucial encouragement for every believer to employ. What are we to do? Why is it so important?

Let all that we do be done in love. Because in acting like men or being strong or standing firm in the faith, it could be all too easy to Lord it over others instead of patiently and gently loving others.

14. Since 1 Corinthians 13:4-7 defines love, rewrite verse 14 using the qualities listed from 1 Corinthians 13. Ouch!

4 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, 5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, 6 does not rejoice in unrighteousness, but rejoices with the truth; 7 bears all things, believes all things, hopes all things, endures all things.

Let all that you do be done in patience.

Let all that you do be done in kindness.

Let all that you do be done without jealousy or without bragging and without pride.

Let all that you do be done becomingly, seeking what is best for others.

Let all that you do be done without being provoked and while covering over the wrongs and sins of others.

Let all that you do be done in righteousness and truth.

Let all that you do be done by bearing, believing, hoping, and enduring all things.

15. What does Paul urge the Corinthians to do in verses 15-16? What reasons are given for showing special favor to these fellow believers?

Paul urges them to be in subjection to men like Stephanas. They worked and labored and devoted themselves to the work of the ministry.

16. Not only were these men a blessing to the believers, but they greatly encouraged Paul as well. Some of the ways they ministered to Paul are revealed in verse 17 [add verse 18 also]. What do you learn?

They supplied what was lacking in the way the Corinthians ministered to Paul. They also refreshed Paul's spirit.

17. What a difference you can make in the growth of the kingdom of Christ when you take the time to encourage and refresh the hearts of those who labor in the ministry. How can you minister to the pastors, leaders, and their families to help them press on in their work?

Encourage. Encourage. Encourage. By telling how the Word is changing you. How their labors have made a difference. Invite them over to your home. Most pastor's families aren't included in "other" stuff. Do special little things for them. Tell others about them. Speak well of them, think well of them, defend them.

18. Verses 19-24 contain Paul's final words to the Corinthians in this letter. What one comment catches your attention? Why?

If anyone does not love the Lord, let him be accursed. It just seems harsh and somewhat incongruous with all Paul had been saying.

19. First Corinthians cuts a wide swath by covering so much material. What things stand out to you from your study of Chapters 9-16 this year?

The discussion on spiritual gifts, the resurrection, the general exhortations to run well and to live for the sake of others.

20. What have you learned about God's character, salvation, and the Christian life this year?

The Christian life is so radically transformed by grace. So thoughtful of others.

“The grace of our Lord Jesus Christ has in it all that is good, for time and for eternity. To wish that our friends may have this grace with them, is wishing them the utmost good. And this we should wish all our friends and brethren in Christ. We can wish them nothing greater, and we should wish them nothing less. True Christianity makes us wish those whom we love, the blessings of both worlds; this is meant in wishing the grace of Christ to be with them.” ~Matthew Henry¹

THE GRACE OF THE LORD JESUS BE WITH YOU.

¹ Matthew Henry and Thomas Scott, *Matthew Henry's Concise Commentary* (Oak Harbor, WA: Logos Research Systems, 1997), 1 Co 16:19.