

## OUTLINE

- INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9
- I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21
- A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17
  - B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25
  - C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED AND NOR FROM ROYAL FAMILIES. 1:26-31
  - D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM. 2:1-16
    - 1. PAUL DID NOT RELY UPON IT. 2:1-8
    - 2. SPIRITUAL THINGS ARE NOT OF HUMAN WISDOM BUT REVEALED BY GOD. 2:9-13
    - 3. THE REVEALED THINGS ARE SPIRITUALLY DISCERNED. 2:14-16
  - E. A CARNAL OR FLESHLY STATE PREVENTS SPIRITUAL GROWTH. 3:1-4
  - F. GOD ALONE COUNTS IN CHRISTIAN SERVICE. 3:5-8
  - G. CHRISTIAN SERVICE AND ITS REWARD. 3:9-4:8
  - H. THE APOSTOLIC EXAMPLE OF HUMILITY AND PATIENCE. 4:9-17
- II. IMMORALITY REBUKED: 5:1-6:8
- A. CASE OF INCEST OF A MEMBER OF THE CHURCH. 5:1
  - B. PAUL RECOMMENDS CHURCH DISCIPLINE. 5:2-8
  - C. WE ARE IN THE WORLD, BUT NOT OF IT. 5:9-13
  - D. CHRISTIANS FORBIDDEN TO GO TO COURT AGAINST EACH OTHER BEFORE UNBELIEVERS. 6:1-8
- III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40
- A. THE BODY IS HOLY: 6:9-12
    - 1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12
    - 2. BECAUSE IT IS GOD'S TEMPLE. 6:13-20
    - 3. BECAUSE GOD HAS ESTABLISHED MARRIAGE. 7:1-9
  - B. REGULATION OF MARRIAGE BETWEEN BELIEVERS. 7:10-16
  - C. SUGGESTION OF STAYING MARRIED BETWEEN BELIEVERS AND UNBELIEVERS. 7:13-16
  - D. REMAIN IN THE CULTURAL SITUATION IN WHICH YOU WERE CALLED. 7:17-19
  - E. REMAIN IN THE VOCATIONAL SITUATION IN WHICH YOU WERE CALLED. 7:20-24
  - F. THE APOSTOLIC ADVISE TO UNMARRIED: THE SAME. 7:25-35
  - G. THE APOSTOLIC ADVISE TO THE FATHER OF AN VIRGIN DAUGHTER: PREFER UNMARRIED. 7:36-38
  - H. THE APOSTOLIC ADVISE TO THE WIDOW: SHE IS FREE TO MARRY A CHRISTIAN. 7:39-40
- IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1
- A. THINGS OFFERED TO IDOLS. 8:1-13

- B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27
  - 1. NO WIFE. 9:1-6
  - 2. PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18
  - 3. PAUL'S CHANGE TO WIN ALL KINDS OF PEOPLE FOR THE GOSPEL. 9:19-27
- C. OLD TESTAMENT EXAMPLES. 10:1-13
- D. SEPARATION ESSENTIAL AT THE LORD'S SUPPER. 10:14-22
- E. THE LAW OF LOVE IN RELATION TO EATING AND DRINKING. 10:23-32
- F. IMITATE PAUL. 10:33-11:1
- V. THE COUNSEL CONCERNING THE VEILING OF WOMEN IN PUBLIC WORSHIP. 11:2-16
- VI. THE COUNSEL CONCERNING THE LORD'S SUPPER. 11:17-34
  - 1. DISORDERS AT THE LORD'S TABLE REBUKED. 11:17-22
  - 2. THE ORDER AND MEANING OF THE LORD'S TABLE 11:23-34
    - A. THE BREAD. 11:24
    - B. THE CUP 1 CORINTHIANS 11:25.
- VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40
  - A. THE PRELIMINARY TEST OF IN CHRIST. 12:1-3
  - B. THE UNITY OF THE GIFTS. 12:4-11.
  - C. EVERY BELIEVER IS A MEMBER OF CHRIST'S BODY WITH A DEFINITE MINISTRY. 12:12-31
    - 1. THE HUMAN BODY IS A UNIT. 12:13
    - 2. THE HUMAN BODY HAS MANY PARTS, WITH A NECESSARY DIVERSITY IN ITS MEMBERS. 12:14-20
    - 3. THE PARTS OF THE HUMAN BODY WORK TOGETHER AS ONE BODY, WITH A DEPENDENT MUTUALITY AS EACH PART FULFILLS AN IMPORTANT FUNCTION. 12:21-26.
    - 4. LIKEWISE THE BODY OF CHRIST HAS A DIVERSITY OF PARTS FUNCTIONING TOGETHER. 12:27-30
  - D. MINISTRY GIFTS MUST BE EXERCISED IN LOVE. 13:1-13
  - E. PROPHECY IS THE SUPERIOR GIFT. 14:1-22.
    - 1. DEFINITION OF PROPHECY. 14:1 "inspired preaching and teaching"
    - 2. UNDERSTANDABLE ENGLISH (GERMAN, SPANISH, OR WHAT IS COMMONLY USED) IS PREFERRED OVER FOREIGN, HEAVENLY LANGUAGE, OR ANY UNKNOWN LANGUAGE. 14:2-9; cp. 14:19
    - 3. THERE IS NO SUCH THING AS AN UNKNOWN TONGUE. 14:10-18
    - 4. FIVE WORDS UNDERSTOOD IS BETTER THAN TEN THOUSAND IN A TONGUE NOT KNOWN. 14:19
    - 5. SPEAKING IN TONGUES SHOWS SOME LACK OF LOGIC OR THINKING WHICH SHOWS IMMATURITY:

- TONGUES FOR A SIGN. 14:20-22
- 6. THERE MUST BE AN INTERPRETER. 14:23-28
- 7. IF A NEW REVELATION IS MADE THE FIRST ONE MUST KEEP SILENT. 14:29-30
- VIII. THE RESURRECTION OF THE DEAD. 15:1-58
  - A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11
    - 1. LOOSING YOU FAITH IN THE RESURRECTION. 15:1-2
    - 2. THE IMPORTANCE OF THE RESURRECTION. 15:3-11
  - B. THE IMPORTANCE OF CHRIST'S RESURRECTION. 15:12-19
    - 1. OUR RESURRECTION. 15:12-13
    - 2. PAUL GIVES 6 DISASTROUS CONSEQUENCES IF THERE WERE NO BODILY RESURRECTION OF CHRIST. 15:14-19
      - a. PREACHING CHRIST WOULD BE SENSELESS. 15:14
      - b. FAITH IN CHRIST WOULD BE USELESS. 15:14b
      - c. ALL THE WITNESSES AND PREACHERS OF THE RESURRECTION WOULD BE LIARS. 15:15
      - d. NO ONE WOULD BE REDEEMED FROM SIN. 15:16-17
      - e. ALL FORMER BELIEVERS WOULD HAVE PERISHED. 15:18
      - f. CHRISTIANS WOULD BE THE MOST PITIABLE PEOPLE ON EARTH. 15:19
  - C. THE ORDER OF THE RESURRECTIONS. 15:20-28
    - 1. CHRIST'S RESURRECTION IS FIRST: THE FIRSTFRUITS OF THE RESURRECTION. 15:20-23
    - 2. OUR RESURRECTION IS TO FOLLOW. 15:20-23
    - 3. THEN COMES THE END: HE ABOLISHES ALL OTHER RULERSHIPS AND ALL AUTHORITY AT THE END, EVEN THE RULE OF DEATH. 15:24-28
  - D. MORAL VALUE OF THE RESURRECTION. 15:29-34
  - E. THE TYPE OF BODY IN THE RESURRECTION. 15:35-50
  - F. THE MYSTERY OF THE RESURRECTION. 15:51-58
- IX. CONCLUSIONS. 16:1-58
  - A. COLLECTION FOR THE SAINTS. 16:1-4
  - B. PERSONAL PLANS TO VISIT. 16:5-12
  - C. FINAL EXHORTATIONS. 16:13-18
  - D. GREETINGS AND FINAL FAREWELL. 16:19-23

## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 1:1-17

**INTRODUCTION:** The First Letter to the Corinthians was written by the Apostle Paul at the close of his three years' residence in Ephesus (Acts 20:31; 1 Corinthians 16:5-8). Paul wrote this letter in response to a letter of inquiry concerning such things as marriage and the use of foods offered to idols (7:1; 8:1-13), but the apostle was also greatly troubled by reports from Corinth of deepening divisions, increasing contentions, and other problems (1:10-12), and by a case of incest which had not been judged by the church (5:1-2). (N. Scof. Refer. Bible.)

**Author:** Paul

**Theme:** Christian Conduct for Bible drills I gave it: Doctrine, Disunity of the Church, Christian Marriage

**Date of writing:** A.D. 56

The main focus of the letter is correction of error brought about more by the carnality of the believers at Corinth than by heresy.

### INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

**v1 Paul** identifies himself as in all his known letters. **An apostle** is one who is sent. Paul right off expresses his position by his calling to an apostle by **Jesus Christ by the will of God**. His authority will be questioned by some in the church. There is a Sosthenes found in Acts 18:17. Notice 18:12-17.

**v2 Saints** are all Christians who **call on the name of our Lord Jesus Christ**. Sanctify means "to sanctify," not in the sense of "to make holy", but in the sense of "to set apart" for God's possessions and use. See John 17:19. Sanctify is positional: perfect holiness in Christ; progressive: daily growth in grace; future: perfect holiness.

**v3** This is the common address by Paul. We need **grace** for salvation, but we need grace in every day problems of life. **Peace** is the result of all grace.

**vv4-6** There is a special thanks to God from Paul for the Corinthian believers because many of them are direct converts to the gospel of Christ from Paul. But, this salvation is from the **grace of God which was given** (aor. pass. part.) **you in Christ Jesus**. The question in the study of Bible is often how much God influences us in our decision to come to Him? Is Paul saying that the plan of God in their salvation was totally God's doing, or was he saying that the whole experience of salvation even up to the decision to receive Christ was not of our doing, but **grace ... which was given you?**

The evidence of this grace was charismatic gifts given to the early church. He mentions two: **speech: tongues and all knowledge:** prophecy, discernment of spirits, and interpretation of tongues. They are listed in 12:4-11. Let me ask you a question. Does our constitution and doctrinal statement address speaking in tongues? No! I have seen it in Bible Churches, but never a Baptist church.

**vv7-8** These believers were **awaiting eagerly the revelation of our Lord Jesus**. The word for **revelation** in the Greek is *apokalupsis*. It is a revealing of the Lord in power and glory, coming as King of kings and Lord of Lords. This is a very good Christian characteristic. His coming will **confirm** you, or condemn you to the state with Satan and his workers. Notice he says, **blameless in the day our Lord Jesus**. We are blameless in Christ in the judgment, because Christ has taken all our sin away.

**v9** This matter of being found blameless in the day of the Lord Jesus is all based on **God is faithful**, his promises. They are now in a **fellowship with Jesus Christ**.

## **I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21**

### **A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17**

**v10** Paul begins by **exhorting** (*παρακαλω*) to address one of the most pressing issues in the Corinth Church: dissension in the church. It is an appeal to come together in unity as a group of believers. The first thing that this exhorting hope to achieve was: **that ye all speak the same thing**, which literally what the Greek says. The NASB translates: **that you all agree**. To say the same thing about a particular issue is certainly agreeing with one another. This is contrasted with the next phrase: **and that there be no divisions among you**. The Greek word for **divisions** is (*σχισματα*) from which we get our word “schism”. Listen to what Webster’s Dictionary says about the word “schism”: “a split or division in an organized group or society, esp. a church, as the result of difference of opinion, of doctrine, etc. 2. the offense of causing or trying to cause a split or division in a church 3. any of the sects, parties, etc. formed by such a split or division.”

Then Paul goes back to the original exhortation and expands it a little: **but that you be made complete in the same mind and in the same judgment**. It is the joining of “common understanding and in your opinions and judgments.” (Amplified Version) “His appeal was for harmony, not the elimination of diversity. He desired a unity of all the parts, like a quilt of various colors and patterns blended together in a harmonious whole.” (BKC)

**vv11-13** A key verse to understanding this passage is in found in 4:6-7. **1Co 4:6** 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.

**1Co 4:7** For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?

Paul adapted names to protect the innocent and to keep from making worst a bad situation. (BKC)

**vv14-16** Paul’s ministry was very much like Christ who did not **baptize**, but left it to His disciples. See John 4:2. Paul did, however, baptize **a few**. Could Paul have uttered these words if baptism were necessary for salvation? Hardly.

The names of those baptized by Paul were: **Crispus and Gaius**. **Crispus** is found in Acts 18:5-11. Crispus was a big convert as far as influence on others, and was probably the key to rapid growth of the Corinthian church. Paul mentioned **Gaius**. Acts 19:27-30 says these men were **dragged** away from Paul. The town clerk settled (19:35) them down, then we heard these mentioned as going with Paul back into Macedonia (20:1-4). So, they were not killed by the mob.

The intent in few baptized by Paul is found in verse 15: **that (iva)** which shows purpose or result **no man should say you were baptized in my name**. There seems to be such a misunderstanding of the importance on who baptized a person, rather than why a person was baptized. So, Paul seemed to foresee a twisted belief of some by him baptizing them. So, he was restrained from doing this.

**v17** Notice the contrast to baptizing, **but to preach** which not the more common word for preach, but **to evangelize** (Amplified Version) The word evangelical comes from this root form. Paul is trying to get them back at the centrality of Christ in the message, but

human beings carrying the message. It is a simple message that needs not human **cleverness of speech** to persuade others.

## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 1:1-17

**INTRODUCTION: Q1** The First Letter to the Corinthians was written by the Apostle Paul at the close of his three years' residence in \_\_\_\_\_ (Acts 20:31; 1 Corinthians 16:5-8).

**Q2** Paul wrote this letter in response to a letter of inquiry concerning such things as \_\_\_\_\_ and the use of foods offered to \_\_\_\_\_ (7:1; 8:1-13).

**Q3** Date of writing:

### **INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9**

**v1 Q4 Paul** identifies himself as in all his known letters. T or F

**v2 Q5 Saints** are Christians live better than most others Christians. T or F

**vv4-6 Q6** Most of the converts were not lead to the gospel by Paul. T or F

**vv7-8 Q7** These believers were **awaiting eagerly the revelation of our Lord Jesus**. This means what?

**v9 Q8** This matter of being found blameless in the day of the Lord Jesus is all based on \_\_\_\_\_ .

### **I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21**

#### **A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17**

**v10 Q9** What did Paul exhort them to do?

**vv14-16 Q10** How was Paul's ministry was very much like Christ?

**Q11** Why did Paul not baptize many people?

**v17 Q12** The message of the gospel needs human **cleverness of speech** to persuade others. T or F

## **1 CORINTHIANS (OVERHEAD)**

**TEXT: 1 CORINTHIANS 1:10-17**

**INTRODUCTION:** The First Letter to the Corinthians was written by the Apostle Paul at the close of his three years' residence in Ephesus (Acts 20:31; 1 Corinthians 16:5-8). Paul wrote this letter in response to a letter of inquiry concerning such things as marriage and the use of foods offered to idols (7:1; 8:1-13), but the apostle was also greatly troubled by reports from Corinth of deepening divisions, increasing contentions, and other problems (1:10-12).

Author: Paul

Theme: Christian Conduct for Bible drills I gave it: Doctrine, Disunity of the Church, Christian Marriage

Date of writing: A.D. 56

**INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9**

**I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21**

**A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17**



## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 1:18-31

**INTRODUCTION:** The First Letter to the Corinthians was written by the Apostle Paul at the close of his three years' residence in Ephesus (Acts 20:31; 1 Corinthians 16:5-8). There were divisions in the church: human wisdom divides the body. The first was over who baptized them. Paul was so concerned with someone perverting the baptismal rite by saying: **1Co 1:15** so that no one would say you were baptized in my name.

Paul said that **cleverness of speech** which supports the point made: human wisdom divides the body.

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

**B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25**

**v18** The word **for** "introduces the reason he did not come in wisdom of words." (Wycl.) Paul saw the **cross** as central to salvation. Those who are **continuing perishing** the gospel is **foolishness**. It shows a constant state of these people in the unsaved position without Christ. The contrast is with those who **are being saved** like Paul, **us**. This too is a constant state of being saved.

**v19** Paul quotes Isaiah 29:14 where God denounces the wise men who made an alliance with Egypt to help against the ruler Assyrian Sennacherib.

**vv20-21** The **scribe** was the Jewish scholar, and the **debater of this age** refers to the Greek philosopher. The brilliance of man cannot appreciate the plan of God. Mankind is getting smarter, but the human wisdom seems to be a hindrance to mankind. Notice the latter part of verse 21: **God was well-pleased through the foolishness of the message preached to save those who believe**. This preaching "refers to the content of the proclamation, not the method of delivery". (Wycl.) It is a foolish thing for anyone to think that they have a new method of delivering the gospel when the gospel message is twisted or not made clear. There is nothing wrong with changing our methods of proclaiming the gospel, if the gospel is made clear. God saves **those who believe** this message.

**vv22-23** In this search for God, **Jews ask for a sign**, which is attesting miracles. The **Greeks search- for wisdom** is the looking for God. But, Paul's message was about **Christ crucified** and about what brought this about in this world. People are saved by this message without miracles, and without great human wisdom. Paul then gives the reaction of the message to the Jews: **a stumbling block**. It caused the Jews to fall over it, and many were offended with it. The reaction of the Gentiles: **foolishness**. To think the gospel is silly with leave you lost and destined for hell.

**v24** Paul now contrasts the thinking of Christians, **the called**. This includes all races and groups, **Jews and Gentiles**. They think: **Christ the power of God and the wisdom of God**. Remember we are building on the thought: Christ crucified. It does show God's power and wisdom to bring salvation to mankind.

**v25** Are you going to find a better way of salvation; remember this verse?

**C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED AND NOR FROM ROYAL FAMILIES. 1:26-31**

**vv26-28** Paul wanted them to look around; how many **wise... mighty... and noble** (Explain each.) were among them? “From a human viewpoint wisdom, influence, and high breeding were apparently in short supply. If God had chosen on the basis of such criteria, He would have passed them by. But, when God called, he turned the world’s standards upside down.” (BKC) “Some folk like to give emphasis to the prominent folk who have accepted Christ - the entertainment greats, the leaders in industry, and the prominent in government. But God majors in average people. He is calling simple folk like you and me.” (McGee)

**vv29-31** The believer knows how salvation came to him or her. Who can **boast?** What are you going to boast about? You think that you can boast **before God?** Remember you were **called** by God unto salvation. When we received Christ we saw Christ as the **wisdom of God, and righteousness, and sanctification, and redemption.** It is salvation complete from beginning to end. This salvation is complete in **redemption** when we are glorified in a perfect state and body.

Paul completes the thought and the chapter by quoting from Jeremiah 9:23: **LET HIM WHO BOASTS, BOAST IN THE LORD.**

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 1:18-31

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

**B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25**

**v18 Q1** What Christian symbol is central to salvation?

**v19 Q2** Paul quotes \_\_\_\_\_ 29:14 where God denounces the wise men who made an alliance with Egypt to help against the ruler Assyrian Sennacherib.

**vv20-21 Q3** The **scribe** was the Jewish scholar, and the **debater of this age** refers to the \_\_\_\_\_ .

**Q4** The message of the gospel must remain clear. T or F

**vv22-23 Q5-6** The Jews ask for a \_\_\_\_\_ , and the Greeks search for \_\_\_\_\_ .

**v24 Q7** The called, Christians includes a) Jews only or b) all races and groups.

**C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED AND NOR FROM ROYAL FAMILIES. 1:26-31**

**vv26-28 Q8** The converted were mainly from wise, mighty, and noble, not common folks. T or F

**vv29-31 Q9** Boasting in not bad, if we boast in the Lord for what He has done for us. T or F

## **1 CORINTHIANS**

**TEXT: 1 CORINTHIANS 1:18-31**

**INTRODUCTION:** The First Letter to the Corinthians was written by the Apostle Paul at the close of his three years' residence in Ephesus (Acts 20:31; 1 Corinthians 16:5-8). There was divisions in the church: human wisdom divides the body. The first was over who baptized them. Paul said that **cleverness of speech** which supports the point made: human wisdom divides the body.

**INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9**

**I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21**

**A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17**

**B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25**

**C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED NOR FROM ROYAL FAMILIES.**

**1:26-31**

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 2:1-8

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25

C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED NOR FROM ROYAL FAMILIES. 1:26-31

**D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM. 2:1-16**

**1. PAUL DID NOT RELY UPON IT. 2:1-8**

**v1** Paul goes back to his lack of **superiority of speech or of wisdom**. Notice 1:17: **not in cleverness of speech, that the cross of Christ should not be made void**. Paul's speech was unimpressive from a human viewpoint. How do I know this. Look at Paul's second letter to the church as he has to defend his apostleship, but admits that he has some weaknesses in the preaching. 2 Corinthians 10:10 says, *For they say, "His letters are weighty and strong, but his personal presence is unimpressive, and his speech contemptible.* A person good with words can be very impressive and can mislead even college professors. One of my teachers in college made a statement that some of his students were so good with words that he had to look very closely in an essay type of test what they really knew. In order words he had to examine very closely the content of the essay.

James V. McGee has this to say about verse 1. "First, I would like to call your attention to the fact that Paul did not use the philosophic method of preaching. He was not a textual or topical preacher; he was expositor of the Word of God. I personally believe that is God's method...Secondly, Paul did not come in the wisdom of the world, declaring the testimony or the mystery of God. What does he mean by a mystery?" (This is how KJV translates "testimony of God".) ..."The mystery of God which Paul preached was that Jesus Christ had been crucified. That had not been preached before but now had been revealed. In the Old Testament the crucifixion of Christ was revealed in type and in prophecy only. The actual event was something new, something not previously revealed." (McGee)

**v2** Some Bible teachers think that Paul changed his approach because philosophical preaching failed at Athens. In Acts 17:22-34 Paul addressed the Greek philosophers. Let's look at Paul's approach from this text:

And Paul stood in the midst of the Areopagus and said, *"Men of Athens, I observe that you are very religious in all respects. 23) For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.'* *What therefore you worship in ignorance this I proclaim to you. 24) The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; 25) neither is He served by human hands, as though He needed anything, since He Himself gives to all life and breath and all things. 26) and He made from one every nation of mankind to live on all the face of the earth, having determined their appointed times, and the boundaries of their habitation. 27) that they should seek God, if perhaps they might grope for Him and find Him,*

*though He is not far from each one of us; 28) for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His offspring.' 29) Being then the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man. 30) Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent, 31) because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead. 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.*

Paul actually began his arguments with God's creation of the world.

**v3** It is believed by many scholars that Paul was not a big man physically. We don't think of Paul in anyway as a weak person considering all the beatings, stoning, etc that he went through because of the gospel of Christ. The phrase of Paul, **in fear and in much trembling**, is not unusual for him. He encouraged this to slaves toward their masters, **in sincerity of your heart, as to Christ**. Being a missionary is not easy; you are confronted with life and death sometimes.

**v4-5** Paul continues on the idea of preaching style, **not in persuasive words of wisdom, but in demonstration of the Spirit and of power**. "What depends upon a clever argument is at the mercy of a cleverer argument." (Wycl. quotes ICC) The church of Corinth had seen some very unusual miracles through Paul. This super empowered Paul by God's Spirit, demonstrated great miracles among them. Since I don't have this authority or gift as Paul, what are modern preachers to do? Stay with the greatest demonstration of power in history, Christ death on the cross and his resurrection from the dead.

**vv6-8** God **predestined before the ages to our glory**, the death and resurrection from the dead this man called Jesus. It is **God's wisdom in a mystery**. The people who had Jesus Christ crucified did not know that this was God's plan from past ages. Those people involved directly in the condemnation of Jesus to a cross to die would have withdrawn from anything to do with this crucifixion of Jesus if they knew it was God's plan: **for if they understood it, they would not have crucified the Lord of glory**. Listen, no one would have anything to do with the crucifixion of Jesus if they knew it was God's wisdom and plan for Jesus to die. It makes you wonder, "How would Jesus have been crucified if everybody believed in Him? It was part of God's wisdom and knowledge that God knew that everybody would not believe at the time of Christ crucify, therefore God's plan would be accomplished when Jesus was nailed to that cross.

## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 2:1-8 (Study Guide)

#### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25

C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL  
EDUCATED NOR FROM ROYAL FAMILIES. 1:26-31

**D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM.**

**2:1-16**

**1. PAUL DID NOT RELY UPON IT. 2:1-8**

**v1 Q1** From a human side of speech, Paul was the best. T or F See 2 Corinthians  
10:10

**v2 Q2** Did Paul change his message?

**v3 Q3** It is believed by many scholars that Paul was not a big man physically. T or F

**vv4-5 Q4** Since the modern minister does not have demonstration of the Spirit and  
power of miracles like Paul, what should we do?

**vv6-8 Q5** God **predestined before the ages to our glory**, the death and  
resurrection from the dead this man called Jesus. It is **God's wisdom in a \_\_\_\_\_**.

**Q6** Those people involved directly in the condemnation of Jesus to a cross to die would  
have withdrawn from anything to do with this crucifixion of Jesus if they knew it was  
God's plan: **for if they understood it, they would not have crucified the Lord of  
glory.** T or F

## **1 CORINTHIANS**

**TEXT: 1 CORINTHIANS 2:1-8**

### **INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25

C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED NOR FROM ROYAL FAMILIES. 1:26-31

**D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM.**

**2:1-16**

**1. PAUL DID NOT RELY UPON IT. 2:1-8**





## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 2:9-16

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25

C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED AND NOR FROM ROYAL FAMILIES. 1:26-31

D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM. 2:1-16

1. PAUL DID NOT RELY UPON IT. 2:1-8

Someone "might infer at this point that Paul had no use for wisdom and that he held Christian truth to be outside the realm of the intellect. The apostle meets this by pointing out the Gospel does contain a wisdom, but spiritual wisdom." Some of the readers had grasped this wisdom (v.6) He referred to them as **mature**. Paul did not try to use **superiority of speech** (v.1) or **persuasive words of wisdom** (v.4). What did he use: **demonstration of the spirit and power.**

### 2. SPIRITUAL THINGS ARE NOT OF HUMAN WISDOM BUT REVEALED BY GOD. 2:9-13

**v9** Paul quotes from Isaiah 64:4. "These words from Isaiah 64:4, often incorrectly thought to refer to the wonders of heaven, refer rather to the wisdom God has prepared for believers. God's truth is not discoverable by eye or ear (objective, empirical evidence)." (McArthur S.B.; McGee agrees)

**v10** The significance of Christ's death and resurrection is a wisdom given to **us**, believers. The gift of the Holy Spirit is given to believers. It is so involved in the common conversion of the sinner.

**v11** We understand a lot about each other because we are human. We have similar feelings. Just a few years ago Jae and I was talking about my weight, and age. I told him how when I was young (teenage years) that I could do more pull ups or chin-ups than most others boys. But, he reminded me that was a long time ago. We were joking around about this. I told him that I could probably out do him even with my excess of weight. He was unbelieving. So, we went out to the swing set to prove who could do the most chin-ups. He won. He reminded me that he didn't want the neighbors to see that I could hardly do one chin-up!

Spiritual things are different than understanding human things and natural things. "I do not know how God feels. If I am to understand anything about God, He will have to reveal it to me." (McGee) **Even so the thoughts of God no one knows except the Spirit of God.**

**v12** Notice the word **that** introduces the subjunctive clause in both KJV and NASB. It could be translated in an amplified translation, "in order that or for the purpose that" **we might know the things freely given to us by God.** God really does want us to know that we are saved, that we know that we are going to heaven, that we are saved by faith, that we are saved not by our good works, and that we understand the death and resurrection power of Christ.

**v13** Paul restates the thought again, but adds, these are **teaching words of the Spirit**. The Greek text uses a noun for teaching. Normally we say “words are taught...” Here Paul says these are “teaching words of the Spirit.” Paul is trying to teach us that these spiritual things are not taught by human means, and he is trying with every form of grammatical tool to show us this truth. I have Bible teachers say concerning some things, “They are not taught, but caught.” The Holy Spirit teaches: **comparing spiritual things with spiritual** (KJV). The NASB translates by amplification: **combining spiritual thoughts with spiritual words**, but careful to show that **thoughts** and **words** are not in the original Greek text. The understanding is better understood in the next verse.

### **3. THE REVEALED THINGS ARE SPIRITUALLY DISCERNED. 2:14-16**

**v14** When you preach the gospel to friends and relatives, you can become discouraged: they don’t understand it. So, you change your approach. They still don’t understand it. What’s wrong? You really do need to understand this yourself as a Christian. Unbelievers, non-Christians do not understand the Bible. They do not understand the gospel of our Lord Jesus Christ. This is one of the most important verses for Christian workers to understand themselves.

**v15** Christians are able to understand spiritual things, but unsaved people do not understand the basics: the gospel itself. Stop letting the world evaluate spiritual things for you. They are not good at it. If you have the KJV I want you to underline two words in two different verses: **spiritually discerned** (v.14) and **is judged** (v.15). Let me make a clear application here with a question: “Are you going to let someone **spiritually discern** for you about God and the Christian life, when they don’t claim to be a Christian, and they don’t understand the gospel? Unsaved people do not understand you as a Christian. By the way the word **judged** in the Greek has the root word for judge plus  $\alpha\nu\alpha$  which means up. So, are you going to let them **judge you upperly**; when they judge downwardly. The NASB translates this word, **appraised**.

The Christian has the potential to understand **all things**. **He himself is appraised by no man**. The man is unbelievers. Dr. Vernon McGee said, “The other day I read a letter from a man who is a comedian. He says he is a comedian in a nightclub. He listens to me teach the Bible by radio, and he thinks I am an oddball. In fact, he thinks I am funnier than he is! Well, that is the way he should feel. Why? Because he is a natural man and cannot discern spiritual things.”

**v16** Paul quotes Isaiah 40:13: **WHO HAS KNOWN THE MIND OF THE LORD, THAT HE SHOULD INSTRUCT HIM?** We don’t have all the wisdom of God, but we do have the important wisdom of God.

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 2:9-16 (Study Guide)

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25

C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED AND NOR FROM ROYAL FAMILIES. 1:26-31

D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM. 2:1-16

1. PAUL DID NOT RELY UPON IT. 2:1-8

**Q1** If Paul did not use superiority of speech, what did he use?

**2. SPIRITUAL THINGS ARE NOT OF HUMAN WISDOM BUT REVEALED BY GOD. 2:9-13**

**v9 Q2** Paul quotes from \_\_\_\_\_ 64:4.

**v10 Q3** The significance of Christ's death and resurrection is a wisdom given to **us**.  
T or F

**v11 Q4** Spiritual things are no different than understanding human things and natural things. T or F

**v12 Q5** Notice the word **that** introduces the subjunctive clause in both KJV and NASB. It could be translated in an amplified translation, “\_ \_\_\_ that or \_\_\_ \_\_\_ that.”

**v13 Q6** What two words have no Greek word for the translation in this verse by the NASB.

**3. THE REVEALED THINGS ARE SPIRITUALLY DISCERNED. 2:14-16**

**v14 Q7** The **natural man**, the unsaved man, does not understand the Bible. T or F

**v15 Q8** Christians are able to understand spiritual things, but unsaved people do not understand the basics: the gospel itself. T or F

**Q9** Christians should let the world, non-Christian give us their opinion about spiritual things, and we should take it to heart. T or F

## **1 CORINTHIANS**

**TEXT: 1 CORINTHIANS 2:9-16**

### **INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25

C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED NOR FROM ROYAL FAMILIES. 1:26-31

D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM.

2:1-16

1. PAUL DID NOT RELY UPON IT. 2:1-8

2. **SPIRITUAL THINGS ARE NOT OF HUMAN WISDOM BUT REVEALED BY GOD. 2:9-13**

3. **THE REVEALED THINGS ARE SPIRITUALLY DISCERNED. 2:14-16**

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 3:1-8

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

#### I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25

C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED NOR FROM ROYAL FAMILIES. 1:26-31

D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM. 2:1-16

1. PAUL DID NOT RELY UPON IT. 2:1-8

2. SPIRITUAL THINGS ARE NOT OF HUMAN WISDOM BUT REVEALED BY GOD. 2:9-13

3. THE REVEALED THINGS ARE SPIRITUALLY DISCERNED. 2:14-16

#### E. A CARNAL OR FLESHLY STATE PREVENTS SPIRITUAL GROWTH.

3:1-4

**v1** Paul expressed the thought of most Jewish men, that **men** are to be the spiritual leaders of the home and church. It is hard to make this non-gender in place of **men**, when this word is in masculine gender, not female or neuter gender. The men and many in the church were **carnal** (KJV) which is translated here in NASB as **men of flesh** (Gk. σαρκινοισ). They were Christians, but they had not changed much from their old ways in the pagan life. They were as **babes in Christ**. Most babies don't appear a lot different. They still cry, and require special attention.

**vv2-3** Babies can not receive solid food. **Milk** is required by infants to **drink**. Infants normally grow and mature. Paul here continues the metaphor, which is derived from the custom of feeding infants with the lightest food. Milk here evidently denotes the more simple and elementary doctrines of Christianity - the doctrines of the new birth, of repentance, faith, etc. The same figure occurs in [Heb 5:11-14](#); and also in Classical writers. (Barnes) These Christians were **still fleshly**. "Back of it is the thought of willfulness, and Paul does attach blame to those in this condition." (Wycl.) It is part of their choosing, and desire. Paul reminds them that he has not left the subject of their divisions that they have among themselves. Two things are mentioned which manifests their fleshness: **jealousy** (ζηλοσ) and **strife** (ερισ) and **divisions** (KJV) is not found in my Bible or the Nestle Greek New Testament. The jealousy and strife caused the divisions. Paul closes out this by asking a question: **are you not walking like mere men?** People of the world act like that. We are to be different; we are live better lives that please God. Jealousy and strife are not good characteristics of Christians that please God.

**v4** Paul returns to the original point of the division in the church caused by baptism and who baptized you: was it Paul, Cephas, Apollos, etc.? Here Paul only mentions himself, **Paul**, and **Apollos**. The real problem behind this division is carnality or fleshness.

#### F. GOD ALONE COUNTS IN CHRISTIAN SERVICE. 3:5-8

**vv5-7** Paul had planted the church as a missionary, but Apollos **watered** which means that he did follow-up meetings and discipleship with them. Really the credit does not go to Paul or Apollos, but to **God**. Why should a party be formed which should be named

after Paul? What has he done or taught that should lead to this? What eminence has he that should induce any to call themselves by his name? He is on a level with the other apostles; and all are but ministers, or servants, and have no claim to the honor of giving names to sects and parties. (Barnes)

The sense here is, that Paul had labored in establishing the church at Corinth; but that subsequently Apollos had labored to increase it, and to build it, up. It is certain that Apollos did not go to Corinth until after Paul had left it. (Barnes) God was causing the growth.

**v8** Paul and Apollos were not competing against one another, but **one** in harmony together in the goal of maturing believers in the Lord. The **reward** that Paul is speaking about is when God judges our faithfulness in service to him, but not entrance into heaven, but **reward** for faithfulness to the Lord.

## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 3:1-8 (Study Guide)

#### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

#### I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25

C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED NOR FROM ROYAL FAMILIES. 1:26-31

D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM. 2:1-16

1. PAUL DID NOT RELY UPON IT. 2:1-8

2. SPIRITUAL THINGS ARE NOT OF HUMAN WISDOM BUT REVEALED BY GOD. 2:9-13

3. THE REVEALED THINGS ARE SPIRITUALLY DISCERNED. 2:14-16

#### E. A CARNAL OR FLESHLY STATE PREVENTS SPIRITUAL GROWTH.

3:1-4

v1 Q1 Paul said that the carnal men were: 1) overactive, 2) too lazy, or 3) babes.

vv2-3 Q2 What type of spiritual food is required for fleshly Christians?

v4 Q4 Paul returns to the original point of the division in the church caused by what?

#### F. GOD ALONE COUNTS IN CHRISTIAN SERVICE. 3:5-8

vv5-7 Q5 Paul had planted the church as a missionary, but Apollos **watered** which means that he did follow-up meetings and discipleship with them. Really the credit goes to who?

Q6 The reward is about 1) our service in Christian service, or 2) getting into heaven.



## **1 CORINTHIANS**

**TEXT: 1 CORINTHIANS 3:1-8**

### **INTRODUCTION:**

**INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9**

- I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21**
  - A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17**
  - B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25**
  - C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED NOR FROM ROYAL FAMILIES. 1:26-31**
  - D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM. 2:1-16**
    - 1. PAUL DID NOT RELY UPON IT. 2:1-8**
    - 2. SPIRITUAL THINGS ARE NOT OF HUMAN WISDOM BUT REVEALED BY GOD. 2:9-13**
    - 3. THE REVEALED THINGS ARE SPIRITUALLY DISCERNED. 2:14-16**
  - E. A CARNAL OR FLESHLY STATE PREVENTS SPIRITUAL GROWTH. 3:1-4**
  - F. GOD ALONE COUNTS IN CHRISTIAN SERVICE. 3:5-8**



## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 3:9-23

#### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25

C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED NOR FROM ROYAL FAMILIES. 1:26-31

D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM. 2:1-16

1. PAUL DID NOT RELY UPON IT. 2:1-8

2. SPIRITUAL THINGS ARE NOT OF HUMAN WISDOM BUT REVEALED BY GOD. 2:9-13

3. THE REVEALED THINGS ARE SPIRITUALLY DISCERNED. 2:14-16

E. A CARNAL OR FLESHLY STATE PREVENTS SPIRITUAL GROWTH. 3:1-4

F. GOD ALONE COUNTS IN CHRISTIAN SERVICE. 3:5-8

**G. CHRISTIAN SERVICE AND ITS REWARD. 3:9-4:8**

**v9** Paul here (v2) continues the metaphor, which is derived from the custom of feeding infants with the lightest food. Milk here evidently denotes the more simple and elementary doctrines of Christianity - the doctrines of the new birth, of repentance, faith, etc. The same figure occurs in [Heb 5:11-14](#); and also in Classical writers. Paul previously in verse 8 compared his ministry with Apollos. Paul evangelized: **planted**; Apollos did follow-up discipleship: **watered**. God will judge both according to **his own labor**.

Now, Paul includes Apollos and the believers at Corinth: **we are God's fellow workers**. Paul includes each believer to have a life of ministry in God's work. The Corinthians were **God's field**. The **field** could be translated **you are God's cultivated land** (NASB, Kubo). God is the real owner here in ministry. The gospel had been carried by Paul, and follow-up by Apollos and others. They were **God's field**. Normally when you have a cultivated field, you have a building constructed for the owner and workers. Paul introduces a "similitude is introduced on account of what he has presently to say of the different kinds of teaching" (Alf.) and ministry in the following verses.

**v10** Paul refers to himself as a **wise master builder**. He was not just a builder, but a wise or skillful (Alf) builder. He was experienced in this building process. In any building project the **foundation** was very important. Paul laid the foundation, and others built on it. But, Paul warns how others build on this foundation which he laid.

**1. THE ONLY FOUNDATION: JESUS CHRIST. 3:11**

**v11** "Are you building on Him? That is the important question for the believer. When you came to Christ, you came with no works. You came bringing nothing to receive everything! You were put on that Rock which is Christ. Now you can build on that. This is where good works come in." (J. V. McGee)

**2. TWO KINDS OF MINISTRY: GOOD AND BAD AND THEIR RESULT. 3:12-23**

**vv12-13** The good ministry is **gold, silver, and precious stones**. The bad ministry is **wood, hay, straw**. I would like to quote James Vernon McGee on the difference. "As you well know, a little piece of gold isn't as visible as a hay stack. Possibly God is the

only One who knows that it is gold. Now a haystack is another thing - I have traveled across flat farmland, and it seemed to me I could see haystacks that were twenty miles away. There are a lot of folk building haystacks, and everybody hears about what they are doing. The haystacks are going to be tested someday, and then there won't be one haystack left, because the testing is going to be by fire. The same thing will be true of works of wood and stubble" (McGee) straw.

Catholics see this as purgatory for believers. This is not some in-between-state for believers for purging of sins. The **fire** of judgment is very common in the New Testament. God is simply going to judge motives, and actions in judgment of believers, not for entrance to heaven, but for **reward** of service.

**vv14-15** These verses teach clearly that Christian works, even unacceptable works, do not stop you from going to heaven. Paul does not go into the specifics of acceptable works, and rejected works. As he will say very soon, God judges servants for reward no one else. But, even if you **suffer loss, (reward) he himself shall be saved yet so as through fire.** Notice the **by fire** (KJV) or **so as through fire.** "The thought back of it is of one's rushing through fire to safety as the building crumbles (the preposition is local;" (Wycl. quotes ICC, p. 65)

**vv16-17** Some Bible scholars see this as a third type of ministry: the ministry of a non-believer. (Wycl.) I think that Paul is expanding the thought of loss for a believer. **Know you** (οἰδατε) is plural. As we sometimes say in the south: **you all** the "local church...might come to the point where its structure is so weak that it collapses entirely or exists in name only, that is, it is destroyed. Paul did not want this to happen in Corinth. God could collectively (as a group) destroy the church from functioning or existing. He can do this to individuals. See 1 John 5. Our body is the **temple of God**, so we should respect it, and we should take care of it. Sometimes this is hard; we get conflicting information often from health doctors. Previously they warned of coffee and eggs are bad for you; now they say it is good for you. I contribute part of my loss of weight to eating eggs for breakfast and no bread or only one piece of toast. It is not unspiritual to be health conscious, but it is spiritual taking care of this body.

**vv18-20** Dr. James Vernon McGee says, "Unfortunately, most of our seminaries today are trying to train "intellectual" preachers. I have listened to some of them, and very few of them are really intellectual. May I say again that the important thing is to know and preach the Word of God. Oh, if only I could get that across to some of these smartalect young fellows in seminary." (McGee)

**vv21-23** Paul goes back to what I call preacher religion: "I was baptized by Paul, or Apollos, or Cephas, etc.etc. "Each believer belongs to Christ, not to some human servant...and all believers belong to him." (Wycl.)

## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 3:9-23 (Study Guide)

#### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25

C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED NOR FROM ROYAL FAMILIES. 1:26-31

D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM. 2:1-16

1. PAUL DID NOT RELY UPON IT. 2:1-8

2. SPIRITUAL THINGS ARE NOT OF HUMAN WISDOM BUT REVEALED BY GOD. 2:9-13

3. THE REVEALED THINGS ARE SPIRITUALLY DISCERNED. 2:14-16

E. A CARNAL OR FLESHLY STATE PREVENTS SPIRITUAL GROWTH. 3:1-4

F. GOD ALONE COUNTS IN CHRISTIAN SERVICE. 3:5-8

**G. CHRISTIAN SERVICE AND ITS REWARD. 3:9-4:8**

**v9 Q1** What does it mean in verse 2 that Paul **gave you milk to drink** in a spiritual sense?

**Q2** **We are God's fellow workers; we** means who?

**v10 Q3** Paul refers to himself as a \_\_\_\_\_ .

**1. THE ONLY FOUNDATION: JESUS CHRIST. 3:11**

**v11 Q4** Who is the foundation for building a ministry or church?

**2. TWO KINDS OF MINISTRY: GOOD AND BAD AND THEIR RESULT. 3:12-23**

**vv12-13 Q5** The good ministry is represented by \_\_\_\_\_ , \_\_\_\_\_ , and \_\_\_\_\_ , \_\_\_\_\_ .

**vv14-15 Q6** These verses teach clearly that Christian works, even unacceptable works, can stop you from going to heaven. T or F

**vv16-17 Q7** Our body is called what?

**vv18-20 Q8** The **wisdom of this** world is called?

**vv21-23 Q9** We are not to boast in?

## **1 CORINTHIANS**

**TEXT: 1 CORINTHIANS 3:9-23**

### **INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

- I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21
  - A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17
  - B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25
  - C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED NOR FROM ROYAL FAMILIES. 1:26-31
  - D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM. 2:1-16
    - 1. PAUL DID NOT RELY UPON IT. 2:1-8
    - 2. SPIRITUAL THINGS ARE NOT OF HUMAN WISDOM BUT REVEALED BY GOD. 2:9-13
    - 3. THE REVEALED THINGS ARE SPIRITUALLY DISCERNED. 2:14-16
  - E. A CARNAL OR FLESHLY STATE PREVENTS SPIRITUAL GROWTH. 3:1-4
  - F. GOD ALONE COUNTS IN CHRISTIAN SERVICE. 3:5-8
  - G. CHRISTIAN SERVICE AND ITS REWARD. 3:9-4:8**
    - 1. THE ONLY FOUNDATION: JESUS CHRIST. 3:11**
    - 2. TWO KINDS OF MINISTRY: GOOD AND BAD AND THEIR RESULT. 3:12-23**

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 4:1-8

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25

C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED NOR FROM ROYAL FAMILIES. 1:26-31

D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM. 2:1-16

1. PAUL DID NOT RELY UPON IT. 2:1-8

2. SPIRITUAL THINGS ARE NOT OF HUMAN WISDOM BUT REVEALED BY GOD. 2:9-13

3. THE REVEALED THINGS ARE SPIRITUALLY DISCERNED. 2:14-16

E. A CARNAL OR FLESHLY STATE PREVENTS SPIRITUAL GROWTH. 3:1-4

F. GOD ALONE COUNTS IN CHRISTIAN SERVICE. 3:5-8

G. CHRISTIAN SERVICE AND ITS REWARD. 3:9-4:8

1. THE ONLY FOUNDATION: JESUS CHRIST. 3:11

2. TWO KINDS OF MINISTRY: GOOD AND BAD AND THEIR RESULT. 3:12-23

**3. JUDGMENT OF CHRIST'S SERVANTS IS NOT COMMITTED TO MEN. 4:1-8**

**v1** Paul concluded chapter 3 by reminding the church not to boast in your minister (vv.21-23), instead they should boast in **God** to whom they belonged. So, how should the church regard Paul and the ministers sent to them? **As servants** (Gk. *υπηρετας*) of **Christ**, which is a different term in the original text than in 3:5, there Paul is speaking about himself and Apollos: **servants through whom you believed...** The term here means: "under rowers," referring to the lowest, most menial, and most despised gallery slaves, who rowed on the bottom tier of a ship. There is another term Paul used to describe himself: **stewards of the mysteries of God**. The steward was often entrusted with the master's entire household: building, fields, finances, food, other servants, and sometimes even children of the owner." (McArthur Com.; Wycl)

**v2 Stewards** must be **trustworthy**, or **faithful** (KJV). When they did their duty in it, and approved themselves faithful: **It is required in stewards that a man be found faithful** (KJV, [1Co 4:2](#)), trustworthy. The stewards in Christ's family must appoint what he hath appointed. They must not set their fellow-servants to work for themselves. They must not require any thing from them without their Master's warrant. They must not feed them with the chaff of their own inventions, instead of the wholesome food of Christian doctrine and truth. They must teach what he hath commanded, and not the doctrines and commandments of men. They must be true to the interest of their Lord, and consult his honour. Note, The ministers of Christ should make it their hearty and continual endeavour to approve themselves trustworthy. (Henry) Reliability is part of this.

**v3** Paul rejects human judgment on his ministry (Wycl.). This sounds arrogant, but a human verdict on his life is not the one that matters. (MacArthur) What his master

thought was what was important to Paul. What others thought is very minor in concern. Paul believed that he could not judge himself on ministry.

**v4** The KJV says, **I know nothing by myself**, but it should be **against myself**. In other words, Paul did not have sinfulness as a practice. He felt clear from guilt of sin; not that he was perfect for this he will make clear later to this church. Just because Paul believed this, does not make it so, **I am not by this acquitted**. The KJV says, justified. Webster's Dictionary defines acquit: 1) "to release from a duty, 2) to clear a person of a charge, as by declaring him not guilty." The first definition "to release from a duty" might better relate to the thing about stewards and their responsibilities to the master. The **Lord** is the one who examines Paul. Paul certainly is not using the term as he often does to speak of the justification of a sinner when he or she is saved by God.

**v5** When the Lord comes, Christians will be judged according to **things hidden in the darkness**, and **the motives of men's hearts**. Notice **men's** is not in the original text. It makes this judgment not related to males only, but to women also. Reward will not be based only on outward service, but inward devotion: **motives**. Only God can do this rightly.

**vv6-8** Paul and Apollos did not teach them to be arrogant in what preacher baptized them. So, Paul warns them not to do this, **not to exceed the things which are written**. They were **boasting** about this, which was a gift from God. In verse 8, Paul in a severe rebuke, heaps on false praise, sarcastically suggesting that those Corinthians who were self-satisfied had already achieved spiritual greatness. (MacArthur) But, what Paul is saying, **you have become kings**, goes further by saying that they were so good that they have surpassed judgment by going right into the kingdom as heirs. (Wycl. quotes ICC) Paul is rather mean, and blunt to show their weaknesses and pride. They need to come down to earth.



## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 4:1-8 (Study Guide)

#### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

- I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21
  - A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17
  - B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25
  - C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED NOR FROM ROYAL FAMILIES. 1:26-31
  - D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM. 2:1-16
    1. PAUL DID NOT RELY UPON IT. 2:1-8
    2. SPIRITUAL THINGS ARE NOT OF HUMAN WISDOM BUT REVEALED BY GOD. 2:9-13
    3. THE REVEALED THINGS ARE SPIRITUALLY DISCERNED. 2:14-16
  - E. A CARNAL OR FLESHLY STATE PREVENTS SPIRITUAL GROWTH. 3:1-4
  - F. GOD ALONE COUNTS IN CHRISTIAN SERVICE. 3:5-8
  - G. CHRISTIAN SERVICE AND ITS REWARD. 3:9-4:8
    1. THE ONLY FOUNDATION: JESUS CHRIST. 3:11
    2. TWO KINDS OF MINISTRY: GOOD AND BAD AND THEIR RESULT. 3:12-23
    3. **JUDGMENT OF CHRIST'S SERVANTS IS NOT COMMITTED TO MEN. 4:1-8**

**v1 Q1** As servants (Gk. *υπηρετας*) of Christ, which is a different term in the original text than in 3:5, there Paul is speaking about himself and Apollos: **servants through whom you believed...** The term here means: "\_\_\_\_\_", referring to the lowest, most menial, and most despised gallery slaves, who rowed on the bottom tier of a ship.

**v2 Q2** Stewards must be \_\_\_\_\_.

**v3 Q3** Paul rejects \_\_\_\_\_ judgment on his ministry.

**v4 Q4** The KJV says, **I know nothing by myself**, but it should be **against myself**. What does that mean?

**v5 Q5** When the Lord comes, Christians will be judged according to **things hidden in the darkness**, and the \_\_\_\_\_ of men's hearts.

**vv6-8 Q6** Paul and Apollos did not teach them to be arrogant in what preacher baptized them. So, Paul warns them not to do this, **not to** \_\_\_\_\_ . They were **boasting** about this, which was a gift from God.

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 4:9-21

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25

C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED NOR FROM ROYAL FAMILIES. 1:26-31

D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM. 2:1-16

E. A CARNAL OR FLESHLY STATE PREVENTS SPIRITUAL GROWTH. 3:1-4

F. GOD ALONE COUNTS IN CHRISTIAN SERVICE. 3:5-8

G. CHRISTIAN SERVICE AND ITS REWARD. 3:9-4:8

**vv6-8** Paul and Apollos did not teach them to be arrogant in what preacher baptized them. So, Paul warns them not to do this, **not to exceed the things which are written**. They were **boasting** about this, which was a gift from God. In verse 8, Paul in a severe rebuke, heaps on false praise, sarcastically suggesting that those Corinthians who were self-satisfied had already achieved spiritual greatness. (McArthur) But, what Paul is saying, **you have become kings**, goes further by saying that they were so good that they have surpassed judgment by going right into the kingdom as heirs. (Wycl. quotes ICC) Paul is rather mean, and blunt to show their weaknesses and pride. They need to come down to earth.

H. THE APOSTOLIC EXAMPLE OF HUMILITY AND PATIENCE. 4:9-17

**v9** "The apostles, in sharp contrast, were far from entrance into the Kingdom. In fact, they were doomed to death, like the condemned criminals, or prisoners, who fought with wild beasts and soldiers who were being taken to the arena to fight with wild beasts and seldom survived at the close of pagan festivals and exhibitions. Or, Paul may have had in the mind the triumphal procession of a Roman general, at the end of which walked those captured soldiers who were being taken to the arena to fight with wild beasts... In the arena of the world of men and angels, the doomed apostles were a **spectacle** (the English word *theater* is derived from the Greek word, make a vivid picture)." (Wycl.) The word **spectacle** (Gk. *θεατρον*) is translated by NIV **on display at the end of the procession**. Can you imagine a procession of the conquering general coming with a procession with the all the apostles as captured criminals at the end of that procession? What a contrast to the Corinthians who thought of themselves as **kings** (4:8)!

**vv10-11** Paul does not stop the contrasting of the apostles with the Corinthians. Paul called himself a **fool** (Gk. *μωροι*). You think that Paul enjoyed suffering? You look smart: **prudent**. Paul expands this thought: **we are weak, but you are strong; you are distinguished** like kings, **but we are without honor**. We are beaten and **roughly treated** by being slapped around. We are kept **hungry and thirsty**. And who wants to be **homeless**?

**vv12-13** Paul worked at Corinth as a tentmaker. Kings don't normally work with their **hands**. The apostles followed the path of Christ's humiliation. As He marched a parade

route to His death, so did they... In His Spirit they endured and responded with grace. The apostles lived out the message of the Cross. But the Corinthians were complacent and secure with their “theology of the palace” (BKC)

**vv14-16** Paul writes this, and he **shames** us all. We see a glimpse of this great man of God. How he suffered for Christ’s sake and work. But if he did not shame them, they were calloused indeed. His goal was to bring about a change of heart and manner of life in them. His motivation was love like that of a **father** for his **children**. Many ministers might address, advise, and instruct the Corinthians, but only one had planted the seed that brought them life. More than any guardian Paul had their interests at heart. For that reason he urged them to **imitate** him. (BKC) ‘Paul was the rare preacher who could say, **be imitators of me**. Most men must say, “Do as I say, not as I do” (Wycl. quotes Barclay)

**v17** One man said, “More people required to be reminded than required to be instructed. This is not true, but there is much need for the reminding ministry.” (Ibid.)

#### **I. THE APOSTOLIC AUTHORITY. 4:18-21**

**vv18-21** Paul anticipated that not all would be moved by his appeal. **Some**, probably the unnamed party leaders (v.5) or guardians or tutors (v. 15), were **arrogant**, which was the cause of the Corinthians’ division problem. They might not be swayed by exhortation. They required action. And that, Paul knew, he was capable of meting out in the power of the Spirit. See Acts 13:9-13. Though Paul loved the Corinthians he knew that a loving father did not shy away from discipline. If it were needed, he would wield a **rod**. He preferred a visit characterized by **love and spirit of gentleness**.

## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 4:9-21 (Study Guide)

#### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

#### I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

A. HUMAN WISDOM DIVIDES THE BODY. 1:10-17

B. HUMAN WISDOM CONTRASTED WITH THE WISDOM OF GOD. 1:18-25

C. THE CORINTHIANS BELIEVERS WERE NOT OF THE WELL EDUCATED NOR FROM ROYAL FAMILIES. 1:26-31

D. THE CHRISTIAN REVELATION OWES NOTHING TO HUMAN WISDOM. 2:1-16

E. A CARNAL OR FLESHLY STATE PREVENTS SPIRITUAL GROWTH. 3:1-4

F. GOD ALONE COUNTS IN CHRISTIAN SERVICE. 3:5-8

G. CHRISTIAN SERVICE AND ITS REWARD. 3:9-4:8

vv6-8 (Review) **Q1** What Paul is saying, **you have become kings**, goes further by saying that they were so good that they have surpassed judgment by going right into the kingdom as heirs. T or F

#### H. THE APOSTOLIC EXAMPLE OF HUMILITY AND PATIENCE. 4:9-17

v9 **Q2** The apostles were badly treated by the society. T or F

vv10-11 **Q3** Paul called himself a fool. What does he mean?

vv12-13 **Q4** Paul worked at Corinth as a \_\_\_\_\_ .

vv14-16 **Q5** Paul asked them to imitate him. T or F

v17 **Q6** Who was Paul sending to be a minister to them?

#### I. THE APOSTOLIC AUTHORITY. 4:18-21

vv18-21 **Q7** Some the people in Corinth did not believe Paul was coming back. T or F

## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 5:1-13

#### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

#### II. IMMORALITY REBUKED: 5:1-13

##### A. A CASE OF INCEST OF A MEMBER OF THE CHURCH. 5:1

**v1** It is believed that this man had incest with his step mother. His father might have died, or divorced her. We do not know for certain that this was not his natural mother. But, it was prohibited by the OT Leviticus 18:8, and it was prohibited by Roman law (Cicero *Cluentes*, p 6,16 etc.) The fact that Paul said nothing about disciplining the woman suggests that she was not a Christian. (BKC) **Gentiles** (Gk. εθνῆσιν) means "nations besides Israel". It is a term from the Greek that we get the word ethnic. This was not accepted in any culture.

##### B. PAUL RECOMMENDS CHURCH DISCIPLINE. 5:2-8

**v2** It is amazing that this incestuous relationship actually produced pride in the congregation. The pride must be caused from them thinking that they had great liberty as a Christian. To be proud of this is astonishing to me. They should be **mourning**, but they had not once mourned (aorist active). This is clearly shown in NASB, **have not mourned**.

**vv3-5** Paul uses his apostolic authority and judgment to the church. Call an **assembly** and exclude this man "from the fellowship of the congregation, thus physically expressing his exclusion from God's protection which he formerly enjoyed (cf. Job 1:12) and thrusting him out into the arena of the world (1 John 5:19) where Satan would bring about his death. It thus became a painful example of the price of self-centered indifference and a powerful reminder of the demand for holiness in God's temple," (BKC) their body.

This man is not going to hell. The last clause makes this certain: **so that his spirit may be saved in the day of the Lord Jesus**. (It is a  $\tau\upsilon\alpha$  clause which Henry Alford thinks always shows purpose.) When I was a young man about 17 years old, I had made things right with God. In my Bible study I come across these verses, and wondered greatly about the meaning. I asked a minister of the Church of God, who was the father of one of my best friends. He would not give an answer, but said that he would have to ask someone else (another minister). The problem for the Church of God doctrine was that any translation at least opens the possibility of this man going to heaven. It is a serious sinfulness. To preach absolute holiness to get to heaven has a big hole shot into it with this verse.

**vv6-8** Paul argues that this will spread to the whole body of the church. They would be contaminated as **leaven leavens the whole lump of dough**, the whole church. Your position in Christ is **unleavened**, and Christ **our Passover also has been sacrificed** (v.7). The **feast** of unleavened bread was to follow the sacrifice of the lamb. (Wycl.) The Week of Unleavened Bread all efforts were to be made to get the leaven out of the Jewish home, an illustration of sin.

##### C. PAUL INCLUDES OTHERS IN THIS DISCIPLINE. 5:9-13

The Scofield Bible entitles it; **IN THE WORLD, BUT NOT OF IT. 5:9-13**

**vv9-13** Some of the members thought from a previous letter that Paul meant withdrawing from non-Christians, but that is not what Paul meant. Paul expands this to a person who was a **so-called brother**, Paul instructs not to eat if he **is immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler**. The problem with many churches is that many do not hear or read a message like this. This is what the church should have been doing with this man.

Paul does not stop with an **immoral person**: a Christian living with another person not married and sex outside of marriage, but he continues **covetous**. Everything is more important than the Lord, if money is involved. An **idolater**, a Christian experimenting with occult, or Islam, or another religion is to be disciplined by the church. A **railer** (KJV) or **reviler** (Gk. λοιδοροσ) is someone who is an abusive person. (Kubo) **Drunkard** is included in the list of offensive characteristics for a Christian. An **extortioner** or **swindler** is a person who cons other people for personal gain in unacceptable money getting through distortion of facts about items sold. In insurance this would fall under misrepresentation of an insurance policy. An agent could lose his insurance license. The “brother under discipline was to be denied fellowship, and particularly the members were not **to eat with such an one**, the most obvious act of fellowship. The “brother under discipline was to be denied fellowship, and particularly the members were not **to eat with such an one**, the most obvious act of fellowship.

How do we deal with this is very difficult. Our constitution gives some guidelines: first a member who becomes inactive for months is given a letter of encouragement, and if they continue inactive they are removed as members of Emmanuel Baptist Chapel. This passage deals with a member still coming to church, and the church accepting this behavior.

## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 5:1-13 (Study Guide)

#### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

#### II. IMMORALITY REBUKED: 5:1-13

##### A. A CASE OF INCEST OF A MEMBER OF THE CHURCH. 5:1

v1 Q1 It is believed that this man had incest with his step mother, and that this could not be his natural birth mother. T or F

Q2 This was not against the law of the Romans. T or F

##### B. PAUL RECOMMENDS CHURCH DISCIPLINE. 5:2-8

v2 Q3 They were a) proud of this, or b) mourning over it.

vv3-5 Q4 This man was going to hell for this sin. T or F

vv6-8 Q5 They would be contaminated as **leaven leavens the whole lump of dough**, the whole church. The Week of Unleavened Bread all efforts were to be made to get the leaven out of the Jewish home, an illustration of \_\_\_\_\_.

##### C. PAUL INCLUDES OTHERS IN THIS DISCIPLINE. 5:9-13

The Scofield Bible entitles it; **IN THE WORLD, BUT NOT OF IT. 5:9-13**

vv9-13 Q6 Immoral means what?

Q7 Covetous means what?

Q8 An idolater means what?

Q9 A railer or reviler means what?

Q10 A drunkard means what?

Q11 An extortioner or swindler means what?

## **1 CORINTHIANS**

**TEXT: 1 CORINTHIANS 5:1-13**

### **INTRODUCTION:**

**INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9**

**I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21**

### **II. IMMORALITY REBUKED: 5:1-13**

**A. A CASE OF INCEST OF A MEMBER OF THE CHURCH. 5:1**

**B. PAUL RECOMMENDS CHURCH DISCIPLINE. 5:2-8**

**C. PAUL INCLUDES OTHERS IN THIS DISCIPLINE. 5:9-13**



## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 6:1-8

#### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-13

A. A CASE OF INCEST OF A MEMBER OF THE CHURCH. 5:1

B. PAUL RECOMMENDS CHURCH DISCIPLINE. 5:2-8

C. PAUL INCLUDES OTHERS IN THIS DISCIPLINE. 5:9-13

**D. CHRISTIANS FORBIDDEN TO GO TO COURT AGAINST EACH OTHER BEFORE (UN)BELIEVERS. 6:1-8**

**v1** “The topic of judgment continued as Paul shifted to another disorder afflicting the Corinthian church. The same laxity in dealing with the immoral brother was found in cases of personal disputes between members which the church refused” (BKC) to deal with properly. They would not settle matters between themselves, but they would take them to court before the **ungodly**, heathen to settle their problems.

**v2** This question that Paul uses is used six times in this chapter (vv 3, 9, 15-16, 19). The NASB is not very literal here, **are you not competent to constitute the smallest law courts?** This translation is normally very literal and accurate modern translation, but it is inferior here to many better translations. The KJV does better, **are ye unworthy to judge the smallest matters?** The NASB seems to go against everything that Paul is emphasizing: “do not go to court.” He wants these matters settled by them. The NIV does even better here: **are you not competent to judge trivial cases?** “Paul had probably taught this doctrine in Corinth in the course of his founding the church there.” (Ibid.) There were minor issues with some of the membership: the NIV translates **trivial cases**, an example: borrowing a rake and bringing it back broken. Some items were not that accessible to the general public. One of the recent things in the news that the impression that United States makes on many other nations is how full our stores are with items. That is not true in many parts of the world.

**v3** See 2 Peter 2:4: *For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment. Jude 6 says: And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.*

“Apparently, the fallen angels are divided into two groups. The group whose rebellion was so great is evidently locked up, incarcerated, and has no freedom of movement any longer. The other group of fallen angels apparently has freedom of movement and is under the leadership of Satan. It seems evident that these are the demons mentioned in Scripture and that are coming into prominence in our day.” (McGee) I believe that greatest proof of the existence of God, is the manifestation of demonic forces that have been documented in prime time TV. You can throw a monkey wrench into the theology of agnostics and atheists by asking them to explain the evil forces of Satanism.

**v4** The verse could be imperative or indicative; a command or a statement. The NIV considers this a command: **Therefore, if you have disputes about such matters, appoint as judges even men of little account in the church! 1Co 6:4** If such matters come up, are you going to take them to be settled by people who have no standing in the church?

This assumes that even the least wisest member could settle this judgment. Probably it should be translated like NASB with a question, which puts it in the same thought of the next verse. The basic meaning of the term: **them...who are of no account**; means **ones being despised** (Marshall). This would refer to the heathen judges in the court system.

**vv5-6** Paul does think that someone **wise** in the church could settle this matter. But, the **brother** is taking **brother** to court people by **unbelievers**.

**vv7-8** A better course is suggested: **Why not be defrauded?** Suffer loss. This has an unusual application to this church. This church and pastor has been verbally threatened in the burning around this church because of smoke damage to this building. In one conversation with the family, I pointed out that no pastor or deacon board at Bethlehem Baptist or the First Baptist would tolerate what we have suffered. He even acknowledge that, but said that "we don't have many members attending this church." (Barry Askins) If we ever had to deal with this again before it goes legal, there is still another way addressing this problem: getting another local pastor and membership involved to discipline their member. But, let no one tell you that this pastor or membership has not shown extremely amount of patience by refusing to go legal in this matter.

Satan knows what he is doing to try to destroy us, and our testimony before the world. The spiritual loss is greater than any physical gain and that is what Paul is stressing in verses 7-8.

There is another application: being **defrauded** in a marriage relationship. We have to accept some loss in a marriage life; it is rough on all of us at times. I say Anita is one of best things God has given me in this life. I was watching The Andy Griffith Show a few days ago. Andy had a call on a man and his wife disturbing the peace. Andy gets them to start being kind to each other. They normally had been very considerate of other people, but not their spouse. Well, when Andy got them being kind to their married spouse, they become quarrelsome with everybody else. This was strange, but Andy went back and got them arguing again, when he found out they had become so quarrelsome with their best friends. I have seen this in life; and I have come to believe that Anita my wife needs to have a friend who can listen to her frustrations in life.

## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 6:1-8 (Study Guide)

#### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-13

A. A CASE OF INCEST OF A MEMBER OF THE CHURCH. 5:1

B. PAUL RECOMMENDS CHURCH DISCIPLINE. 5:2-8

C. PAUL INCLUDES OTHERS IN THIS DISCIPLINE. 5:9-13

**D. CHRISTIANS FORBIDDEN TO GO TO COURT AGAINST EACH OTHER BEFORE (UN)BELIEVERS. 6:1-8**

**v1 Q1** The matter now is about a) discipline of immoral members or b) about taking Christian brother to court (lawsuit).

**Q2** The judges were Christian. T or F

**v2 Q3** Paul was trying to get them to get a more educated on the law to represent them. T or F

**v3 Q4** Fallen angels are divided into two groups. How are they different?

**v4 Q5** Sometimes scholars are divided over whether a sentence is a statement or a question. T or F

**vv5-6 Q6** Paul does think that someone **wise** in the church could settle this matter. T or F

**vv7-8 Q7** A better course is suggested: **Why not be defrauded?** Suffer loss. T or F

## **1 CORINTHIANS**

**TEXT: 1 CORINTHIANS 6:1-8**

### **INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-13

A. A CASE OF INCEST OF A MEMBER OF THE CHURCH. 5:1

B. PAUL RECOMMENDS CHURCH DISCIPLINE. 5:2-8

C. PAUL INCLUDES OTHERS IN THIS DISCIPLINE. 5:9-13

**D. CHRISTIANS FORBIDDEN TO GO TO COURT AGAINST EACH OTHER BEFORE BELIEVERS. 6:1-8**

## TEXT: 1 CORINTHIANS 6:9-12

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-13

A. A CASE OF INCEST OF A MEMBER OF THE CHURCH. 5:1

B. PAUL RECOMMENDS CHURCH DISCIPLINE. 5:2-8

C. PAUL INCLUDES OTHERS IN THIS DISCIPLINE. 5:9-13

D. CHRISTIANS FORBIDDEN TO GO TO COURT AGAINST EACH OTHER BEFORE BELIEVERS. 6:1-8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

**vv9-10** This is the third time the question is asked: **do you not know?** (vv. 2, 3) There are two ways you can interpret this passage: 1) to inherit the kingdom a radical transformation must take place at the resurrection of the saints, and all unrighteousness is exempt from entering; 2) the passage teaches that the practice of these sins makes one excluded from the kingdom, though a Christian may commit some of these sins, he or she does not practice these sins. I think both of these are true with some application in this passage.

**First, to inherit the kingdom a radical transformation must take place at the resurrection of the saints, and all unrighteousness is exempt from entering.** In this body of flesh there will never be perfection. See Romans 7:21-25: *I find then the principle that evil is present in me, the one who wants to do good. 22) For I joyfully concur with the law of God in the inner man, 23) but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. 24) Wretched man that I am! Who will set me free from the body of this death? 25) Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.*

Looking back at verse 8: **you yourselves wrong and defraud. Wrong** (Gk. *εδικειτε*) is the same root word (verb form) for **unrighteous** (v.9). You commit wrong: "this looks as if you had forgotten the rigid exclusion from the kingdom of God of *all wrong-doers* of every kind (included here *αδικοι*)" (Alf.) So, Paul actually accuses several of **unrighteous** deeds. Taking a brother to court is called an **wrong** or an unrighteous deed.

Secondly, **the passage teaches that the practice of these sins makes one excluded from the kingdom, though a Christian may commit some of these sins, he or she does not practice these sins.** Paul does not use the term **practice** or **doing** these sins. Most interpreters who hold to this interpretation quote many passages of similar expression, for example, Galatians 3:18-21 says, *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, that those who practice such things will not*

*inherit the kingdom of God.* The apostle John uses the same expression in 1 John 3:4-10: **practices righteousness** vs. **practices sin**. To have such eagerness in sin (**practice sin**) shows a good sign that a person is probably unsaved. To have no remorse for sinfulness is a sign of an unregenerate man or woman. To live like the Devil is to show that this person is probably controlled by Satan, and he or she does not have the Spirit of God. If the Spirit of God is not in the person, they are unsaved!

Early in my Christian walk, I often would ask people who say that they are a Christian, “Are you born-again?” (John 3:3-7) “Is there evidence that Christ come in?” It is a very useful question which everyone should ask themselves. So, I think both interpretations are taught in scripture.

**v11** The Corinthians **were washed** or **you washed yourselves** (*απελουσασθε*, Wycl.) This probably refers to baptism. (Alf.) Some people think it refers to spiritual cleansing and regeneration (McArthur S.B.) But, the middle voice (**washed yourselves**) would rule that interpretation out of the picture. You can not cleanse your sin, or regenerate yourselves.

**v12** The NIV translates: **all things are permissible for me**. He is talking about all these sins just mentioned. Some think this was a slogan of the Corinthian church. (BKC; McArthur S.B.), but we do not have sure word that Paul is quoting them here. Some did say it, because it is true. You cannot go to hell if you are saved, born-again. You cannot be hindered from entrance into the **kingdom of God**. But, Paul put a condition on it: **but not all things are expedient (KJV) or beneficial**. The NKJV translates **helpful** (*συμφεπει*). Let me ask you a simple question. Do you think that a Christian who commits fornication, idolatry, adultery, etc. is helped spiritually by this?

The second part of this verse: **All things are lawful for me, but I will not be mastered by anything**. Sexual sins brings slavery. Slavery is not lawful in this country; but a lot of people are enslaved to sin. “The indulgence in a habit which has one in its grip is not liberty but slavery.” (Wycl.) Look back at these sins listed in verses 9-10, and each of us can probably think of someone who is greatly enslaved by one of these sins. We must declare our self a free man or a free woman in Christ Jesus, and rely upon the Holy Spirit to strengthen us.

**TEXT: 1 CORINTHIANS 6:9-12 (Study Guide)**

**INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-13

A. A CASE OF INCEST OF A MEMBER OF THE CHURCH. 5:1

B. PAUL RECOMMENDS CHURCH DISCIPLINE. 5:2-8

C. PAUL INCLUDES OTHERS IN THIS DISCIPLINE. 5:9-13

D. CHRISTIANS FORBIDDEN TO GO TO COURT AGAINST EACH OTHER BEFORE BELIEVERS. 6:1-8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

**v9-10 Q1** How many times in this chapter now has Paul asked, **do you not know?**

**Q2-3** There are two ways you can interpret this passage:

1) \_\_\_\_\_

\_\_\_\_\_

2) \_\_\_\_\_

\_\_\_\_\_ .

See also Romans 7:21-25

**v11 Q4** The Corinthians **were washed** or **you washed yourselves** (*απελουσασθε*, Wycl.) This probably refers to \_\_\_\_\_. (Alf.) Some people think it refers to spiritual cleansing and regeneration (McArthur S.B.) But, the middle voice (**washed yourselves**) would rule that interpretation out of the picture. You can not cleanse your sin, or regenerate yourselves.

**v12 Q5** The NIV translates: **all things are permissible for me**. He is talking about all these sins just mentioned. Some think this was a slogan of the Corinthian church. (BKC; McArthur S.B.), Is this true of a Christians?

**Q6** Are these sins lawful for the Christian?

**TEXT: 1 CORINTHIANS 6:9-12**

**INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

A. A CASE OF INCEST OF A MEMBER OF THE CHURCH. 5:1

B. PAUL RECOMMENDS CHURCH DISCIPLINE. 5:2-8

C. PAUL INCLUDES OTHERS IN THIS DISCIPLINE. 5:9-13

D. CHRISTIANS FORBIDDEN TO GO TO COURT AGAINST EACH OTHER BEFORE BELIEVERS. 6:1-8

**III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40**

**A. THE BODY IS HOLY: 6:9-7:40**

**1. BECAUSE IT IS WASHED AND JUSTIFIED.**



## TEXT: 1 CORINTHIANS 6:13-20

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

**2. BECAUSE IT IS GOD'S TEMPLE. 6:13-20**

**v13 Food is for the stomach and the stomach is for food** "was another slogan by which some Corinthians sought to justify their immorality. They reasoned that **food** was both pleasurable and necessary. When their stomach signaled hunger, food was taken to satisfy them. So too, they argued, sex was pleasurable and necessary." (BKC) In heaven there will be no need for food. Not one commentary deals with this idea of destroying food and stomach or doing away with both of them. With a glorified body, we will not hunger. Jesus ate with his disciples it seems after the resurrection, but we must ask, "Did he need it." Apparently, He did not need it.

But, Paul argues that the **body is not for immorality, but for the Lord.**

**v14** It is obvious that Paul has the resurrection in mind in verse 13 also. In this resurrection these things: food and stomach are not a concern.

**v15** Since we are **members of Christ**, and there is a connection with this physical body of ours to Christ through the Holy Spirit. To have sex with a **prostitute** was connecting a member of Christ with this union. This was a widespread practice of that day with the practice of heathen worship. It was such an acceptable practice of that time with the heathen people. This is not to continue for the Christian.

A young couple came to Dr. Vernon McGee "wanting to talk about going into Christian service. They weren't married, but they were living together! I told them, "You get married." They asked, "Why?" I said, "Because God commands it. That is the way God wants it to be. Until you are willing to do that, you cannot serve Him." (McGee Com.)

**v16** Here is the question again: **do you not know...?** Paul quotes Genesis 2:24. Not that this was "to affirm that a man and a **prostitute** are married but to indicate the gravity of the sin." (BKC) Sexual relations, even with a prostitute unites the two together in some unique way.

**v17** "A Christian union with Christ likewise affects both him and the Savior, and one cannot act without affecting the other." (Ibid.)

**v18** A Christian should **flee** from immorality as Joseph did in Genesis 39:12 from the Pharaoh wife. Immorality affects the body because it is united with Christ. (Wycl.) The thought here becomes clearer in the next two verses. **Sinneth against his own body** - This is the FourTH argument against indulgence in this vice; and it is more striking and forcible. Those who wish to see the effects stated may find them in Dr. Rush on the *Diseases of the Mind*. Perhaps no single sin has done so much to produce the most painful and dreadful diseases, to weaken the constitution, and to shorten life as this. (Barnes)

**v19** It is very bad Bible belief for Christians to pray for the Holy Spirit to come in their life. If you do not have the Holy Spirit, you are not saved. Romans 8:9 says, *you are not in the flesh but in the Spirit, in indeed the Spirit of God dwells in you. But if anyone does*

*not have the Spirit of Christ, he does not belong to Him.* Jesus spoke of being born again, from above to see heaven or the kingdom in John 3. Paul again asks this simple question: **do you not know?** They did know, because he had taught them this. There are fillings of the Holy Spirit, which comes as we yield to the Holy Spirit.

You may be thinking “I don’t feel much of the Holy Spirit in my life.” Paul appealed to the emotions and logical of the readers here. If you have the want to serve Christ, that is a good sign of the Holy Spirit within you. What we must do is to tap this power within us, the Holy Spirit.

**v20** You have the **Holy Spirit** if you are saved. When God saved you, He **bought with a price**, all of you. Paul introduces this thought in the last part of verse 19: **you are not your own?** A slave was purchased at a **price**. **You have been bought with a price.** The payment was **the precious blood of Christ**. See 1 Peter 1:17-19: *If you address as Father the One who impartially judges according to each one’s work, conduct yourselves in fear during the time of you stay on earth; 19) 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.* There was earnest money put down on your purchase from God: the Holy Spirit. See Ephesians 1:13-14: *In Him, you also after listening to the message of truth, the gospel of your salvation-having also believed, you were sealed in Him with the Holy Spirit of promise, 14) who is given as a pledge of our inheritance, with a view to the redemption of God’s own possession, to the praise of His glory.* The *pledge* or down payment was made for us; in banking it is called earnest money, a down payment.

So, you **are not your own, you have been bought with a price**. You have been set free from an bad taskmaster: Satan, and evil; and you are owned now by God. We need to serve Him. We owe Him everything. **Therefore, glorify God in your body.** We have so much freedom in Christ, but not do dishonor God in our body through immorality. But, God has not taken the gift of sex away from us, but God has a plan for us to honor Him with our body: chapter 7.

**TEXT: 1 CORINTHIANS 6:13-20 (Study Guide)**

**INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

**2. BECAUSE IT IS GOD'S TEMPLE. 6:13-20**

**v13 Q1** In the resurrection body there is no need for the stomach or food. T or F

**v15 Q2** To have sex with a **prostitute** was connecting a member of Christ with this union with Christ.

**Q3** This was a widespread practice of that day with the practice of heathen worship. It was such an acceptable practice to have sex with a prostitute. T or F

**v16 Q4** Paul quotes Genesis 2:24. Sexual relations, even with a prostitute unites the two together in some unique way. T or F

**v18 Q5** Immorality shortens a person's life. T or F

**v19 Q6** Why are Christians not to live for our own desires?

**v20 Q7** Who owns us as Christians? See 1 Peter 1:17-19.

**Q8** We have so much freedom in Christ, but not do dishonor God in our body through immorality. What is God's plan concerning sex? See subject of the next chapter for the answer.

**TEXT: 1 CORINTHIANS 6:13-20**

**INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

**2. BECAUSE IT IS GOD'S TEMPLE. 6:13-20**

## TEXT: 1 CORINTHIANS 7:1-9

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

2. BECAUSE IT IS GOD'S TEMPLE. 6:13-20

**3. BECAUSE GOD HAS ESTABLISHED MARRIAGE. 7:1-9**

"Paul had spoken in chapter 6 on the dangers of sexuality outside of marriage. Now he turned to the duty of sexuality within marriage. Probably abandonment of marital duties on the part of some in Corinth had contributed to the immorality he had just described." (BKC) Infidelity is not always caused by lack of sexual duties of the spouse being neglected, but it could contribute to it.

**v1** The NIV translates poorly or inaccurately when it translates **not to marry**. The KJV and the NASB are both very accurate: **it is good for a man not to touch a woman** (καλον ανθρωπω γυναικος μη απτεσθαι). It certainly goes against what Paul will say about the responsibility to the wife; to not **touch the wife** is absurd. The meaning is closer to: **it is good for a man not to date a woman**. If a man never touched a woman, he could not commit immortality. It was probably "euphemism for sexual intercourse" (BKC).

**v2** Paul is very practical: men and women have sexual wants, so he recommends marriage. Often a man would have three wives, but Paul says, **let each woman have her own husband**. The woman was degraded in pagan society, but Paul lifts her up to a higher place, and therefore made her a companion of man. (McGee) The word **man** could be **husband**; the word **woman** could be **wife**. The context determines the meaning.

**v3** The husband is to **pay the debt to the wife** (ο ανηπ την οφειλην αποδιδοτω). "Man was not to run up to that Temple Aphrodite. That is sin. Love and sex are to take place in the home." (McGee) The wife also must not go a fornicating and adultery with other men. A modern example is Prince Charles adultery with Camella, leaving Princess Diana unloved, and her sexual needs not fulfilled by her husband.

**v4** Marriage must come into compatibility of sexual matters. The wife has power over the man's **body**. The **husband** has power or **authority** over the wife.

**v5** It is not a good thing to live a celibate life when you are married. To withhold yourself from the wife or husband is not to continue, **except by agreement for a time**. This should be a mutual agreed time with **praying**. Then, they were to resume normal sexual relations as a husband and wife. **Satan tempts** at a weak point.

**vv6-7** Paul is not telling couples how often to have sex, etc.: **not by command**. They need to work this out between themselves. Some people have a gift to be unmarried, or single. Some have a **gift** to be married.

**v8** To the **unmarried and widows** Paul said that it is better to remain as he unmarried. Some think that Paul had been married, being a member of the Pharisees. But, Paul is definitely single now.

**v9** The term **burn** is speaking of sexual passion. Willard Thrasher tells of a story of a young man who went to the restroom, and as he went down the hall a young girl grabbed him and pulled him into the restroom with her.

**TEXT: 1 CORINTHIANS 7:1-9**

**INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

2. BECAUSE IT IS GOD'S TEMPLE. 6:13-20

**3. BECAUSE GOD HAS ESTABLISHED MARRIAGE. 7:1-9**

**Q1** "Paul had spoken in chapter 6 on the dangers of sexuality outside of marriage. Now he turned to the \_\_\_\_\_ of sexuality within marriage.

**Q2** Infidelity is not always caused by lack of sexual duties of the spouse being neglected, but it could contribute to it. T or F

**v1 Q3** The \_\_\_\_\_ (What translation?) translates poorly or inaccurately when it translates **not to marry**. The KJV and the NASB are both very accurate: **it is good for a man not to touch a woman** (καλον ανθρωπω γυναικος μη απτεσθαι).

**Q4** The meaning is closer to: **it is good for a man not to \_\_\_\_\_ a woman**. If a man never touched a woman, he could not commit immortality. It was probably "euphemism for sexual intercourse" (BKC).

**v2 Q5** Paul is very practical: men and women have sexual wants, so he recommends \_\_\_\_\_ .

**v3 Q6** The husband is to **pay the debt to the wife** (ο ανηπ την οφειλην αποδιδοτω). What is this debt?

**v4 Q7** Marriage must come into compatibility of sexual matters. T or F

**v5 Q8** When is it only acceptable to withhold yourself sexually from your spouse?

**vv6-7 Q9** Is Paul is telling couples how often to have sex?

**v8 Q10** To the **unmarried and widows** Paul said that it is better to remain unmarried or get married?

**v9 Q11** The term **burn** is speaking of \_\_\_\_\_ .

## **TEXT: 1 CORINTHIANS 7:10-16**

### **INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

2. BECAUSE IT IS GOD'S TEMPLE. 6:13-20

3. BECAUSE GOD HAS ESTABLISHED MARRIAGE. 7:1-9

**B. REGULATION OF MARRIAGE BETWEEN BELIEVERS. 7:10-11**

**vv10-11** For believers there is no separation or divorce. It is based upon Christ's, **the Lord** teaching. It is based upon Mark 10:1-12. (Find and Read.) "When problems occurred in a Christian marriage, the resolution was to be sought in reconciliation, not in divorce." (BKC) There is not given an option of divorce for a Christian couple. If either leaves and divorces, both are to "remain unmarried" (McGee) This is less of a problem if they are older. But, if they are young, you could have immortal lifestyle to become common place. See verse 9 again.

What causes divorce with Christian couples?

1. Unfaithfulness.

2. To high expectations: a) financial, b) emotional, c) likes, d) dislikes.

3. Sexual (Look back at verses 7:1-7.)

4. Religious beliefs. Example: Baptist vs Church of Christ when neither will yield. I know of one couple which never had children because neither will allow the child to go to the other church.

5. Cleanliness. Housekeeping. Etc.

6. Matters. Mr. Darlin and Aunt Bee were courting. Aunt Bee did not want to married so she tried a way to offend Mr. Darlin, it happened with his table matters.

None of these had a place of acceptance for divorce by Paul and some leave way by Christ by unfaithfulness.

**C. SUGGESTION TO A MARRIAGE BETWEEN A BELIEVER AND UNBELIEVER. 7:12-16**

**vv12-13** There were many families which had one of spouses who became a Christian. Some families had a husband who was a Christian; and another had a wife who was a Christian and she had a pagan husband. There were several things which Paul did not show what to do. Example: **a woman who has an unbelieving husband, and he consents to live with her**, but he want to go up to the temple and have sex with the prostitutes which was a part of Greek culture and religion, what was this woman to do? A woman converted to Christ had this problem coming from a pagan background whose husband was unconverted to Christ. None of the Bible commentaries deal with this particular stress on the family from Greek culture where the spouse refuses or continues in the pagan way. The basic instruction was: **she must not send her husband away**. Dr. Paige Patterson was let go by the trustees by teaching a very similar thing, which the media got hold on to, and it become an embarrassing thing to Southwestern Baptist Theological Seminary in Fort Worth, Texas. 5/24/2017



**v14** If there are children from the marriage, there is concern for the children's well being. The communication of uncleanness is seen from OT viewpoint. (Wycl.) See Haggai 2:11-13: *Thus says the Lord of hosts, "Ask how the priests for a ruling: 12) If a man carries holy meat in the fold of his garment, and touches bread with this fold, or cooked food, wine oil, or any other food, will it become holy?" And the priests answered, "No." 13) Then Haggai said, "If one who is unclean from a corpse touches any of these, will the latter become unclean?" And the priests answered, "It will become unclean."* This passage teaches the Jew that holy sacrifices were contaminated by coming in contact with unclean things. But, since the Gospel which includes the blood of our previous Lord was shed to take away sin, and to bring sanctification it is powerful to bring holiness to a child of a mixed pagan family. This does not mean that the child is saved, but it has good chances of being saved through contact with a believed mother or father.

**v15** There is going to be a lot of conflict in this marriage. If the **unbelieving** spouse whether it is the husband or the wife, the Christian is not **under bondage in such cases**. The assumption is that the wife is converted and has a unbelieving husband. This is true today in modern American culture. There are many females who struggle with an unbelieving or uncommitted husband. In the most recent surveys men on an average are less spiritual committed. Some of these marriages are near hopeless, and Paul concedes **let him leave...but God has called us to peace**. Dr. James V. McGee says, 'I am afraid this can easily be abused, even by Christians. I am afraid sometimes a husband or a wife tries to get rid of the other and forces them to leave in order that they might have a "scriptural ground" for divorce.'

**v16** Some interpret this verse to mean: since your not going to have **peace**, divorce him and get away from him or her. There is a possibility that he or she will be converted; there is a possibility that he or she is not going to be converted; therefore, you are free to divorce that unbelieving spouse. This is not the best interpretation of the verse.

The other interpretation of the verse would be that "Paul then stated a second and crucial reason why a Christian should stay married to a non-Christian. God might use the Christian mate as channel of blessing, leading ultimately to the point where the unbelieving spouse would believe the message of the Cross and experience salvation" (BKC) See 1 Peter 3:1-4 where Peter expresses this thought.

There is a movie based on a true story of a man who got on alcohol and got into thieving to earn a living. He was caught and an executive woman had a bet with a group at work that she could convert this bum into a gentleman which a woman would like to date. She succeeds and marries this man. The man who played this was Dean Cain. The former pro football player, and played as superman in one movie. He was transformed to a determined man. Nothing is said about God, but the power of love, positive thinking, and education changed this man. Many a men have been converted and changed through these ingredients with one other powerful ingredient: the power of the gospel of Christ.

# 1 CORINTHIANS

## TEXT: 1 CORINTHIANS 7:10-16 (Study Guide)

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

2. BECAUSE IT IS GOD'S TEMPLE. 6:13-20

3. BECAUSE GOD HAS ESTABLISHED MARRIAGE. 7:1-9

**B. REGULATION OF MARRIAGE BETWEEN BELIEVERS. 7:10-11**

**vv10-11 Q1** For believers there is no separation or divorce. It is based upon **the Lord's** teaching. T or F

**Q2** What causes divorce with Christian couples? Name four:

---

---

---

---

**Q3** What is the only permissive way of divorce by Christ?

**C. SUGGESTION TO A MARRIAGE BETWEEN A BELIEVER AND UNBELIEVER. 7:12-16**

**vv12-13 Q4** There were many families which had one of spouses who became a Christian. T or F

**v14 Q5** The communication of uncleanness is seen from OT viewpoint. T or F

**v15 Q6** There is going to be a lot of conflict in this marriage. If the **unbelieving** spouse leaves whether it is the husband or the wife, the Christian is **under bondage in such cases**. T or F

**v16 Q7** The positive view is that the believer might be able to do what with the spouse?

**TEXT: 1 CORINTHIANS 7:10-16**

**INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

2. BECAUSE IT IS GOD'S TEMPLE. 6:13-20

3. BECAUSE GOD HAS ESTABLISHED MARRIAGE.  
7:1-9

**B. REGULATION OF MARRIAGE BETWEEN BELIEVERS. 7:10-16**

**C. SUGGESTION OF STAYING MARRIED BETWEEN BELIEVERS AND UNBELIEVERS. 7:13-16**

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 7:17-35

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

2. BECAUSE IT IS GOD'S TEMPLE. 6:13-20

3. BECAUSE GOD HAS ESTABLISHED MARRIAGE.

7:1-9

B. REGULATION OF MARRIAGE BETWEEN BELIEVERS. 7:10-16

C. SUGGESTION OF STAYING MARRIED BETWEEN A BELIEVER AND

AN UNBELIEVER. 7:13-16

**D. REMAIN IN THE CULTURAL SITUATION IN WHICH YOU WERE CALLED. 7:17-19**

**vv17-19** I called this cultural because there is a cultural difference between a Jew and a Gentile or Greek cultural. Paul is not compromising on moral issues. Some of the Gentile practices must stop. But, there is not a stress on becoming Jewish by becoming **circumcised**. It is hard to physically become **uncircumcised**, but what Paul is saying if you are a Jew, don't become a Gentile. This idea **called** from God in salvation which resulted in conversion to a Christian is viewed by how you found yourself in cultural setting. Marriage is some related as previously addressed with staying married to a Gentile if you become a Christian, and work out the problems. Don't divorce him or her. Paul relates this "general principle" by stay put in three ways: 1) stay married to a Gentile after becoming a Christian, 2) stay a Jew or Gentile whichever you were when you become a Christian, and 3) in vocation whether **slave** or **freedman** vv20-24. Stay put in that too. **But, what matters is the keeping of the commandments of God.** Two Biblical scholars refer to Romans 2:25-29 where Paul defines keeping the commandments of God. Look at Romans 2:25, **For indeed circumcision is of value, if you are a transgressor of the Law, your circumcision has become uncircumcision.** But, what Paul wrote in Romans 2:29, **But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter, and his praise is not from men, but from God.**

**E. REMAIN IN THE VOCATIONAL SITUATION IN WHICH YOU WERE CALLED. 7:20-24**

**v20** In the Bible days you are classified in two ways: **slave** or **freedman**. It relates to your job in vocational life.

**vv21-24** Dr. Vernon McGee has a modern application of these verses. "The whole point here is that in whatever state you find yourself when you accept Christ, stay right there. I have known many businessmen who get into some Christian organization after their conversion, and the next thing I know they come to me and say that they are going into full-time Christian work. My friend, if you are a successful businessman, God may have given you a gift to minister in that particular area. He may not intend for you to change and go into full-time Christian work." (McGee Com.) God can use you in

whatever vocation you find yourself saved. A very good example of this is Conservative Baptist Missionaries serving in hostile countries as a medical doctor, engineer, etc., and evangelize on the side.

#### **F. THE APOSTOLIC ADVICE TO UNMARRIED: THE SAME. 7:25-35**

**vv25-26** Paul's opinion (NASB, GNB) or judgment (NIV, ESV RV) was trustworthy. Under inspiration Paul could be trusted. The distress which Paul is speaking about is the present and future persecution of Christians. Married life has a lot of stresses, and put persecution on the list of other matters in married life created added problems. This was not **a command of the Lord**. So, there is not a command to remain unmarried.

**vv27-31** Paul was trying to spare you problems. The time has been shortened. "It was a summary philosophy of life for Paul who lived not for the temporary but for the eternal." See 2 Corinthians 4:18...This detachment from temporal matters should characterize all Christians, but it was more complex for the married. See what Christ taught about married life in Luke 14:26. If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. The Lord must be first place in a married life. This world is passing away. "Such a commitment was more easily made and enacted by a single person." (BKC)

**v32** This is a principle for nunnery, **undistracted devotion to the Lord**. Concern for the family creates distraction, and it can leave less service to the Lord from an individual. "The unmarried person doesn't have to worry about changing the baby's diapers or going out to buy food for the family. He or she can give his or her time to the things of God." (McGee) There are a lot of less restrictions on travel. I think that Paul is assuming the virgin will stay at home, and reap many of the benefits of having family do some of the common chores: washing, cleaning, shopping, providing a dwelling or home, milking the cow, and etc.

There are some negative things about being unmarried if you are not living at home with your parents. You have to do most things for yourself: washing clothes, cooking, grocery shopping, cleaning, and etc. It takes as much time preparing a meal for one as two or three. I asked Anita how much time she spent on home chores: cleaning, cooking, shopping, and etc.? She said about 20 hours a week. How about the other women in the church, how much time would you estimate spent on home chores? I really don't see how this would help me being single unless I moved home with mother.

**vv33-34** The married man tries to please his wife. This is normal and natural, and Paul is not saying that it is wrong. (McGee) "The poor widow (Mark 12:44) gave all her material sustenance to God as an act of singular devotion. A **married** man or woman with a needful concern for the well-being of his family would have been less likely to do that." The **world** here is more what we have in common with other people whether Christian or heathen in living life's normal affairs. The time of repair and upkeep on a property is time consuming; a single person could live in a small apartment. I have spent a lot of time repairing the side on our house, a window rotten from water, and lawn landscaping. I'm getting close to getting the place ready to paint. I told Anita we could sell the house for big profit, if we could find another house to buy at a good price which needed repairs. She did not agree with that. But, I said, "I could make some good profit, if I could find some other houses to fix up." She didn't go for that.

**v35** Notice the phrase: **but to promote what is seemly** (Gk. εὐσχημῶν). The word means “proper; or good order” (Kubo). The NIV translates: **but that you may live in a right way in undivided devotion to the Lord**. We married couples are trying to live in a **right way in undivided devotion to the Lord**. But, it seems that Paul is telling us that I can not live that way because I have a wife. I could see that I could possibly have more time without Anita to serve God, but from results as a pastor, I don't think it is possible. Some Bible teachers think that Paul requires that a pastor be married. I could never get more accomplish by myself than what Anita and I do for the Lord at Emmanuel Baptist Chapel. I agree that I could get more accomplished for what I do without Anita, but I could not do more than the both of us working together. Many times teamwork multiples effectiveness. This is true in church work, and missionary work. CB has several missionaries in Senegal, Africa.

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 7:17-35

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

2. BECAUSE IT IS GOD'S TEMPLE. 6:13-20

3. BECAUSE GOD HAS ESTABLISHED MARRIAGE.

7:1-9

B. REGULATION OF MARRIAGE BETWEEN BELIEVERS. 7:10-16

C. SUGGESTION OF STAYING MARRIED BETWEEN A BELIEVER AND AN UNBELIEVER. 7:13-16

**D. REMAIN IN THE CULTURAL SITUATION IN WHICH YOU WERE CALLED. 7:17-19**

**vv17-19 Q1** To become uncircumcised means what?

**E. REMAIN IN THE VOCATIONAL SITUATION IN WHICH YOU WERE CALLED. 7:20-24**

**v20 Q2** In the Bible days you are classified in two ways: 1) \_\_\_\_\_ or 2) \_\_\_\_\_ .

It relates to your job in vocational life.

**vv21-24 Q3** Dr. Vernon McGee has a modern application of these verses. "The whole point here is that in whatever state you find yourself when you accept Christ, do what?"

**F. THE APOSTOLIC ADVICE TO UNMARRIED: THE SAME. 7:25-35**

**vv25-26 Q4** What **distress** was Christians facing at Paul's time?

**vv27-31 Q5** The Lord must be first place in a married life. This world is passing away. "Such a commitment was more easily made and enacted by what kind of person?"

**v32 Q6** What phrase shows the principle of nunnery?

**Q7** There are some negative things about being unmarried if you are not living at home with your parents. You have to do most things for yourself: make short list.

1) \_\_\_\_\_ 2) \_\_\_\_\_, 3) \_\_\_\_\_, 4) \_\_\_\_\_ .

**vv33-34 Q8** The married man is expected to do what concerning his wife?

**Q9** The wife is expected to do what concerning her husband?

**Q10** The **world** here is more what we have in common with other people whether Christian or heathen in living life's normal affairs. Like what?

**v35 Q11** Notice the phrase: **but to promote what is seemly** (Gk. εὐσχημῶν). The word means "proper; or good order" (Kubo). The NIV translates: **but that you may live in a right way in undivided devotion to the Lord**. We married couples are trying to live in a **right way in undivided devotion to the Lord**. But, it seems that Paul is telling us that I can not live that way because \_\_\_\_\_ .

**TEXT: 1 CORINTHIANS 7:10-16**

**INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

2. BECAUSE IT IS GOD'S TEMPLE. 6:13-20

3. BECAUSE GOD HAS ESTABLISHED MARRIAGE.  
7:1-9

B. REGULATION OF MARRIAGE BETWEEN BELIEVERS. 7:10-16

C. SUGGESTION OF STAYING MARRIED BETWEEN BELIEVERS AND UNBELIEVERS. 7:13-16

**D. REMAIN IN THE CULTURAL SITUATION IN WHICH YOU WERE CALLED. 7:17-19**

**E. REMAIN IN THE VOCATIONAL SITUATION IN WHICH YOU WERE CALLED. 7:20-24**

**F. THE APOSTOLIC ADVISE TO UNMARRIED: THE SAME. 7:25-35**



## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 7:36-40

#### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

2. BECAUSE IT IS GOD'S TEMPLE. 6:13-20

3. BECAUSE GOD HAS ESTABLISHED MARRIAGE.

7:1-9

B. REGULATION OF MARRIAGE BETWEEN BELIEVERS. 7:10-16

C. SUGGESTION OF STAYING MARRIED BETWEEN A BELIEVER AND AN UNBELIEVER. 7:13-16

D. REMAIN IN THE CULTURAL SITUATION IN WHICH YOU WERE CALLED. 7:17-19

E. REMAIN IN THE VOCATIONAL SITUATION IN WHICH YOU WERE CALLED. 7:20-24

F. THE APOSTOLIC ADVISE TO UNMARRIED: THE SAME. 7:25-35

**G. THE APOSTOLIC ADVISE TO THE FATHER OF AN VIRGIN**

**DAUGHTER: PREFER UNMARRIED 7:36-38**

**vv36-37** There is a difficulty in translating this passage. The KJV and the NIV translates so that the person acting improper is the bridegroom to be. The woman is advanced in years; the KJV says, she **pass the flower of her age**. Plato placed this age at 20. (Expositor's G.N.T.) It is really not proper to keep a woman hanging on when he is not going to marry her, especially if she is advanced in years. She is not in her youth.

The NASB translates as if he is speaking toward the fathers toward his daughter looking at marriage. (Alf. Expositor's G.N.T.) This translation does make clear the **daughter** is not in the Greek text. So, it is a matter of interpretation. There some traditional reasons to believe this way. The father held great sway of family decisions even toward the daughters. If the father was a slave he had little control of his daughters decisions, the master did so. I think that this interpretation is probably right because Paul had already addressed living improper in sexual sins, go get married. 1 Corinthians 7:9, **but if they do not have self-control, let them marry; for it is better to marry than to burn**, in passion.

John MacArthur has an ideal related to this translation and interpretation toward verse 37. "Apparently in Corinth, some of the fathers, intending devotion to the Lord, had dedicated their young daughters to the Lord as permanent virgins, **past the flower of youth**. Fully matured as a woman capable of childbearing **it must be**. When daughters became of marriageable age and insisted on being married, their fathers were free to break the vow and let them marry." (MacArthur Com.)

**v38** Either way the father does not do wrong in his decision of his daughter. (Alf.) This to me seems too controlling as a father toward his daughter.

## **H. THE APOSTOLIC ADVISE TO THE WIDOW: SHE IS FREE TO MARRY A CHRISTIAN. 7:39-40**

**v39** In Paul's earlier counsel to widows (vv.8-9), he recommended to remain single. In that previous context, however, he acknowledged the fact that not all were equipped to remain unmarried. The only constraint Paul placed on a widow who sought remarriage was the obligation to marry another Christian. This affected the widow's options.

**v40** Paul seems inclined in every situation at that point in history to recommend remaining unmarried, the big factor is because of **present distress** in verse 26. The threat to a marriage is not there from our government or persecution in this country. This remaining unmarried and living together should not be an option for a believer. My wife was talking to a man about leasing the mobile home to someone married, but not open to someone living with their boyfriend or girlfriend. He responded that is "discrimination." Anita, my wife was telling her aunt Anna Dell about this, and she said, "No, it is fornication."

## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 7:36-40 (Study Guide)

#### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

A. THE BODY IS HOLY: 6:9-7:9

1. BECAUSE IT IS WASHED AND JUSTIFIED. 6:9-12

2. BECAUSE IT IS GOD'S TEMPLE. 6:13-20

3. BECAUSE GOD HAS ESTABLISHED MARRIAGE.

7:1-9

B. REGULATION OF MARRIAGE BETWEEN BELIEVERS. 7:10-16

C. SUGGESTION OF STAYING MARRIED BETWEEN A BELIEVER AND AN UNBELIEVER. 7:13-16

D. REMAIN IN THE CULTURAL SITUATION IN WHICH YOU WERE CALLED. 7:17-19

E. REMAIN IN THE VOCATIONAL SITUATION IN WHICH YOU WERE CALLED. 7:20-24

F. THE APOSTOLIC ADVISE TO UNMARRIED: THE SAME. 7:25-35

**G. THE APOSTOLIC ADVISE TO THE FATHER OF AN VIRGIN**

**DAUGHTER: PREFER UNMARRIED 7:36-38**

**v36-37 Q1** There is a difficulty in translating this passage. The KJV and the NIV translates so that the person acting improper is the \_\_\_\_\_. The woman is advanced in years; the KJV says, she **pass the flower of her age**.

**Q2** The NASB translates as if he is speaking toward the fathers toward his \_\_\_\_\_ looking at marriage.

**Q3** John MacArthur has an ideal related to this translation and interpretation toward verse 37. "Apparently in Corinth, some of the fathers, intending devotion to the Lord, had dedicated their young daughters to the Lord as \_\_\_\_\_ virgins, **past the flower of youth**."

**v38 Q4** Either way the father does not do wrong in his decision of his daughter. T or F

**H. THE APOSTOLIC ADVISE TO THE WIDOW: SHE IS FREE TO MARRY A CHRISTIAN. 7:39-40**

**v39 Q5** The only constraint Paul placed on a widow who sought remarriage was the obligation to marry \_\_\_\_\_.

**v40 Q6** Paul seems inclined in every situation at that point in history to recommend remaining unmarried, the big factor is because of **present** \_\_\_\_\_.

## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 8:1-13

#### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

#### A. THINGS OFFERED TO IDOLS. 8:1-13

**v1** The subject is changing: **Now concerning things sacrificed to idols.** This was the “remainders of animals sacrificed to heathen gods.” (Wycl.) “The Greeks and Romans were polytheistic (worshiping many gods) and polydemonistic (believing in many evil spirits). They believed that evil spirits would try to invade human beings by attaching themselves to food before it was eaten, and that the spirits could be removed only by the food’s being sacrificed to a god. The sacrifice was meant only to gain favor with the god, but also to cleanse the meat from demonic contamination.” (McArthur S. B.) Christians have great liberty. Many converted Gentiles resented eating such food bought out of idol markets, and reminded them of previous pagan lives. This can become **knowledge** that makes people **arrogant**. Knowledge is not the “solution of all problems.” (Ibid.) **Love edifies.** You look at people from love, and resist lacking of concern for them.

**v2** The verse warns of being too sure of your knowledge about God; then you don’t know as you **ought to know**. Our knowledge of God is incomplete. See 13:12. Dr. James Vernon McGee says, “I don’t care what stage of spiritual development you are in today, you don’t know everything about any subject - and I don’t either. All of us are in the learning process.” (McGee Com.)

**v3** In a palace everyone knows the king, but not everyone is known by the king. The verb tense is perfect passive indicative literally translated: **he has been known by God**. Perfect tense means a past action with abiding result in the present. Any one who **loves God, he has been known by God**.

**v4** Paul just now begins to address the subject. NASB is a getting a little stretching the meaning. It is better translated as KJV: **an idol is nothing in the world**. There is such a thing as an idol, but Christians see it as amounting to nothing. People who worship idols normally believe in many gods and idols forms. The Hindu religion believes in many deities. But, Christians know **there is no God but one**. Deuteronomy 4:35 says, “To you it was shown that you might know that the Lord, He is God; there is no other besides Him.” 4:39 says, “Know therefore today, and take it to your heart; that the LORD, He is God in heaven above and on the earth below; there is no other.

**vv5-6** Paul acknowledged idolatry being in the world, but they are **so-called gods**. Moses had to deal with the belief of the many gods in Egypt. Paul and the Church of Corinth had to deal with the belief of the Greeks and Romans of many gods. But, the distinctive belief of the Hebrews as Jehovah reveal to them was that there is **one God**. Paul is careful to proclaim that **one Lord, Jesus Christ, from whom are all things and we exist through Him**. Paul once killed Christians for this belief, but now he proclaimed it to all. Jesus is Jehovah translated: **Lord**. Normally it is translated, **LORD** for Jehovah

God. It is based on the Greek word, **κυριος**. The cults deny that Jesus is Lord; they deny that He is the creator. Should there be that much strive over who Jesus is? Absolutely! We must maintain an orthodoxy on such a cardinal doctrine of Christ.

**v7** The statement seems contradictory: **if it were sacrificed to an idol**. This meat was indeed sacrificed to an idol, but this meat was not changed. But, some Christians could not eat with a clear conscience this meat sacrificed to an idol.

**v8** Meat has nothing to do with our relationship with God. “Down in San Antonio, Texas, they can rattlesnake meat. Now if you are going to have rattlesnake for dinner, please don’t invite me to come over. This has nothing to do with religious scruples, but it has a lot to do with a weak stomach.” (McGee Com.) I could probably eat it. I have heard it tasted good, but Anita might have a problem with it.

**vv9-13** The literally application of this eating of meat is almost non-existent. There are no pagan sacrifices in our area that I am aware of today. There is a principle that has wide application: our actions should be motivated by concern for other Christians being offended with us. It was a big deal with Jews and pagan culture.

Morality is not at all the issue here. I see people often who were offended by other Christians, and they stopped going to church and practicing their faith. Some people are offended with my riding a Harley Sportster. There is a risk of injury or death. So, I am careful on it. I enjoy it, and it helps relieve stress. It has been a big hobby of mine since childhood. Another Christian from Whitesburg Baptist Church said, “It could open witnessing opportunities.” So, I hope that God will show me better ways to use it for His glory and work.

## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 8:1-13 (Study Guide)

#### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

#### A. THINGS OFFERED TO IDOLS. 8:1-13

v1 Q1 What groups were polytheistic (worshipping many gods)?

Q2 The Greeks believed evil spirits could invade humans through food. T or F  
demonic contamination." (McArthur S. B.)

v2 Q3 Some preachers know everything about God. T or F

v3 Q4 Any one who loves God, is known by God. T or F

v4 Q5 What other religion believes in many Gods?

vv5-6 Q6 Paul is careful to proclaim that **one Lord, Jesus Christ, from whom are all things and we exist through Him**. Paul once killed Christians for this belief, but now he proclaimed it to all. Jesus is Jehovah translated: \_\_\_\_\_ .

v7 Q7 Some Christians could not eat with a clear conscience this meat sacrificed to an idol. T or F

vv9-13 Q8 The literally application of this eating of meat is almost non-existent. T T or F

## TEXT: 1 CORINTHIANS 9:1-6

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

**B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27**

In chapter 8 Paul showed that eating meat offered to idols was limited in doing it if this caused a brother to stumble. So, there are limits to Christian liberty. In chapter 9 Paul now shows how he followed this principle in his own life. It is a principle to live by in many ways. (Tell of Billy Graham denying an expensive gift by Johnny Cash.)

#### **1. NO WIFE. 9:1-6**

**vv1-2** These questions are rhetorical; the answer is assumed, "yes". One of the requirements of apostleship was that they had **seen Jesus Christ our Lord. Am I not an apostle?** - This was the point to be settled; and it is probable that some at Corinth had denied that he could be an apostle, since it was requisite, in order to that, to have seen the Lord Jesus; and since it was supposed that Paul had not been a witness of his life, doctrines, and death. (Barnes) Paul often refers to their relationship to himself as a sign of his **apostleship**. Notice 2 Corinthians 3:3, *being manifested that you are a letter of Christ, cared for by us, written not with ink, but with Spirit of the living God, not on tablets of human hearts.*

**vv3-4** Paul was speaking of **food and drink** at the expense of the church. (BKC) Paul will take this up more in detail in verses 7-18.

**v5** Dr. McGee has a humorous bent to this verse about having a Christian life as a missionary or Christian worker: "Today in Bible conference work if you take your wife, they wonder whether you can't go anywhere without her. If you don't take your wife, they wonder what is wrong. A preacher is in a bad way. When my daughter was growing up, my wife stayed at home to take care of her, and I would go alone to the Bible conferences. I would be quizzed by some of the curious saints, and I would have to go into detail to explain why Mrs. McGee wasn't with me. Now my daughter is grown and married, so my wife goes everywhere with me. Every now and then one of the saints asks, "Does your wife go with you all the time?" as if to say, "Can't you ever get away from her?" In the ministry you will be questioned regardless of what you do...Paul...was a pioneer missionary, and his was a very rugged life." (McGee Com.) Paul was single. Peter was married. Look at Mark 1:30, *But Simon's mother-in-law was lying sick with a fever; and immediately they spoke to Jesus about her.*

Some Bible teachers believe that Paul was a member of the Sanhedrin. Sanhedrin qualifications were: 1) married, and 2) had children. If Paul was once married nothing is said about his wife and children. I don't see any sure proof that Paul was ever married. We do know that he is chaste, not a fornicator, and single or unmarried at the writing of 1 Corinthians.

Even though Paul was unmarried at the time, and possibly never married, he refused to yield to any view that ministers be required to be single. He certainly would not question Peter's commitment, and authority from Christ on that issue. For the office of

overseer or pastor in 1 Timothy 3:2, *must be...the husband of one wife*. Paul writes Timothy that those who preach and teach not to marry is the *deceitful spirit and doctrines of demons*. See 1 Timothy 4:1-5. *But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,*

- *1Ti 4:2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron,*
- *1Ti 4:3 men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. 1Ti 4:4 For everything created by God is good, and nothing is to be rejected if it is received with gratitude; 1Ti 4:5 for it is sanctified by means of the word of God and prayer.*

The teaching of the Roman Catholic Church about priests is dangerous and a departing from Apostolic teaching and practice.

**v6** Paul let the Corinthians know that he and Barnabas had as much right as others to receive full financial support from their work. Except for help from a few churches (Phil. 4:15,16), they paid their own expenses not because of obligation or necessity, but voluntarily. Barnabas had given all his property away at Jerusalem in the early days in Acts 4:36-37 so he and Paul worked their way as handicraftsmen. Now, separated, they both continued this practice. Look at Acts 4:36-37, *Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement), 37) and who owned a tract of land, sold it and brought the money and laid it at the apostle's feet.*



**TEXT: 1 CORINTHIANS 9:1-6 (Study Guide)**

**INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

**B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27**

**Q1** In chapter 8 Paul showed that eating meat offered to idols was limited in doing it if this caused?

**1. NO WIFE. 9:1-6**

**vv1-2 Q2** Paul often refers to their relationship to himself as a sign of his **apostleship**. T or F

**vv3-4 Q3** Paul was speaking of **food and drink** at the expense of the a) church or b) his expense.

**v5 Q4** Some Bible teachers believe that Paul was a member of the Sanhedrin. Sanhedrin qualifications were: 1) \_\_\_\_\_, and 2) \_\_\_\_\_.

**Q5 Q5** Even though Paul was unmarried at the time, and possibly never married, he required ministers to be single. T or F

**v6 Q6** Paul let the Corinthians know that he and Barnabas had as much right as others to receive full financial support from their work. T or F

**Q7** How did Paul and Barnabas get their finances for ministry.

**TEXT: 1 CORINTHIANS 9:1-6**

**INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:1-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY.

8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

**B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27**

**1. NO WIFE. 9:1-6**

## TEXT: 1 CORINTHIANS 9:7-18

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:8-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27

1. NO WIFE. 9:1-6

**2. PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18**

**v7** The New Scofield Reference Bible entitles this, "Those who preach the Gospel are to live by means of the Gospel." vv.7-18. Armies at every time in history have cost enormous amounts of money. The **soldier** is paid. He does not do at his own expense. A soldier, who served in the US Army in Kuwait to protect them from Saddam Hussein, then dictator of Iraq, said the leader of Kuwait offered to give each soldier over \$10,000 for a job well done. The US President denied the gift, and said, "The US Armies were not emissaries for Kuwait." Our country paid them, but we are putting it on our credit card as a nation.

**Who plants a vineyard and does not eat the fruit of it?** Different kinds of workers are supported by their work: the sharecropper and shepherd.

**vv8-10** In this discussion about spiritual things **human judgment** is not as important as what does God think? Paul quotes the OT: **YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING.** God gave a law, not to muzzle the ox as he was working. Cattle requires of a lot of grain and food, especially if you work it hard. So, you could not keep this ox from eating. The application is for the Christian worker: he is to be fed for his work.

**vv11-12** The Corinthian church received **spiritual things** from Paul, and in return Paul says he had a **right** to some support. Some would be thinking Paul wants a raise. No, Paul did not receive any help from them. Why did he not receive help? **We will cause no hindrance to the gospel of Christ.** Paul does include other servants as not receiving money for their work. We mentioned Barnabas (v.6) was one of those. In missionary and church planting, there is the expense of getting enough money to build a building and other things to have an effective ministry.

**v13** In the temple services part of the sacrifice of animals the priest had a part of the **altar** offering.

**v14** Jesus instructed his disciples to live by the gospel in Luke 10:7-8,

7) *Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house.*

8) *"When you enter a town and are welcomed, eat what is set before you.*

**v15** Paul had not used this right. "You see, Paul did not take a salary. He was able to say that the church in Corinth was not supporting him; he didn't receive anything from them. Paul supported himself by tentmaking." (McGee)

**v16** Many voluntarily follow Christ in ministry, for example in Mark 3:13 it says: **Jesus went up on a mountainside and called to him those he wanted, and they came to him.** But, Paul was flattened by it in Acts 22:6-10,

**Act 22:6** "But it happened that as I was on my way, approaching Damascus about noontime, a very bright light suddenly flashed from heaven all around me,

**Act 22:7** and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?'

**Act 22:8** "And I answered, 'Who are You, Lord?' And He said to me, 'I am Jesus the Nazarene, whom you are persecuting.'

**Act 22:9** "And those who were with me saw the light, to be sure, but did not understand the voice of the One who was speaking to me.

**Act 22:10** "And I said, 'What shall I do, Lord?' And the Lord said to me, 'Get up and go on into Damascus, and there you will be told of all that has been appointed for you to do.'

It really don't sound as if Paul had a choice in the matter. "Like Jonah, Paul was **under compulsion to preach**, and like that prophet, **woe** to him if he shirked his task. The NKJV translates, **necessity is laid upon me**. If Paul did not preach, "God severest chastening is reserved" for him (J. McArthur S.B.) as an unfaithful minister. Hebrews 13:17 says, 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.

**v17** Paul situation was unusual: his service was not **voluntarily**. Not that Paul rebelled against it. As the previous verse says, he was **under compulsion**. He did not have a chance to volunteer. So, **for I do this voluntarily, I have a reward**. The Wycliffe Bible Commentary says, "In his case there could be no reward for preaching, for he preached by necessity." So, some people think that Paul could not receive a reward as many ministers for service, because he did not have a choice, and received a supernatural vision of the ascended Savior. I do know that Paul spoke of a reward for his love of Christ appearing, which included a reward. Look at 2 Timothy 4:6-8

**2Ti 4:6** For I am already being poured out as a drink offering, and the time of my departure has come.

**2Ti 4:7** I have fought the good fight, I have finished the course, I have kept the faith;

**2Ti 4:8** in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

**v18** So, what is Paul's **reward** for service? **I may offer the gospel without charge**. This was his boast, and no one could deny that reward for Paul. His second reward we will take up next week: the gospel at work in believers at Corinth.

**TEXT: 1 CORINTHIANS 9:7-18 (Study Guide)**

**INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:8-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27

1. NO WIFE. 9:1-6

**2. PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18**

**vv7-10 Q1** What animal is used as illustration of the right for ministers to receive money for ministry?

**vv11-12 Q2** Some would be thinking Paul wants a raise. T or F

**Q3** Paul was the only minister who did not receive money for ministry. T or F

**v13 Q3** In the temple services the priests got their money from?

**v14 Q4** Paul supported himself by?

**v16 Q5** It really don't sound as if Paul had a choice in the matter. "Like Jonah, Paul was **under compulsion to preach**, and like that prophet, **woe** to him if he shirked his task. T or F

**v17 Q6** Paul situation was unusual: his service was not **voluntarily**. Not that Paul rebelled against it. As the previous verse says, he was **under compulsion**. He did not have a chance to volunteer. So, he would not get a reward. T or F

**v18 Q7** So, what is Paul's **reward** for service?

**TEXT: 1 CORINTHIANS 9:7-18**

**INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH.

1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY.

8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27

1. NO WIFE. 9:1-6

**2. PAUL'S RIGHT TO FINANCIAL SUPPORT,  
BUT DENIED IT. 9:7-18**

## TEXT: 1 CORINTHIANS 9:19-27

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27

1. NO WIFE. 9:1-6

2. PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18

**3. PAUL'S CHANGE TO WIN ALL KINDS OF PEOPLE FOR THE GOSPEL. 9:19-27**

**v19** Paul now adds other ways in which, for the sake of others, he refused to exercise his rights. **Free from all men** refers to his lack of dependence on others in any way. See verse 1. (Wycl.)

**v20** Within the limits of God's Word and his Christian conscience, Paul would be as culturally and socially Jewish as possible when witnessing to Jews. See Romans 9:3, 10:1. **Rom 9:3** For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh, **Rom 10:1** Brethren, my heart's desire and my prayer to God for them is for *their* salvation.

**v21** To the Gentiles Paul appeared as without the law. The strictness of the law prevented even association with Gentiles, particularly if push to the limits. This we see with the Pharisees refusal to eat with sinners, and tax-collectors. They condemned Christ for this. Paul was consumed with this desire to bring people to Christ. Paul was kept in limits by a **law toward God, and under law toward Christ**. Paul did not become an outlaw. A love for Christ was a better motivation than the fear of the law.

**v22** The **weak** is those who refused to eat meat offered to idols if taken by previous context: 8:7, 9-12. (Wycl., BKC) John McArthur gives a different interpretation: "**weak**. He stooped to make the gospel clear at the lower level of comprehension; which Paul no doubt had done often while dealing with the Corinthians themselves (c.f. 2:1-5)" (McArthur S.B.) I think John McArthur is more right on this passage because of one thought: **I have become all things to all men**. It is obvious that men mean all people of what ever their cultural background, or level of learning.

**v23** Paul sounds like a politician, just a little. He believed so much that everyone must receive the gospel that nothing should stand in its way, especially him.

**vv24-25** Paul's commitment to this course of ministry did not come easily. It required personal discipline (**strict training**, NIV) like that of an athlete who strove for supremacy in his field. To that end Paul willingly gave up certain privileges which might otherwise be his to enjoy so that he could win **the prize**. (BKC) The **prize** for Paul was not the temporary crown given in the Olympic games, but an **imperishable** wreath. This crown was more important than any earthly prize.

**vv26-27** Some people might think that Paul was such a compromiser by becoming **all things to all men** (v.22) that he was an unprincipled man, but that was not true for Paul. His running had an **aim**. He gave another illustration of a boxer. Each stroke or swing had a place of intended contact. Not one swing was given without a place of

intent. This requires **discipline (v.27)** of **body**. Don't think it doesn't require discipline of mind also. The Marshal Greek English Interlinear translates the word for **discipline**, "**I treat severely**" **my body**. When I played football the conditioning was intense to put it mildly. After the first day or two after beginning physical contact, you hurt or had pain. I remember one boy who had tremendous ability dropped out after a few weeks. At that time he had the most physical strength on the team; but he quit because of the pain and discipline. Just as Paul said, **I treat severely my body**. Even the best hurt from this discipline. The word is derived probably from ὑπόπιον hupōpion, the part of the face "under the eye" (Passow), and means properly, to strike under the eye, either with the fist ... , so as to render the part livid, or as we say, "black and blue"; or as is commonly termed, "to give anyone a black eye." (Barnes)

His body had become his **slave**. It then means, effectually and totally to subdue, to conquer, to reduce to bondage and subjection. Paul means by it, the purpose to obtain a complete victory over his corrupt passions. (Ibid.)

What if Paul had not been disciplined would he become a **castaway** (KJV)? The translation is best translated, **disapproved** (NASB, NKJV) or **disqualified** (NASB). The apostle's concern is, lest he should do anything that might bring a reproach on the Gospel; lest some corruption of his nature or other should break out, and thereby his ministry be justly blamed, and be brought under contempt; and so he be rejected and disapproved of by men, and become useless as a preacher. (Gill)



## TEXT: 1 CORINTHIANS 9:19-27 (Study Guide)

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27

1. NO WIFE. 9:1-6

2. PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18

**3. PAUL'S CHANGE TO WIN ALL KINDS OF PEOPLE FOR THE GOSPEL. 9:19-27**

**v19 Q1** Free from all men refers to his: \_\_\_\_\_ .

**v20 Q2** Within the limits of God's Word and his Christian conscience, Paul would be as culturally and socially Jewish as possible when witnessing to Jews. T or F See Romans 9:3, 10:1.

**v21 Q3** To the Gentiles Paul appeared as without the law. The strictness of the law prevented even association with Gentiles, particularly if push to the limits. T or F

**v22 Q4** The **weak** is those who refused to eat meat offered to idols if taken by previous context: 8:7, 9-12. (Wycl., BKC) John McArthur gives a different interpretation: "weak. He stooped to make the gospel clear: \_\_\_\_\_ ."

**vv24-25 Q5** Paul's commitment to this course of ministry did come easily. T or F

**vv26-27 Q6** Some people might think that Paul was such a compromiser by

**Q7** Castaway (KJV) OR **disqualified** (NASB) means what?

## TEXT: 1 CORINTHIANS 10:1-13

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27

1. NO WIFE. 9:1-6

2. PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18

3. PAUL'S CHANGE TO WIN ALL KINDS OF PEOPLE FOR THE GOSPEL. 9:19-27

### C. OLD TESTAMENT EXAMPLES. 10:1-13

**v1** The people were guided by the **cloud**. Exodus 14:18-20 says, *Then, the Egyptians will know that I am the Lord, when I am honored through Pharaoh, through his chariots and his horsemen. 19) The angel of God, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them. 20) So it came between the camp of Egypt and the camp of Israel; and there was the cloud along with the darkness, yet it gave light at night. Thus the one did not come near the other all night. They all passed through the sea* to be delivered from the Egyptians in the Exodus.

**v2** The people were **baptized into Moses** in that he was the object of their trust. Exodus 14:31 says, *when Israel saw the great power which the Lord had used against the Egyptians...they believed in the Lord and in His servant Moses.*

**v3** The supernatural bread from heaven, the manna. Exodus 16:4

**v4** They were thirsty; God gave them water: Exodus 17:6. Christ is the rock that gave them **drink**. But as when it is said they "drank of the rock," it must mean that they drank of the water that flowed from the rock; so when it is said that the "rock followed" or accompanied them, it must mean that the water that flowed from the rock accompanied them. This figure of speech is common everywhere. Thus, the Saviour said [1Co 11:25](#), "This cup is the new testament," that is, the wine in this cup represents my blood, etc.; and Paul says [1Co 11:25](#), [1Co 11:27](#), "whosoever shall drink this cup of the Lord unworthily," that is, the wine in the cup, etc., and "as often as ye drink this cup," etc., that is, the wine contained in the cup. (Barnes)

**v5** Only two: Joshua and Caleb lived to see Canaan. Even Moses was disqualified.

**v6** What did they **crave?** Meat. God gave it to them, but before they had time to digest the meat, He struck them with a plague. See Numbers 11:4-34. Christians are warned not to be undisciplined like them. Salvation is a free gift from God, but God expects a disciplined life of service.

**v7** It appears that the Corinthians or at least some were dabbling in idolatry as the Israelites did at Moses time. See Exodus 32:1-14.

**v8** Paul says twenty-three thousand fell in one day. Moses records a total died of 24,000. Idolaters are associated with immorality, both in the OT and the NT at Corinth. God can discipline immoral Christians as He did the Israelites.

**v9** Numbers 21 records this story of the people questioning the goodness and plan of the One carrying them through the wilderness.

**v10** Their grumbling is recorded in Numbers 16:41-49 against Moses and Aaron. The **destroyer** is an angel.

**v11** These examples are for our learning, as well as for the OT saints. “God’s dealing with Israel was more than a matter of historical curiosity for Paul. They were **examples** (cf.v. 6) and **warnings** for the Corinthians that the God with whom they had to deal, who was bringing His interaction with people to a close in this **fulfillment of the ages**, was the same God who disciplined the Israelites with death and would do so again (cf. 11:30).

**v12** Paul has two applications of these examples from the OT. **1)** be careful of overconfidence. Proverbs 16:18 says, *Pride goes before destruction, And a haughty spirit before stumbling.* The Bible has many words of warning to the overconfident person. (McArthur S. B.) **2)** The second application, the other for the discouraged, who feel that the Christian life is so hard that they can never hope to survive its trials (v.13). (Wycl.)

**v13** The Corinthians were faced with many temptations, and some of them were **overtaken** by the temptation. Paul reminds them that these were common for each generation of people. I guess it is a little hard to face that we did not have to yield to temptation, **God.. who will not allow you to be tempted beyond what you are able.** One thing we cannot do, is blame God for it. Sometimes I get so concern for other believers that I wish that I could take their temptation for them.

Sometimes the best thing to do is look for an **escape**. Show Satan your heels. Dr. Vernon McGee says, “One of the reasons we yield to temptation is that we are like the little boy in the pantry. His mother heard a noise because he had taken down the cookie jar. She said, “Willie, where are you?” He answered that he was in the pantry. “What are you doing there?” He said, “I’m fighting temptation.” My friend, that is not the place to fight temptation! That is the place to start running.” (McGee)

**TEXT: 1 CORINTHIANS 10:1-13 (Study Guide)**

**INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27

1. NO WIFE. 9:1-6

2. PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18

3. PAUL'S CHANGE TO WIN ALL KINDS OF PEOPLE FOR THE GOSPEL. 9:19-27

**C. OLD TESTAMENT EXAMPLES. 10:1-13**

**v1 Q1** The people were guided by the \_\_\_\_\_. Exodus 14:18-20 says,

**v2 Q2** The people were **baptized into Moses**; what does that mean?

**v3 Q3** The supernatural bread from heaven was called? Exodus 16:4

**v4 Q4** Who was the rock?

**v5 Q5** Only two: \_\_\_\_\_ and \_\_\_\_\_ lived to see Canaan. Even Moses was disqualified.

**v6 Q6** What did they **crave**? See Numbers 11:4-34.

**v7 Q7** It appears that the Corinthians or at least some were dabbling in \_\_\_\_\_ as the Israelites did at Moses time. See Exodus 32:1-14.

**v8 Q8** Paul says how many fell in one day?

**v9 Q9** Numbers \_\_\_\_ (chapter) records this story of the people questioning the goodness and plan of the One carrying them through the wilderness.

**v10 Q10** Their grumbling is recorded in Numbers 16:41-49 against Moses and Aaron. The **destroyer** is who?

**v11 Q11** These examples are for our \_\_\_\_\_, as well as for the OT saints.

**v12 Q12-13** Paul has two applications of these examples from the OT. What are they?

1) \_\_\_\_\_.

2) \_\_\_\_\_.

**v13 Q14** The Corinthians were faced with many temptations, and some of them were **overtaken** by the temptation. Paul reminds them that these were common for each \_\_\_\_\_.

## TEXT: 1 CORINTHIANS 10:14-11:1

### INTRODUCTION:

#### IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

##### A. THINGS OFFERED TO IDOLS. 8:1-13

##### B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27

###### 1. NO WIFE. 9:1-6

###### 2. PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18

###### 3. PAUL'S CHANGE TO WIN ALL KINDS OF PEOPLE FOR THE GOSPEL. 9:19-27

##### C. OLD TESTAMENT EXAMPLES. 10:1-13

#### D. SEPARATION ESSENTIAL AT THE LORD'S SUPPER. 10:14-22

**v14** Therefore, introduced Paul's application of Christian freedom to eating food sacrificed to idols. Paul gave several examples from the OT where the Israelites fell into rebellion and idolatry. It left many dead, and few entered into the promise land. In 6:18 Paul told them to "flee sexual immorality". Now as he addresses idolatry and meats offered to them. He wants them to separate themselves from idolatry completely.

**v15** Paul considered them **wise** (φρονιμοισ) Greek Interlinear translates "prudent" which Webster defines as "1) capable of exercising sound judgment in practical matters, esp. as concerns one's own interests." Look back at 6:5, *I say this to your shame, Is it so, that there is not among you one wise (σοφος) man who will be able to decide between his brethren.* The NIV translates, **sensible people**, which would not be as elevated status as **wise**.

**vv16-17** The collective worship of Christians at the Lord's Supper expressed the unity among the members and their **sharing in the blood of Christ,...and sharing in the body of Christ**. The **one bread**, of which they took together pictured the unity as members of the **one body** of Christ. (BKC)

**v18** The apostle uses the example of the Israelite priesthood fellowshiping at the altar by eating of the sacrifice as a case in point of separation and communion.

**vv19-21** An **idol** is nothing. But, idolatry is **demon** inspired. "If pagan worshippers believe an idol is a god, demons act out the part of the imagined god. cf. 2

Thessalonians 2:9-11). **2Th 2:9** *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

**2Th 2:10** And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

**2Th 2:11** And for this cause God shall send them strong delusion, that they should believe a lie: There is not a true god in the idol, but there is a satanic spiritual force (cf. Deut. 32:16-

17 **Deu 32:16** They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

**Deu 32:17** They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods* that came newly up, whom your fathers feared not.

; Ps. 106:37)." (McArthur Com.)

Paul did not **want you to become sharers in demons**. To participate in idol worship feasts did that. Satan is opposed to God, so there cannot be fellowship with demon inspired worship, and worship of God.

**v22** God cannot tolerate competition with idols worship, and idol worship will be punished (Deut. 32:21; Jer. 25:6,9) Paul asks a question: **We are not stronger than He, are we?** The assumption is: God can deal with idolaters, and He will.

## E. THE LAW OF LOVE IN RELATION TO EATING AND DRINKING.

### 10:23-32

**vv23-24** The believer is not under a legalistic principle. Not **all things are profitable**. In other words some things we can do, but they are not beneficial (NIV), and they do not **edify** or build up others. To think of self is to be put in the background and the welfare of our neighbor is to be considered.

**vv25-26** Paul is going back to the meat bought in the market. Buy it without asking questions about it. It may be from idol worship, but it may be cheap. Paul has already said that we have the freedom to eat it in chapter 8.

**v27** It seems that Paul could have addressed this in chapter 8, but he did not. So, there is another application of this freedom: if you are invited for supper you eat what they have, and don't ask any questions about where they got their meat. By asking you enter another factor which Paul wants us to avoid. The factor is found in the next verse.

**v28** If you were informed of the meat that it was used to offer to a pagan god, you avoid the meat because it might offend the one who **informed you**. **This** situation seems like a family gathering where everyone brought some food or a gathering given by an employer.

**vv29-30** Sometimes it doesn't seem fair for the Christian to be judged by weaker Christians and even unbelievers. But, we could be **slandered** by using our Christian liberty of eating this in front of other people.

**vv31-32** This principle of concern for others has wide application. **Jews** particularly could be offended who are unbelievers and believers because of the strong avoidance of paganism. A **Greek** person who is turning away from idol worship could be offended also. People also in the **church of God** are a big concern for his or her spiritual development. He had already addressed this group and how we should be careful not to offend them. The summary statement of Paul on that is found in the last verse in chapter 8: *Therefore, if food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble.* All of this comes into focus in the phrase: **do all to the glory of God**. Concern for others normally will bring a word of glory to God because of our behavior in relations to others.

### F. IMITATE PAUL. 10:33-11:1

Look back at verses 21-23. Paul was more concern for the well-being of others than for himself. The result of all this concern by Paul was **so that they may be saved**. So, Paul asks that we imitate him, and he imitates Christ. Do you think that Christ only thought about Himself when He hung on the cross and died? No!

**TEXT: 1 CORINTHIANS 10:14-11:1 (Study Guide)**

**INTRODUCTION:**

**IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1**

**A. THINGS OFFERED TO IDOLS. 8:1-13**

**B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27**

1. NO WIFE. 9:1-6

2. PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18

3. PAUL'S CHANGE TO WIN ALL KINDS OF PEOPLE FOR THE GOSPEL. 9:19-27

**C. OLD TESTAMENT EXAMPLES. 10:1-13**

**D. SEPARATION ESSENTIAL AT THE LORD'S SUPPER. 10:14-22**

**v14 Q1** He wants them to separate themselves from idolatry completely. T or F

**v15 Q2** Paul considered them **wise**. T or F Look back at 6:5.

**vv16-17 Q3** The collective worship of Christians at the Lord's Supper expressed the unity among the members and their **sharing in the** \_\_\_\_\_ ,...and **sharing in the** \_\_\_\_\_ .

**Q4** The **one bread**, of which they took together pictured the unity as members of the \_\_\_\_\_ of Christ.

**v18 Q5** The apostle uses the example of the Israelite \_\_\_\_\_ fellowshiping at the altar by eating of the sacrifice as a case in point of separation and communion.

**vv19-21 Q6** An **idol** is nothing. But, idolatry is \_\_\_\_\_ inspired. See 2 Thessalonians 2:9-11; Deut. 32:16-17; Ps. 106:37).

**v22 Q7** God cannot tolerate competition with idols worship, and idol worship will be \_\_\_\_\_ (Deut. 32:21; Jer. 25:6,9).

**E. THE LAW OF LOVE IN RELATION TO EATING AND DRINKING.**

**10:23-32**

**vv23-24 Q8** The things that we do should do what for others?

**vv25-26 Q9** Paul is going back to the meat bought in the market. Buy it without \_\_\_\_\_ about it. It may be from idol worship, but it may be cheap.

**v27 Q10** There is another application: if you are invited for supper you eat what they have, and don't \_\_\_\_\_ .

**v28 Q11** If you were informed of the meat that it was used to offer to a pagan god, you do what?

**vv29-30 Q12** We could be **slandered** by using our Christian liberty of eating this in front of other people. T or F

**vv31-32 Q13** This principle of concern for others has wide application. The summary statement of Paul on that is found in the last verse in chapter 8:

---

**F. IMITATE PAUL. 10:33-11:1**

**Q14** Look back at verses 21-23. Paul was more concern for the well-being of others than for \_\_\_\_\_ .

## TEXT: 1 CORINTHIANS 11:2-16

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27

1. NO WIFE. 9:1-6

2. PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18

3. PAUL'S CHANGE TO WIN ALL KINDS OF PEOPLE FOR THE GOSPEL. 9:19-27

C. OLD TESTAMENT EXAMPLES. 10:1-13

D. SEPARATION ESSENTIAL AT THE LORD'S SUPPER. 10:14-22

### V. THE COUNSEL CONCERNING THE VEILING OF WOMEN IN PUBLIC WORSHIP. 11:2-16

This chapter concerns the veiling or covering, of the heads of women, and Paul's ruling is that women must cover their heads during the meeting. (Wycl.; BKC) This teaching is dismissed by many commentators as cultural. It does seem that Paul address of this problem was more than a cultural thing. (Wycl.)

**v2** "Paul first points out that in God's order the woman is under the man. This does not, or coarse, imply inequality of the sexes (cf. Gal. 3:28; Eph. 1:3)." (Ibid.) Galatians 3:28 says, *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.* Ephesians 1:3 says, *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.* Subordination does not necessarily involve inequality. Headship is not the same as lordship.

**v3** The key to the understanding is found in the last part of this verse. Man is head over the woman as the Father is head over the Son. (Ibid.)

**v4** John McArthur says that some men in this time were beginning to wear hats. This would show a reversal of the roles of men and women. Men have an order to follow: **his head** must not be covered. To **pray or prophesying** is a **disgraces his head**.

**v5** "Paul makes clear directives that women are not to lead or speak in the services of the church (cf. 14:35; 1 Tim. 2:12), but they may pray and proclaim the truth to unbelievers, as well as teaching children and other women (cf. 1 Tim. 5:16; Titus 2:3,4)...Whenever and wherever women do pray and proclaim the Word appropriately, they must do so maintaining a proper distinction from men... The apostle is not laying down an absolute law for women to wear veils or covering in all churches for all time, but is declaring that the symbols of the divinely established male and female roles are to be genuinely honored in every culture. As in the case of meat offered to idols (chaps 8,9), there is nothing spiritual about wearing or not wearing a covering. But manifesting rebellion against God's order was wrong." (McArthur S.B.)

**vv6-10** "The apostle uses the OT to show that man is made in the image and the glory of God (Gen. 1:27), and when praying or preaching he should not have his head



covered,, in token of God's order among the sexes. Man was created first. The woman was made from man, 8. Hence, man's headship. Therefore, the Christian woman ought to have the badge of her husband's authority on her head 'because of the angels.' 10, i.e., because of the divine order that prevails among the elect unfallen angels." (Unger's H.) See Psalms 103.20, 20Bless the LORD, you His angels, Mighty in strength, who perform His word, Obeying the voice of His word! The angels are submissive creatures who watch the church (Eph. 3:9,10), who were present at creation, when God designed the order of authority for men and women. (McArthur S.B.)

**vv11-12** Some commentaries get into the marriage relationship (McGee, etc.), but the subject is not marriage here. I think you have here the early stages of feminist movement as the women were throwing off their distinguishing dress. (See BKC verse 5-6). Both sexes are to recognize they need each other. Men who are hard on women wearing pants, I saw in the Bible days men dressed in outer garments, which were robes; today they would look like dresses. Men are you going to dress in a garment that makes you look like a woman. Also men wore beards in those days.

**vv13-15** Mankind distinguishes between the sexes in various ways, one of these was the length of the hair. "The length of the hair is really not so much the issue as the motive behind it. Many men wear long hair as a sign of rebellion, and many women cut their hair as a sign of rebellion... Extremism leads to strange behavior like the lady who went to the psychiatrist because her family had urged her to go. The psychiatrist asked her, "What really seems to be your trouble?" She said, "They think it is strange that I like pancakes." He answered, "There is nothing wrong in liking pancakes. I like pancakes myself." So she said, "You do? Well, come over sometime; I have trucks filled with them!" (McGee)

**v16** The New Living Bible says, **16 But if anyone wants to argue about this, I simply say that we have no other custom than this, and neither do God's other churches.** The wearing a covering over the head for women were common in Paul's day. Paul was concerned that women would lose their testimony among unconverted people who held to this custom. It was very cultural at that time. To refuse subordination or the leadership of the man was the basic message believed by most modern scholars.

## **TEXT: 1 CORINTHIANS 11:2-16 (Study Guide)**

### **INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27

1. NO WIFE. 9:1-6

2. PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18

3. PAUL'S CHANGE TO WIN ALL KINDS OF PEOPLE FOR THE GOSPEL. 9:19-27

C. OLD TESTAMENT EXAMPLES. 10:1-13

D. SEPARATION ESSENTIAL AT THE LORD'S SUPPER. 10:14-22

### **V. THE COUNSEL CONCERNING THE VEILING OF WOMEN IN PUBLIC WORSHIP. 11:2-16**

**Q1** This chapter concerns the veiling or covering, of the heads of women, and Paul's ruling is that women must cover their heads during the meeting. T or F

**v2 Q2** Paul first points out that in God's order the woman is under the man. This does not, or coarsely, imply inequality of the sexes. T or F

**v3 Q3** The key to the understanding is found in the last part of this verse. Man is head over the woman as the \_\_\_\_\_ is head over the Son.

**v4 Q4** John McArthur says that some men in this time were to wear \_\_\_\_\_. This would show a reversal of the roles of men and women.

**vv6-10 Q5** "The apostle uses the OT to show that man is made in the image and the glory of God (Gen. 1:27), and when praying or preaching he should not have \_\_\_\_\_, in token of God's order among the sexes.

**vv11-12 Q6** In the past men wore robes, and \_\_\_\_\_ to show their sex.

**v16 Q7** These things were very cultural at that time. T or F



**TEXT: 1 CORINTHIANS 11:2-16**

**INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27

1. NO WIFE. 9:1-6

2. PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18

3. PAUL'S CHANGE TO WIN ALL KINDS OF PEOPLE FOR THE GOSPEL. 9:19-27

C. OLD TESTAMENT EXAMPLES. 10:1-13

D. SEPARATION ESSENTIAL AT THE LORD'S SUPPER. 10:14-22

E. THE LAW OF LOVE IN RELATION TO EATING AND DRINKING. 10:23-32

F. IMITATE PAUL. 10:33-11:1

**V. THE COUNSEL CONCERNING THE VEILING OF WOMEN IN PUBLIC WORSHIP. 11:2-16**

## **TEXT: 1 CORINTHIANS 11:17-34**

### **INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27

1. NO WIFE. 9:1-6

2. PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18

3. PAUL'S CHANGE TO WIN ALL KINDS OF PEOPLE FOR THE GOSPEL. 9:19-27

C. OLD TESTAMENT EXAMPLES. 10:1-13

D. SEPARATION ESSENTIAL AT THE LORD'S SUPPER. 10:14-22

V. THE COUNSEL CONCERNING THE VEILING OF WOMEN IN PUBLIC WORSHIP. 11:2-16

### **VI. THE COUNSEL CONCERNING THE LORD'S SUPPER. 11:17-34**

It may help in reconstructing the situation to realize that in the early church the Supper was usually preceded by a fellowship meal, called the *Agape*, or Love Feast. (Wycl.)

#### **A. DISORDERS AT THE LORD'S TABLE REBUKED. 11:17-22**

**vv17-20** They were actually hurt because of the abuse of the Lord's Supper (v.17). The rich and the poor are separated; see verse 21 (v.18). Yet, God used the factions among you to **approved** those who are leaders among them (v.19). Churches do recognize some leaders to their benefit or hurt. Paul is recognizing this in local church government.

**vv20-22** The poor did not have much to eat and went **hungry** (v.21). They could have their own party at home, but not a church. To act in a spirit of selfishness was the opposite of the intended use of the Lord's table. To act in a spirit of selfish disregard for the needs of a brother was to **despise the church of God**. (BKC)

#### **B. THE ORDER AND MEANING OF THE LORD'S TABLE 11:23-34**

**v23** The basis of the teaching comes from Christ himself. Some think by revelation; others think it come by other men or the twelve.

##### **1. THE BREAD. 11:24**

**v24** This is quoted from Matthew 26:26-28. This bread represents the body of Christ which was hung on the cross for you and me. Peter says in Acts 2:23-24, *this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. 24) And 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.* Christ suffered not because he was caught off guard without any help; He laid down his life for us. Jesus said in John 10:17-18, *For this reason the Father loves Me, because I lay down My life that I may take it again. 18) No one has taken it away from Me, but I lay it down on My own initiative. I have authority to take it up again. This*

*commandment I received from My Father.* Notice in the text the body (bread) is **for** (*huper*), meaning *on behalf of you*. It was for our sins. We do it to **remember** Him.

**vv26-34** We are all **unworthy**, but Paul says we must do this in a solemn way, **examining himself** (v. 28) (Have a moment of silence to confess sins, then pray for bread before giving out.)

## **2. THE CUP. 11:25.**

**v25** There is no specific number of times which we are commanded to observe this ordinance. We probably do not observe enough; some who do each week is a little too much. The ordinance is a preaching of the gospel. The church needs the gospel preached, but we also need instruction on how to live and about doctrine of biblical truth. William Barclay explains this verse, "This cup is the new covenant and it cost my blood" (Wycl.) They are reminded again why the cup, **in remembrance of Me**. They needed to learn that fellowship with Christ, not food, was the important thing at the Supper. (Ibid.)

## **TEXT: 1 CORINTHIANS 12:1-11**

### **INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27

NO WIFE. 9:1-6; PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18; PAUL'S CHANGE TO WIN ALL KINDS OF PEOPLE FOR THE GOSPEL. 9:19-27

C. OLD TESTAMENT EXAMPLES. 10:1-13

D. SEPARATION ESSENTIAL AT THE LORD'S SUPPER. 10:14-22

V. THE COUNSEL CONCERNING THE VEILING OF WOMEN IN PUBLIC WORSHIP. 11:2-16

VI. THE COUNSEL CONCERNING THE LORD'S SUPPER. 11:17-34

### **VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40**

#### **A. THE PRELIMINARY TEST OF IN CHRIST. 12:1-3**

**v1** The truth is controversial now, and even then at Paul's day about spiritual gifts. The word for **spiritual** is neuter in the Greek, therefore it refers to things, not persons. So, the KJV, NASB are not wrong when they insert: **gifts** to reveal this. So, it is translated, **spiritual gifts**. (KJV, NASB) The KJV says, **I would not have you ignorant**. There was a great deal of ignorance to go around when the average person did not have a Bible to study. Much of the New Testament was not available. This fact created a lot of problems for the early church.

**v2** **Pagans** is simply words for nations (Marshall) or **Gentiles** (KJV). The pagan practices were instilled into these people; they **were led**. They were led to **dumb** ( $\alpha\phi\omega\nu\alpha$ ) voiceless (Marshall) **idols**.

**v3** The voice is a powerful thing; it reveals many things about the heart of males and females. To call Jesus **accursed**; is to belittle Jesus. (McGee) Look at Matthew 7:21-23. This surface calling Jesus Lord is not sufficient. It must be from conviction.

*21) Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. 22) Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' 23) And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'*

#### **B. THE UNITY OF THE GIFTS. 12:4-11.**

**v4** Any teaching on spiritual gifts must be based on recognition of **varieties of gifts**; not just one gift of speaking in languages as many seem to stress. Each is given by **same Spirit**.

**vv5-6** There is a unity of the ministry in the three persons of the Trinity: God, Son, and the Holy Spirit.

**v7** Gifts are for the **common good** of the local churches.

**vv8-10a** The **word of wisdom**, “probably a temporary gift like apostleship, had to do with the communication of spiritual wisdom, such as is contained in the Epistles. It was necessary in the early days when the church possessed no NT.” (Wycl.) These gifts are called by Merrill Unger “sign gifts”. He divides these gifts into three different groups: 1) intellectual gifts: **wisdom, knowledge, faith.**

2) volitional gifts: **healing, miracles, prophecy.** 3) emotional gifts: **distinguishing the spirits, various kinds of tongues, interpretation of tongues.**

**Knowledge** “means to investigate or to dig out the nuggets. (McGee) Truth of the more practical character in the epistles. (Wycl.)

**Faith** is not to be confused with saving faith, which is in every Christian. This is the faith that manifests itself in unusual deeds of trust. (Wycl)

**Gifts of healing** provided “restoration of life, which is beyond the power of divine healers.” (Wycl.) See Acts 9:36-40 *Now in Joppa there was a disciple named Tabitha (which translated in Greek is called Dorcas); this woman was abounding with deeds of kindness and charity which she continually did. 37) And it happened at that time that she fell sick and died; and when they had washed her body, they laid it in an upper room. 38) Since Lydda was near Joppa, the disciples, having heard that Peter was there, sent two men to him, imploring him, "Do not delay in coming to us." 39) So Peter arose and went with them. When he arrived, they brought him into the upper room; and all the widows stood beside him, weeping and showing all the tunics and garments that Dorcas used to make while she was with them. 40) But Peter sent them all out and knelt down and prayed, and turning to the body, he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter, she sat up.* The fact is that we don't hear of healing from the dead which we must conclude these were sign gifts to the apostles to prove that Jesus was still alive after the resurrection to authenticate the message about Jesus. This does not mean that God does not heal; but the intensity and the usualness is not as prominent as revealed in the apostles. See 2 Corinthians 12:11-12 *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.* Those who claim special gifts of healing today do not reveal apostolic miracles. Most divine healers stage the miracle; and they are proven deceitful.

**Prophecy** was the gift of “foretelling new revelation from God was also temporary, needed when the canon was incomplete. No further revelation is now needed; the proclamation and teaching of the completed revelation is the task of the church today.” (Wycl.)

**Distinguishing(plural) of spirits** “is now done by the Spirit through the Word.” (Ibid.) With a background in paganism, there were very real demonic influences manifested in the early church.

**Tongues** was a manifestation of the born-again believer in the early church in many but not all. Acts 2:7-8. Paul is not mentioned as having this experience. But, the house of Cornelius and his conversion from Gentile paganism did have an experience of manifestation of tongues at conversion. Acts 10:45-46 records it. *45 All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. 46) For they were hearing them speaking with*



*tongues and exalting God. Then Peter answered, 47) "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?"*

**Interpretation of tongues** requires a translator of languages into the language of different groups of people in many parts of the world. Missionaries often have to learn the language of the people to communicate the gospel to them.

**TEXT: 1 CORINTHIANS 12:1-11 (Study Guide)**

**INTRODUCTION:**

**VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40**

**A. THE PRELIMINARY TEST OF IN CHRIST. 12:1-3**

**v1 Q1** The truth is controversial now, and even then at Paul's day about spiritual gifts. T or F

**Q2** Ignorance was partly caused from not having a complete Bible. T or F

**v2 Q2 Pagans** is simply words for nations (Marshall) or **Gentiles** (KJV). T or F

**Q3** Idols gods were voiceless; they could not speak. T or F

**v3 Q4** To call Jesus **accursed**; is to \_\_\_\_\_ Jesus. (McGee)

**B. THE UNITY OF THE GIFTS. 12:4-11.**

**v4 Q5** Any teaching on spiritual gifts must be based on recognition of \_\_\_\_\_  
\_\_\_\_\_; not just one gift of speaking in languages as many seem to stress.

**vv5-7 Q6** Gifts are for the \_\_\_\_\_ of the local churches.

**vv8-10a Q7** The **word of wisdom** means what?

**Q8** These gifts are called by Merrill Unger "sign gifts". He divides these gifts into three different groups; what are these three groupings?

**Q9 Knowledge** "means to \_\_\_\_\_ or to dig out the nuggets, (McGee) truth of the more practical character in the epistles.

**Q10 Faith** is not to be confused with saving faith, which is in every Christian. What does this mean?

**Q11 Gifts of healing** means healing to what extent? See Acts 9:36-40. See 2 Corinthians 12:11-12.

**Q12 Distinguishing(plural) of spirits** "is now done by the Spirit through the \_\_\_\_\_." With a background in paganism, there were very real demonic influences manifested in the early church.

**Q13 Tongues** was a manifestation of the \_\_\_\_\_ believer in the early church in many but not all. Acts 2:7-8.

**Q14 Interpretation of tongues** requires a \_\_\_\_\_ .

## **TEXT: 1 CORINTHIANS 12:12-11**

### **INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

V. THE COUNSEL CONCERNING THE VEILING OF WOMEN IN PUBLIC WORSHIP. 11:2-16

VI. THE COUNSEL CONCERNING THE LORD'S SUPPER. 11:17-34

### **VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40**

A. THE PRELIMINARY TEST OF IN CHRIST. 12:1-3

B. THE UNITY OF THE GIFTS. 12:4-11.

#### **C. EVERY BELIEVER IS A MEMBER OF CHRIST'S BODY WITH A DEFINITE MINISTRY. 12:12-31**

Using the illustration of the human body, Paul describes the relation of gifted believers to one another and to Christ in the Church, his body. (Wycl.)

**v12** This verse forms an excellent four-part summary of the rest of the chapter. 1) The human **body is a unit v.13.** 2) The human body has **many parts**, with a necessary diversity in its members vv. 14-20. 3) the parts of the human body work together as **one body**, with a dependent mutuality as each part fulfills an important function vv. 21-26. 4) Likewise the body of **Christ** has a diversity of parts functioning together vv. 27-30.

#### **1. THE HUMAN BODY IS A UNIT. 12:13**

**v13** There is certain Christian groups who teach that you do not have the Spirit's baptism unless you speak in tongues. This certainly appears to be the norm for conversion experience in the early days of establishing the Church of Jesus Christ: from Pentecost Acts 2:5-12, 18 through the conversion of Cornelius and his household in Acts 10:34-47.

The Bible teaches that each believer is baptized by the **Spirit we were all baptized into one body.** The baptism of the Spirit is experienced by all who believe, at the moment of salvation: Acts 2:18, Romans 8:9. There is no discrimination of race or position in life: **Jews or Greeks, whether slaves or free.** The early church did not go to an altar begging for this experience or gift of the Holy Spirit.

#### **2. THE HUMAN BODY HAS MANY PARTS, WITH A NECESSARY DIVERSITY IN ITS MEMBERS. 12:14-20**

**vv14-21** Paul begins to list the more obvious members parts of the body: **foot, hand** (v. 15), **ear** (v. 16). I have some hearing loss, and eventually I will have to get a hearing aid. Example: It was a little embarrassing for my wife's father one time. I had left to go to the post office to mail my insurance package to the home office before Anita and I was going to Gadsden to see two of her aunts. I had turned to TV back on to hear the news. Anita's dad thought both of us had left and he said to Jae, "I don't know why they have that TV so loud." and Jae answered, "Because dad cannot hear!" Anita agreed with Jae to her dad's surprise, thinking we both had already left. So, Anita's dad turned red faced, embarrassed that he had said anything about it, being our guest in the home.

The **ear** is as important as the foot or hand, and if you loss hearing completely is just as disabling as loosing one foot or hand.

### **3. THE PARTS OF THE HUMAN BODY WORK TOGETHER AS ONE BODY, WITH A DEPENDENT MUTUALITY AS EACH PART FULFILLS AN IMPORTANT FUNCTION. 12:21-26.**

**v21** The **eye** is an important body part. As we grow older most people have to have eye glasses to read or drive a car. For some time now, I have joked about Anita can not read a paper without her reading glasses. Now, my eyes are getting weaker, and I needing stronger lenses. I am noticing also, at night I am having great difficulty reading a map. In my job, that is important. The navigation system has come at a good time for me. I put in the address, and it tells me to turn or even turn around you missed you turn. And if I keep driving it will give me an alternate route to go.

**vv22-26** I would like to read this in the NKJV, **and 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 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.**

There are some parts of the body **less presentable**, or not observable. You cannot see them at all. I had an experience last year that so illustrates the importance of unseen body parts. I strained my back while trying to keep my Harley Davidson from falling over. I thought that I had strained muscle, or pull a hamstring or ligament. I could hardly walk. I had it x-rayed; and the doctor gave me some pills to take. I know the doctor is limited in treating this problem. A back disc was pulled out of ailment. The anti-inflammation pills helped, but I went on therapy by doing stretches which I had been done before for a similar problem. I could not tie my shoe. I could barely put my pants on. Notice verses 25-26: **the member which lacked...that the members may have the same care for one another.** Sometimes care must be given to some members to get them healthy. It is a team effort.

### **4. LIKewise THE BODY OF CHRIST HAS A DIVERSITY OF PARTS FUNCTIONING TOGETHER. 12:27-30**

**vv27-28** For the third time (12:18, 24, 28) Paul stressed the fact that God, not man, assigned the gifts. Paul stresses the more important gifted to build the church: **first apostles, second prophets, third teachers.** They ministered to the whole church. It is important to notice that **tongues** is placed last on the list. There was a need for correction then in apostolic age, and there is a need today for this instruction of priorities. The apostolic church had great sign gifted people even raising the dead to life; we have the completed word of God which make some of those gifts obsolete.

**TEXT: 1 CORINTHIANS 12:12-11 (Study Guide)**

**INTRODUCTION:**

**VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40**

A. THE PRELIMINARY TEST OF IN CHRIST. 12:1-3

B. THE UNITY OF THE GIFTS. 12:4-11.

**C. EVERY BELIEVER IS A MEMBER OF CHRIST'S BODY WITH A DEFINITE MINISTRY. 12:12-31**

**Q1** Using the illustration of the human body, Paul describes the relation of gifted believers to one another and to \_\_\_\_\_ in the \_\_\_\_\_, his body. (Wycl.)

**v12** This verse forms an excellent four-part summary of the rest of the chapter. **Q2** 1) The human **body is a \_\_\_\_\_ v.13.** 2) The human body has **Q3 \_\_\_\_\_**, with a necessary diversity in its members vv. 14-20. 3) the parts of the human body work together as **Q4 \_\_\_\_\_**, with a dependent mutuality as each part fulfills an important function vv. 21-26. 4) Likewise the body of **Q4 \_\_\_\_\_** has a diversity of parts functioning together vv. 27-30.

**1. THE HUMAN BODY IS A UNIT. 12:13**

**v13 Q5** There is certain Christian groups who teach that you do not have the Spirit's baptism unless you \_\_\_\_\_.

**Q6** This certainly appears to be the norm for conversion experience in the early days of establishing the Church of Jesus Christ: from Pentecost Acts 2:5-12, 18 through the conversion of \_\_\_\_\_ and his household in Acts 10:34-47.

**Q7** The baptism of the Spirit is experienced by all who believe, at the moment of \_\_\_\_\_: Acts 2:18, Romans 8:9.

**2. THE HUMAN BODY HAS MANY PARTS, WITH A NECESSARY DIVERSITY IN ITS MEMBERS. 12:14-20**

**vv14-21 Q8** Paul begins to list the more obvious members parts of the body: \_\_\_\_\_, hand (v. 15), ear (v. 16).

**3. THE PARTS OF THE HUMAN BODY WORK TOGETHER AS ONE BODY, WITH A DEPENDENT MUTUALITY AS EACH PART FULFILLS AN IMPORTANT FUNCTION. 12:21-26.**

**vv21-26 Q9** .There are some parts of the body less important that you can not see. T or F

**4. LIKEWISE THE BODY OF CHRIST HAS A DIVERSITY OF PARTS FUNCTIONING TOGETHER. 12:27-30**

**vv27-28 Q10** How many times now has Paul stressed the fact that God, not man, assigned the gifts?

**Q11** What makes some of these gifts obsolete?

## **TEXT: 1 CORINTHIANS 13:1-13**

### **INTRODUCTION:**

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

A. THINGS OFFERED TO IDOLS. 8:1-13

B. PAUL: A PATTERN OF SELF-DENIAL. 9:1-27

NO WIFE. 9:1-6; PAUL'S RIGHT TO FINANCIAL SUPPORT, BUT DENIED IT. 9:7-18; PAUL'S CHANGE TO WIN ALL KINDS OF PEOPLE FOR THE GOSPEL. 9:19-27

C. OLD TESTAMENT EXAMPLES. 10:1-13

D. SEPARATION ESSENTIAL AT THE LORD'S SUPPER. 10:14-22

V. THE COUNSEL CONCERNING THE VEILING OF WOMEN IN PUBLIC WORSHIP. 11:2-16

VI. THE COUNSEL CONCERNING THE LORD'S SUPPER. 11:17-34

### **VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40**

A. THE PRELIMINARY TEST OF IN CHRIST. 12:1-3

B. THE UNITY OF THE GIFTS. 12:4-11.

C. EVERY BELIEVER IS A MEMBER OF CHRIST'S BODY WITH A DEFINITE MINISTRY. 12:12-31

#### **D. MINISTRY GIFTS MUST BE EXERCISED IN LOVE. 13:1-13**

**v1** Some Bible teachers believe Paul composed the "hymn of love" on a previous occasion. This may be so, for the balance in form and substance reflects Paul at his best. (BKC) **Tongues of men and angels** lets us know Paul is speaking specifically toward tongues which he will take up and instruct on in chapter 14 concerning how the gift and other gifts are to be used in the congregation of Christian churches. But, Paul will make wide application of all kinds of ministry must be motivated by love. The **tongues of men** is believed by many commentators as foreign languages (Or., Hg., Al., Thiersch) quotes Expositors Greek New Testament, but he disagrees, and he says "in this whole context, ecstatic an inarticulate forms of speech, such as "men" do sometimes exercise." (vol. 2, p. 896) Henry Alford makes a strong case to interpret it in all contexts of scripture as *languages*. (Alf., McGee, BKC, McArthur S.B.) On the Day of Pentecost the tongue speaking was a language and different languages, but it is possible that the Corinth church was practicing modern day charismatic tongues. (My opinion supported by Meyer, De W, and Expositor's G.N.T) John McArthur Study Bible says, "Rites honoring the pagan deities Cybele, Bacchus, and Dionysius included ecstatic noises accompanied by gongs, cymbals, and trumpets."

What does **tongues** (γλωσσαισ) ... **of angels** mean? Most commentators say it means "eloquence" (McGee, BKC). The Rabbis believed it was Hebrew language. (Greek E.N.T.) The Corinth church and Greeks in general put great stress on eloquent speaking, which would explain part of the Corinth church's fascination with **tongues**. Modern day Charismatics believe that speaking in tongues is a heavenly language.

From the teaching of Paul which he will lay down very clearly, it makes no difference in doctrinal teaching of Paul. If this was a heavenly language, the practice that Charismatic churches' practice are in error, not to the extent of proclaiming them as unchristian or unworthy of acceptance as a brother or sister in the Lord. (Say, it again.) They are Christians; some very good Christians; but there are some extreme elements in the movement.

Even if this is a heavenly language, without **love** the practice is become a **sounding brass** (χαλκοσ ηχων) and **clanging cymbal** (NKJV). It is like a noisy bell.

A Baptist with correct doctrine Vs any other Christian group which is practicing and living love manifested, who is better off? The other Christian group over the Baptist. It does not have to be this way. You can have good doctrine and love manifested. There is such a beauty in the verses which follow. At this point let us read the whole chapter in entirety verses 1-13.

**v3** Could a person give so sacrificially and still not love? I don't think so, for the most part, but it can happen. "Even self-sacrifice can be self-centered (cf. Matt. 6:2)." (BKC) It says, *So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, do that they may be honored by men. Truly I say to you, they have their reward in full.* It may be acceptable to parade your charity work in the political world and receive praise from men, and yet lose it all with God. Most politicians do this for political gain and votes. I don't know all to answer to a politician if they were to ask me, because we want to know about them personally. This is risky spiritually according to what Jesus said in Matthew 6:2. If you were Obama's or McCain's spiritual advisor what would you tell him?

**vv4-7** "Some have seen in these verses the fruit of the Spirit (Gal. 5:22-23); others have seen here a description of Christ Himself. As different sides of the same coin, both are applicable and provided a solution to the many Corinthian problems." (BKC) Some in the church had been wronged: the victim of lawsuits and the poor. Even the poor must struggle with Christ likeness to forgive.

**vv8-10** Many Bible teachers believe that some of the gifts would **be done away** after the New Testament period. (Unger, Wycl. McArthur S.B.) The Bible would be canonized (Completed). Some of these gifts are not needed now because of the Word of God, the Bible that we have. God authenticated the word of the apostles in a special way. See Hebrew 2:1-4. **Heb 2:1** For this reason we must pay much closer attention to what we have heard, so that we do not drift away *from it*.

**Heb 2:2** For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty,

**Heb 2:3** how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,

**Heb 2:4** God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

Even some non-charismatic teachers believe this **perfect** coming does not refer to the Bible in completed form because Paul included himself in knowing in **part and we prophesy in part**. (v.9) My response to that is that Paul did not have all the New Testament: John's epistles and the book of Revelation were not recorded. Scofield dates Corinthians 56 AD; John's epistles and Revelation is dated 90-95 AD. The last letter of Paul 2 Timothy is dated 67 AD. My point is that Paul was dead over 20 years before John recorded the three Epistles of John and Revelations.

**vv11-13** It is obvious Paul is now speaking of future time. Knowledge in all aspects will increase with each believer. G. Campbell Morgan was asked, "Do you think we will know our loved ones in heaven?" Dr. Morgan in his truly British manner answered, "I do not expect to be a bigger fool in heaven than I am here, and I know my loved ones here." (McGee) "**Faith** changes into vision and **hope** into possession." (Wycl.)

Word Study of Charity (KJV)

The Greek term is *αγαπη*, which is transliterated **agape**. No modern translation translates this Greek term charity: KJV New Scofield Reference Bible, NASB, NIV, Amplified Version, NKJV. The KJV translators always (27 times) translated this noun form of the word, **charity**, and 82 times it is translated **love**.

The Greek verb form of this word, *αγαπαω*, which is transliterated **agapao**, is found 116 times. The verb form is always translated **love** in the KJV.



## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 13:1-13 (Study Guide)

#### INTRODUCTION:

#### VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40

- A. THE PRELIMINARY TEST OF IN CHRIST. 12:1-3
- B. THE UNITY OF THE GIFTS. 12:4-11.
- C. EVERY BELIEVER IS A MEMBER OF CHRIST'S BODY WITH A DEFINITE MINISTRY. 12:12-31

#### D. MINISTRY GIFTS MUST BE EXERCISED IN LOVE. 13:1-13

**v1 Q1** Some Bible teachers believe Paul composed the "hymn of love" on a previous occasion. T or F

**Q2** The **tongues of men** is believed by many commentators as?

**Q3** Did some people practice ecstatic and inarticulate forms of speech, such as "men" do sometimes exercise by charismatic churches?

**Q4** Did pagans ever practice this at Paul's time?

**Q5** Modern day Charismatics believe that speaking in tongues is a heavenly language. T or F

**vv8-10 Q6** Many Bible teachers believe that some of the gifts would **be done away** after the New Testament period. T or F

**Q7** Some of the Bible (New Testament) was written at this time. T or F

**vv11-13 Q8** It is obvious Paul is now speaking of future time. Knowledge in all aspects will a) increase or decrease with each believer.

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 14:1-28

### VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40

- A. THE PRELIMINARY TEST OF BEING IN CHRIST. 12:1-3
- B. THE UNITY OF THE GIFTS. 12:4-11.
- C. EVERY BELIEVER IS A MEMBER OF CHRIST'S BODY WITH A DEFINITE MINISTRY. 12:12-31
- D. MINISTRY GIFTS MUST BE EXERCISED IN LOVE. 13:1-13
- E. PROPHECY IS THE SUPERIOR GIFT. 14:1-22.

#### 1. DEFINITION OF PROPHECY. 14:1

The Amplified Version explains **prophecy** - that is, interpret the divine will and purpose in inspired preaching and teaching. This is not contemporary preaching. The New Scofield Bible defines **prophecy** better: "The N.T. prophet was not merely a preacher, but an inspired preaching through whom, until the N.T. was written, new revelations suited to the new dispensation were given." In other words, the NT minister of prophecy gave new revelations of New Testament doctrine. I have made the point several times: the NT was not written in entirety at this time, so there was the need for instruction not written as we now have in the NT. For Biblical scholars to ignore this, or to not commend on this to me is not professional to their studies in New Testament scholarship.

#### 2. UNDERSTANDABLE ENGLISH (GERMAN, SPANISH, OR WHAT IS COMMONLY USED) IS PREFERRED OVER FOREIGN, HEAVENLY LANGUAGE, OR ANY UNKNOWN LANGUAGE. 14:2-9; cp. 14:19

v2 The word **unknown** is italicized in the KJV. This shows that the Greek text has no precise equalent, and it is put there by the KJV translators. Almost universally all modern translations do not put **unknown tongue** for the translation. Many Bible scholars do believe that the Corinthian church was practicing this. Many are unsure. And, many believe this refers to a specific language as it is found by Luke in Acts. John McArthur believes they were practicing an ecstatic language of heathen practices. (John McArthur) He believes that the translation should be **does not speak to men, but to a god**. He basis this upon the lack of a definite article, **the God**. Since we are not speaking about any other so called god, but the Almighty God, I am not sure it would be required here. This is too technical for us at this point, and I don't think that it really is going to change anything said, or how this passage will apply to us and the charismatic church.

vv3-9 Paul uses common sense application of the use of language. You know what a **flute** sounds like (v. 7); you know what a **bugle** sounds like. (v.8) Language must be **clear** and **known**. **For you will be speaking into the air**. The very nature of language is to be understood.

#### 3. THERE IS NO SUCH THING AS AN UNKNOWN TONGUE. 14:10-18

Paul makes clear that a language is understood by someone. Words have **meaning**. (v.10) The KJV translates **significance** (αφῶνος), which is translated **meaning** in NASB, NIV. Greek lexicon defines it, "incapable of conveying meaning; silent; dumb. (Kubo) If the Corinthians were practicing a modern day charismatic tongues, there is a strong rebuke of their practices. They could not say with knowledge that language does

not have a meaning. In other ways, a linguistic scholar fluent in several languages should be able to understand what is said.

**4. FIVE WORDS UNDERSTOOD IS BETTER THAN TEN THOUSAND IN A TONGUE NOT KNOWN. 14:19**

This verse minimizes the value of speaking in a language that others do not understand. An unlearned or not fluent person in a language is better for others in this language than some who speak **ten thousand** in words they don't understand.

**5. SPEAKING IN TONGUES SHOWS SOME LACK OF LOGIC OR THINKING WHICH SHOWS IMMATURITY: TONGUES FOR A SIGN. 4:20-22**

**V20 Brethren, be not children in understanding**,.... There are some things in children in which it is reproachful for believers to be like them; as nonproficiency in knowledge, want of capacity to receive, bear, and digest strong meat or unskilfulness in the word. (Gill)

**Vv21-22 Sign:** if these words refer to all that is said before on this subject, the word "sign" may be taken for a miracle; and so a new argument is formed against an over fondness for divers tongues, and the use of them in public worship, showing the preferableness of prophecy to them; for speaking with divers tongues was used in a miraculous way. (Gill)

**To them that believe not;** to prepare them to listen to what might be suggested to them, when they see the persons speaking were endued with miraculous powers, and to engage their assent to it, and belief of it; and so with such persons, and for such purposes, was the gift of speaking with divers tongues used by the apostles, [Act 2:4](#) but inasmuch as the Corinthian church consisted of believers, there was no need of such a sign or miracle among them; wherefore, if they desired such gifts, and to make use of them, they should choose to do it, not in the church, but among unbelievers. (Ibid.)

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 14:1-28 (Study Guide)

### VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40

- A. THE PRELIMINARY TEST OF BEING IN CHRIST. 12:1-3
- B. THE UNITY OF THE GIFTS. 12:4-11.
- C. EVERY BELIEVER IS A MEMBER OF CHRIST'S BODY WITH A DEFINITE MINISTRY. 12:12-31
- D. MINISTRY GIFTS MUST BE EXERCISED IN LOVE. 13:1-13
- E. PROPHECY IS THE SUPERIOR GIFT. 14:1-22.

#### 1. DEFINITION OF PROPHECY. 14:1

Q1 What does **prophecy** mean here?

#### 2. UNDERSTANDABLE ENGLISH (GERMAN, SPANISH, OR WHAT IS COMMONLY USED) IS PREFERRED OVER FOREIGN, HEAVENLY LANGUAGE, OR ANY UNKNOWN LANGUAGE. 14:2-9; cp. 14:19

v2 Q2 The word *unknown* is italicized in the KJV. Why?

Q3 Many Bible scholars do believe that the Corinthian church was practicing this (speaking in charismatic language). T or F

Q4 Who believes they were practicing an ecstatic language of heathen practices?

vv3-9 Q5 Paul uses common sense application of the use of language. Language must be **clear** and **known**. T or F

#### 3. THERE IS NO SUCH THING AS AN UNKNOWN TONGUE. 14:10-18

Q6 Paul makes clear that a language is understood by someone. Words have **meaning**. (v.10) T or F

#### 4. FIVE WORDS UNDERSTOOD IS BETTER THAN TEN THOUSAND IN A TONGUE NOT KNOWN. 14:19

Q7 Ten thousands words in an unknown language is better than 5 words in a known language. T or F

#### 5. SPEAKING IN TONGUES SHOWS SOME LACK OF LOGIC OR THINKING WHICH SHOWS IMMATURITY: TONGUES FOR A SIGN. 4:20-22

V20 Q8 Paul wrote that the Corinthians should not act like?

Vv21-22 Q9 Sign was for who?

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 14:23-40

### VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40

- A. THE PRELIMINARY TEST OF IN CHRIST. 12:1-3
- B. THE UNITY OF THE GIFTS. 12:4-11.
- C. EVERY BELIEVER IS A MEMBER OF CHRIST'S BODY WITH A DEFINITE MINISTRY. 12:12-31
- D. MINISTRY GIFTS MUST BE EXERCISED IN LOVE. 13:1-13
- E. PROPHECY IS THE SUPERIOR GIFT. 14:1-22.**

- 1. DEFINITION OF PROPHECY. 14:1 "inspired preaching and teaching"
- 2. UNDERSTANDABLE ENGLISH (GERMAN, SPANISH, OR WHAT IS COMMONLY USED) IS PREFERRED OVER FOREIGN, HEAVENLY LANGUAGE, OR ANY UNKNOWN LANGUAGE. 14:2-9; cp. 14:19
- 3. THERE IS NO SUCH THING AS AN UNKNOWN TONGUE. 14:10-18
- 4. FIVE WORDS UNDERSTOOD IS BETTER THAN TEN THOUSAND IN A TONGUE NOT KNOWN. 14:19
- 5. SPEAKING IN TONGUES SHOWS SOME LACK OF LOGIC OR THINKING WHICH SHOWS IMMATURITY: TONGUES FOR A SIGN. 14:20-22

### F. REGULATIONS FOR THE MINISTRY OF SPIRITUAL GIFTS IN THE LOCAL CHURCH. 14:23-40 (New Scoffield)

#### 1. THERE MUST BE AN INTERPRETER. 14:23-28

**v23** There is many points that Paul makes of correction which inclines us to believe that the Corinth church was practicing a speaking in tongues similar if not identical to modern day charismatic tongues. The abuses are the same. **All speak in tongues.** Referring back to point 2, Paul uses the example of bugle must be understandable if it is used to call an army for battle. (v.8) It would really create a disaster for many bugles sounding at one time, when there was a call to battle of an invader approaching. This disorder in the churches was enough to make me walk away from it. **Unbelievers enter, will they not say that you are mad?** How could this benefit the testimony of the church?

**vv24-25 Prophecy** helps the unbeliever come to **conviction**. He understands the message of gospel, and his **heart is disclosed**, and he repents. He is convinced that God is among you. When all speak in tongues he will think that we are crazy or **mad**.

**v26** The apostolic church is revealed. The Old Testament was available; but most of the New Testament was not available to the people.

**v27** Paul placed a limit of how many would speak in **tongues: three**. No more than **three** at any one service (BKC). This was never enforced at the Church of God that our family attended when I was young. Each one must have an interpreter.

**v28** No interpreter; keep silent.

#### 2. ONE SPEAKING AT A TIME. 14:29-31

**v29** Paul again gives the limit for prophets to speak in number: 3. **Let the others pass judgment;** ascertain if the message delivered was indeed from God. This reveals the unusual apostolic services.

**v30** If a prophet was speaking of a revelation from God, and someone received a new revelation, the one speaking must yield the floor and stop speaking. “Whatever the Corinthians services were, they were not dull.” (BKC)

**v31** Again the emphasis: **one by one** even the prophesying.

### **3. ALL SPEAKING IS CONTROLABLE. 14:32-33**

I think that this applies to charismatics: “Slain in the Spirit”, jerking, and barking, laughing, and etc. And, you can not say to excuse yourself, “I cannot control myself.” Some of the most recent revivals was called “laughing revival”.

### **4. WOMEN ARE RESTRAINED FROM ADDRESSING THE CONGREGATION AS A PROPHET. 14:34-36**

**vv34-35** “Apparently certain women in the Corinthian assembly needed to hear this restraint. More than uncovered heads were amiss in regard to their participation in worship services (11:2-16), and Paul was not about to dodge the problem.” (BKC)

**v36** Paul makes it clear that the Corinthian church did not have an unique authority and place.

### **5. THOSE WHO REJECTED THESE INSTRUCTIONS ARE NOT APPROVED FOR A PROPHETIC OFFICE. 14:37-38**

**v37** He will show that he is truly under the influence of the Holy Spirit, by acknowledging my authority, and by yielding obedience to the commands which I utter in the name and by the authority of the Lord. All would probably be disposed to acknowledge the right of Paul to speak to them; all would regard him as an apostle; and all would show that God had influenced their hearts, if they listened to his commands, and obeyed his injunctions. (Barnes) Paul says that I do not speak by my own authority, or in my own name.

**v38** Some of the manuscripts read as the KJV (NIV note), **But, if any man be ignorant, let him be ignorant.**

### **6. THEY SHOULD SEE THAT THEIR SERVICES WERE CONDUCTED IN A PROPER AND IN AN ORDERLY MANNER. 14:39-40**

Let me say one thing about modern charismatic doctrine that I did not say as application. If I was a practicing charismatic: praying or whatever in daily life, I could not agree with their doctrine statement: speaking in tongues is the initial evidence of the baptism of the Holy Spirit. I could not teach that this gift is for everyone, nor could I say that a person could not be filled in the Holy Spirit without speaking in an unknown tongue.

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 14:23-40

### VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40

- A. THE PRELIMINARY TEST OF IN CHRIST. 12:1-3
- B. THE UNITY OF THE GIFTS. 12:4-11.
- C. EVERY BELIEVER IS A MEMBER OF CHRIST'S BODY WITH A DEFINITE MINISTRY. 12:12-31
- D. MINISTRY GIFTS MUST BE EXERCISED IN LOVE. 13:1-13
- E. PROPHECY IS THE SUPERIOR GIFT. 14:1-22.**

- 1. DEFINITION OF PROPHECY. 14:1 "inspired preaching and teaching"
- 2. UNDERSTANDABLE ENGLISH (GERMAN, SPANISH, OR WHAT IS COMMONLY USED) IS PREFERRED OVER FOREIGN, HEAVENLY LANGUAGE, OR ANY UNKNOWN LANGUAGE. 14:2-9; cp. 14:19
- 3. THERE IS NO SUCH THING AS AN UNKNOWN TONGUE. 14:10-18
- 4. FIVE WORDS UNDERSTOOD IS BETTER THAN TEN THOUSAND IN A TONGUE NOT KNOWN. 14:19
- 5. SPEAKING IN TONGUES SHOWS SOME LACK OF LOGIC OR THINKING WHICH SHOWS IMMATURITY: TONGUES FOR A SIGN. 14:20-22

### F. REGULATIONS FOR THE MINISTRY OF SPIRITUAL GIFTS IN THE LOCAL CHURCH. 14:23-40 (New Scofield)

#### 1. THERE MUST BE AN INTERPRETER. 14:23-28

**v23 Q1** There is many points that Paul makes of correction which inclines us to believe that the Corinth church was practicing a speaking in tongues similar if not identical to modern day charismatic tongues. T or F

**Q2** Many were speaking in assembly. T or F

**vv24-25 Q3** \_\_\_\_\_ (gift) helps the unbeliever come to **conviction**.

**v26 Q4** The apostolic church is revealed. T or F

**v27 Q5** What was the limit of those speaking in tongues?

#### 2. ONE SPEAKING AT A TIME. 14:29-31

**v29 Q6** The limit of prophets speaking was?

**v30 Q7** If a prophet was speaking of a revelation from God, and someone received a new revelation, the one speaking must yield the floor and stop speaking. T or F

**v31 Q8** How many could speak at the same time?

#### 3. ALL SPEAKING IS CONTROLABLE. 14:32-33

**Q9** Does this apply to being, "Slain in the Spirit", jerking, and barking, laughing, and etc.

#### 4. WOMEN ARE RESTRAINED FROM ADDRESSING THE CONGREGATION AS A PROPHET. 14:34-36

**vv34-35 Q10** Some women needed to hear this. T or F

#### 5. THOSE WHO REJECTED THESE INSTRUCTIONS ARE NOT APPROVED FOR A PROPHETIC OFFICE. 14:37-38

#### 6. THEY SHOULD SEE THAT THEIR SERVICES WERE CONDUCTED IN A PROPER AND IN AN ORDERLY MANNER. 14:39-40

# 1 CORINTHIANS

## TEXT: 1 CORINTHIANS 15:1-2

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

V. THE COUNSEL CONCERNING THE VEILING OF WOMEN IN PUBLIC WORSHIP. 11:2-16

VI. THE COUNSEL CONCERNING THE LORD'S SUPPER. 11:17-34

VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40

### VIII. THE RESURRECTION OF THE DEAD. 15:1-58

Let me say one thing about modern charismatic doctrine that is very practical. If I was a practicing charismatic: praying or whatever in daily life, I could not agree with their doctrine statement: "speaking in tongues is the initial evidence of the baptism of the Holy Spirit." I could not teach that this gift is for everyone, nor could I say that a person could not be filled in the Holy Spirit without speaking in an "unknown tongue."

#### A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-10

##### 1. LOOSING YOUR FAITH IN THE RESURRECTION OF CHRIST. 15:1-2

**v1** The gospel is "good news". The word **preached** comes from a word from which we get the word evangelize (εὐηγγελισαμην, *euaggelisaman*). Most of the words translated preach means evangelize. Believers need teaching as found in the Great commission of our Lord in Matthew 28:19-20, *baptizing them in the name of the Father, and the Son, and of the Holy Spirit, 20) and teaching them to obey...* A different word than preach or evangelize. Most of the members of the church at Corinth was a convert (**received**) under Paul's ministry.

**v2** "By this qualifying statement, Paul recognized and called to their attention that some may have had a shallow, non-saving faith". (McArthur S.B.) See Matthew 7:13-14, *Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. 14) For the gate is small and the way is narrow that leads to life, and there are few who find it. 21) Not everyone who says to Me, 'Lord, Lord, will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. 22) Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' 23) And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS. 24) Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. 25) And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. 26) Everyone who hears these words of Mine and does not act on them, will be like a foolish mans who built his house on the sand. 27) The rain fell, and the floods*



*came, and the wind blew and slammed against that house; and it fell and great was its fall.*

**i. DISCIPLESHIP IS NOT BY A SIMPLE CONFESSION. 7:21**

Observe that here the Lord sets himself forth as the judge in the great day (v.22) and at the same time speaks not of **my will** but **the will of my Father**.

Those who come to him call him **Lord**, but are the mere professors, and not possessors. Even from the scriptures often great stress is put upon profession of the Lord publicly as the sign of a true disciple of Christ; but on this occasion Christ makes it clear that this is not always true or enough. In 1 Corinthians 12:3 the apostle makes the public profession of the Lord a supreme test of faith and of obedience. He says: *Therefore I make known to you, that no one speaking by the Spirit of God says, "Jesus is accused"; and no one can say, "Jesus is Lord," except by the Holy Spirit.* Many scholars believe that in 1 Corinthians 12:3 the profession has the deeper meaning of genuine heartfelt confession. (Alf. also see Wycl.) (True unless Lord is used as Jehovah, not Christ, thus reference to the Pharisees, and Jews.)

I see no way that even those spoken of by Christ who are mere professors, and not possessors being able to do that without some kind of influence upon them by the Holy Spirit. Who can confess Christ as Lord, even though not truly their Lord, without the help of the Holy Spirit? John says in John 16:8 that the Holy Spirit will convict of sin. Therefore, the Holy Spirit must have had some kind of influence upon these who confess, **Lord, Lord**,... Yet, they themselves were never known by the Lord.

**ii. DISCIPLESHIP IS NOT BY PREACHING OR MISSIONARY WORK. 7:22**

**That day** is called by the OT saints, *the great day of the Lord*. Judgment is pronounced. It is pronounced on many who have prophesied in their earthy life. (Alf.) There is a big reunion at the throne of God. One of the big mouth preachers is selected to represent the group. He gives a defense not only for himself, but also for the others, **Have we not preached in your name?** God often will honor His word despite the messenger. Paul rejoiced from the simple fact that Christ is proclaimed to others. In Phillipians 1:15;17, *Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; 17) What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice, yes, and I will rejoice.*

**iii. DISCIPLESHIP IS NOT BY HAVING POWER OVER DEMONS. 7:22b**

The performance of spectacular deeds even supernatural ones is not necessarily divine authentication - this does not mean that God is with them. "The eminent British surgeon/psychiatrist, Dr. Kenneth McCall, is an authority on the subject of Satanology. He spent many years in China, but was forced to return to England, where he took up psychiatry. When he became convinced that hundreds of his patients would not be helped by his surgeon's scalpel or his psychiatrist's couch, he remembered the demonism he had observed firsthand in China in the 1930's. He joined a special task force set up by a top-ranking English clergyman." Today he is an international figure as a man who works between the International Fraternity of Psychiatrists and the Church on matters having to do with Satanism, demon possession, and exorcism. (Billy Graham, Angels, p. 7)

For each of these - the preacher, professor, and the one with power over Demons; the words of Christ says, **and then I will declare to them, I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.** Some people who read this may think, this teaches the born-again believer will possibly go to hell by not being totally consistent in his life. Nothing can be more further from the truth. The truth can be seen in any English translation without any knowledge of the Greek. Notice the words, **I never knew you.** There was never anytime in the past where these had truly known the Lord. They were true hypocrites. (Taken from Harmony Of Gospel study, DS)

iv. **DISCIPLESHIP IS BEING FOUND ON THE TRUE ROCK.**

**7:24-27**

Listen to the parable of the "tares among the wheat." in Matthew 13:24-30. It says, 24) *Jesus presented another parable to them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field. 25) But while his men were sleeping, his enemy came and sowed tares among the wheat, and went away. 26) But when the wheat sprouted and bore grain, then the tares became evident also. 27) The slaves of the landowner came and said, to him, "Sir, did you not sow good seed in your field? How then does it have tares? 28) And he said to them, 'An enemy has done this! The slaves said to him, 'do you want us, then, to go and gather them up? 29) But he said, 'No; for while you are gathering up the tares, you may uproot the wheat with them. 30) Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "first gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.* The disciples ask Jesus to explain the parable of the tares to them in Matthew 13:37-43, *And He said, "The one who sows the good seed is the Son of Man, 38) and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39) and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. 40) So just as the tares are gathered up and burned with fire, so shall it be at the end of the age. 41) The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, 42) and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. 43) Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. He who has ears, let them hear.*

Then there is the "parable of the dragnet." in verses 47-51, *Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind; 48) and when it was filled, they drew it up on the beach; and they sat down and gathered the good fish into containers, but the bad they threw away. 49) So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, 50) and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. 51) Have you understood all these things?" they said to Him, "Yes."*

The text says, **unless you believed in vain.** Some believed only as the demons believed. James 2:19 says, *You believe that God is one, You do well; the demons also believe, and shudder. 20) But are willing to recognize; you foolish fellow, that faith without works is useless?* The Corinthians "were convinced the gospel was true, but had no love for God, Christ, and righteousness. True believers "hold fast" to the gospel." (McArthur S.B.) Jesus said in John 8:31, *So, Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine. 32) and*

*you will know the truth, and the truth will make you free. Paul said later to the Corinthians in 2 Corinthians 13:5, "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? You must be born-again Jesus said.*

# 1 CORINTHIANS

## TEXT: 1 CORINTHIANS 15:1-2 (Study Guide)

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

V. THE COUNSEL CONCERNING THE VEILING OF WOMEN IN PUBLIC WORSHIP. 11:2-16

VI. THE COUNSEL CONCERNING THE LORD'S SUPPER. 11:17-34

VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40

VIII. THE RESURRECTION OF THE DEAD. 15:1-58

A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-10

1. LOOSING YOUR FAITH IN THE RESURRECTION OF CHRIST. 15:1-2

**v1 Q1** The gospel is "\_\_\_\_\_".

**Q2** The word **preached** comes from a word from which we get the word \_\_\_\_\_ (*εὐηγγελισαμην, eueggelisaman*).

**Q3** In the Great commission of our Lord in Matthew 28:19-20, 20) *and teaching them to obey...* is the same word. T or F

**v2 Q4** "By this qualifying statement, Paul recognized and called to their attention that some may have had a shallow, non-saving faith". T or F

See Matthew 7:13-14,

i. **DISCIPLESHIP IS NOT BY A SIMPLE CONFESSION.**  
**MATTHEW 7:21**

**Q5** Here the Lord sets himself forth as the judge in the great day (v.22) and at the same time speaks not of **my will** but **the will of my Father**. T or F

**Q6** Those who come to him call him **Lord**, but are the mere professors of faith and eternal life, and not possessors of eternal life. T or F

Compare to 1 Corinthians 12:3.

ii. **DISCIPLESHIP IS NOT BY PREACHING OR MISSIONARY WORK.** 7:22

**Q7** That **day** is called by the OT saints, \_\_\_\_\_.

**Q8** God often will honor His word despite the messenger. See Phil. 1:15-7. T or F

iii. **DISCIPLESHIP IS NOT BY HAVING POWER OVER DEMONS.** 7:22b

**Q9** For each of these - the preacher, professor, and the one with power over Demons; Christ says, ...**I never knew you**. T or F

iv. **DISCIPLESHIP IS BEING FOUND ON THE TRUE ROCK.**  
**7:24-27**

**Q10** The text says, **unless you believed in vain**. Some believed only as the \_\_\_\_\_ *faith without works is useless?*

# 1 CORINTHIANS

## TEXT: 1 CORINTHIANS 15:3-11

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

V. THE COUNSEL CONCERNING THE VEILING OF WOMEN IN PUBLIC WORSHIP. 11:2-16

VI. THE COUNSEL CONCERNING THE LORD'S SUPPER. 11:17-34

VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40

VIII. THE RESURRECTION OF THE DEAD. 15:1-58

A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11

1. LOOSING YOUR FAITH IN THE RESURRECTION OF CHRIST. 15:1-2

2. THE IMPORTANCE OF THE RESURRECTION. 15:3-11

**vv3-5** "Paul included himself in the company of all believers when he spoke of receiving the truth of Christ's death and His resurrection on behalf of sinful people. These verses (vv. 3-5), the heart of the gospel, were an early Christian confession which Paul described **as of first importance.**" This is how the creeds of the church become in existence. In the history of Baptist, we do not submit to creeds because they changed. From this we adopted Statements of Faith which are more elaborate, but the simple creeds, which are mostly directly from scripture without inserting interpretation, are more easily accepted by all Christians. In verses 3-5 is a good example of a creed.

1) **Christ died for our sins according to the Scriptures.** When we confess this before witnesses, we are recognizing that we are sinners against God, we need His forgiveness, and that God provided a way to save us: **Christ died for our sins.** Notice the word **for** (**υπερ**) which means "on behalf of". This is where we get the fundamental doctrine of substitutional atonement. If you are a Christian you believe in the substitutional atonement.

2) **and that He was buried.** One of the early heresies about Christ was that He was an angel, and so the spirit of Christ left him before death. Christ had a physical body. John explained this way in 1 John 1:1, *What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life. 20) and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us.* The two points are almost inseparable (died for our sins and that He was buried) because shedding blood on the cross in death proves both.

3) **and that He was raised on the third day according to the Scriptures.** These three are seen in the baptism of believers: 1) standing alive in the water, 2) under the water, buried with Christ, 3) coming up out of the water, His resurrection to live forever. But, Paul adds that it happened on the third day. This proves that He physically died. With no vital signs of life for three days is proof that you are died. That is not required

for you today to be pronounced dead, deceased, or departed. This about Christ was prophesied: see Isaiah 53. The passage is so detailed about the life and sacrifice of Christ that it is truly amazing, and it can only be explained by saying it is God's Word and promise of what God would do for lost humanity.

4) **and that He appeared to Cephas, then to the twelve. After that He appeared** to many others, vv. 5-11. **Cephas** is Peter. The NIV translates it **Peter** and footnotes it, "Greek Cephas." The Lord first appeared to the women, Mary Magdalene, and others. First, to Mary Magdalene, a converted prostitute. See John 20:14-18. 2) Then to women returning from the tomb. Matthew 29:8-10.

3) Then to **Peter** later in the day, Luke 24:34. Peter being the one who denied Christ before the crucifixion, was the first disciple of the eleven left who seen Him.

5) **after that He appeared to more than five hundred brethren at one time. (v.6)** One scholars believes this was given to a group commissioned to go and preached the gospel in Matthew 28:18-20. There was a group commissioned in Acts 1:3-8 who witnessed Jesus going back to heaven. (BKC) Paul encourages them to speak to some of these five hundred who saw Christ after the resurrection. But, some had **fallen asleep** or died.

6) **then He appeared to James.. (v.7a)** It is probably this appearance which converted James in the same way that Paul was converted. (Ibid.)

7) **Then to all the apostles. (v.7b)**

8) **and last of all,..me, Paul. (vv. 8-11)** Paul was stiffed necked unbeliever, persecuting the church with such zeal and determination to destroy it. The greatest enemy of the church was converted to become the one who **labored even more than all of them**. When God in **grace** appeared to a man name Saul as the foremost enemy of the church and Christ, it did not **prove vain** or to be **without effect** (NIV). "He had **worked harder** than any of the other apostles, as he traveled more, suffered more opposition, wrote more New Testament epistles, and founded more churches. **v11** Yet Paul knew and ministered with the recognition that it was not his power but God's which produced results. In the final analysis it was not the messenger but the message which was important, and in what regard the apostle message was that the crucified Christ became the resurrected Christ, which message Paul did **preach** and the Corinthians **believed.**" (BKC)

# 1 CORINTHIANS

## TEXT: 1 CORINTHIANS 15:3-11 (Study Guide)

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

V. THE COUNSEL CONCERNING THE VEILING OF WOMEN IN PUBLIC WORSHIP. 11:2-16

VI. THE COUNSEL CONCERNING THE LORD'S SUPPER. 11:17-34

VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40

### VIII. THE RESURRECTION OF THE DEAD. 15:1-58

#### A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11

1. LOOSING YOUR FAITH IN THE RESURRECTION OF CHRIST. 15:1-2

#### 2. THE IMPORTANCE OF THE RESURRECTION. 15:3-11

**vv3-5 Q1** These verses (vv. 3-5), the heart of the gospel, were an early Christian \_\_\_\_\_ which Paul described **as of first importance.**” This is how the creeds of the church become in existence.

**Q2** In the history of Baptist, we accept the creeds. T or F

**Q3** Verses 3-5 is a good example of a creed. T or F

1) **Q4 Christ died for our sins according to the Scriptures.** When we confess this before witnesses, we are recognizing that we are sinners against God, we need his forgiveness, and that who provided a way to save us?

**Q5** Notice the word **for** (**υπερ**) which means “on behalf of”. This is where we get the fundamental doctrine of \_\_\_\_\_ .

2) **Q6 and that He was buried.** One of the early heresies about Christ was that He was an \_\_\_\_\_ , and so the spirit of Christ left him before death. John explained this in 1 John 1:1,

3) **and that He was raised on the third day according to the Scriptures.**

**Q7** These three are seen in the \_\_\_\_\_ believers.

4) **Q8 and that He appeared to Cephas, then to the twelve. After that He appeared** to many others, vv. 5-11. **Cephas** is \_\_\_\_\_ .

5) **after that He appeared to more than five hundred brethren at one time. (v.6)**

**Q9** Paul encourages them to speak to some of these five hundred who saw Christ after the \_\_\_\_\_. But, some had **fallen asleep** or died.

6) **then He appeared to James.. (v.7a)** **Q10** It is probably this appearance which converted James in the same way that Paul was converted. a) most likely, b) not likely.

7) **Then to all the apostles. (v.7b)**

8) **and last of all,..me, Paul. (vv. 8-11)** **Q11** Paul was stiffed necked unbeliever, but was converted. So, he did not work as hard as the other apostles in ministry. T or F

# 1 CORINTHIANS

## TEXT: 1 CORINTHIANS 15:12-19

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

V. THE COUNSEL CONCERNING THE VEILING OF WOMEN IN PUBLIC WORSHIP. 11:2-16

VI. THE COUNSEL CONCERNING THE LORD'S SUPPER. 11:17-34

VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40

### VIII. THE RESURRECTION OF THE DEAD. 15:1-58

A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11

#### B. THE IMPORTANCE OF CHRIST'S RESURRECTION. 15:12-19

##### 1. OUR RESURRECTION. 15:12-13

**v12** "The Corinthians Christians believed in Christ's resurrection, or else they could not have been Christians. But some had particular difficulty accepting and understanding the resurrection of believers. Some of this confusion was a result of their experiences with pagan philosophies and religions. A basic tenet of much of ancient Greek philosophy was dualism, which taught that everything physical was intrinsically evil; so the idea of a resurrection body was repulsive and disgusting. In addition, perhaps some Jews in the Corinthian church formerly may have been influenced by the Sadducees, who did not believe in the resurrection even though it is taught in the OT (Job 19:26; Ps. 16:8-11; Daniel 12:2.)" (J. McArthur S.B.)

**v13** Paul saw it as a serious error to not believe in the bodily resurrection of believers. So, Paul shocks them by stating that **not even Christ has been raised** if there is no resurrection of believers. Paul certainly believed in the resurrection of Christ that it was so absurd for a Christian to doubt this to the extent that he made an absurd statement by connecting no resurrection of humans results in Christ not resurrected.

##### 2. PAUL GIVES 6 DISASTROUS CONSEQUENCES IF THERE WERE NO BODILY RESURRECTION OF CHRIST. 15:14-19 (McArthur S. B.)

###### a. PREACHING CHRIST WOULD BE SENSELESS. 15:14

**Our preaching is vain** (κενός,) is defined by one Greek scholar as "vain, without result, without effect.": You could not expect any results of the gospel, if there is no resurrection. The power of the gospel is in the resurrection of Christ.

###### b. FAITH IN CHRIST WOULD BE USELESS. 15:14b

There are some "Biblical scholars" who believe that Christ did not resurrect bodily. These maybe scholars but infidels. I would like to see a debate between the Late W.A. Criswell, and this group of scholars who deny the resurrection of Christ.

This shows the importance of the resurrection of Christ, but if it was not true, then **your faith also is vain**, useless. One communist leader once said, religion



is the opium of the people, in other words, it is just a high without any substance to it. The consequence of the denial of the Resurrection was to tear out the heart of the gospel message and leave it lifeless. Your faith would be in a dead man. (BKC)

**c. ALL THE WITNESSES AND PREACHERS OF THE RESURRECTION WOULD BE LIARS. 15:15**

**v15** Ministers of the gospel would be witnesses **against God** if this really did not happen, because true ministers of the gospel preach that Christ did resurrect from the dead. Paul again lets us know from what basis that he is teaching this: **if in fact the dead are not raised**. The original sin of Adam and Eve brought physical and spiritual death to all mankind. Christ's death and resurrection showed power to bring to life a physical body; therefore God will do the same for you and me. **The last enemy that will be abolished is death.** (v.26)

**d. NO ONE WOULD BE REDEEMED FROM SIN. 15:16-17**

**vv16-17** If Christ is not raised, you are a lost, hell-doomed sinner, and that is all you can ever be. If Christ be not raised, every one of us is still in our sins, (McGee) and we are not saved. The two resurrections, Christ's and believers', stand or fall together; if there is no resurrection, then Christ is dead. See again verses 13 and 16. (McArthur S.B.)

**e. ALL FORMER BELIEVERS WOULD HAVE PERISHED. 15:18**

**v18** Some Christians believe when you die, the soul of man rests in unconsciousness. They get that belief from this term, **fallen asleep in Christ**. Paul made it clear this grave sleeping is not going to happen to him, and by doctrine it's not going to happen to us. See Philippians 1:21-23, *For to me, to live is Christ and to die is gain. 22) But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. 23) But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better.* He said that he was going to *gain* something, what is it? It is immediately *with Christ*. Paul did not believe in the soul sleeping. This **fallen asleep** is a euphemism for death, in other words, an expression that really points out what Paul was saying. Christians believe so much in their resurrection, that to die speaks simple of sleeping until we wake up, and that is on the resurrection day. But, remember we are speaking of the resurrection of a physical body that is in the grave, not the soul of man.

**f. CHRISTIANS WOULD BE THE MOST PITIABLE PEOPLE ON EARTH. 15:19**

**v19** Let me translated the Greek a little better: **If we have hoped in Christ in this life only, we are more pitiful (than) all men.** Usually hope is used to express that we have faith that God will bring about what He promised: eternal life with a body. So, Paul includes himself if this was not true, with him giving so much to the Lord for ministry, suffering, beatings, hunger, etc and etc. He is a pitiful person. He desires our pity. Because I believe that Paul sacrificed so much more than me, he deserves more pity to do all this for nothing in return because when he died it was over. He would have been better to enjoy life to fullest, and by that I mean: not to suffer and do without in this life. And, I am to be pitied for giving sacrificially to the Lord's work, to get tired from church work, to do this when I could be doing something else enjoyable, because it doesn't mean anything when I die. If there is no resurrection, you are wasting you time here, and so we all are pitiful people if the resurrection of the body is not true.

Paul does not quote Jesus, but I think he might have had some sayings of Jesus in mind like this one: John 6:44 Jesus said, *“No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.”*

# 1 CORINTHIANS

## TEXT: 1 CORINTHIANS 15:12-19 (Study Guide)

### INTRODUCTION:

#### VIII. THE RESURRECTION OF THE DEAD. 15:1-58

A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11

B. THE IMPORTANCE OF CHRIST'S RESURRECTION. 15:12-19

1. OUR RESURRECTION. 15:12-13

**v12 Q1** What two groups of people influenced the Corinthians Christians to not believe in their resurrection? 1. \_\_\_\_\_ 2. \_\_\_\_\_

**v13 Q2** Paul shocks them by stating that **not even Christ has been raised** if there is no resurrection of \_\_\_\_\_.

2. PAUL GIVES 6 DISASTROUS CONSEQUENCES IF THERE WERE NO BODILY RESURRECTION OF CHRIST. 15:14-19

a. PREACHING CHRIST WOULD BE SENSELESS. 15:14

**Q3** The power of the gospel is in the \_\_\_\_\_ of \_\_\_\_\_.

b. FAITH IN CHRIST WOULD BE USELESS. 15:14b

**Q4** This shows the importance of the resurrection of Christ, but if it was not true, then **your faith also is vain**, useless. T or F

c. ALL THE WITNESSES AND PREACHERS OF THE RESURRECTION WOULD BE LIARS. 15:15

**v15 Q5** The original sin of Adam and Eve brought physical and spiritual death to all mankind. Christ's death and resurrection showed power to bring to life a physical body; therefore God will do the same for you and me. The **last enemy that will be abolished** is \_\_\_\_\_. (v.26)

d. NO ONE WOULD BE REDEEMED FROM SIN. 15:16-17

**vv16-17 Q6** The two resurrections, Christ's and believers', stand or fall together; if there is no resurrection, then Christ is dead. T or F

e. ALL FORMER BELIEVERS WOULD HAVE PERISHED. 15:18

**v18 Q7** Some Christians believe when you die, the soul of man rests in unconsciousness. They get that belief from this term, \_\_\_\_\_ **in Christ**.

**Q8** Paul made it clear this grave sleeping is not going to happen to him, and by doctrine it's not going to happen to us. Where is the scripture found?

f. CHRISTIANS WOULD BE THE MOST PITIABLE PEOPLE ON EARTH. 15:19

**v19 Q9** Paul includes himself if this was not true, with him giving so much to the Lord for ministry, suffering, beatings, hunger, etc and etc. He is a pitiful person. He desires our pity. T or F

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 15:20-28

### INTRODUCTION:

#### VIII. THE RESURRECTION OF THE DEAD. 15:1-58

- A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11
- B. THE IMPORTANCE OF CHRIST'S RESURRECTION. 15:12-19
  - 1. OUR RESURRECTION. 15:12-13
  - 2. PAUL GIVES 6 DISASTROUS CONSEQUENCES IF THERE WERE NO BODILY RESURRECTION OF CHRIST. 15:14-19
    - a. PREACHING CHRIST WOULD BE SENSELESS. 15:14
    - b. FAITH IN CHRIST WOULD BE USELESS. 15:14b
    - c. ALL THE WITNESSES AND PREACHERS OF THE RESURRECTION WOULD BE LIARS. 15:15
    - d. NO ONE WOULD BE REDEEMED FROM SIN. 15:16-17
    - e. ALL FORMER BELIEVERS WOULD HAVE PERISHED. 15:18
    - f. CHRISTIANS WOULD BE THE MOST PITIABLE PEOPLE ON EARTH. 15:19
- C. THE ORDER OF THE RESURRECTIONS. 15:20-28
  - 1. CHRIST'S RESURRECTION IS FIRST: THE FIRSTFRUITS OF THE RESURRECTION. 15:20-23
  - 2. OUR RESURRECTIONS ARE TO FOLLOW. 15:20-23

**vv20-23** I seldom included two points with the same scripture reference; but it is obviously Paul that connects our resurrection so closely with Christ's resurrection, and they are not separable. The fall **by a man came death**. (vv. 21,22) It is repeated twice. Adam's sin in Genesis 3 brought all humans death: physical death and spiritual death. But, Paul also makes a comparison: one man brought **death; so also in Christ all will be made alive** resurrected body.

The **firstfruits** is an Old Testament word in Exodus 23:14-16: *Three times a year you shall celebrate a feast to Me. 15) You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in it you came out of Egypt. And none shall appear before Me empty-handed. 16) Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field.* In the Jewish calendar three national feasts come from this passage: Paul develops his teaching from this passage or practical knowledge of harvesting from which came three national feasts: 1) Feast of Unleavened Bread is symbolic of Christ's sinless body and life. 2) Feast of the Harvest of the first fruits is symbolic of Christ's resurrection: His body was resurrected first. 3) The Feast of the Ingathering at the end of the year. This is symbolic of the Christians' resurrection: **after that those who are Christ's at His coming.**(v.23) We will be resurrected also.

This is an important passage concerning Christ's return. Recently, Anita and I went to a funeral and the minister spoke of the beloved departed as having a body in heaven now. The minister did a good message, but I spoke with Anita about this mistake that he made, whether unknowingly or from lack of knowledge of this passage. If you are

wondering when the resurrection of Christians takes place, Paul tells us specifically: **those who are Christ's at His coming.** (v.23b) Our body will be resurrected.

"Paul was not concerned to detail all future resurrections since he was addressing the church and was primarily interested here in fixing their place in the scheme of things." Paul will explain the type of body resurrected in the latter part of this chapter; it will be "imperishable" v.42. But, we are not concerned with that right now, but the order of the resurrection. Christ first; then our bodies will be resurrected, then the end.

Because there is some confusion about the resurrection of believers with unbelievers, we must look to Daniel 12:2 and Revelation to clear this up for us.

Daniel 12:1-2 says, *Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. 2) Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.* Daniel makes clear the saved will have their names in a book, and these will awake, these to everlasting life. The others who do not awake will have everlasting contempt. This is the precise order given in Revelation 20:4-6; 20:11-15, but the two groups resurrected are separated by 1000 years. Revelation 20:4-6 says, *Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. 5) The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. 6) Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.* This is the "completion of the first resurrection": beheaded Christians and those who had not worshiped the beast or his image. Just as harvest has several gatherings, the resurrection of the saved maybe in parts. This resurrection is restricted to dying for Christ: tribulation saints.

Revelation shows a sequence of events 19:1 *After these things...and (v.3)...and (v.4)...and (v.5)...then (v.6)...then (v.9)...then (v.10)...and (v.11)...and (v.14)...and (v.16)...then (v.17)...* Then in chapter 20 you have the same. After the 1000 years of Christ's reign, Satan is loose and rebellion occurs. Satan is sent to the *lake of fire and brimstone (20:10) and will be tormented day and night forever and ever. v.11) Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. 12) And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. 13) And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. 14) Then death and Hades were thrown into the lake of fire. 15) And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.* The assumption is no one's name was found there; this is not a part of the first resurrection. If there is a first resurrection; there must be a second resurrection. This is the second resurrection;

the resurrection of the damned. Their name is not found in the book of life. So, Daniel 12:1-2 expresses a difference of the awaking of the those who's name is in the book.

**3. THEN COMES THE END: HE ABOLISHES ALL OTHER  
RULERSHIPS AND ALL AUTHORITY AT THE END, EVEN THE  
RULE OF DEATH. 15:24-28**

Revelation 21 says there will be a new heaven and a new earth; for the first heaven and the first earth passed away...v4). *and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying or pain; the first things have passed away.*

Christians are judged and rewarded at Christ's coming. Revelation 22:12, *Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.* We are judged as children of God, not condemned. See Romans 8:1, *There is now no condemnation for those who are in Christ Jesus.*

## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 15:20-28 (Study Guide)

#### INTRODUCTION:

#### VIII. THE RESURRECTION OF THE DEAD. 15:1-58

A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11

B. THE IMPORTANCE OF CHRIST'S RESURRECTION. 15:12-19

#### C. THE ORDER OF THE RESURRECTIONS. 15:20-28

##### 1. CHRIST'S RESURRECTION IS FIRST: THE FIRSTFRUITS OF THE RESURRECTION. 15:20-23

##### 2. OUR RESURRECTIONS ARE TO FOLLOW. 15:20-23

**vv20-23 Q1** The fall **by a man came death.** (vv. 21,22) It is repeated twice. Adam's sin in Genesis 3 brought all humans death: physical death and \_\_\_\_\_ death.

**Q2** Feast of Unleavened Bread is symbolic of \_\_\_\_\_ .

**Q3** 2) Feast of the Harvest of the first fruits is symbolic of Christ's \_\_\_\_\_ .

**Q4** The Feast of the Ingathering at the end of the year. This is symbolic of the Christians' \_\_\_\_\_ .

**Q5** Paul will explain the type of body resurrected in the latter part of this chapter; it will be "imperishable" v.42. But, we are not concerned with that right now, but the order of the resurrection. Christ first; then \_\_\_\_\_ will be resurrected, then the end.

**Q6** Daniel 12:2 and Revelation clears this up for us. Daniel makes clear the saved will have their names in a book, and these will *awake, these to everlasting life*. The others who do not *awake* will have *everlasting contempt*. This is the precise order given in Revelation \_\_:4-6; \_\_:11-15, but the two groups resurrected are separated by 1000 years.

##### 3. THEN COMES THE END: HE ABOLISHES ALL OTHER RULERSHIPS AND ALL AUTHORITY AT THE END, EVEN THE RULE OF DEATH. 15:24-28

**Q7** Revelation 21 says there will be a new \_\_\_\_\_ and a new \_\_\_\_\_ ; for the first passed away...

**Q8** Christians are judged and rewarded when? Revelation 22:12

**VIII. THE RESURRECTION OF THE DEAD. 15:1-58**

A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11

B. THE IMPORTANCE OF CHRIST'S RESURRECTION. 15:12-19

1. OUR RESURRECTION. 15:12-13

2. PAUL GIVES 6 DISASTROUS CONSEQUENCES IF THERE WERE NO BODILY RESURRECTION OF CHRIST. 15:4-19

a. PREACHING CHRIST WOULD BE SENSELESS. 15:14

b. FAITH IN CHRIST WOULD BE USELESS. 15:14b

c. ALL THE WITNESSES AND PREACHERS OF THE RESURRECTION WOULD BE LIARS. 15:15

d. NO ONE WOULD BE REDEEMED FROM SIN. 15:16-17

e. ALL FORMER BELIEVERS WOULD HAVE PERISHED. 15:18

f. CHRISTIANS WOULD BE THE MOST PITIABLE PEOPLE ON EARTH. 15:19

C. THE ORDER OF THE RESURRECTIONS. 15:20-28

1. CHRIST'S RESURRECTION IS FIRST: THE FIRSTFRUITS OF THE RESURRECTION. 15:20-23

2. OUR RESURRECTIONS ARE TO FOLLOW. 15:20-23

3. THEN COMES THE END: HE ABOLISHES ALL OTHER RULERSHIPS AND ALL AUTHORITY AT THE END, EVEN THE RULE OF DEATH. 15:24-28



## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 15:29-33

### INTRODUCTION:

#### VIII. THE RESURRECTION OF THE DEAD. 15:1-58

- A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11
- B. THE IMPORTANCE OF CHRIST'S RESURRECTION. 15:12-19
  - 1. OUR RESURRECTION. 15:12-13
  - 2. PAUL GIVES 6 DISASTROUS CONSEQUENCES IF THERE WERE NO BODILY RESURRECTION OF CHRIST. 15:14-19
    - a. PREACHING CHRIST WOULD BE SENSELESS. 15:14
    - b. FAITH IN CHRIST WOULD BE USELESS. 15:14b
    - c. ALL THE WITNESSES AND PREACHERS OF THE RESURRECTION WOULD BE LIARS. 15:15
    - d. NO ONE WOULD BE REDEEMED FROM SIN. 15:16-17
    - e. ALL FORMER BELIEVERS WOULD HAVE PERISHED. 15:18
    - f. CHRISTIANS WOULD BE THE MOST PITIABLE PEOPLE ON EARTH. 15:19

#### C. THE ORDER OF THE RESURRECTIONS. 15:20-28

- 1. CHRIST'S RESURRECTION IS FIRST: THE FIRSTFRUITS OF THE RESURRECTION. 15:20-23
- 2. OUR RESURRECTIONS ARE TO FOLLOW. 15:20-23
- 3. THEN COMES THE END: HE ABOLISHES ALL OTHER RULERSHIPS AND ALL AUTHORITY AT THE END, EVEN THE RULE OF DEATH. 15:24-28

#### D. MORAL VALUE OF THE RESURRECTION. 15:29-34

**v29** One commentary says this verse has up to 200 explanations. Many interpretations try to interpret according to a Bible doctrine of baptism. It is clear from the context that Paul distinguished his own practice and teaching from that described here. It is noteworthy that Paul referred to **those** who are **baptized for the dead**, but did not say, we **who are baptized for the dead**. (BKC)

**v30** I think that Paul takes up the thought found in verse 19, **if we have hoped in Christ in this life only, we are of all men most to be pitied**. Why are we to be pitied? Because our lives are **in danger every hour**? We cannot say that the way that Paul said it. We are now protected by freedom of religion from our Constitution. There was "not a day, nor an hour of the day, when they might not expect to be seized and led out to execution." (Nic. *Expositor's G.N.T.*)

**v31** In this verse Paul is answering the question, "**Why am I in danger every hour?**" This verse is not clear in most translations, and they differ. KJV says, **I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily**. The more the translators try to explain in the translation the meaning of the Greek, the more they get from the meaning. The NIV says, **I die every day - I mean that, brothers - just as surely as I glory over you in Christ Jesus our Lord**. This maybe a little better. Here's how I think it is better translated: **Daily I die, by your boasting, brethren, which I have in Christ Jesus our Lord**. (D.S from Marshall Greek Interlinear) Paul's life was in danger often by what was "dearest to him" (Nic.), **your boasting** in the Lord Jesus is what Paul had in **Christ Jesus our Lord**. So, what motivates Paul to put his life in danger daily: their

rejoicing in the Lord. He will take up a more detail account of how this happen in his second letter to them.

**v32** Paul takes one of the ways he was in danger. He wrote this letter from Ephesus 16:5-8 (Scof. introduction), which threaten Paul from writing this letter by the danger there. It was not **from human motives I fought with wild beasts at Ephesus**. We don't know if it was literally **wild beasts** or humans acting like wild beasts against the gospel that threaten Paul in the ministry. "It was like it in that Paul saw no hope of deliverance" (BKC) from danger humanly. **What does it profit me?** What's in it for Paul if there is no resurrection? So, Paul quotes the Epicureans who believed: pursue pleasure and avoid pain as shown in the quote - **LET US EAT AND DRINK, FOR TOMORROW WE DIE**. My Bible shows this is a quote from someone by all capital letters in the translation.

**v33** So, Paul gives his advise: avoid those people in the church or outside the church which continue to deny the Resurrection. "Paul is saying that if they get the wrong information, they will act wrong." (McGee)

**v34** Paul identifies where the Corinthians were getting this information: **for some have no knowledge of God. I speak this to your shame**. When I read a commentary about the Bible, I want to know their doctrinal statement. If they are off on basic doctrinal beliefs, we should not follow their lead. I will not listen or read their thoughts. "By word or example, evil friends are a corrupting influence. Hope in the resurrection is sanctifying; it leads to godly living, not corruption." (McArthur S.B.)

We have a corrupting influence in presidential debate over candidates which this country will have to deal with very soon: sucking the brain out of birthing children, leaving a living baby to die after a botched abortion, marriage of homosexuals, and all religions lead to heaven, Christianity is just a good one.

Tertullian of the 150-222 A.D. rebuked a pagan society for abortion. We are becoming more pagan in our philosophy of life as Americans. Example: "homosexuals are born that way." In the future all candidates for children's ministry will be asked their view on homosexual relations. I would protest if a Sunday School teacher taught this as a alternate lifestyle acceptable to Christian faith and practice. I would openly debated the whole church if necessary.

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 15:29-33 (Study Guide)

### INTRODUCTION:

#### VIII. THE RESURRECTION OF THE DEAD. 15:1-58

A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11

B. THE IMPORTANCE OF CHRIST'S RESURRECTION. 15:12-19

#### C. THE ORDER OF THE RESURRECTIONS. 15:20-28

1. CHRIST'S RESURRECTION IS FIRST: THE FIRSTFRUITS OF THE RESURRECTION. 15:20-23

2. OUR RESURRECTIONS ARE TO FOLLOW. 15:20-23

3. THEN COMES THE END: HE ABOLISHES ALL OTHER RULERSHIPS AND ALL AUTHORITY AT THE END, EVEN THE RULE OF DEATH. 15:24-28

#### D. MORAL VALUE OF THE RESURRECTION. 15:29-34

**v29 Q1** It is noteworthy that Paul referred to **those** who are **baptized for the dead**, and said, "we **who are baptized for the dead**." T or F

**v30 Q2** Why are we to be pitied?

**v31 Q3)** Paul's life was in danger often by what was "dearest to him, **your boasting** in the Lord Jesus is what Paul had in **Christ Jesus our Lord**. So, what motivates Paul to put his life in danger daily: their \_\_\_\_\_ .

**v32 Q4** So, Paul quotes the Epicureans who believed: pursue pleasure and avoid pain as shown in the quote - **LET US EAT AND DRINK, FOR TOMORROW WE DIE**. My Bible shows this is a quote from someone by \_\_\_\_\_ in the translation.

**v33 Q5** So, Paul gives his advise: avoid those people in the church or outside the church which continue to \_\_\_\_\_ the Resurrection.

**v34 Q6** Paul identifies where the Corinthians were getting this information?

**VIII. THE RESURRECTION OF THE DEAD. 15:1-58**

- A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11
- B. THE IMPORTANCE OF CHRIST'S RESURRECTION. 15:12-19
- C. THE ORDER OF THE RESURRECTIONS. 15:20-28
- D. MORAL VALUE OF THE RESURRECTION. 15:29-34**

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 15:35-50

### VIII. THE RESURRECTION OF THE DEAD. 15:1-58

- A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11
- B. THE IMPORTANCE OF CHRIST'S RESURRECTION. 15:12-19
  - 1. OUR RESURRECTION. 15:12-13
  - 2. PAUL GIVES 6 DISASTROUS CONSEQUENCES IF THERE WAS NO BODILY RESURRECTION OF CHRIST. 15:14-19
    - a. PREACHING CHRIST WOULD BE SENSELESS. 15:14
    - b. FAITH IN CHRIST WOULD BE USELESS. 15:14b
    - c. ALL THE WITNESSES AND PREACHERS OF THE RESURRECTION WOULD BE LIARS. 15:15
    - d. NO ONE WOULD BE REDEEMED FROM SIN. 15:16-17
    - e. ALL FORMER BELIEVERS WOULD HAVE PERISHED. 15:18
    - f. CHRISTIANS WOULD BE THE MOST PITIABLE PEOPLE ON EARTH. 15:19
- C. THE ORDER OF THE RESURRECTIONS. 15:20-28
  - 1. CHRIST'S RESURRECTION IS FIRST: THE FIRSTFRUITS OF THE RESURRECTION. 15:20-23
  - 2. OUR RESURRECTION IS TO FOLLOW. 15:20-23
  - 3. THEN COMES THE END: HE ABOLISHES ALL OTHER RULERSHIPS AND ALL AUTHORITY AT THE END, EVEN THE RULE OF DEATH. 15:24-28
- D. MORAL VALUE OF THE RESURRECTION. 15:29-34

There are two key thoughts found in verse 30, **why are we also in danger every hour?** And, the other is found in verse 33 where he warns us, **Do not be deceived: Bad company corrupts good morals.** You don't need to listen to people who question the resurrection.

### E. THE TYPE OF BODY IN THE RESURRECTION. 15:35-50

**v35** Paul most likely had the unbelieving ones in mind as he addresses the two questions about the resurrection. (Nic. Clarke) **Some** were asking these questions, Paul said. He, therefore, addresses the problem without specifically pointing them out. (Clarke) The two questions were: 1) **How are the dead raised?** 2) **And with what kind of body do they come?**

**v36** The apostle answers the first question, **How are the dead raised?** He calls them a fool. The word does not question one's moral righteousness, but his mental ability to discern. (Nic.) This is a different word in the Greek than what Jesus used in Matthew 5:22 where he said: *But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca, shall be guilty before the supreme court; and whoever shall say, 'You fool,' shall be guilty enough to go into the fiery hell.* There Jesus used a term ( $\mu\omega\rho\epsilon$ ) that implied among the Jews the highest wickedness. You would be calling them a rebel against God. (See Sermon on the Mount study). Therefore, there is a difference in the use of fool by Paul and the term that Jesus warns us not to use.

Some of the Corinthians evidently thought the resurrection of the dead was an impossibility. (Nic.) Paul addresses this skepticism by telling them **how the dead are**

**raised.** Paul says that death is the starting point of the resurrection. Death itself is the means to resurrection. (Wycl. Nic.) He uses an analogy from nature to explain the doctrine. (Alf.)

**v37** The skeptics advance another question, **What kind of body do they come?** (v.35) They probably thought that “the resurrection which Paul preaches is absurd: how can anyone imagine a new body rising out of a perished corpse? Is this body suitable for a deathless spirit? (Nic.) Paul makes it clear that the body which dies is not the body of the future. This body is only as a seed to a future body. The future body is not identical in its physical makeup.

**v38** That future resurrected body preserves personal identity: (Wycl.) **each of the seeds have its own body.** (v.38) Yes, we will be able to identify others. There is continuity or similarity of this body and that future body. (Wycl.)

**vv39-40** Even though there is a continuity of what we are today and the future, there are some differences. **Celestial bodies** KJV, **heavenly bodies** (εποικραπιων) (v.40) which are like angels, are different from **terrestrial bodies** (KJV), **earthy bodies** (επιγεια) which are like **men, beasts, birds, and fish.** This **earthy** body of ours has some glory of “art, order, and beauty, and excellence,” yet the **heavenly** body is certainly greater in glory. (Clarke)

**vv41-43** The new body comes from a **perishable body** which is sown, and it brings forth an incorruptible body which is not capable of decay. This new body is raised in glory. Romans 3:23 says, *for all have sinned and fall short of the glory of God.* Not only is the glory of God destroyed somewhat by our sin, but we have fallen in a state of dishonor; we have been “stripped of our glory as wonderfully made by God, and have become dishonored by sin. Yet, we will be **raised in glory** (v. 43). This body now has weaknesses, but that new body is **raised in power** to never be sick, tired by labor, aged, or diseased. (Clarke, Alf.)

**vv44-50** Paul likens the death of the body as planting a seed. But, it results in a **spiritual body.** Paul points out that Scripture agrees with what he is saying (v.45). The two Adams stamp their characteristics on their races. (Wycl.) Adam was given a soul; Christ was a **life giving spirit.** Christ, **the second Adam, is from heaven.** Since Christ was from heaven, and taken a heavenly body, we will have a heavenly body, **we shall also bear the image of the heavenly.**

## 1 CORINTHIANS

### TEXT: 1 CORINTHIANS 15:35-50 (Study Guide)

#### VIII. THE RESURRECTION OF THE DEAD. 15:1-58

- A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11
- B. THE IMPORTANCE OF CHRIST'S RESURRECTION. 15:12-19
- C. THE ORDER OF THE RESURRECTIONS. 15:20-28
- D. MORAL VALUE OF THE RESURRECTION. 15:29-34

**Q1-Q2** There are two key thoughts found in this section?

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_

#### **E. THE TYPE OF BODY IN THE RESURRECTION. 15:35-50**

**v35 Q3-Q4** Paul most likely had the unbelieving ones in mind as he addresses the two questions about the resurrection. What are the two questions?

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_

**v36 Q5** Paul says that \_\_\_\_\_ is the starting point of the resurrection.

**v37 Q6** Paul makes it clear that the body which dies is not the body of the future. T or F

**v38 Q7** That future resurrected body does not preserve personal identity. T or F

**vv39-40 Q8** Our heavenly body will be just like our earthy body. T or F

**vv41-43 Q9** We will be **raised in glory** (v. 43). This body now has weaknesses, but that new body is **raised in power** to never be sick, tired by labor, aged, or diseased. T or F

**vv44-50 Q10** Paul likens the death of the body as planting a \_\_\_\_\_ .

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 15:50-58

### VIII. THE RESURRECTION OF THE DEAD. 15:1-58

- A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11
- B. THE IMPORTANCE OF CHRIST'S RESURRECTION. 15:12-19
  - 1. OUR RESURRECTION. 15:12-13
  - 2. PAUL GIVES 6 DISASTROUS CONSEQUENCES IF THERE WERE NO BODILY RESURRECTION OF CHRIST. 15:14-19
    - a. PREACHING CHRIST WOULD BE SENSELESS. 15:14
    - b. FAITH IN CHRIST WOULD BE USELESS. 15:14b
    - c. ALL THE WITNESSES AND PREACHERS OF THE RESURRECTION WOULD BE LIARS. 15:15
    - d. NO ONE WOULD BE REDEEMED FROM SIN. 15:16-17
    - e. ALL FORMER BELIEVERS WOULD HAVE PERISHED. 15:18
    - f. CHRISTIANS WOULD BE THE MOST PITIABLE PEOPLE ON EARTH. 15:19
- C. THE ORDER OF THE RESURRECTIONS. 15:20-28
  - 1. CHRIST'S RESURRECTION IS FIRST: THE FIRSTFRUITS OF THE RESURRECTION. 15:20-23
  - 2. OUR RESURRECTION IS TO FOLLOW. 15:20-23
  - 3. THEN COMES THE END: HE ABOLISHES ALL OTHER RULERSHIPS AND ALL AUTHORITY AT THE END, EVEN THE RULE OF DEATH. 15:24-28
- D. MORAL VALUE OF THE RESURRECTION. 15:29-34
- E. THE TYPE OF BODY IN THE RESURRECTION. 15:35-50
- F. THE MYSTERY OF THE RESURRECTION. 15:51-58**

**v50** "Flesh and blood cannot inherit the kingdom of God. Our old bodies are not going to heaven - I'm glad of that. I would like to trade mine in. God is not going to send these bodies into a repair shop. Corruption cannot inherit incorruption.

Dr. J. Vernon McGee says, "Out here on the west coast there are many atheists who have their ashes scattered out over the Pacific Ocean after they die. In other words, they challenge God to try to put all those atoms together again. Our bodies are made up of a few chemicals. Most of the body's composition is water, hydrogen, and oxygen, with other atoms thrown in with it. Do you think that God cannot bring those atoms together? Or maybe He wants to use other atoms." (McGee)

**v51** The word **mystery** we have seen several times in this book, five times to be exact. The word is found 27 times in the New Testament. "A mystery is something which had not been revealed in the New Testament. It is something which you cannot learn by the eye-gate or the ear-gate...It is a fact which must be revealed by God." (Ibid.)

Notice the word **sleep** (κοιμᾶω). It is found 18 times in the New Testament. 6 times Paul uses this word in this letter to the Corinthians. It is only used in the passive voice. (Kubo, Special vocab.) This means this sleep is caused by something outside of my desire or control. We have little control of dying. There is something outside of ourselves controlling this sleep. We know what it is that controls our destiny in life and when it will end: God controls it. One Greek scholar translates: **we shall not all fall**



**asleep.** When we fall into sleep, it is often involuntary. The disciples fell into sleep when Jesus asked them to pray while he left to pray in the garden of Gethsemane. This shows there will be Christians alive when Christ comes; **we will not all sleep** or be dead. But, it is contrasted with...

**We will all be changed.** I stand amazed the ignorance of some Christians concerning the future state: no sin will enter heaven...they say. Which is often spoken to point that you better have you sin prayed up and confessed, or you just might miss this calling of God for the redeem. That's ignorance of God's word. **We will all be changed** from the best believer in serving God to the worst believer in serving God. There is not a difference in this transformation of the bodies of believers.

**v52** Many Bible teachers say that a **moment** is "absolutely indivisible". (Alf.; Kubo) The **twinkling of an eye**. "This was Paul's way of showing how brief the **moment** will be. The Greek word for **twinkling** refers to any rapid movement.

Since the eye can move more rapidly than any other part of our visible bodies, it seems to well illustrate the sudden transformation" (McArthur S.B.) of this changed body.

The **last trumpet will sound.** Some identify it with the seventh trumpet of Revelation. There are seven trumpet judgments on this world in the book of Revelation. This is best not identified with those trumpet blasts. In Revelation 1:10-13 Jesus voice is identified as a trumpet. *I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet. 11) saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea 12) Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; 13) and in the middle of the lampstands I saw one like a son of man, clothed in the robe reaching to the feet, and girded across His chest with a golden sash.* Then John begins to describe what Jesus looked like... "This will herald the end of the church era, when all believers will be removed from the earth at the rapture. 1 Thessalonians 4:13-17. Several things to notice there 1) departed loved ones in the Lord come with Christ v.14. 2) The Lord Jesus gives a shout: it sound like the voice of an archangel, and like a trumpet of God. 3) The resurrection will include all believers in the Lord. We are given these glorified bodies of resurrection.

What is not clear is when will the OT saints be resurrected? Two beliefs: with the saints of church age, or at the resurrection of the tribulational saints that are killed in Revelation 20:4-6 which completes the first resurrection. The **dead will be raised imperishable**, with a resurrection body indestructible. No one can kill you. It will not wear out. But, for the living at the time which Paul includes himself with them by saying **we will be changed.** These will not experience death. There is one important thing about this: Paul believed in the eminent return of the Lord, which means the Lord could come at any time.

**vv53-57** Paul begins to elaborate on the perishable body verses the **imperishable** and **immortality** of this new body. "Like the dead (vv. 42-43), the living will exchange the temporal and imperfect for the eternal and perfect. For those who belong to Christ, death's power will be removed." Dr. J. Vernon McGee says, "I heard a Bible teacher say that since God has taken the sting out of death, it is like a bee that has his stinger removed. Well, I can't tell when a bee's stinger has been removed, I can't stop every bee and ask, "Say, do you have a stinger?" Therefore, I am afraid of every bee." We will

one day have **victory** over this thing called death! Paul begins to close by **thanks be to God**, who gives us the victory, but in reality is not completed yet by God. But, it is coming Paul is sure of that, and we should be also.

**v58** “The Corinthians were urged to **be steadfast** or **stand firm** (NIV) in the apostle’s teaching (v.2), unmoved by the denials of false teachers. This doctrine becomes a stimulus to faithful service.

In football my coach drilled us to stand our ground by blocking backs trapping us. We drilled on the meat grinder: standing while other team mates tried coming at you to knock you down. On one game the coach warned the tackles to watch for trapp plays: where the lineman in front of you let you go unblocked. Then a blocking back would be coming at you full speed to cut you down. We are to be **immovable**. That back worked on my knees all thru that game. I have thought about that many times, and if I could do it over again, I would have went for him tackling him. The coach would not have cared. There would not have been a penalty called. You do what you have to do to **be stedfast, immovable**. God does not want us to give ground one inch concerning the resurrection to those who disbelieve.

## 1 CORINTHIANS

TEXT: 1 CORINTHIANS 15:50-58

### VIII. THE RESURRECTION OF THE DEAD. 15:1-58

- A. THE FACT OF THE RESURRECTION OF CHRIST. 15:1-11
- B. THE IMPORTANCE OF CHRIST'S RESURRECTION. 15:12-19
- C. THE ORDER OF THE RESURRECTIONS. 15:20-28
- D. MORAL VALUE OF THE RESURRECTION. 15:29-34
- E. THE TYPE OF BODY IN THE RESURRECTION. 15:35-50
- F. THE MYSTERY OF THE RESURRECTION. 15:51-58**

**v50 Q1** Our old bodies will go into the kingdom of God. T or F

**v51 Q2** The word **mystery** we have seen several times in this book, five times to be exact. The word is found 27 times in the New Testament. It is something which you can learn by the eye-gate or the ear-gate. T or F

**Q3** Notice the word **sleep** (**κοιμᾶω**). It is found 18 times in the New Testament. 6 times Paul uses this word in this letter to the Corinthians. It is only used in the passive voice. (Kubo, Special vocab.) This means this sleep is cause by something inside of my desire or control. T or F

**Q4** Some Christians will be alive when Christ comes. T or F

**Q5** Some Christians will not be changed, and be left behind to suffer. T or F

**v52 Q6** Our change will be quick. T or F

**Q7** The **last trumpet will sound**. Some believers will come with Christ at the resurrection. T or F

**Q8** We are given these glorified bodies of resurrection. T or F

**vv53-57 Q9** "Like the dead (vv. 42-43), the living will exchange the temporal and imperfect for the eternal and perfect. T or F

**v58 Q10** The Corinthians were urged to **be steadfast** or **stand firm** (NIV) in the apostle's teaching (v.2), God does not want us to give ground one inch concerning the resurrection to those who disbelieve. T or F

**C. THE ORDER OF THE RESURRECTIONS. 15:20-28**

1. CHRIST'S RESURRECTION IS FIRST: THE FIRSTFRUITS OF THE RESURRECTION. 15:20-23
2. OUR RESURRECTION IS TO FOLLOW. 15:20-23
3. THEN COMES THE END: HE ABOLISHES ALL OTHER RULERSHIPS AND ALL AUTHORITY AT THE END, EVEN THE RULE OF DEATH. 15:24-28

D. MORAL VALUE OF THE RESURRECTION. 15:29-34

E. THE TYPE OF BODY IN THE RESURRECTION. 15:35-50

**F. THE MYSTERY OF THE RESURRECTION. 15:51-58**

# 1 CORINTHIANS

## TEXT: 1 CORINTHIANS 16:1-24

### INTRODUCTION:

INTRODUCTION: THE BELIEVER'S STANDING IN GRACE THROUGH CHRIST. 1:1-9

I. DIVISIONS IN THE CORINTHIAN CHURCH. 1:10-4:21

II. IMMORALITY REBUKED: 5:1-6:8

III. THE SANCTITY OF THE BODY; CHRISTIAN MARRIAGE. 6:9-7:40

IV. THE LIMITATIONS OF CHRISTIAN LIBERTY. 8:1-11:1

V. THE COUNSEL CONCERNING THE VEILING OF WOMEN IN PUBLIC WORSHIP. 11:2-16

VI. THE COUNSEL CONCERNING THE LORD'S SUPPER. 11:17-34

VII. SPIRITUAL GIFTS AND THEIR USE IN LOVE. 12:1-14:40

VIII. THE RESURRECTION OF THE DEAD. 15:1-58

### IX. CONCLUSIONS. 16:1-24

#### A. COLLECTION FOR THE SAINTS. 16:1-4

**v1** Notice Acts 11:27-30 says, *Now at this time some prophets came down from Jerusalem to Antioch. 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.* Claudius was emperor of Rome from A.D. 41-54. (McArthur S.B.) This famine affected the poor saints of Jerusalem greatly, even though the famine was all over the world. It appears that it was more severe in Jerusalem. So, Paul takes up this project to raise money for this great need for food for the saints at Jerusalem. **The churches of Galatia** were involved in this project.

**v2** "This is the evidence that the early church met on Sunday (Acts 20:7)". (Ibid.) This passage is not the best text to support tithing or normal giving to the church. This was a special project of the early church for poor saints of Jerusalem. It was a free will offering collected on Sunday for this need. Paul wanted to be taken care of by them before he arrived: **that there be no collection when I come.**

There were two important items of this giving: 1) **let each one of you** give something - a penny, dime, dollar, or \$100.00. 2) **in keeping with one's income.** You give based on what you have, not on what you don't have. This offering I say again was not a part of the normal collection of the church; it was a special project for the poor at Jerusalem.

**vv3-4** Paul wanted representatives from the church to go with him, carrying the money. He did not want to carry it.

#### B. PERSONAL PLANS TO VISIT. 16:5-12

**vv5-7** Paul had plans to go to **Macedonia**, and when he went there he planned on stopping at Corinth. **Remaining** a few days, or maybe a **winter**. Travel by sea was not advised in the **winter**. (BKC)

**vv8-9** **Until Pentecost** - This was a Jewish festival occurring fifty days after the Passover, and hence called the Pentecost. (Barnes) It began to have great meaning for the early church from experience in Acts 2 in the outpouring of the Spirit. There was a **door for**

**effective service has opened to me.** That is a little paraphrased. It is literally: **a great and effective door opened to me.** (Marshall) There was a tremendous opportunity for the gospel; but **there are many adversaries.** This opposition may have given more reason to stay. (Wycl. and BKC) Agabus will later give a message to Paul not to go to Jerusalem or he will be put in jail. So, what do you think Paul did? He went to Jerusalem. Acts 21:10-14. They tried to change Paul mind. So, He 13) *then he answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus. 14) And since he would not be persuaded, we fell silent, remarking, "The will of the Lord be done!"*

**vv10-12** "Paul had sent Timothy with Erastus to Macedonia (Acts 19:22) and then he was to travel to Corinth, perhaps to carry this epistle (4:17 *I have sent Timothy to you.*) Timothy was young and "apparently somewhat timid (1 Tim. 4:12 young; 2 Tim. 2:1 be strong;...), but he was a faithful worker. I have been threaten here verbally; but I am still here. The threats have come from outside the church. Corinth was not a picnic church to pastor. Many pastors are threatened because of Satanic opposition to the Gospel.

### **C. FINAL EXHORTATIONS. 16:13-18**

**Quit you like men.** (KJV) NASB says, **be brave.** The Greek word means, "Play the man" (*ανδριζεσθε*). All these verbs of encourage are present; it expresses actions that are to be continuous. (Wycl.) **Watch, stand fast in the faith, be brave, be strong.** It is something you would tell your soldiers under your command. Being a Christian was not easy at Corinth with its pagan culture and practices which run against many Christian ethical and practical lifestyle of Christians. **Stephanas** was baptized by Paul (1:16). The other men **For tu na tus and A cha i cus** we have no knowledge of them. They brought Paul encouraging words about Corinth that **refreshed my spirit.** May have carried Paul's letters.

### **D. GREETINGS AND FINAL FAREWELL. 16:19-23**

**v19** Paul brings greetings from the **churches of Asia. Aquila and Prisca** greeted them. They had a home church which met in their home. In the early foundation of the church, homes were used commonly. I do praise God for this building, a parsonage, and two acres that He gave us, free! It was a church planter's dream.

**v20** The **holy kiss** is believed by John McArthur to be "men with men and women with women". It is believed exchanged by the early church by all: male and female. It "was primarily a symbolic expression of the love, forgiveness, and unity which should exist among Christians." (BKC)

**v21** Paul signed this letter.

**v22** The word for **love** is *phileo*. It is not the highest form of love. Paul invoked God's wrath on these false teachers (BKC) and some false Christians (McArthur), who threatened the spiritual well-being of the church. Every Christian should be asked, "What do you feel or think about Jesus Christ?" **Maranatha** means, **Come, O Lord** (NIV).

**vv23-24** Paul closes by invoking God's **grace**, unmerited favor on them, and assured them of his **love**.

# 1 CORINTHIANS

## TEXT: 1 CORINTHIANS 16:1-24 (Study Guide)

### INTRODUCTION:

#### IX. CONCLUSIONS. 16:1-24

##### A. COLLECTION FOR THE SAINTS. 16:1-4

v1 Q1 What chapter in Acts gave the background for this love offering? Acts \_\_\_\_ :27-30 says, *Now at this time some prophets came down from Jerusalem to Antioch. 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...*

v2 Q2 This verse and Acts 20:7 is the evidence that the early church met on what day?

Q3 There was a set amount that each person was to give. T or F

vv3-4 Q4 Paul carried the money given. T or F

##### B. PERSONAL PLANS TO VISIT. 16:5-12

vv5-7 Q5 Paul had plans to stop again at Corinth. T or F

vv8-9 Q6 **Until Pentecost** - This was a Jewish festival occurring \_\_\_\_\_ days after the Passover, and hence called the Pentecost.

vv10-12 Q7 Timothy was a young minister. T or F

##### C. FINAL EXHORTATIONS. 16:13-18

Q8 Paul encouraged the men to be courageous. T or F

##### D. GREETINGS AND FINAL FAREWELL. 16:19-23

v19 Q9 How did **Aquila and Prisca** help the Lord's work?

v20 Q10 Paul encouraged Christians to kiss the others. T or F

v22 Q11 **Maranatha** means?