



1 Corinthians Part 2

A 28 WEEK INDUCTIVE BIBLE STUDY

SCRIPTURE PATHS BIBLE STUDIES

By Lisa Hughes

Welcome

*How firm a foundation, ye saints of the Lord
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
You, who unto Jesus for refuge have fled?*

Nothing could be more true! There is no better foundation for a believer than the rock-solid Word of God. It's my prayer that your faith and love for the Lord will be strengthened as you study His Word in these lessons. I want your hunger for the Scriptures to grow as you study its truths. And more than anything else, I want you to know that you can live upon the Word of God.

Steadfastness, assurance, and hope are the characteristics of all those who build upon the unshakeable foundation of the Word of God. That's why I'm so thrilled you've found your way to this Bible study. Our Bibles contain all the wisdom and guidance we'll need for our daily life (2 Peter 1:3). God's Word is one of the primary means God uses to strengthen our faith and sanctify our hearts. That's why it's so important to dig in to the details of the Scriptures and mine the treasures tucked away for us there.

Scripture Paths Bible Studies are in-depth, inductive studies of the Scriptures. Each lesson endeavors to teach you how to feed yourself when you delve into God's Word. As you spend time on each lesson you will grow in Bible knowledge and understanding, learn how to apply the Scriptures to your life, and become more firmly convinced than ever that God's Word is authoritative, complete, without error, and sufficient for your life.

HELPFUL THINGS TO KNOW ABOUT *SCRIPTURE PATHS BIBLE STUDIES*:

1. *Purposefully prepared.* Each lesson has a unique goal, whether it's to train you in the art of studying the Scriptures or to showcase the point of the passage. None of it is busywork—it's lifework for our souls.
2. *Plan ahead.* Adding a Bible study to an already busy life takes preparation. You'll need to figure out when you can complete your lessons. Do you like to set aside bits of time each day to work on the lesson or do you prefer to do it all in one sitting? Try experimenting with a method that works best for you.
3. *Persevere.* Keep going to the Lord for wisdom, for strength, and the desire to press on when life gets busy and you find it difficult to finish your lessons.
4. *Pray.* Ask the Lord to transform you through the study of His Word. Use your study time to get to know the Lord better.

5. *Prompt your memory.* Try to glean little nuggets of truth or application from each lesson, and then share them with someone. This will help solidify what you're learning and encourage someone else too.

6. *Put it into practice.* Nearly every lesson has questions for you to apply to your life. To study just to study is not our goal. Studying to grow in our understanding of the Scriptures, of the Lord, and how to live lives honoring to Him is what we're aiming at. Look for opportunities to apply God's Word.

There are treasures upon the surface of the Word which we may pick up very readily: even the casual reader will find himself able to understand the simplicities and elements of the gospel of God; but the Word of God yields most to the digger.

~Charles Spurgeon

THE GOAL AND PURPOSE OF THIS BIBLE STUDY

John Calvin wrote, “We owe to the Scripture the same reverence which we owe to God, because it has proceeded from Him alone, and has nothing of man mixed with it.” It’s that premise which propels me to write and study the Bible for myself and for anyone else who wants to study along with me. God has revealed Himself in the pages of Scripture. The Bible is complete and authoritative and contains everything we need to live for His glory. It’s in the study of the Scriptures that we grow in our knowledge of God and are transformed into His likeness. A commitment to lean on and live in God’s Word is a distinguishing characteristic of a Christian as Jesus explained to a crowd of His followers in John 8:31-32: “If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free.”

Because all “Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work” (2 Tim. 3:16) we study inductively in order to glean as much as we can from the Word of God. Inductive Bible study consists of observation, interpretation, and application. Simply put, *observation* is noticing what the author is saying; *interpretation* is finding out what he means; and *application* is utilizing those truths to your life.

As you study this book of the Bible it is my prayer that you will grow in your commitment to the Word of God as the source of life and godliness, and you will accept it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe (1 Thess. 2:13). As a young man Jonathan Edwards (one of America’s most famous theologians and preachers) made a list of resolutions he desired, by God’s grace, to do his best to live by. One of those commitments is resolution #28: “Resolved, to study the Scriptures so steadily, constantly and frequently, as that I may find, and plainly perceive myself to grow in the knowledge of the same.” May you see the study of God’s Word making such a difference in your life that you bear the fruit of wisdom, knowledge, godly conduct, that you overcome sin and grow daily in your love for Christ.

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

~Lisa Hughes

HOW TO USE THIS STUDY

Feel free to tailor this study to your needs. Some have found it works best for them to complete the lesson in one sitting, while others find that breaking up the lesson by answering a few questions each day works the best for them. Try experimenting with different ways to complete each lesson, you'll soon discover what works for you and produces the most spiritual benefit.

Some of the lessons have what I call "Eager Beaver" questions. They're rabbit-trail questions. They don't really fit with the theme of the passage, but they're interesting nonetheless. They're there for your enjoyment and growth.

Another feature of the Bible studies is the opportunity to do word studies. Whenever I want you to study a word further I'll include the Strong's Exhaustive Concordance number with it. The Strong's number is basically a reference number attached to most words found in the Bible. That number allows you to search for it in different reference works easily—even when you don't know Hebrew or Greek. I explain how to use those resources in an Addendum at the end of the study. These tools are valuable for any Bible study student, yet not mandatory for completing these lessons.

If you're new to studying the Bible then you may feel a bit overwhelmed, but I want to encourage you to stick with the study. Studying the Bible takes planning on your part and commitment, but the spiritual blessing and personal growth in Christ makes any "hardship" worth it. Remember, the goal of studying the Bible is that you would grow more in Christ, so start each lesson with a time of prayer asking the Lord for wisdom and His grace to study His Word, then continue to seek the Lord as you complete the lesson.

If you're a leader and you're introducing this study to your ladies for the first time, be sure to encourage them a lot! Though each lesson was written to achieve a specific purpose, you may find your ladies would fare best if they take two weeks to complete each lesson. If that's the case, feel free to do so. You want the ladies to enjoy studying God's Word, so keep encouraging them. Pray together, memorize a chapter out of the book, and dig in to each lesson. As you work on the lessons each week you will all gain a clearer picture of our great God, His will for us, and how to live for Him.

And what could be better than that?

Your testimonies are wonderful; therefore, my soul observes them.

The unfolding of Your words gives light; It gives understanding to the simple.

I opened my mouth wide and panted, for I longed for Your commandments.

Turn to me and be gracious to me, after Your manner with those who love Your name.

Establish my footsteps in Your word, and do not let any iniquity have dominion over me.

Psalm 119:129-133

How to Do a Chapter Observation¹

Begin with prayer, asking God to show you how His Word fits together. Ask Him to reveal the gems of His Word as you approach it. Pray for a clear mind and the ability to see the truths in His Word.

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1. Read straight through the chapter using the *Bible Text Handout*. This will show you the flow of the chapter. *Mark words or phrases by creating a symbol or using a certain colored pencil every time it appears.* This will enable you to see at a glance how often a word is used in the chapter or note a progression of thought. *God, Jesus Christ, Holy Spirit* are always key words. Mark *repeated* words or phrases. Mark any other words that seem *important* to the chapter or are strongly *emphasized*.
 2. Next, *list* the phrase containing the key words on a separate sheet of paper. *This step will allow you to pull together the information you noted from marking the key words.* Be sure to *cite* the verse references when you list your key word information. For example, in James chapter 1, with *God* as your key word you would begin to make a list of the information you discovered every time God is mentioned in James. For Chapter 1, it would start with a list like this: Vs. 1—James, a bond-servant of God or God has bond-servants Vs. 5—ask God for wisdom. Vs. 5—God gives wisdom generously, without reproach.
 3. Mark any *commands* that are listed in the chapter and any actions that are required of the reader.
 4. Now, list them on your separate sheet of paper in the same way you did for the key words.
 5. Mark words or phrases that are being *compared*. Words like *as, likewise, in the same manner, or like* will help you find these words or phrases.
 6. Mark *contrasting* words: light/dark, love/hate; the word “but.” Look for phrases or thoughts that are being contrasted.
 7. Now list what you discovered from the comparisons and contrasts on the extra paper you’ve been using or at the side or bottom of the *Bible Text Handout*.

¹ This process for Bible study originated from the Precept Inductive Bible Studies method. Through the years, other people have adapted it or come up with similar methods on their own, just as I have for my studies. The method and process of observation in Bible study does God honor, as we stop, observe, and consider every one of His recorded Words, in their context, during Bible study.

8. Mark *transition* terms: *therefore, for, wherefore, finally*. Sometimes an author has his own kind of transition term that lets you know he is making a switch to a new topic, so be sure to look for those kinds of terms.
9. Mark expressions of *time*. Look for words like *shortly, quickly, soon, for a little while*.
10. Look for *lists* of words, phrases, or related thoughts. Number the lists within the Bible text, then record your list out to the side in the margin or on a separate sheet of paper. This will help you see the thought progression of the author or the results of some action. For example, in James 1:5-6 we find a list about how God responds when we ask him for wisdom. We discover 1) He gives wisdom generously; 2) He gives wisdom without reproach; 3) He desires that we ask in faith, without doubting. Be sure to mark or write down any “nuggets” you observed which you thought were interesting.

Remember, the purpose of this lesson is to observe and take note of what is in this chapter. You aren't making any interpretations or applications to your life at this time. Your task at this stage is to look for the treasures that God has put in the chapter.

How To Do a Word Study

There's a couple ways you can do this. You can do your Bible word study using the internet or a Bible program like Logos. There are quite a few good Bible study websites available on the internet like www.net.bible.org; www.blueletterbible.org; www.biblestudytools.com; or www.biblegateway.com. Each site is set up a little different but you should find a section on "word studies" for each of them.

Or you can do your Bible word study in the time-honored tradition of using books! Below you'll find a step-by-step guide in how to do a word study from the Bible.

Starting with the basics

You will need an *Exhaustive Concordance of the Bible* [Strong's or Holman's] that matches the Bible you study out of – like NASB or KJV. Then you will need *Vine's Expository Dictionary of Biblical Words*.

Now what?

1. In the main part of the Concordance find the word you wish to define. Example: *consider* from Hebrews 3:1.
2. Write down the number assigned to it. You will need this number for the dictionary. In our example *consider* from Hebrews 3:1 is Greek word #2657.
3. Now flip to the back of the Concordance. This section of the concordance is divided into Hebrew words from the Old Testament and Greek words from the New Testament. You will need to make sure you are in the Greek section so you can find #2657. Once you locate the right number then you can see the Greek spelling of the word as well as the English transliteration of the word. You will need to write down the English transliteration of the word [for our example it is *katanoeo*. You will also find a short definition of the word here in the concordance.

2657 κατανοέω [*katanoeo* /kat·an·o·eh·o/] v. From 2596 and 3539; **TDNT** 4:973; **TDNTA** 636; **GK** 2917; 14 occurrences; **AV** translates as "consider" seven times, "behold" four times, "perceive" twice, and "discover" once. 1 to perceive, remark, observe, understand. 2 to consider attentively, fix one's eyes or mind upon.

4. Now you are ready to look up your word in *Vine's Dictionary of Biblical Words*. Make sure you are in the Greek section if you are looking up New Testament words or the Hebrew section if you are looking up Old Testament words. Go to the back of the dictionary and look up your word using the English transliteration of the word, in our example it is *katanoeo*. This step will show you the different English words the Greek word has been translated into. For example: *katanoeo* has been translated into *behold*, *consider*, *discover*, or *perceive*.

5. Now, look up the English version of the word. In our example we look up *consider*. Find the right definition for the word by checking the English transliteration and the Strong's number assigned to it. Check to make sure that the Greek number is the same and then read away. Remember, that context is what gives a word its meaning and variation of meaning. The dictionary will supply you with all the meanings and translations of the word and how it is used differently in different verses.

CONSIDER [from Vine's Expository Dictionary of Old and New Testament Words]

1. *eidon* (Aor. of ὀράω, 3708), used as the aorist tense of *horaō*, "to see," is translated "to consider" in [Acts 15:6](#), of the gathering of the apostles and elders regarding the question of circumcision in relation to the gospel.

2. *suneidon* (συνειδῶ, 4894), *sun*, with, and No. 1, used as the aorist tense of *sunoraō*, to see with one view, to be aware, conscious, as the result of mental perception, is translated "considered" in [Acts 12:12](#), of Peter's consideration of the circumstances of his deliverance from. See KNOW, PRIVY.

3. *katamanthano* (καταμανθάνω, 2648), lit., "to learn thoroughly" (*kata*, "down," intensive, *manthano*, "to learn"), hence, "to note accurately, consider well," is used in the Lord's exhortation to "consider" the lilies. [Matt. 6:28](#).¶

4. *noeo* (νοιέω, 3539), "to perceive with the mind" (*nous*), "think about, ponder," is translated "consider," only in Paul's exhortation to Timothy in [2 Tim. 2:7](#). See PERCEIVE, THINK, UNDERSTAND.

5. *katanoeō* (κατανοέω, 2657), "to perceive clearly" (*kata*, intensive, and No. 4), "to understand fully, consider closely," is used of not "considering" thoroughly the beam in one's own eye, [Matt. 7:3](#) and [Luke 6:41](#) (KJV, "perceivest"); of carefully "considering" the ravens, [Luke 12:24](#); the lilies, v. 27; of Peter's full "consideration" of his vision, [Acts 11:6](#); of Abraham's careful "consideration" of his own body, and Sarah's womb, as dead, and yet accepting by faith God's promise, [Rom. 4:19](#) (RV); of "considering" fully the Apostle and High Priest of our confession, [Heb. 3:1](#); of thoughtfully "considering" one another to provoke unto love and good works, [Heb. 10:24](#). It is translated by the verbs "behold," [Acts 7:31-32](#); [Jas. 1:23-24](#); "perceive," [Luke 20:23](#); "discover," [Acts 27:39](#). See BEHOLD, DISCOVER, PERCEIVE.¶

6. *logizomai* (λογίζομαι, 3049) signifies "to take account of," [2 Cor. 10:7](#) (RV, "consider," KJV, "think"), the only place where the RV translates it "consider." See ACCOUNT.

Companion Volumes

Vincent's Word Studies in the New Testament. This is arranged by book and moves through the text explaining and defining key words along the way.

Wuest's Word Studies in the Greek New Testament. Wuest died before he finished all the New Testament, but what is completed is a treasure for word studies. This is arranged in the same way as Vincent's book is arranged.

1 Corinthians Part Two

Lesson #1, Introduction, Review and Chapter 9

Overview

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

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

1. From **Chapter 1** answer these questions:
 - a. Summarize the contents of this chapter.
 - b. What is the main point the author is trying to communicate to his readers?
 - c. List what you learn about Jesus Christ from this chapter.
 - d. What do you learn about God in this chapter?

2. From **Chapter 2** answer these questions:
- a. What are the contents of this chapter?
 - b. What's the main point Paul is trying to communicate to his readers?
 - c. List what you learn about Jesus Christ from this chapter.
 - d. What do you learn about God in this chapter?
3. From **Chapter 3** answer these questions:
- a. Summarize the contents of this chapter.
 - b. What's the main point Paul is trying to communicate to his readers?
 - c. What do you learn about Jesus Christ from this chapter?
 - d. List what you learn about God in this chapter.

4. From **Chapter 4** answer these questions:
- a. What are the contents of this chapter?

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

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

 - d. List what you learn about God in this chapter.
5. From **Chapter 5** answer these questions:
- a. Summarize the contents of this chapter.

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

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

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

6. From **Chapter 6** answer these questions:
 - a. Summarize the contents of this chapter.
 - b. What is the main point Paul is trying to get across to his readers?
 - c. List what you learn about God in this chapter.

7. From **Chapter 7** answer these questions:
 - a. What are the contents of this chapter?
 - b. What's the main point Paul is trying to get across to his readers?
 - c. List what you learn about God in this chapter.

8. From **Chapter 8** answer these questions:
 - a. What are the contents of this chapter?
 - b. What is the main point Paul is trying to communicate?

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

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

10. From **Chapter 9** answer these questions:
 - a. Summarize the contents of the first paragraph (verses 1-7).

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

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

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

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

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

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

Paul's relation to the church in Corinth was in some respects peculiar. He was not only the founder of the congregation, but he continued in the closest relation to it. It excited his solicitude, called for the wisest management, tried his patience and forbearance, rewarded him at times by signal evidence of affection and obedience, and filled him with hopes of its extended and healthful influence. His love for that church was therefore of special intensity. It was analogous to that of a father for a promising son beset with temptations, whose character combined great excellencies with great defects.¹

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

1 Corinthians Part Two

Lesson #2, Chapter 9:1-18

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

1. Though it may appear that Paul has switched subjects completely from Chapter 8, in all actuality, in Chapter 9 he is illustrating from his own life the principles he introduced in the previous chapter. After stating, *Therefore, if food causes my brother to stumble, I will never eat meat again, that I might not cause my brother to stumble* (8:13), Paul then declares in 9:1, *Am I not free?* Explain what he means by that statement and how it coincides with what he was teaching in Chapter 8.
2. What misconception about a Christian's freedoms in Christ is Paul refuting in 9:1?
3. According to Paul's little rebuttal argument, who more than anyone else should be able to exercise their freedoms in Christ? See verse 1.
4. Verse 2 is almost a parenthetical thought cued up by the word *apostle*. Paul is reminded that some were saying false and malicious things about him to discredit his ministry in the eyes of the Corinthians. How do verses 1-2 lend insight into what kinds of things were being said about Paul to discredit his ministry? See also 2 Cor. 12:11-13.
5. The first fourteen verses of Chapter 9 are a lengthy illustration of how Paul actively puts into practice the principles for Christian liberties. And in this section he begins by asking a series of questions.
 - a. Answer verse 4: Does Paul have the right to eat and drink, to be taken care of by those he ministers to? See also Gal. 6:6; 1 Tim. 5:17-18.

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

 - c. Answer verse 6: Does Paul have the right to be supported by the churches as he preaches the gospel to them? See Gal. 6:6 and 1 Tim. 5:17-18 again if you need.
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- 6. What do you think Paul's purpose is in asking those questions as he writes to the Corinthians?

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

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

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

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

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

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

13. What kinds of things did Paul endure when he gave up the "rights" that were due to him? See 1 Cor. 4:11-13; 9:4-6; 2 Cor. 7:2; 11:7-9; 2 Thess. 3:8-9.

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

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

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

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

18. Why doesn't Paul consider his missionary exploits and bold gospel preaching worthy of praise or commendation according to verse 16? See also Luke 17:7-10; Eph. 6:20; Col. 4:17.

19. What do you learn in verse 17 about the constraints Paul ministers under?

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

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

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

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

24. How does Paul's attitude toward his "freedoms" challenge and encourage you to live more for Christ and for the sake of the gospel?

1 Corinthians Part Two

Lesson #3, Chapter 9:19-27

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

1. In Chapter 9 Paul illustrates how he gives up certain freedoms for the sake of his weaker brothers and sisters in Christ. Review verses 1-18 and explain how Paul governs his liberties in Christ for the sake of others.
2. What motivates Paul to the point that he says no to freedoms or rights accorded to him? How does he put that into practice in his life? See verse 19.
3. What does Paul mean in verse 19 when he says he's *free from all*? See 1 Cor. 8:8-9; 9:1; Gal. 5:1, 13; Col. 2:16-23; 1 Pet. 2:16.
4. Based on what we've read so far in 1 Corinthians Chapters 8 and 9 explain how Paul made himself a slave to all.
5. What does Paul mean in verse 20 when he states, *And to the Jews I became as a Jew, that I might win Jews; to those who are under the Law, as under the Law, though not being myself under the Law*, when he was still a Jew? See Acts 16:3; 17:2; 18:18; 21:20-26; Rom. 10:4; 2 Cor. 5:17; Gal. 2:20.
6. What did Paul mean in verse 21 when he said that he sought to win those to Christ who were *without law* by being *without law*? See 1 Cor. 10:27; Gal. 3:2; 5:1.

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

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

9. Warren Wiersbe writes, "It is unfortunate that the phrase "all things to all men" (1 Cor. 9:22) has been used and abused by the world and made to mean what Paul did not intend for it to mean. Paul was not a chameleon who changed his message and methods with each new situation. Nor was Paul a compromiser who adjusted his message to please his audience. He was an ambassador, not a politician! ...In his personal life, Paul so lived that he did not offend either the Jews or the Gentiles. He did not parade his liberty before the Jews, nor did he impose the Law on the Gentiles. Was Paul behaving in an inconsistent manner? Of course not. He simply adapted his approach to different groups."² What are some ways you have or have not followed Paul's example of reining in or using your freedoms wisely in order to win people to Jesus Christ and strengthen them in the faith?

10. Paul's motivation for everything he does and everything he explains in this chapter is summed up in verse 23 (and also the end of verse 22). What is his driving passion?

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

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

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

12. Paul now takes his comments to a wider level while still addressing how to minister to believers from varied backgrounds. Paul's comments in verses 24-27 seem to take on a larger scope and encompass all areas of the Christian life. What do we know about those who run in a race from verse 24?

13. From verse 24, what is a runner like during a race he is intent on winning? See also verse 26.
 - a. What is a runner like during a race that he has *no* intention of winning?

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

14. What distinguishes those who run to win in the Christian life?
 - a. In what ways are those qualities evident in your life?

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

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

15. What do we learn about those who compete in the games from verse 25? See also verse 26.
 - a. What is a competitor like as he prepares for and competes in games he is intent on winning?
 - b. What does Paul want us to understand about that example when it comes to the Christian life?

16. What distinguishes those who compete to win in the Christian life?
 - a. In what ways are those qualities evident in your life?
 - b. What changes, if any, would you like to introduce to your life so you can compete to win?
 - c. What obstacles do you face in doing so?

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

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

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

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

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

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

23. How would you summarize the focus of Paul's life and the effort he's willing to invest in it? How would you summarize the focus of *your* life and the effort you're willing to invest in it?

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

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

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

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

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

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

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

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

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

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

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

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

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

1 Corinthians Chapter 10

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

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

3 and all ate the same spiritual food;

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

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

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

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

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

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

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

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

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

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

14 Therefore, my beloved, flee from idolatry.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 Corinthians Part Two

Lesson #5, Chapter 10:1-13

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

1. Everything we've looked at from Chapters 9 and 10 flows from the principles presented in Chapter 8. Briefly summarize the guidelines in Chapter 8 that we can apply when exercising our Christian liberties. Include the verse from Chapter 8 that best sums up the mindset every believer is to have.
2. Paul illustrated in Chapter 9 how he applied those principles for Christian liberties with examples from his own life. How did Paul regulate his freedoms according to Chapter 9? What verse from Chapter 9 best sums up Paul's goals for using his freedoms?
3. What was Paul concerned about for himself in 1 Corinthians 9:24-27?
4. How did Paul intend to stay in the "race" according to 9:24-27?
5. Paul was motivated to run the race well so that he wouldn't be disqualified like another group of people he knew. Who was that? See 1 Corinthians 10:1.
6. This group had been given every advantage so they would run the race well. What were some of the privileges they enjoyed according to verses 1-4?

7. Further explain how God blessed the Israelites with each of the privileges cited here.
 - a. Under the cloud—see Ex. 13:21-22; Ps. 78:14; 105:39.
 - b. Through the sea—see Ex. 15:19; Ps. 78:13, 53.
 - c. Baptized into Moses—see Ex. 14:31; Jn. 9:28-29.
 - d. Ate same spiritual food—see Deut. 8:3.
 - e. Drank same spiritual drink—see Deut. 8:15; John 4:10-14; 1 Cor. 10:4.
8. Yet, in spite of the advantages they received, they had a problem. What was their problem according to verse 5?
9. What does it mean when it says in verse 5 that *they were laid low in the wilderness*? See Deut. 1:34-35; 2:14-16; Ps. 78:32-34.
10. What's the big picture message that God wants to make sure we get? See verses 6 and 11. Explain why God wants us to understand these important lessons.
11. What's the first lesson we need to learn from the Israelites in verse 6?

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

13. What should we crave instead? See Ps. 73:25; Prov. 19:22; 21:3; Rom. 10:1; Phil. 1:23-24; 2 Thess. 1:11-12; Heb. 11:16; 13:18.
 - a. What's your "craving" quotient today for those things?

 - b. How can you increase your desire for the Lord and His ways?

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

15. You may not worship a little statue, but you may discover that you look to other things for your comfort and soul-satisfying. What are some idols we might worship today?
 - a. What are we really saying to God when we make *anything* an idol in our lives?

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

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

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

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

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

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

21. What's the antidote to complaining? See 1 Thess. 5:18.
 - a. What are some ways you can remind yourself to do this more throughout the day? See also Ps. 28:7; 118:21; Col. 3:15-17; Heb. 13:15.

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

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

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

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

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

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

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

1 Corinthians Part Two

Lesson #6, Chapter 10:14-22

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

1. Verse 14 begins with *therefore* which means it somehow relates to the preceding information. Explain how the command of verse 14 ties in with verses 1-13.
2. Though there is a path from verses 1-13 to verse 14, verse 14 *also* picks up the ribbon of thought Paul began in Chapter 8. Explain how this braid of thought all connects together after looking at the following key points in Paul's instruction to the Corinthians. See 1 Cor. 8:4-6, 7,9-10; 9:1, 12, 19-23, 24-27; 10:6, 11-13, and finally ending with verse 14.
3. How would the Corinthians have understood Paul's command to *flee idolatry*? See Ps. 97:7; 1 Cor. 10:20-21; 2 Cor. 6:14-17; 1 Thess. 1:9.
4. Describe what it means to *flee* from something.
5. What things are we to flee? See 1 Cor. 6:18; 10:14; 1 Tim. 6:9-11; 2 Tim. 2:22.
6. Explain what idolatry is in its most basic form. See also 1 Sam. 15:23 and Col. 3:5.
7. Why is it essential for any believer to flee idolatry?

8. What are some areas of idolatry you feel you are prone?
 - a. According to verse 14 how do you need to respond to your areas of idolatry?
 - b. Explain how you can put that command into practice in specific ways.
9. How does Paul set the stage for the instruction to come in verse 15?
10. What are the answers to the two questions posed in verse 16?
11. What is Paul referring to in verse 16? See also 1 Cor. 11:23-26.
12. Define *share* [Strong's #2842 (ESV, NIV *participation*; NKJV *communion*)].
13. Define *partake* [Strong's #3348].
14. What point is Paul trying to make as he emphasizes the sharing and joining in together that is part of the Lord's Supper in verses 16-17?

15. Paul first gives the example of the Lord's Supper to stress the corporate aspect of worship in the body of Christ. What is his second example as seen in verse 18? See also 1 Cor. 9:13.

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

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

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

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

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

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

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

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

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

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

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

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

1 Corinthians Part Two

Lesson #7, Chapter 10:23-33

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

1. Summarize Chapter 10 verses 1-22. Be sure to explain the connections between sections (whenever *for* or *therefore* is used) in verses 1, 12, and 14.
2. How does Paul begin this section in verse 23? What do we learn about *all things*?
3. Verse 23 is a more recognizable return to Paul's discussion on Christian liberties than what we've been studying the last two lessons. First Corinthians 10:1-22 details the consequences of pushing our freedoms too far, to the point that we enter into sin or actually engage in idolatry. Both discussions are necessary to keep in mind when we talk about our freedoms in the Lord. Based on 1 Cor. 10:1-22 complete this statement: We are never free to _____.
4. Based on your answer to number 3 how would answer this question: What kinds of things are *lawful*?
5. While we may all eagerly jump on the freedom bandwagon, what exhortation are we given in verse 24?
6. What law do we operate under now? See 1 Cor. 9:20-21; Gal. 6:2; James 2:8, 12.

- a. What does Gal. 5:22-23 tell us is completely lawful and which there is no law against?
 - b. Based on what we've studied in Chapter 8 and here in 10:23-24, what attitude does it seem the believers possessed about their freedoms in Christ?
 - c. How do the verses from question 6 and 6a aid us in the area of exercising our Christian liberties?
7. Verses 25 and following are an example of how we can “do good” to our neighbor, exercising our freedoms within the law of Christ. What is the first way we can accomplish that? See verses 25-26.
8. Why does Paul bring up the conscience in verse 25? See 1 Cor. 8:7, 10-13.
9. What do we know about our consciences? See 1 Sam. 24:5; Acts. 23:1; 24:16; Rom. 13:5; 1 Cor. 8:7, 12; 1 Tim. 1:5, 19; 3:9; 4:2; Titus 1:15; Heb. 10:22.
10. Another scenario of being sensitive to the conscience, *yours* or *someone else's*, is given in verses 27-29a. What example is set for us in those verses?
11. Why would we adjust our wants or preferences for the sake of someone's conscience? See 1 Cor. 8:9, 12-13; 9:12, 23; 10:33.

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

13. What an example of sensitive living is outlined here! We really have to pay attention so we won't miss the little hints about the alarms of the conscience when we're with our brothers and sisters in Christ. Can you describe a time when you adjusted your freedom for the sake of someone else? What were your reasons for doing so?
 - a. Did you ever have a time when you hurt someone's conscience by your persistence in exercising your freedoms? What did you learn from that experience?

14. The ESV does a great job of translating the second half of verse 29. It says, *For why should my liberty be determined by someone's else's conscience?* Why indeed? How is it that we must adjust our liberties for the sake of someone's conscience? You probably already know the answer, but if you want, you can look at these verses for the answer: Rom. 14:14-23; 1 Cor. 9:19.

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

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

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

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

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

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

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

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

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

Christian Liberties Truth Grid

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

1 Corinthians Part Two

Lesson #8, Chapter 11 Overview

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

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

1. To begin, read through Chapter 11. Now, summarize the contents of Chapter 11. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.
 - a. Summarize paragraph 1 (verse 1).

 - b. Summarize paragraph 2 (verses 2-16).

 - c. Summarize paragraph 3 (verses 17-22).

 - d. Summarize paragraph 4 (verses 23-26).

 - e. Summarize paragraph 5 (verses 27-32).

- f. Summarize paragraph 6 (verses 33-34).

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

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

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

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

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

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

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

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

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

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

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

1 Corinthians Chapter 11

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

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

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

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

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

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

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

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

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

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

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

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

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

14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him,
15 but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.
16 But if one is inclined to be contentious, we have no other practice, nor have the churches of God.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The remaining matters I will arrange when I come.

1 Corinthians Part Two

Lesson #9, Chapter 11:1-16

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

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

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

2. Why was Paul praising the Corinthians in verse 2? What does that tell you about Paul and his ministry to the Corinthians? See also Acts 18:8, 11; 1 Thess. 4:2; 2 Thess. 2:15; 3:6.

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

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

5. First Corinthians 11:1-16 has been called one of the most difficult passages in the New Testament to interpret. I can guarantee we won't be able to answer every question you have about this passage, but I do think we will come away with a clearer understanding of what God intends for us to understand today. Let's see what we can figure out as we study the Scriptures for ourselves.
- a. *First of all, verse 3 is the key to understanding this section of Chapter 11.* This means everything that Paul says in verses 4-16 supports his statements in verse 3. Restate Paul's comments from verse 3.
 - b. Explain how Paul uses the word *head* in verse 3. What is its meaning here?
 - c. Now explain how Paul uses the word *head* in the beginning of verse 4 and the beginning of verse 5.
 - d. The two different uses for the same word make this section of Scripture a challenge to interpret, but not impossible. Paul was using a spiritual truth to correct a true to life problem plaguing the church in Corinth. Why is it important to first understand God's plans for mankind before applying those spiritual principles to everyday life, rather than trying to apply spiritual principles without a real understanding of what God desires for our lives?
6. How does a man disgrace his head according to verse 4? Who is man's head according to verse 3?
7. The Corinthian church was largely a Gentile congregation, yet for any Jewish believers this instruction may have been difficult to hear. Why is that? See Exodus 28:4 and 2 Sam. 15:30 for a hint.

- a. Yet it's apparent that even the Gentile converts had traditions about head coverings as we can surmise from the instructions in this chapter. What did both the Jewish and Gentile believers need to understand and do when they received the teaching given here? See verse 2; 1 Thess. 2:13; 4:8.
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8. How does a woman disgrace her head according to verse 5? Who is she compared to in verse 5? Who is woman's head according to verse 3?

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

9. Even today a woman with a shaved head (barring health reasons) is often making a statement of some kind about herself and her beliefs. Please explain how, even now, a woman's shaved head can often be traced to a reaction to verse 3.
10. When was it possible for a man or a woman to disgrace themselves according to verses 4-5? How does that information give insight into Paul's goals for his instruction for the Corinthians in Chapter 11?
11. Verse 6 further explains verse 5, so take some time to rewrite verse 6 in your own words. Be sure to include *while praying or prophesying* in your version of verse 6. It will help clarify the meaning.

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

13. In verses 8-9 we learn another of the reasons for the order established within the church. What is it?
 - a. What is this pattern based upon? See Gen. 2:18-24; 1 Tim. 2:13.

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

15. What do angels have to do with a woman submitting to God's order and design for the church? You'll have to pull the answer together after reading the following verses: Matt. 18:10; Luke 15:10; 1 Cor. 4:9; Eph. 3:10; 1 Tim. 5:21; Heb. 1:14; 1 Pet. 1:12.

16. What does Paul mean when he says in verse 11, *in the Lord*? Why would it have been tempting to argue for equality in this matter? See Gal. 3:28; Col. 3:11; 1 Pet. 3:7.

17. Clearly, God intends for there to be a hierarchy, an order to His church, and we see it explained again in verses 11-12. What nuances are added to the discussion in verses 11-12 when compared with verse 3 and verses 7-9?

18. Paul begins drawing his instruction to a close. In verse 13 he tells the Corinthians they need to judge for themselves and answer the question about whether it's proper for a woman to pray with her head uncovered. What is their judgment to be based upon? See verses 3, 7-12.

19. He hammers the point home through an illustration from nature in verses 14-15. Unfortunately, Paul's illustration isn't as clear to us as it may have been to him or his hearers. If we look at "nature" in the animal world, we observe that the males have the longest hair, the brightest plumage, and the largest manes, which doesn't seem to help Paul's argument. So Paul must mean "nature" as it relates to humanity. The NIV helps shed some light on the topic. It reads, *Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him?* How would long hair on a man be a disgrace for him? Consider everything we've learned about women and their long hair as you answer.

20. Now, reviewing verses 2-15, what is the intended purpose of a woman's hair or head covering?

21. Now, let's evaluate what we've learned so far: What issue was plaguing the Corinthian church that Paul was trying to correct here in verses 1-15?

22. How is the instruction in this passage similar to 1 Tim. 2:8-14?

23. What's at the core of this passage that we need to understand and take to heart no matter when we live or what our culture is like?

Eager Beaver: How does this passage fall in line with what we've learned about applying our Christian liberties? See 8:9, 12-13; 10:32-33.

24. If we don't like what we've read or struggle to embrace these truths, what does Paul have to say about that? See verse 16 and 1 Cor. 14:37; 1 Tim. 6:3-4; Titus 2:15; 3:8.

25. The God-made distinctions between men and women and our clearly defined roles within the church provide us with ample opportunity to put these spiritual principles to work in our worship. What attitudes need to undergird your response to the truths presented to us here by God in 1 Corinthians 11?

1 Corinthians Part Two

Lesson #10, Chapter 11:17-34

Please read all of Chapter 11 before beginning your lesson. Ask the Lord to help you develop an attitude of dependence upon Him as you study.

1. The ESV begins verse 17 with these words: *But in the following instructions I do not commend you.* What does that tell you about what's coming in the rest of the chapter?

2. Why doesn't Paul commend the Corinthians according to verse 17? Compare his statement in verse 17 with verse 2. What is different about the two situations?

3. Based on verse 17, what is the goal of our fellowship as believers?
 - a. What are some ways we can foster that goal? See Rom. 1:11-12; Eph. 4:11-16; Phil. 2:1-2; Col. 3:16; 1 Thess. 5:11, 14.

 - b. What areas would you like to work on so you can build up the believers you come in contact with?

 - c. When you get together with believers, whether at church or anywhere else, what are some ways you endeavor to leave them "better" off after having spent time with you?

- d. What are some ways we can actually leave someone “worse” off after spending time with us? See 1 Cor. 1:10-11; 3:3; 2 Cor. 12:20; Gal. 5:26; Titus 3:9.
 - e. Of the “danger zones” mentioned in the verses above, what one(s) are you most tempted toward and how can you overcome them so you won't leave people worse off after having spent time with you?
4. How did the Corinthians leave each other worse off after their times of fellowship according to verse 18?
5. The NIV translates verse 19 well and provides a good sense of Paul's meaning. It reads, *No doubt there have to be differences among you to show which of you have God's approval.* What does Paul mean by his surprising concession in verse 19?
- a. Why does he believe those situations will occur? See also 2 Cor. 2:9; 13:5; 2 Tim. 3:9; Titus 1:10-11; 1 Jn. 2:19.
6. How are those spiritual differences among the people revealed according to verses 20-21?
7. Based on your observations of verses 20-22, explain how the Lord's Supper should have been celebrated.
8. What is the Lord's Supper? See verses 23-26.

9. Why did Paul react so strongly to the way in which the Corinthians partook of the Lord's Supper? See verses 26-27.

10. What does the bread in the Lord's Supper symbolize? See verse 24; Is. 53:4-6; Phil. 2:6-8; 1 Pet. 2:24.

Eager Beaver: Do a little research to discover what the "bread" from the Lord's Supper was like and why that kind of bread was used.

11. What does the wine in the Lord's Supper symbolize? See verse 25; Heb. 9:13-14, 22-28; 1 Pet. 1:17-19.

12. How does partaking in the Lord's memorial supper help us proclaim His death (verse 26)?

13. What kind of impact did the Lord Jesus desire His memorial supper to have upon your heart and life each time you celebrate it, as well as in-between times?

14. In verse 27 we learn it's possible to participate in the Lord's Supper in an *unworthy manner*. How is that possible? See verse 29 for the answer that fits our passage. Now see Eph. 4:20-32; 5:1-14 for a mere handful of other situations that would render us unworthy to participate in the Lord's Supper.

15. Verse 27 tells us that if we do partake of the Lord's Supper in an unworthy manner, we are *guilty of the body and blood of the Lord*. What does Paul mean by that statement? See Heb. 10:29.

16. After what we've learned, it's scary to think of participating in the Lord's memorial supper in an unworthy manner. But the Lord provided a solution in verse 28 with the admonition for you to *examine* yourself. Just what does it mean to *examine yourself*? See verse 31; and also Ps. 66:18; Lam. 3:40; Matt. 5:23-24; 2 Cor. 13:5; 2 Pet. 1:4-11.

17. What happens after we examine ourselves according to verses 28-29?

18. Partaking in the Lord's Supper in an unworthy manner results in what? See verse 30.

19. Does this mean that every time someone is weak, sick, or has died, it is because they ate the Lord's Supper in an unworthy manner? Before giving your explanation look up the following verses: Job 2:3-6; Jn. 9:2-3; 11:4; Acts 6:8; 7:59; 2 Cor. 12:9-10; Heb. 12:11.

20. What does a faithful examination of our hearts and lives result in according to verses 28 and 31? What does an unfaithful examination of our hearts and lives result in according to verses 29-30 and 32?

21. How is the Lord's mercy for His children seen in verse 32? Explain verse 32 using what we've learned in verses 27-32.

22. The Lord is always righteous in His judgments of us, yet we need help with our own judgments. What is the key to judging ourselves rightly? See Ps. 19:7-14; 119:11, 98-101; 1 Jn.3:19-22.

23. Why are we to wait for one another when we partake of the Lord's Supper? See verses 33-34. Now briefly summarize the other reasons given in our passage to wait for each other when celebrating the Lord's Supper.

24. All of these instructions and warnings were given because Jesus wanted us to remember Him. Write out a prayer of remembrance for Christ's sacrifice on your behalf.

It seems then, that Christians may forget Christ! There could be no need for this loving exhortation, if there were not a fearful supposition that our memories might prove treacherous. Nor is this a bare supposition: it is, alas! too well confirmed in our experience, not as a possibility, but as a lamentable fact. It appears almost impossible that those who have been redeemed by the blood of the dying Lamb, and loved with an everlasting love by the eternal Son of God, should forget that gracious Saviour; but, if startling to the ear, it is, alas! too apparent to the eye to allow us to deny the crime. Forget Him who never forgot us! Forget Him who poured His blood forth for our sins! Forget Him who loved us even to the death! Can it be possible? Yes, it is not only possible, but conscience confesses that it is too sadly a fault with all of us, that we suffer Him to be as a wayfaring man tarrying but for a night. He whom we should make the abiding tenant of our memories is but a visitor therein. The cross where one would think that memory would linger, and unmindfulness would be an unknown intruder, is desecrated by the feet of forgetfulness. Does not your conscience say that this is true? Do you not find yourselves forgetful of Jesus? Some creature steals away your heart, and you are unmindful of Him upon whom your affection ought to be set. Some earthly business engrosses your attention when you should fix your eye steadily upon the cross. It is the incessant turmoil of the world, the constant attraction of earthly things which takes away the soul from Christ. While memory too well preserves a poisonous weed, it suffereth the rose of Sharon to wither. Let us charge ourselves to bind a heavenly forget-me-not about our hearts for Jesus our Beloved, and, whatever else we let slip, let us hold fast to Him.¹

¹ Charles H. Spurgeon, *Morning and Evening: Daily Readings, Complete and Unabridged*; New modern edition (Peabody, MA: Hendrikson Publishers, 2006).

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

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

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

5. List what you learn about *God* in this chapter. Be sure to include the verse references.

6. References to the *Holy Spirit* are numerous in this chapter. Record what you learn about Him.

7. The word *varieties* is contrasted with the word *same* in verses 4-11. List what you learn each time those words are used.

8. In a similar way, the word *body* is contrasted with *member(s)*. Record each time *body* is used and what you learn. Be sure to include the verse references.

1 Corinthians Chapter 12

1 Now concerning spiritual gifts, brethren, I do not want you to be unaware.

2 You know that when you were pagans, you were led astray to the mute idols, however you were led.

3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.

4 Now there are varieties of gifts, but the same Spirit.

5 And there are varieties of ministries, and the same Lord.

6 There are varieties of effects, but the same God who works all things in all persons.

7 But to each one is given the manifestation of the Spirit for the common good.

8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit;

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

10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues.

11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

12 For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ.

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

14 For the body is not one member, but many.

15 If the foot says, "Because I am not a hand, I am not a part of the body," it is not for this reason any the less a part of the body.

16 And if the ear says, "Because I am not an eye, I am not a part of the body," it is not for this reason any the less a part of the body.

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

18 But now God has placed the members, each one of them, in the body, just as He desired.

19 If they were all one member, where would the body be?

20 But now there are many members, but one body.

21 And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you."

22 On the contrary, it is much truer that the members of the body which seem to be weaker are necessary;

23 and those members of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable,

24 whereas our more presentable members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked,

25 so that there may be no division in the body, but that the members may have the same care for one another.

26 And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

27 Now you are Christ's body, and individually members of it.

28 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues.

29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they?

30 All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they?

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

1 Corinthians Part Two

Lesson #12, Chapter 12:1-11

Please read all of chapter 12 before beginning your lesson. Ask the Lord for wisdom to study His living Word.

1. Verse 1 opens the chapter for us with these words, *Now concerning spiritual gifts*. For clarity, translators supply the word “gifts,” but literally it reads, *Now concerning spirituals*. It might be better understood by saying, “Now concerning spiritual things, or spiritual matters.” What is the purpose of this chapter according to verse 1?
2. In order to enlighten the Corinthians, what topic does Paul tackle first? See verse 2. What do you learn about the Corinthians in verse 2?
3. What does Paul make known to the Corinthians in verse 3?
4. What is the connection between verses 2 and 3 (note the *therefore*)?
5. And now, here's the million-dollar question: What's the connection between spiritual gifts and Paul's comments in verses 2-3? What misconceptions did the Corinthians seem to have about spiritual gifts? See also Matt. 16:16-17; Jn. 4:24; 1 Cor. 14:37-38; 1 Jn. 4:2-3.
6. Even unbelievers can believe in the Lordship of Jesus Christ, yet still live in unrepentance. So, when someone says, “Jesus is Lord,” what heart and life response is implied? See also Luke 6:46-49; Jn. 8:24; Rom. 10:9-10.

7. Paul continues his instructions about things related to the Holy Spirit. What point does he desire to make in verses 4-6?
8. What encouragement for your own life do you derive from your observation of verses 4-6?
9. As mentioned in verse 7, how is the Holy Spirit made manifest in a believer's life? See verses 4-6.
10. What purpose is given about the manifestation of the Holy Spirit in verse 7? What does that purpose imply about the use of our spiritual gifts?
11. How you are fulfilling the purpose of those gifts of the Spirit in your life? Do you need to make any adjustments, changes, or commitments?
12. What kinds of things have been given to believers according to verses 8-10?
13. How might the gift of the *word of wisdom* function? See Ex. 31:3; Prov. 2:6; Acts 6:3; 1 Cor. 2:6; Eph. 1:17-18; Col. 1:9-10.
14. What are some times or ways you've seen this gift in use for the common good?

15. How might the gift of the *word of knowledge* be revealed? See 1 Cor. 1:5; Rom. 15:14; 2 Cor. 8:7.

16. What are some times or ways you've seen this gift in use for the common good?

17. How might the gift of *faith* show up in someone's life? See Matt. 17:20; 21:21; 1 Cor. 13:2; Heb. 11:33.

18. What are some times or ways you've seen this gift in use for the common good?

Why is it that some of the gifts like healings, miracles, or tongues no longer seem to be at work in believers today? While more can be said on the topic, John MacArthur sums it up this way: "The temporary sign gifts were limited to the apostolic age and therefore ceased after that time. Those gifts included miracles, healing, languages, and the interpretation of languages. The purpose of temporary sign gifts was to authenticate the apostolic message as the Word of God, until the time when the Scriptures, His written Word, were completed and became self-authenticating."¹

19. What caution is given after Paul lists the different gifts given to believers by the Holy Spirit? See verse 11.

20. Why does Paul emphasize that the gifts are given by the same Spirit in verses 4-6, 8-9, and 11? See also 1 Cor. 1:10; 3:3-6; 10:31; 11:18-19; 12:11.

¹ John MacArthur, *1 Corinthians* (Chicago: Moody Press, 1996), pgs. 297-298.

21. Apparently, the believers in Rome were tempted in similar ways when it came to spiritual gifts. What do you learn about spiritual gifts from Romans 12:3-8?

22. Why are these truths from Romans 12 and 1 Corinthians 12 essential for every believer to understand and put into practice?

23. What do you need to remember any time you're tempted toward discontentment with your gifts and calling from God? See Romans 12:6; 1 Cor. 12:7, 11, 18.

24. What encouragement have you received in this lesson about the gifts you have received from the Holy Spirit?

25. Based on this passage, what is the ultimate purpose for how you use your spiritual gifts? See verses 1-3, 7, and 11.

For a helpful and informative article on the temporary nature of the sign gifts visit:
http://thecripplegate.com/what_cessationism_is_not/.

1 Corinthians Part Two

Lesson #13, Chapter 12:12-31

Please read Chapter 12 again as you prepare to study the rest of the chapter. Remember that the Lord is One who gives insight into His Word.

1. Summarize the contents of verses 1-11.
2. What illustration is used to teach a spiritual principle in verse 12? The NAS, ESV, AND NKJV all use the word *members* in these verses. What does it mean as it's used here?
3. What is the connection between Paul's example of the *body/members* and *Christ*? See verses 12-13.
4. Why is verse 14 essential to understand when it comes to this discussion about spiritual gifts?
5. In verses 15-16 Paul uses his *body/members* illustration to great effect. What attitude is he trying to correct with this method?
6. Think of two spiritual gifts and insert them in verses 15-17 instead of "body" or the parts mentioned. What point does Paul desire to make in these verses? And how does our little substitution exercise bring his point into focus?

7. Just in case anyone is still inclined toward discontentment, what do we learn in verse 18?

8. How should a proper understanding of verse 18 help us function efficiently, properly, and with joy in the body of Christ? See also Is. 29:16; Rom. 12:6; 1 Cor. 12:11; Eph. 2:10.

9. Explain the logic of verse 19 when applied to the distribution of spiritual gifts in the body.

10. The illustration of the body and its many members is a perfect one in explaining the variety of gifts and talents within the church, the one body of Christ. What principle do we glean about our relationship to one another in verse 21?

11. How can we cultivate that sense of dependence and appreciation for the other members of Christ?

12. What surprising spiritual principle(s) do we learn about in verses 22-25?

13. Why don't the "honorable" members have need of honor?

14. What kinds of gifts might be considered "weaker" or "less honorable"? See Rom. 12:6-8; 1 Pet. 4:11.

15. What kinds of gifts might be considered “honorable”? See verses 28-30.

16. Why did the Corinthian church need to be reminded *again* of these important truths? See 1 Cor. 1:10-13; 3:3-9; 12:1, 4-7, 11.

17. What's the purpose of the distribution of gifts within the body according to verse 25?

18. What do the Scriptures have to say about showing partiality? See Lev. 19:15; Prov. 18:5; Rom. 2:11; 1 Tim. 5:21; James 2:1-9.

19. What are some specific ways to love without partiality according to verse 26? See also Rom. 12:9-16; 15:5-6; 2 Cor. 13:11; Gal. 6:2-4; Heb. 13:1-3.

20. What is Paul trying to get across to the Corinthians in verses 27-30?

21. The gifts listed in verses 28-30 are the more “honorable” gifts, giving us insight into the problem plaguing the church. What did the Corinthians’ desire? Verse 31 gives us a clue.

22. In his commentary, John MacArthur states, “Because *zeloō* (*earnestly desire*) usually has the negative connotation of coveting jealously or enviously (but contrast 2 Cor. 11:2), and because the Greek indicative and imperative forms are identical, the first half of the verse could be translated, “But you earnestly desire the greater gifts.” That rendering seems much more appropriate to the context, both of what precedes and of what follows. It

certainly is consistent with the tone of the letter and the sin of the Corinthians. Because they clearly prized the showier gifts, the seemingly greater gifts, it would seem foolish of Paul to command them to do what they already were eagerly doing.”¹ This alternate rendering² of verse 31 seems to fit the context better, *therefore, what are the greater gifts?* See verses 27-30.

- a. Is the list of desired gifts in verses 27-30 the sum total of the gifts of the Holy Spirit? See Rom. 12:6-8; 1 Pet. 4:9-11.

 - b. Why would the Corinthians crave those gifts? See verses 22-25.

 - c. The last half of verse 31 fills us with anticipation. What does Paul intend to tackle next according to verse 31?
23. What specific challenges to your thinking or encouragements have you gleaned from Chapter 12?

¹ John MacArthur, *1 Corinthians* (Chicago: Moody Press, 1996), pg. 325.

² “The translation of earnestly desire presents a problem: Should it be translated as the NKJV does, as an imperative, or as an indicative, a statement of fact: “You are desiring the sensational gifts”? The Greek word *zeloo*, normally a negative term, allows either. The imperative is chosen by most interpreters, but the indicative is possible and would fit with the correction at which chs. 12—14 aim. In contrast to such unprofitable desire, Paul directs them to a more excellent way in ch. 13, the way of exercising any and all gifts only in love.” Earl D. Radmacher, Ronald Barclay Allen and H. Wayne House, *Nelson’s New Illustrated Bible Commentary* (Nashville: T. Nelson Publishers, 1999), 1 Co 12:31.

Brethren, you sometimes think there are some belonging to the Church whom we could well spare; but there is not one superfluous member in the whole body. If they be truly united to Christ, they have all their offices, all their places. ~ Charles Spurgeon³

How blessed the Christian church, if all the members did their duty! Instead of coveting the highest stations, or the most splendid gifts, let us leave the appointment of his instruments to God, and those in whom He works by His providence. Remember, those will not be approved hereafter who seek the chief places, but those who are most faithful to the trust placed in them, and most diligent in their Master's work. ~ Matthew Henry⁴

³ Charles H. Spurgeon, *Spurgeon's Sermons: Volume 44*, electronic ed., Logos Library System; Spurgeon's Sermons (Albany, OR: Ages Software, 1998).

⁴ Matthew Henry and Thomas Scott, *Matthew Henry's Concise Commentary* (Oak Harbor, WA: Logos Research Systems, 1997), 1 Co 12:27.

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

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

5. First Corinthians 13 is known as the love chapter, so let's start by listing every time the word *love* is used and what you learn about it. Be sure to include the verse references.

6. The words *know* and *knowledge* are used frequently in this chapter. Note how they're used in this chapter along with the verse references.

7. Paul uses the word *all* to make a point. List what you learn each time the word *all* is used.

8. Note the use of repeated phrases or phrases that sound similar along with the verse references.

9. What other discoveries did you make in this chapter?

1 Corinthians Chapter 13

1 If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.

2 If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

3 And if I give all my possessions to feed the poor, and if I surrender my body to be burned, but do not have love, it profits me nothing.

4 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, 5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered,

6 does not rejoice in unrighteousness, but rejoices with the truth;

7 bears all things, believes all things, hopes all things, endures all things.

8 Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.

9 For we know in part and we prophesy in part;

10 but when the perfect comes, the partial will be done away.

11 When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things.

12 For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known.

13 But now faith, hope, love, abide these three; but the greatest of these is love.

1 Corinthians Part Two

Lesson #15, Chapter 13:1-5

Please read all of Chapter 13 as you prepare to do this lesson. Ask the Lord to help you understand and apply His Word.

1. Summarize the point Paul makes in Chapter 12 verses 12-31.
2. Paul concludes the chapter with these words: *But earnestly desire the greater gifts*. How does that admonition reveal a weakness or problem in how the Corinthians viewed the spiritual gifts given to them by God?
3. The end of Chapter 12 verse 31 states, *And I show you a still more excellent way*. What does that bit of information tell you about what is to come?

Few chapters in the Bible have suffered more misinterpretation and misapplication than 1 Corinthians 13. Divorced from its context, it becomes “a hymn to love” or a sentimental sermon on Christian brotherhood. Many people fail to see that Paul was still dealing with the Corinthians’ problems when he wrote these words: the abuse of the gift of tongues, division in the church, envy of others’ gifts, selfishness (remember the lawsuits?), impatience with one another in the public meetings, and behavior that was disgracing the Lord.¹

4. Let us discover the more excellent way along with the Corinthians as Paul begins Chapter 13 verse 1 with a hypothetical statement about speech. What does it mean to speak with the tongues of men? See Acts 2:4-12; 1 Cor. 12:10; 14:10-13.

¹ Warren W. Wiersbe, *The Bible Exposition Commentary* (Wheaton, Ill.: Victor Books, 1996), 1 Co 13:1

5. What does it mean to speak with the tongues of angels? See Job 38:7; Heb. 2:2; Rev. 5:11-14.

6. Would speaking with the tongues of men and angels be a good thing, something admirable?
 - a. According to verse 1, what negates that most excellent way of speaking?

 - b. Without that quality, excellent speech actually becomes what (verse 1)?

7. What does it mean to have *the gift of prophecy*? See Rom. 16:25-26; 1 Cor. 2:7; 12:8-10, 28; Eph. 3:3.

8. Would possessing the ability to prophesy, know all mysteries and knowledge, and have all faith be a good thing, something admirable to desire?
 - a. Yet, what negates those most excellent attributes? Verse 2.

 - b. And what is the result according to verse 2?

9. What scenario is devised in verse 3?
 - a. And once again, what negates those admirable actions?
 - b. With what results (verse 3)?

10. I think we're starting to see a pattern here! How would you summarize the point of verses 1-3 that we need to understand and apply?

11. We might be tempted to give a Pilate-like answer and respond, "What is love?" in an effort to wiggle out of our responsibility to show love to the brethren.² But Paul leaves no opportunity for us to respond like that. Verse 4 begins defining true, biblical love. And the first thing we learn is that love is patient. Define *patient* [Strong's #3114 (NKJV *suffers long*)].
 - a. How do the following verses add to your understanding of what it means to love with patience? See Matt. 18:26, 29; Heb. 6:15; James 5:7-8; 2 Pet. 3:9.
 - b. When do you find it most challenging to love with patience?

² See John 18:33-38 to read how Pilate reacted when Jesus' words affected him.

- c. What are some ways you can apply the art of “suffering long” in your love for others?
12. Next we learn that love is kind. Define *kind* [Strong's #5541].
- a. How do the following verses add to your understanding of what it means to love with kindness? See Luke 6:35; Gal. 5:22; Eph. 4:32; Col. 3:12.
 - b. When do you find it most challenging to love with kindness?
 - c. What are some ways you can apply the art of loving kindly?
13. It's not surprising that love is not jealous toward others either. Define *not jealous* [Strong's #2206 (ESV; NKJV; NIV *not envy*)]. You'll have to supply the “not” when you look up the word's meaning to understand it properly for verse 4.
- a. What added understanding do you gain after seeing how the word is used in the following verses? See Acts 7:9; 17:5; James 4:2.
 - b. When do you find it most challenging to love without jealousy?

- c. What are some ways you can learn to love without jealousy entering in?
14. Here's an interesting aspect of biblical love. Love does not brag. Define *brag* [Strong's #4068 (ESV *boast*; NKJV *parade itself*)].
- a. This particular word is used only in 1 Cor. 13:4, but a look at its synonyms will help us get a handle on the word's meaning and how we can apply it to our lives. See Ps. 73:9; Ps. 94:4; Prov. 25:14; 2 Cor. 11:17-18; James 3:5; 4:16.
- b. What sins are associated with bragging? See 1 Sam. 2:3; 2 Chron. 25:19; Ps. 49:6; Gal 5:26; 2 Tim. 3:2; 1 Jn. 2:16.
- c. When are you most tempted to brag?
- d. Why is bragging antithetical to loving others?
- e. Who should we brag about? Ps. 20:7; 34:2; Jer. 9:23-24; 1 Cor. 1:30-31.
- f. What are some practical ways you can make sure your love for others doesn't include bragging?

Eager Beaver: Do a little study on biblical boasting. When is it permissible? And what kinds of things are acceptable to brag about? See Rom. 15:17-19; 1 Cor. 1:31; 2 Cor. 8:24; 11:30; 12:9; Gal. 6:14; Heb. 3:6.

15. Next we learn that love is not arrogant. Define *arrogant* [Strong's #5448 (NKJV *puffed up*; NIV *proud*)].
 - a. Paul uses the word *arrogant* frequently in his communications with the Corinthians. What do you learn about the word from the following verses? See 1 Cor. 4:6, 18-19; 8:1.
 - b. Now look up these verses to see if you can glean more about its meaning: 1 Sam. 2:3; Neh. 9:16; Ps. 94:4; Prov. 14:16; 30:13; James 4:16.
 - c. When do you find you're most tempted toward arrogance?
 - d. What are some ways you can learn to love others in humility rather than arrogance?
16. Next we learn that love doesn't act unbecomingly. See what you can find out about *unbecomingly* as you define it [Strong's #807 (ESV; NKJV; NIV *rude*)].
 - a. This particular word is only used in 1 Cor. 7:36 and 13:5. Can you discover some more about this word's meaning from those verses?

- b. First Corinthians 7:35; 11:21; 1 Tim. 2:9; and 2 Jn. 10 carry the flavor of this word's meaning. What more do you learn?

 - c. When are you most tempted toward rudeness?

 - d. What are some ways you can make sure your love for others doesn't contain rudeness?
17. Next we learn that love doesn't *seek its own way*. While this part of love's definition is fairly straightforward, it can be tricky to put into practice at times. When are you most tempted to seek your own way?
- a. How did Paul put this admonition into practice in his life? See Rom. 15:1-2; 1 Cor. 10:24, 33; 1 Jn. 3:16-17.

 - b. What are some practical ways you can practice putting others first?
18. Love isn't provoked! Define *provoked* [Strong's #3947 (ESV *irritable*; NIV *easily angered*)]. See also Ps. 78:58; Acts 17:16; Eph. 6:4.
- a. When are you most tempted toward irritation?

- b. What are some ways you can guard against being provoked?
19. And finally, love *does not take into account a wrong suffered*. When is it the most challenging to live like this?
- a. What do we need to remember if we're ever going to love like this? See Eph. 2:1-7; 4:31-32.
- b. What are some practical ways to live this way? See Col. 3:12-13; 1 Pet. 3:8-9.
20. That's a lot to put into practice! If left to ourselves are we able to love in the way described here? What do we need to remember when it comes to loving others? See Rom. 6:4-7; 8:8-11; 1 Pet. 5:6-7; 1 Jn. 1:9.
21. Back to our context for this chapter: Why was this discussion about love necessary? See 12:1, 4-7, 27-31.

God grant us grace, then, that we may abound in this most excellent grace of a true Christian life, which is infinitely more essential than the highest gifts or the most remarkable talents that God himself can bestow upon us. ~Charles Spurgeon³

³ Charles H. Spurgeon, *Spurgeon's Sermons: Volume 47*, electronic ed., Logos Library System; Spurgeon's Sermons (Albany, OR: Ages Software, 1998).

Jn. 13:35 “By this all men will know that you are My disciples, if you have love for one another.”

1 Thess. 3:12 And may the Lord cause you to increase and abound in love for one another, and for all people, just as we also do for you.

1 Pet. 4:8 Above all, keep fervent in your love for one another, because love covers a multitude of sins.

1 Corinthians Part Two

Lesson #16, Chapter 13:6-13

Please review Chapter 13 before beginning this lesson. Ask the Lord to help you apply the truths found in this chapter.

1. Summarize verses 1-5 of Chapter 13.

2. What was happening among the Corinthians that spurred Paul to write on this topic? See 12:1, 4-7, 26-31.

3. Let's continue to learn about the many facets of love beginning in verse 6. What do we learn about love in verse 6?
 - a. Why is that a loving characteristic?

 - b. Why is this aspect of love particularly challenging in our culture today?

 - c. In order to put verse 6 into practice we need to discern between the lies of our culture and the truths of God's Word. How can we grow in this kind of discernment? See Ps. 119:99-104; Rom. 12:2; Col. 1:9-12.

 - d. What are some practical ways to love in this way? See Ps. 119:163; Prov. 17:5; 24:17; Rom. 12:9; 1 Cor. 5:1-2; Eph. 5:6-10; 1 Pet. 1:14-15, 22; 1 Jn. 3:18; 2 John 3-4.

7. Define *hopes* [Strong's #1679].
 - a. See what you learn about *love that hopes* from these references: Rom. 8:24-25; 1 Tim. 4:10; 1 Pet. 1:13.
 - b. Why is it so important to fix your hope on the right things when it comes to loving others?
8. Define *endures* [Strong's #5278 (NIV *perseveres*)].
 - a. What else do you learn about love that endures from Rom. 12:12; 2 Tim. 2:10; Heb. 12:2-3; James 1:12?
 - b. How can you apply *Love endures all things* in your life?
9. Love never does what, according to verse 8? By contrast, what happens to the gifts listed in verse 8?
10. Let's review one of the king of Bible study rules: *context!* Context unravels most Bible study knots, smooths out almost every conundrum, and clears the way to a proper interpretation of the passage. Difficult to understand sections of Scripture like this one mean we must study the context leading to and from the passage to gain insight into what the author

intended his original audience to understand. Determine the context of Chapter 13 by answering the following questions:

- a. What is the main subject or main point of verses 1-7?

 - b. What is the main point of verse 13?

 - c. Since those answers are one and the same, what do we know hands down, sure as shootin' about verses 8-12?¹
-
11. Verses 8-10 present us with a bit of a challenge, but before we dig further, what facts can we observe from verses 8-10?

 12. The real problem in verse 10 lies in understanding what Paul meant with the phrase, *when the perfect comes*. Define *perfect* [Strong's #5046]. See also 1 Cor. 2:6; 13:10; 14:20 where Paul uses the same word. What is its meaning each time it's used?

 13. Paul illustrates his comments from verses 8-10 by comparing childhood and manhood. Verse 11 is intended to bring clarity to Paul's comments in verses 8-10. What observations can you make from verse 11?

¹ Another way of explaining how context helps us overcome Bible difficulties is to think of the chapter as a river. When we observe a river, we can see which direction the water is flowing and we know that the water downstream is flowing in the same direction as water coming from upstream. Verses 1-7 are all flowing in the same direction with one main point. Later we read verse 13 that also flows in the same direction as the earlier verses. Though the meaning of verses 8-12 may be more difficult to understand, we know that they too need to flow in the same direction as the rest of the "stream."

14. Paul clarifies even further by giving another illustration for verses 8-10. This one is found in verse 12. First, what observations can you make about verse 12 by itself?

15. Now compare the *illustrations* of verses 11-12 with the *instructional truths* in verses 8-10. How do the *illustrations* help you understand the *instruction* Paul seeks to impart?

16. Notice we still haven't nailed down what the phrase *the perfect* means, but we are closer to understanding what Paul meant. Based on what you've observed after answering the above questions what have you learned about how believers are to treat each other when it comes to spiritual gifts?

Almost incidentally, Paul provides a glimpse of heaven and the life to come (v. 10; see also v. 12). All that is imperfect will be replaced by the perfect in every aspect of our existence. The experience of heaven will be like suddenly becoming adults after being children (v. 11). We will see face to face rather than seeing poor reflections. This will be most wonderfully true of our view of our Saviour, the Lord Jesus Christ. An old hymn by Isaac Watts puts it well:

Then shall I see and hear and know
All I desired or wished below;
And every power find sweet employ
In that eternal world of joy.

'The most excellent way' leads naturally to conclusions about the Christian's proper goal. ~ Derek Prime²

17. What's the connection between the pursuit of certain spiritual gifts (see 12:31) and love for the brethren as explained in Chapter 13?

² Derek Prime, *Opening Up 1 Corinthians* (Leominster: Day One Publications, 2005), pgs. 118-119.

18. How does 1 John 4:15-21 back up or help explain the concepts of this chapter?

19. When will we love one another perfectly? When will we gain completed maturity and sanctification in Christ? When will love reign perfectly?
 - a. And there you have it, the answer to *What does “the perfect” refer to?* When “the perfect” comes, how will we respond according to the illustrations Paul uses in verses 11 and 12?

So, what does “the perfect” refer to? Some believe it refers to the completion of the Scriptures; the rapture; the maturing of the church; the second coming, but I think the best answer is the eternal state or heaven because of the context. The context alone supports the view for the eternal state or heaven best. (For more on this interpretation read the insightful excerpt about “The Perfect” in the article below.) The *perfect* is that time of completion when all will be seen clearly, when we won't desire the *prominent* spiritual gifts or parade *our* gifts proudly before others, and when we will love others as described in this chapter.

20. Define *abide* [Strong's #3306 (NIV *remain*)]. What things remain according to verse 13?

21. How does the idea of something remaining or lasting (verse 13) fit in with Paul's comments about things that fail from verses 8-12?

22. What is the more excellent way that we should strive for in every area of our lives, especially when it comes to exercising our spiritual gifts? See verse 13.

**The Different Views on “The Perfect” of 1 Corinthians 13:10
by Nathan Busenitz³**

1. Some (such as F.F. Bruce) argue that love itself is the perfect. Thus when the fullness of love comes, the Corinthians will put away their childish desires.
2. Some (such as B.B. Warfield) contend that the completed canon of Scripture is the perfect. Scripture is described as “perfect” in James 1:25, a text in which the same word for “mirror” (as in v. 12) is found (in James 1:23). Thus partial revelation is done away when the full revelation of Scripture comes.
3. Some (such as Robert Thomas) contend that the mature church is the perfect. This view is primarily based on the illustration of verse 11 and on the close connection between this passage and Eph. 4:11–13. The exact timing of the church’s “maturity” is unknown, though it is closely associated with the completion of the canon, and the end of the apostolic era (cf. Eph. 2:20).
4. Some (such as Thomas Edgar) see the believer’s entrance into the presence of Christ (at the moment of death) as the perfect. This view accounts for the personal aspect of Paul’s statement in verse 12. Paul personally experienced full knowledge when he entered Christ’s presence at his death (cf. 2 Cor. 5:8).
5. Some (such as Richard Gaffin) see the return of Christ (and the end of this age) as the perfect. This is also the view of most continuationists. Thus, when Christ comes back (as delineated in chapter 15), the partial revelation we know now will be made complete.
6. Some (such as John MacArthur) view the eternal state (in a general sense) as the perfect. This explanation interprets the neuter of *to teleion* as a reference to a general state of events and not a personal return of Christ. This view overlaps with both numbers 4 and 5 above in that, according to this view: “For Christians the eternal state begins either at death, when they go to be with the Lord, or at the rapture, when the Lord takes His own to be with Himself” (John MacArthur, *First Corinthians*, p. 366).

Of these views, I personally find the last three more convincing than the first three. This is primarily due (I will confess) to the testimony of church history. Dr. Gary Shogren, after doing an in-depth study of some 169 patristic references to this passage, concludes that the church fathers overwhelmingly saw the perfect in terms of something beyond this life (most normally associating it with the return of Christ, or with seeing Christ in heaven). Even John Chrysostom (who was clearly a cessationist) saw it this way. While not authoritative, such historical evidence is difficult to dismiss.

³ Read the entire article written by Nathan Busenitz at http://thecripplegate.com/what_cessationism_is_not/

- f. Summarize paragraph 6 (verses 34-36).

 - g. Summarize paragraph 7 (verses 37-38).

 - h. Summarize paragraph 8 (verses 39-40).
-
2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.

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

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

 5. What do you learn about *God* every time He is mentioned in this chapter? Be sure to include the verse references.

6. List every time the word *speak(s)/speaking/spoke* is used in this chapter. Because it's used frequently, *pay attention to the way in which it's used*. Don't forget the verse references with your observations.

7. The word *tongue* is also used frequently in this chapter. For right now list each time the *singular* form of the word is used—*tongue*.

8. Now list each time the *plural* form of the word is used—*tongues*. Be sure to include the verse references with your observations.

9. What do you learn about the word *prophecy* (also include *prophets*) from your observations? Include verse references.

10. What do you learn each time the word *mind* is used?

11. What other exciting observations did you make in this chapter? Be sure to share them!

1 Corinthians Chapter 14

1 Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy.

2 For one who speaks in a tongue does not speak to men but to God; for no one understands, but in his spirit he speaks mysteries.

3 But one who prophesies speaks to men for edification and exhortation and consolation.

4 One who speaks in a tongue edifies himself; but one who prophesies edifies the church.

5 Now I wish that you all spoke in tongues, but even more that you would prophesy; and greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying.

6 But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching?

7 Yet even lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp?

8 For if the bugle produces an indistinct sound, who will prepare himself for battle?

9 So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air.

10 There are, perhaps, a great many kinds of languages in the world, and no kind is without meaning.

11 If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.

12 So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church.

13 Therefore let one who speaks in a tongue pray that he may interpret.

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

15 What is the outcome then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also.

16 Otherwise if you bless in the spirit only, how will the one who fills the place of the ungifted say the “Amen” at your giving of thanks, since he does not know what you are saying?

17 For you are giving thanks well enough, but the other person is not edified.

18 I thank God, I speak in tongues more than you all;

19 however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue.

20 Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be mature.

21 In the Law it is written, “BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME,” says the Lord.

22 So then tongues are for a sign, not to those who believe but to unbelievers; but prophecy is for a sign, not to unbelievers but to those who believe.

23 Therefore if the whole church assembles together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad?

24 But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all;

25 the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you.

26 What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.

27 If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and one must interpret;

28 but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God.

29 Let two or three prophets speak, and let the others pass judgment.

30 But if a revelation is made to another who is seated, the first one must keep silent.

31 For you can all prophesy one by one, so that all may learn and all may be exhorted;

32 and the spirits of prophets are subject to prophets;

33 for God is not a God of confusion but of peace, as in all the churches of the saints.

34 The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says.

35 If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.

36 Was it from you that the word of God first went forth? Or has it come to you only?

37 If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment.

38 But if anyone does not recognize this, he is not recognized.

39 Therefore, my brethren, desire earnestly to prophesy, and do not forbid to speak in tongues.

40 But all things must be done properly and in an orderly manner.

1 Corinthians Part Two

Lesson #18, Chapter 14:1-19

Read Chapter 14 completely before beginning this lesson. Take the time to ask the Lord for His help as you study His Word.

1. Chapter 14 picks up where Chapter 12 ended which means Chapter 13 is a rabbit trail, a vital and valuable rabbit trail, but a bit of an excursion nonetheless. Now once again, the apostle Paul picks up where he left off at the end of Chapter 12. What does he desire the Corinthians to do according to verse 1? How does this injunction provide balance to his instruction in Chapter 13?
2. Do we get to choose which spiritual gifts we have? See 1 Cor. 12:11, 28.
3. Explain the Corinthians' misunderstanding about spiritual gifts.
4. Since spiritual gifts are given to us by the Lord and are not something we can choose for ourselves, what is the purpose of desiring the greater spiritual gifts (see 1 Cor. 12:31 and 14:1)? See verses 2-4, 12, and 26 for your answer.

Keep in mind that your answer to question 4 is Paul's purpose in everything he writes in Chapter 14.

5. What two gifts are being compared in this chapter? See verses 2-4.
6. Why did Paul want the Corinthians to long for the gift of prophecy above all others? See verses 2-4.

7. What have you learned so far in verses 1-4 about a problem that was plaguing the Corinthian church? See also 1 Cor. 12:27-31.

Keep the following helpful insights in mind as you study. (Taken from Pastor Jack Hughes' lesson on "The Gift of Tongues" from the Bible study series on *The Doctrine of the Holy Spirit*. If you'd like a copy of the whole lesson, contact me through my website at www.scripturepaths.com and I'll get it for you.)

"The key to understanding I Corinthians 14 is to observe the singular and plural usages of the word tongue."

"The singular is used to identify "ecstatic speech" in almost every case. Ecstatic speech is not a known language, is not an expression of the Holy Spirit, and doesn't edify anyone. Ecstatic speech was practiced by pagans and some Jews at that time as it was thought to be a spiritual act."

"The plural form of "tongues" in I Corinthians 14 is used for the miraculous gift of speaking in a known language that was unknown to the one speaking, such as recorded in Acts 2."

8. Based on the information from Pastor Jack Hughes above, what kind of tongue-speaking is Paul discussing in verses 2-4? Summarize what you learn about this type of tongue-speaking from verses 2-4.
9. Based on the information from Pastor Jack Hughes above, what kind of tongue-speaking does Paul introduce in verse 5?
10. Explain what the gift of tongues looks like after reading Acts 2:5-13.
11. What distinction does Paul make between using the biblical gift of tongues and the ability to prophesy in 1 Corinthians 14:5?

12. In verse 6 Paul gives further explanation for his comments from the preceding verse. What is the “problem” with using the biblical gift of tongues in the church? What brings the most spiritual “profit” to other believers according to verses 3 and 6?

13. Paul uses a couple illustrations to underscore what he's trying to communicate in the previous verses. What does he compare the biblical gift of tongues to in verses 7-8? What point is he trying to make with his examples?

14. What is the problem with speaking with a tongue (that is, ecstatic speech) according to verse 9? Don't forget what the purpose for all spiritual gifts is according to verses 2-4, 12, 26.

15. In verses 10-11 Paul gives another example to emphasize his point about the use of tongue-speaking in the church. What point does he make and how does that back up what he's been saying about the value of the biblical gift of tongues in the church?

16. What is Paul's admonition to the Corinthians in verse 12?

17. Based on Paul's argument from verses 1–11, what conclusion does he expect the Corinthians to arrive at by the time they read verse 12?

18. Let's crystallize our thoughts further by answering this question: According to verse 12, what should our motivation be every time we exercise our spiritual gifts?

19. In verses 13-17 Paul returns to discussing the use of pagan, ecstatic speech type of tongue-speaking. It's obvious from Paul's comments that some were mistaking the ecstatic speech kind of tongue-speaking for the biblical gift of tongues in which one speaks in a known language. Summarize his thoughts about using ecstatic speech in the worship service from verses 13-14.

20. The NASB translates the beginning of verse 15 this way: *What is the outcome then?* Yet the ESV and NIV provide a better sense of Paul's transitional thoughts when they translate the beginning of verse 15 this way: *What am I to do?* This question fits perfectly with the context of the passage and flows easily into the answer for this query. What did Paul desire to do with his gifts according to verses 15-17?

For a review of the temporary nature of sign gifts see the following article:
http://thecripplegate.com/what_cessationism_is_not/

“Tongues were a temporary sign gift (1 Cor. 13:8). The phrase “they will cease” is in the *middle* voice, emphasizing “they will stop themselves.” The implication is that tongues would not continue until “the perfect comes”—the time when knowledge and prophecy gifts would be terminated—but would cease of their own accord when their usefulness terminated. If tongues were to continue until “the perfect comes” the verb would likely be *passive* in form.

Tongues were a part of the miraculous era of Christ and the apostles and were necessary, along with the gift of miracles, as an authenticating sign of the apostles (2 Cor. 12:12). With the completion of the Scriptures there was no longer any need for an authenticating sign; the Bible was now the authority in verifying the message that God’s servants proclaimed. Tongues were a sign gift belonging to the infancy stage of the church (1 Cor. 13:10–11; 14:20).

Tongues were used as a sign to unbelieving Jews and in this sense were used in evangelism (1 Cor. 14:21–22). When unbelieving Jews would enter the assembly and hear people speaking in foreign languages it was a sign to them that God was doing a work in their midst, reminiscent of Isaiah’s day (Isa. 28:11–12). This sign should lead them to faith in Jesus as their Messiah.” [*The Moody Handbook of Theology*, page 273.]

21. What kind of tongues did Paul appreciate being able to use according to verse 18?

22. Yet if he had to choose between tongues or prophesying which would he choose and why according to verse 19?

23. What principles for using your spiritual gifts have you gleaned from verses 1-19? What insights have you gained about the purpose of believers coming together to worship the Lord as a body?

First Corinthians 14 is the most significant text concerning the God honoring practice of the biblical gift of tongues. Paul contrasts the biblical gift of tongues with pagan ecstatic speech all the way through the chapter. The Corinthians had merged the pagan practice of ecstatic speech with the biblical gift and therefore Paul writes to sort out the mess. The chart below will help you see the stark contrast between ecstatic speech, which is practiced in so-called “tongues speaking churches” today and the legitimate biblical gift of tongues, which operated in the first century. Information from Pastor Jack Hughes’ study “The Doctrine of the Holy Spirit.”

Text	Biblical Gift of Tongues	Text	Pagan Ecstatic Speech
Acts 2:6; I Cor. 14:10	Tongues is the ability to speak the gospel to unbelievers in a language unknown to oneself.	I Cor. 14:9, 11	Ecstatic speech is not a language but gibberish spoken into the air and makes others see you as a barbarian.
I Cor. 12:7; 14:6, 12, 26	Tongues is for edification of others.	I Cor. 14:4	Ecstatic speech is for the edification of self.
I Cor. 13:1	Tongues is practiced out of love for others.	I Cor. 14:4	Ecstatic speech is practiced out of love for self.
I Cor. 13:8	Tongues is designed to pass away after a time.		Ecstatic speech continues today.
I Cor. 14:5, 13, 28	Tongues are always interpreted so that others are edified and if there is no interpreter, the gift of tongues is not employed even if one has the gift.	I Cor. 14:23	Ecstatic speech can't be interpreted because it is not a language and therefore no one is edified. Ecstatic speech is uttered even though it can't be interpreted.
I Cor. 14:22	Tongues is to be used as a sign for evangelization of the lost.		Ecstatic speech is practiced to heighten religious feeling, impress others, and even deceive.
I Cor. 14:27	No more than three people are allowed to speak in tongues during a worship service.		Often many speak in ecstatic speech simultaneously during a worship service.
I Cor. 14:33-34	Women are never allowed to speak in tongues in public worship services.		Women regularly utter ecstatic speech in public worship.
I Cor. 14:33, 40	Practiced in an orderly manner for the edification of believers and the evangelization of unbelievers.		Often practiced in an emotional frenzy promoting chaos and disorder.
Acts 2:5-41	The person exercising the gift knows what they are saying and their mind is fruitful.	I Cor. 14:2, 14	The person practicing ecstatic speech does not know what they are saying and their mind is not fruitful.
	From God the Holy Spirit		From self or Satan

1 Corinthians Part Two

Lesson #19, Chapter 14:20-33

Please read Chapter 14 for review as a precursor to this lesson. You'll be glad you did! Keep asking the Lord for wisdom and understanding for this section of Scripture.

1. What is Paul's admonition to the Corinthians in verse 20?
2. What does the instruction in verse 20 tell you about the Corinthians' misunderstanding of spiritual gifts and their use? Review verses 1-19 before answering this question.
3. What response on the part of the Corinthians would indicate that they were thinking like mature adults?
4. What are some areas of the Christian life and our culture today you feel would benefit by mature biblical thinking?
5. The admonition of verse 20 isn't for the Corinthians only. We need to apply it too. How can we learn to think maturely? See 1 Corinthians 3:1-4; Ephesians 4:11-16; Hebrews 5:11-14.
6. In verse 21 Paul quotes Isaiah 28:11-12. We know from his "so then" at the beginning of verse 22 that his use of Isaiah 28 made his point about the appropriate use of tongues in the worship service. What does he want us to understand about God's use for tongues according to verse 22?

7. Verse 22 says that tongues and prophecy are a sign. To whom are they a sign and for what purpose? For tongues see verse 21 and Acts 2:5-12. For prophecy see verses 3-4 and 2 Peter 1:19-21.

8. In verse 23 Paul further regulates the gift of tongues and its use in the church. Yet it appears that Paul is contradicting himself! Compare what Paul says about tongues in verse 22 with verse 23.
 - a. Be assured, *the Scriptures never contradict themselves!* So we must dig a bit further to unravel exactly what Paul means here. First, remember that Paul is addressing the use of the sign gifts within the church service. Second, take note of that little word *all* in the middle of verse 23 (The NIV uses *everyone*.).

 - b. Now, we're ready to look at some verses to explain the apparent contradiction. See verses 27-28, 33, and 40. Now explain what Paul meant in verse 23.

9. Verse 24 has an *all* in it that also plays an important role in helping us understand what Paul means in this section. In contrast to verse 23 in which the example was given of *all* speaking in tongues, we have in verse 24 the example of *all* prophesying. Why was it permissible if *all* *prophesied* in the church service according to verses 24-25?

10. How did the sign gift of prophesying work and how was it used? See Luke 1:67-68; 1 Timothy 1:18; 1 Peter 1:10-12; 2 Peter 1:20-21 for some examples.

11. What was a potential outcome of prophesying in the church service according to verses 24-25?

12. We must remember that gifts of tongues, healing, miracles, and even prophesying were temporary sign gifts in the days that the New Testament was being written. As the Scriptures were recorded then the need for the sign gifts to validate the preaching of the Word was no longer necessary, since the churches could study the Scriptures to authenticate the message as true and from the Lord. Yet, we might be tempted toward envy of that time when God used the gift of prophecy to draw men to Himself. What do we need to remember that God has done for us in our day? See Isaiah 55:11; Jeremiah 23:29; 1 Thessalonians 2:13; 2 Timothy 3:15-17; Hebrews 4:12.

13. Just like verse 15, verse 26 asks, "What is the outcome then, brethren (NASB)?" And just as in the case of verse 15, a better understanding is gained if we ask the same question we did in verse 15, "*What should we do, brethren?*" So, what is the answer for how a worship service is to be conducted? See verse 26.

14. What should our focus and purpose be each time we gather together as a body (verse 26)?

15. Define *edification* [Strong's #3619 (ESV *building up*; NIV *strengthening*)]. See the following verses to gain insight into the meaning of the word: Romans 14:19; 2 Corinthians 10:8; Ephesians 4:11-16.

16. If our purpose in gathering together as believers is for the purpose of edification, then what is the means God has given in which this is accomplished? See Acts 15:35; 18:11; 20:20; 1 Thessalonians 2:10-13; 1 Timothy 4:16; 2 Timothy 4:2.

17. What instruction was given about using the biblical gift of tongues when the church was gathered? See verses 27-28. What are the principles behind these particular commands? See verses 2-6, 12, and 19.

18. How is God's plan for the biblical gift of tongues different than what we see in some churches today? What have those churches failed to comprehend about God's plan for the worship service?

19. Next, Paul addresses how the gift of prophecy was to be regulated in the church. What do you learn from verses 29-32?

20. How did the instructions in verses 29 and 32 provide protection for the rest of the believers waiting to hear the Word of the Lord? See also Acts 17:11; 1 Thessalonians 5:19-21; 1 John 4:1-3. For the Old Testament regulations on prophesying see Deuteronomy 13:1-5; 18:18-22.

21. Every regulation, every command, every instruction in the Scriptures stems from God's character and this passage is no exception. What do we learn about God in verse 33? How does understanding that aspect of God's character give us insight into His commands for church worship? See also verse 40 and 1 Timothy 3:15.

22. What are some principles for worship today that we can glean from these instructions given to the churches in their formative, transitional years? What have you gleaned from this lesson that has blessed you as you consider God's plan for His church?

The apostle Paul was very clear in pointing out that “God is not a God of confusion” (1 Cor. 14:33). Where pandemonium rules, we can be certain God is not the author of it. ~John MacArthur¹

Both our worship style and attitude reflect on the God we claim to be worshiping (cf. 11:17–34). ~Robert Utley²

How can we ensure that everything is done in a fitting and orderly way? Whose special responsibility is this in the local church? ~Derek Prime³

¹ John MacArthur, *Reckless Faith: When the Church Loses Its Will to Discern* (Wheaton, Ill.: Crossway Books, 1994), pg. 172.

² Robert James Utley, Volume 6, *Paul’s Letters to a Troubled Church: I and II Corinthians*, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 2002), pg. 165.

³ Derek Prime, *Opening Up 1 Corinthians* (Leominster: Day One Publications, 2005), pg. 130.

1 Corinthians Part Two

Lesson #20, Chapter 14:34-40

Please review Chapter 14 before beginning this lesson. Don't forget to ask the Lord to help you understand and apply the content of this lesson.

1. What is the main topic of discussion in Chapter 14 verses 1-33?
2. It makes sense to consider that the rest of the chapter is dealing with that same topic, especially when we read verses 39-40. What are verses 34-38 going to be about if they follow the pattern?¹
3. Explain the protocols the early churches instituted as discussed in verses 26-32.
4. What reasoning undergirds these regulations? See verse 33.
5. What instruction is given in verse 34?

¹ An important Bible study principle is simply studying the context. What comes before and after a difficult section can give insight into what the author meant in the more “difficult” section. This can be illustrated like this: If you stand on a bridge overlooking a stream, you'll observe that the water flows down toward the bridge, disappears under the bridge, yet when it emerges on the other side of the bridge it's still flowing in the same way. So it's reasonable to assume that the water under the bridge is flowing in the same direction also. That's exactly how we can approach our passage in this lesson. The topic Paul addresses in verses 1-33 and in verses 39-40 is the same issue he discusses in verses 34-38.

6. Many commentators feel that the end of verse 33 fits best with verse 34. The ESV and NIV both translate it in that way, so verse 34 would read: "As in all the churches of the saints, the women should remain silent in the churches." How does adding the end of verse 33 to verse 34 give extra weight to these instructions?

7. Based on the command in verse 34 and the details of the rest of the chapter, what can you surmise was happening in the Corinthian church?

8. Now read 1 Timothy 2:11-12. What instruction is given?
 - a. Now read 1 Timothy 2:7 for context and then from verse 8 and consider: *When* or *in what venue* are men to apply this command?

 - b. Notice that verse 9 begins *likewise* or *in like manner* or *also*. What does that tell you about verses 8 and 9?

 - c. Without any break whatsoever Paul continues his instructions for women in verses 11-12. How does the unbroken flow of verses 8-12 help us understand the context of these commands in verses 11-12?

 - d. A couple reasons why God chose to order things this way are given in verses 13 and 14. What do you learn?

9. All right, back to 1 Corinthians 14:34. According to the context of Chapter 14, *when or in what venue* are women to keep silent (verse 34)?

10. Are women the only ones who must keep silent in this situation? See verses 28 and 30. According to the context of Chapter 14, what kind of speech are women to refrain from? See verses 39-40 too.

11. Rather than speaking, what are women to do according to the end of verse 34? Why (verse 34)?

12. To what or to whom are women to do this? See verse 37; Acts 3:22-23; 1 Thessalonians 2:13; 1 Timothy 6:3-5; Titus 2:1, 15; Hebrews 13:17.

13. Why would God set things up this way? See verses 33, 40. See also Gen. 3:16²; 1 Corinthians 11:3, 8-9; 1 Timothy 2:13-14.

² “One of the continuing consequences of Adam and Eve’s sin is a woman’s desire to lead. In Genesis 3:16, when God dealt out the consequences for Eve’s sin, He said to her, “Your desire shall be for your husband, and he shall rule over you.” Now desiring our husbands doesn’t sound like a punishment, does it? Most would say it’s good for a wife to desire her husband! So what are we missing?

It’s best to understand Genesis 3:16 as saying, “Your desire shall be for your husband’s position as head, but he shall rule over you.” Now that fits with the context of the passage and explains what “desire” means! The grammar of the original Hebrew text indicates women would so strongly desire their husband’s leadership position they would almost make themselves sick longing for it. As a consequence for sin women would desire to be in control, but God called men to lead, and thus the agelong battle of the sexes ensued. Bible teacher John MacArthur wrote, ‘Sin has turned the harmonious system of God-ordained roles into distasteful struggles of self-will.’” Lisa Hughes, *God’s Priorities for Today’s Woman* (Eugene, OR: Harvest House Publishers, 2011), pg. 207.

14. As we discovered in verse 34, the context of 1 Corinthians 14 greatly helps us understand the focus of these instructions. In verse 34, women are not to speak in what way? And now also in verse 35, what way are women not permitted to speak?

15. What accommodation is made for women in verse 35?

16. What do we know about the Corinthians that would make the instruction in verse 35 necessary? See 1 Corinthians 1:10-12; 3:1-3; 4:5; 11:16.

17. Some may think this instruction for women not to lead in the worship services only pertained to the times when they used the sign gifts of tongues and prophesying. How does the instruction in 1 Timothy 2:8-14 nullify that argument?

18. Paul heads off some “bad attitudes” on the part of the Corinthian congregation in verse 36. Why does he admonish them in this way? How would this reminder help them submit to God's plan for the church?

19. How does verse 37 help us understand the importance of these instructions?

20. Some might be tempted to disregard these instructions, but what admonition is given if that happens? See verse 38.

21. And finally, we come to Paul's wrap-up statements for this chapter in verses 39-40. Explain how these summary comments pull all the details of the chapter together.

22. What principles for your life have you learned from 1 Corinthians 14:34-40 and 1 Timothy 2:8-14?
 - a. What principles govern women's roles in the church?

 - b. What have you learned about God and His plan for the church?

 - c. What have you learned about how men are to receive these commands for the good of the church?

23. What attitudes should govern how we respond to these instructions from the Lord? How can you encourage yourself and others in these truths?

It is not coincidental that, like Corinth, many of the churches today that practice speaking in tongues and claim gifts of healing also permit women to engage in speaking ministry. Many charismatic groups, in fact, were begun by women, just as many of the cults that have sprung from Christianity were founded by women. When women usurp man's God-ordained role, they inevitably fall into other unbiblical practices and delusions.

Women may be highly gifted teachers and leaders, but those gifts are not to be exercised over men in the services of the church. God has ordained order in His

creation, an order that reflects His own nature and that therefore should be reflected in His church. When any part of His order is ignored or rejected, His church is weakened and He is dishonored. Just as God's Spirit cannot be in control where there is confusion and chaos in the church, He cannot be in control where women take upon themselves roles that He has restricted to men. It is improper [*aischros*, "shameful, disgraceful"] for a woman to speak in church. That statement leaves no question as to its meaning. ~John MacArthur³

But if one is inclined to be contentious, we have no other practice, nor have the churches of God. ~1 Corinthians 11:16

³ John MacArthur, *1 Corinthians* (Chicago: Moody Press, 1996), pg. 392.

- f. Summarize paragraph 6 (verses 42-49).

- g. Summarize paragraph 7 (verses 50-58).

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

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

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

5. What do you learn about *God* every time He is mentioned in this chapter? Be sure to include the verse references.

6. How would you summarize what *Christ is doing* in verses 1-11?

7. What do you learn about *Christ* in verses 20-28?

1 Corinthians Chapter 15

1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand,

2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.

3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures,

4 and that He was buried, and that He was raised on the third day according to the Scriptures,

5 and that He appeared to Cephas, then to the twelve.

6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep;

7 then He appeared to James, then to all the apostles;

8 and last of all, as to one untimely born, He appeared to me also.

9 For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.

11 Whether then it was I or they, so we preach and so you believed.

12 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

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

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

15 Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised.

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

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

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

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

20 But now Christ has been raised from the dead, the first fruits of those who are asleep.

21 For since by a man came death, by a man also came the resurrection of the dead.

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

23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming,

24 then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.

25 For He must reign until He has put all His enemies under His feet.

26 The last enemy that will be abolished is death.

27 For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him.

28 When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

29 Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?

30 Why are we also in danger every hour?

31 I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily.

32 If from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die.

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

34 Become sober-minded as you ought, and stop sinning; for some have no knowledge of God. I speak this to your shame.

35 But someone will say, "How are the dead raised? And with what kind of body do they come?"

36 You fool! That which you sow does not come to life unless it dies;

37 and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else.

38 But God gives it a body just as He wished, and to each of the seeds a body of its own.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish.

40 There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

42 So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body;

43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;

44 it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

45 So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit.

46 However, the spiritual is not first, but the natural; then the spiritual.

47 The first man is from the earth, earthy; the second man is from heaven.

48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

49 Just as we have borne the image of the earthy, we will also bear the image of the heavenly.

50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.

51 Behold, I tell you a mystery; we will not all sleep, but we will all be changed,

52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

53 For this perishable must put on the imperishable, and this mortal must put on immortality.

54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "Death is swallowed up in victory.

55 "O death, where is your victory? O death, where is your sting?"

56 The sting of death is sin, and the power of sin is the law;

57 but thanks be to God, who gives us the victory through our Lord Jesus Christ.

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

1 Corinthians Part Two

Lesson #22, Chapter 15:1-11

Please read all of Chapter 15 before starting your lesson and especially focus on verses 1-11. Ask the Lord to help you glean goodies from the encouraging truths in this chapter.

1. First Corinthians 15:1-11 is an interesting little section. After addressing conflicts in the church, immorality, Christian liberties, women's roles, and spiritual gifts in his letter to the Corinthians, what issue does Paul now seek to correct? See 1 Corinthians 15:1, 11-14, 15-19.

2. Based on what you've just read; what impact would this misunderstanding of the gospel message have upon the Corinthians' faith if not corrected?

3. Where were the Corinthians getting these ideas? See verses 12 and 35. For more on how this thinking was part of the culture of the time read Acts 17:32-34 and 26:8.

4. What do we learn about the gospel according to verses 1-2?

5. Let's take some time to look at each phase of the gospel's work that Paul lays out in verses 1-2. First, Paul was faithful to preach the gospel to them. Why did he do that? See Acts 15:7; 18:1-11; Romans 1:16; 1 Corinthians 1:18.
 - a. How did you come to hear the gospel? At what point were your eyes opened to the life-saving truth of the gospel?

6. Next, we see that the Corinthians *received* the gospel. What does that mean? See Romans 10:16-17; 1 Thessalonians 1:6-10; 2:13.
 - a. What was the manner in which you received the message of the gospel?

7. Thirdly, we find that the Corinthians were *standing* in the gospel. What does Paul mean by that? See 2 Corinthians 1:24; Colossians 4:12; 1 Thessalonians 3:8.
 - a. How can you tell if you are standing firm in the gospel?

8. Verse 2 says the Corinthians were *saved*. What were they saved by? See verse 1 and 2 Timothy 3:15; 1 Peter 1:23-25.

9. What is confirmation that someone is truly saved according to verse 2?
 - a. What do you learn from the following verses about “holding fast” in the faith? See John 10:27-29; Philippians 1:6; Hebrews 10:23; 1 Peter 1:3-5; Revelation 2:13.

10. Define *vain* [Strong's #1500].

11. How is it possible to believe “in vain?” See Colossians 2:18-19; Hebrews 4:2, 6; 11:6; James 1:21.

12. Let's review again: What wrong thinking was influencing the church? See verse 12.
 - a. How would that wrong thinking lead to their faith being “in vain?” See verses 13-14, 16-19.

 - b. How does understanding those implications about the resurrection help explain why Paul would spend five verses (verses 4-9) identifying whom Christ appeared to when He rose from the dead?

13. What observations can you make about Paul's preaching to the Corinthians from this part of verse 3, *For I delivered to you as of first importance what I also received?* Notice how 1 Corinthians 11:2, 23 and Galatians 1:12 similar.

14. What did Paul preach to the Corinthians according to verse 3?

15. What assurance do we have in verse 3 that Paul's preaching wasn't just something he made up? See Matthew 21:42; Romans 1:2-4; 16:25-26; 1 Peter 1:10-12; 2:6.

16. What else did Paul preach to the Corinthians according to verse 4? See also Psalm 16:10; Luke 24:46 (Isaiah 53:4-12).

17. What impact should that phrase, *according to the Scriptures*, have upon those who were saying there was no resurrection of the dead and for those who listened to them?

18. Not only do the Scriptures testify of Christ's resurrection, but God also provided a visual testimony of the risen Christ. Approximately how many people were eyewitnesses of the resurrection according to verses 5-9?

19. How does Paul describe himself in verse 9? Why did he feel that way?

20. Though Paul felt one way, his theology told him something else. What did Paul's doctrinal understanding teach him? See verse 10. How did that motivate him?

21. There were many things in Paul's previous life that he was ashamed of, yet the grace that God extended to him intensely motivated Paul. Consider verse 10 in light of your life: *By the grace of God I am what I am. His grace toward me did not prove vain. I labored even more than all of them. Yet it wasn't me. It was the grace of God with me.* How has God's grace affected you? Also consider how 2 Corinthians 5:14-15 is similar to verse 10.

“In this revealing verse let us take note of three things: the *evidence* of grace, “I am what I am;” the *power* of grace, “labored more abundantly than they all;” the *fellowship* of grace, “the grace of God which was with me.” All that he now is can be traced to grace. The transformation in his life was due to a power outside of himself; the persecutor was now the preacher, preaching the faith he once destroyed (Gal. 1:23).” ~Jack Hunter¹

¹ Jack Hunter, *I Corinthians: What the Bible Teaches*, Ritchie New Testament Commentaries (Scotland: John Ritchie Ltd., 1986), pg. 186.

22. Who is the “they” referring to in verse 11? How does the consistency of the message preached, no matter from whom it came, provide another reason why the Corinthians should believe in the resurrection?
23. This section of Paul's letter is just picking up steam as he moves toward his triumphant conclusion, and though the information is foundational, we've learned some valuable truths to aid us in our daily walk with the Lord. What truths have encouraged you from verses 1-11?

“The resurrection of Christ was the Father's expression of satisfaction in the work His Son so blessedly accomplished on the cross, when He gave Himself a ransom for our sins. We need to remember that apart from His physical resurrection there was no proof that God had accepted His work as an atonement for our sins.” ~H. A. Ironside²

² H. A. Ironside, *The First Epistle to the Corinthians* (Neptune, New Jersey: Loizeaux Brothers, 1938), pg. 463.

1 Corinthians Part Two

Lesson #23, Chapter 15:12-28

Please read all of Chapter 15 before beginning this lesson. Ask the Lord to help you understand and apply His Word.

1. What was the essence of the gospel message preached by Paul and the apostles according to 1 Corinthians 15:1-11?
2. Why did Paul need to reaffirm that gospel? See verse 12.
3. Why is the resurrection so important according to verses 13 and 14?
4. What does the term *in vain* mean when Paul says that without the resurrection his preaching and our faith would be *in vain* [Strong's #2756]?
5. Paul goes on to provide some reasons why the resurrection is essential to our faith in verses 15-19. What is the first reason he gives for why we need to believe in the resurrection according to verse 15? How do Acts 2:24; 10:39-42; 13:30-37 confirm what Paul says in verse 15?
6. If we don't believe in the resurrection of Jesus Christ what are we saying about God and His character?

- a. Yet what do we know to be true of God? See 1 Samuel 15:29; Titus 1:2; Hebrews 6:17-18.

7. Another reason why the resurrection is essential to our faith is found in verses 16-17. What do you learn there? Explain why that is the case: See Mark 2:9-12; John 14:19; Romans 4:24-25; 5:10.

8. In verse 17 we learn that if the resurrection hadn't taken place our faith would be *worthless*. After defining the word, describe what our faith would be like if it was *worthless* [Strong's #3152 (KJV *vain*; NIV and ESV *futile*)].

9. Another reason that the resurrection is essential to our faith is found in verse 18. What else would have happened if Christ hadn't risen from the dead?

10. What do the Scriptures have to say about those who have gone before us in the faith? See 1 Thessalonians 4:13-18.
 - a. How does that encourage us in this life?

11. The last reason given in this section for the value of the resurrection is found in verse 19. What's the connection between the resurrection and hope? See also verses 22, 24, 51-52, 54; Romans 8:11.

12. Isn't it interesting how one "little" divergence from the gospel message can have such massive implications? What does this teach you about adhering to the Scriptures and the need to communicate them accurately?

13. After discussing the negative results of not believing in the resurrection, Paul now moves to discussing the great benefits of the resurrection. What do we learn in verse 20?

14. What does Paul mean when he says "first fruits"? See Nehemiah 10:34-36; Psalm 105:36; 1 Corinthians 16:15.

15. D. A. Carson states, "The first fruits of any harvest indicates that there is more of the crop to come." Explain the connection between Christ's resurrection and first fruits.

16. Verse 22 explains verse 21—what do you learn? Also note the points of comparison in those two verses.

17. Our well-ordered and all-wise God has even planned the stages of the resurrection. What is the first stage of the resurrection according to verse 23?
 - a. What is the next stage of the resurrection from verse 23?

 - b. What do you learn about this stage of the resurrection? See 1 Thessalonians 4:16; John 14:2-3.

- c. What do you learn happens in the last stage of the resurrection mentioned in verse 24?

- 18. What is the purpose of Christ abolishing all rule, authority, and power at the end? See verse 24 and Revelation 11:15.

- 19. The ripple effect of Jesus Christ rising from the dead continues. What else will happen as a result of the resurrection of Jesus Christ according to verses 25-28?

- 20. What do we learn about the relationship between the Father and the Son from verses 24-28?

- 21. Explain how the first fruits resurrection of Christ is a promise that death will be abolished and the Lord will be exalted over all.

- 22. Why is it essential for every believer to believe in the resurrection as we've learned from verses 12-28?

- 23. How should the resurrection of Jesus Christ affect how we live, our relationships, our hope, and our future?

HEARTS TO HEAVEN AND VOICES RAISE

by Christopher Wordsworth

Alleluia, alleluia! Hearts to Heaven and voices raise:
Sing to God a hymn of gladness, sing to God a hymn of praise.
He, who on the cross a Victim, for the world's salvation bled,
Jesus Christ, the King of glory, now is risen from the dead.

Now the iron bars are broken, Christ from death to life is born,
Glorious life, and life immortal, on the holy Easter morn.
Christ has triumphed, and we conquer by His mighty enterprise:
We with Him to life eternal by His resurrection rise.

Christ is risen, Christ, the first fruits of the holy harvest field,
Which will all its full abundance at His second coming yield:
Then the golden ears of harvest will their heads before Him wave,
Ripened by His glorious sunshine from the furrows of the grave.

Christ is risen, we are risen! Shed upon us heavenly grace,
Rain and dew and gleams of glory from the brightness of Thy face;
That we, with our hearts in Heaven, here on earth may fruitful be,
And by angel hands be gathered, and be ever, Lord, with Thee.

Alleluia, alleluia! Glory be to God on high;
Alleluia! to the Savior who has gained the victory;
Alleluia! to the Spirit, fount of love and sanctity:
Alleluia, alleluia! to the Triune Majesty.

1 Corinthians Part Two

Lesson #24, Chapter 15:29-49

Please read all of Chapter 15 before beginning your study. Each section ties in to the previous section so understanding the context is important.

1. First Corinthians 15:29 starts this lesson off with a bang! Whatever does Paul mean by his comments in this verse? As always, context saves the day and protects us from jumping to wrong conclusions about baptism, the dead, and the resurrection. So, let's see what we can learn about this verse.
 - a. First, this verse is hemmed in by Paul's comments about the crucial nature of the resurrection.
 - b. Second, we know that once someone dies, there is nothing we can do here on earth to change their eternal destiny. It is appointed for men to die once and after this comes judgment (Hebrews 9:27).
 - c. Third, the Greek word translated *for* can also be translated, "on behalf of" as the ESV does. Another legitimate—and even better translation choice—would be "because of" which fits the context perfectly. Verse 29 would then read, *Otherwise, what will those do who are baptized because of the dead* [those believers who have already died]? *If the dead* [believers who have died] *are not raised at all, why then are they* [fellow living believers] *baptized because of them?* For a more detailed explanation of verse 29 see Pastor Jack Hughes' commentary in the boxes that follow.

Referring to 1 Corinthians 15:29, Jack Hughes commented in a sermon: "The entire chapter is about the resurrection. Keep in mind that both before and after this verse Paul is arguing for the resurrection. So whatever this verse is talking about, it has to have some connection to the flow of the context, which is the resurrection."

"Paul says in verse 29, *Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?* Mormons say this verse teaches that we can save those who have died and gone to hell by being baptized for them. It would look something like this: Your Aunt Mary, the atheist, dies. You desire to rescue her from hell, so you are baptized for her, thus trying to earn her salvation for her and spring her from hell. However, this is not what Paul is saying. *So what does he mean?*"

“Know that the phrase, “baptized for the dead” can also be translated in the Greek, *on behalf of*. So it can read, *Otherwise, what will those do who are baptized on behalf of the dead?* They are not being baptized in proxy for the dead or because their baptism can somehow affect the dead. No, they are baptized because of the testimony of those believers who have already died. Paul is telling the Corinthians, ‘Why be a Christian, why be baptized and why follow the faith of those Christians who came before you if there is no resurrection? Follow their example of obedience, faith, and trust and be baptized in the name of Jesus Christ.’”

“That is why he goes on to say at the end of the verse, *If the dead are not raised at all*, [speaking of believers who have died] *why then are they baptized* [the Corinthian believers] *for* [or better on behalf of] *them?* Why follow in the footsteps of deceased believers who have believed in Christ and been baptized if there is no resurrection. If they aren't going to be raised, neither will you.”

“Either believers who have died are going to be raised along with those who followed their faith or not. You can't have it both ways. Granted, it is a hard text to interpret. Yet even if the interpretation I have just given you is wrong, the Scriptures are clear that salvation is by grace and that no one by their actions can save someone who has died.”

- d. Paul is making a case for the importance of the resurrection in Chapter 15. What reasons are given for the importance and necessity of the resurrection from verses 1-28?
 - e. Now, in light of what we've learned about verse 29, how does the resurrection affect how believers live? See also 1 Thessalonians 4:13-18.
2. How did the promise of the resurrection impact how Paul lived his life? See verses 30-32.

3. Explain how Paul's willingness to put himself in danger for the sake of the gospel, and how the testimony of believers who have died, emphasizes the importance of the resurrection.

4. In verse 32 Paul quotes the Epicurean philosophers who believed that this life on earth was all there was and that there were no eternal consequences for how they lived here. How is the promise of the resurrection an immediate cure for that pernicious philosophy?

5. Paul then focuses his sights on the Corinthians. Based on Paul's comments to them at the end of verse 32 and in verses 33-34, what kinds of wrong thinking were influencing how they lived?

6. How is the resurrection an antidote to sinful ways? See also Ephesians 5:6-17; Colossians 3:1-7.

7. In verse 34 Paul says we "ought to be" or "it is right to be" *sober-minded*. Verse 34 is the only time this particular word is used in the New Testament, but the following verses show its meaning: Romans 13:11-14; 1 Thessalonians 5:4-10; 2 Timothy 4:5; 1 Peter 1:13; 4:7; 5:8. What do you learn about being sober-minded from those verses?

8. What is it about being *sober-minded* that is good for *every* Christian?

9. What are some ways you can apply this command to become sober-minded as you ought in light of our promised resurrection from the dead?

10. Verse 35 begins a rebuttal section where Paul answers or anticipates objections on the part of the Corinthians. How do you know he considers these objections a waste of time? See verses 35-36.

11. Even though Paul considers their objections foolishness he still takes the time to answer them—and aren't we glad he did? How does Paul's illustration about grain explain how God has prepared our earthly bodies for the resurrection? See verses 35-38.

12. Paul adds another layer of explanation in verses 39-41. What do you learn here about bodies?

Eager Beaver: What do you learn about the kinds of “flesh” mentioned in verse 39? Now read Genesis 1:24-25 which details just one part of Creation. How are these passages a rebuttal to the theory of evolution that says we were all generated from the same organism?

13. Paul then ties this new information from verses 39-41 to the resurrection in verses 42-44. What happens to our bodies in the resurrection?

14. What similarities do you notice between verses 42-44 and 2 Corinthians 5:1-4? What new information is given that encourages you?

15. Consider the promise of verse 44, *If there is a natural body, there is also a spiritual body*. For now, we live in this perishable, dishonored, weak, natural body, but there will come a day—a glorious day—when we will be raised in glory and power to live in an imperishable, spiritual body. That promise relies upon what we know is true; we now live in perishable

bodies. And God intends for us to have that same assurance about the imperishable bodies that await us. What kind of encouragement does that promise bring to you today?

16. What comparison is made between Adam and Christ in verses 45-46? What does this information have to do with the point Paul has been making about the resurrection?
17. What point is Paul trying to communicate in verses 47-49?
18. Verse 49 states that we *will bear the image of the heavenly*. What will that heavenly body be like? See Luke 24:33-43; John 20:19-29; 2 Corinthians 3:8; Philippians 3:21; 1 John 3:2.
19. How would you answer the questions of verse 35 (*How are the dead raised? And with what kind of body do they come?*) based on what we've learned from verses 36-49?
20. Explain how Paul's discussion of our perishable bodies *now* and our imperishable bodies *to come* reveals another facet of God's lovingkindness for His children.

“As we have borne the image of the earthy, we shall also bear the image of the heavenly”; and we must begin to bear that heavenly image even now. As born again into the headship of the Second Adam, we should seek to be as much like the Second Adam as we are already by nature like the first Adam, through our first birth.”

“The second birth should be as operative to produce the image of the second Adam, as the first was to produce the image of the first Adam. Alas! “the earthy” is

impressed upon us very distinctly; we cannot spend an hour without discovering the clear stamp of nature's die. Oh, that "the heavenly" could be quite as clearly discerned!"

"This, therefore, we must aim at, though as yet we have not attained it. Here is something to be thought of very carefully, and I charge you, by the Holy Ghost, let your eyes look right on, and your eyelids straight before you, that you may be transformed from glory to glory into the image of the Lord. God grant that it may be so with every one of us!" ~Charles Spurgeon¹

¹ Charles H. Spurgeon, *Spurgeon's Sermons: Volume 34*, electronic ed., Logos Library System; Spurgeon's Sermons (Albany, OR: Ages Software, 1998).

1 Corinthians Part Two

Lesson #25, Chapter 15:50-58

Take the time to read all of Chapter 15 before beginning your lesson. Ask the Lord to use your time of study to change you.

1. What does Paul make known in 1 Corinthians 15:1-2?
2. What is the significance of understanding the gospel correctly? See 1 Corinthians 15:12-14, 16-19.
3. List one thing you learned about the resurrection from verses 20-28.
4. How does the resurrection affect how we live according to verses 29-34?
5. List one thing you learned about our resurrection bodies from verses 35-49.
6. After reveling in the wonders of our resurrection bodies in the previous verses, what do we learn in verse 50 about our new bodies? How does that information fit in with everything Paul explained in verses 40-49 about our resurrected bodies?
7. With verse 50 in mind Paul introduces some new information in verse 51. He says he's going to tell the Corinthians a *mystery*. Explain what the word *mystery* means.

- a. What do you learn from the following verses about mysteries in the Bible? See Daniel 2:19; Romans 16:25-26; Ephesians 3:4-5; Colossians 1:25-27.

8. What information does Paul now share with the Corinthians that had not previously been made known? See verses 51-52.

9. What does Paul mean when he uses the term *sleep* in verse 51? See also 1 Corinthians 15:6, 20; Matthew 27:52; Acts 7:60; 2 Peter 3:4.

10. What do you learn about *dying* and those who have died from the “mystery” revealed in verses 51-52?
 - a. Paul gives more details about these events in 1 Thessalonians 4:13-18. What details are added from these verses?

11. Verse 53 explains the change that living believers will undergo when the last trumpet sounds. What do you learn takes place? Explain what that means.

Eager Beaver: What's the name for the “mystery” described here in these verses and in 1 Thessalonians 4:13-18? See if you can find out why it got that name. (You'll need to look in extra biblical sources for this answer.)

12. What will happen when our perishable bodies are changed into imperishable ones according to verses 54-55?

13. Paul quotes two different Old Testament verses here in verses 54-55. What does he want to communicate to the Corinthians, and to us, by those Old Testament references?

14. Paul provides his own commentary for those Old Testament references in verses 56-57. Why does death no longer have the power to sting? Base your answer on what we've learned in this chapter beginning with verses 16-19.

15. What is the answer to the questions posed in verse 55? See also verse 57.

16. Explain how Christ gives us victory over death and sin. See John 16:33; Romans 5:17-19; 8:37; 2 Corinthians 5:21; Colossians 2:14.

17. How does that information impact your thinking about your own struggles with your sin? How does it impact your thoughts about how God sees you?

18. Verse 58 wraps up the chapter with some specific exhortations for us. What are we told to do in this verse?

19. Take some time to consider this question: Why are these admonitions a natural result of all that Paul has taught us in verses 1-57?

20. How should the truths of this chapter motivate you to “abound in the work of the Lord?”

21. What is the “work of the Lord?” See John 6:28-29; Romans 12:9-21; 1 Thessalonians 1:3; Titus 2:3-5, 11-14 for a sample.

22. What does it mean to *abound* in the Lord’s work? How are you doing in this area? What would you say hinders any abounding work?

23. What should you keep in mind about any labor done for the Lord according to the last part of verse 58?

24. How does that truth encourage you today?

Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever;
One day He’s coming—O glorious day!
~J. Wilbur Chapman

- f. Summarize paragraph 6 (verses 15-18).

 - g. Summarize paragraph 7 (verses 19-20).

 - h. Summarize paragraph 8 (verses 21-24).
-
2. After reviewing the chapter and what you wrote for your summaries, ask yourself: *What is the main point of this chapter?* How do all the details and events reveal the main idea of the chapter? Record your answer below.

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

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

 5. Summarize what you learn about *Christ* or *Lord* every time He is mentioned in this chapter. Be sure to include the verse references as you pull the information together.

 6. Generally speaking, who are all the people Paul references in this chapter?

1 Corinthians Chapter 16

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

2 On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.

3 When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem;

4 and if it is fitting for me to go also, they will go with me.

5 But I will come to you after I go through Macedonia, for I am going through Macedonia;

6 and perhaps I will stay with you, or even spend the winter, so that you may send me on my way wherever I may go.

7 For I do not wish to see you now just in passing; for I hope to remain with you for some time, if the Lord permits.

8 But I will remain in Ephesus until Pentecost;

9 for a wide door for effective service has opened to me, and there are many adversaries.

10 Now if Timothy comes, see that he is with you without cause to be afraid, for he is doing the Lord's work, as I also am.

11 So let no one despise him. But send him on his way in peace, so that he may come to me; for I expect him with the brethren.

12 But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all his desire to come now, but he will come when he has opportunity.

13 Be on the alert, stand firm in the faith, act like men, be strong.

14 Let all that you do be done in love.

15 Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints),

16 that you also be in subjection to such men and to everyone who helps in the work and labors.

17 I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part.

18 For they have refreshed my spirit and yours. Therefore acknowledge such men.

19 The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet one another with a holy kiss.

21 The greeting is in my own hand—Paul.

22 If anyone does not love the Lord, he is to be accursed. Maranatha.

23 The grace of the Lord Jesus be with you.

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

1 Corinthians Part Two

Lesson #27, Chapter 16:1-9

Before you begin this week's lesson spend some time in prayer, asking the Lord for His grace and insight into His word.

1. Paul continues instructing and guiding the Corinthian church up to the very last. What topic does Paul address at the beginning of Chapter 16 verse 1?
2. Why was this collection *for the saints* necessary? See Acts 11:28-30.
3. Who else was involved in giving to the saints? See 1 Corinthians 16:1 and Romans 15:25-26.
4. What specific instructions does Paul outline for this special gift to the saints? See 1 Corinthians 16:2.
5. What principles for giving can you derive from verses 1-2? Explain why those principles are a good idea to follow even today.
6. How does 2 Corinthians 9:7 explain the reason for planned giving? While there's nothing wrong with giving on the spur of the moment, why are we urged to give in a planned way?
7. Read ahead in the Corinthians' story to see how they did in their giving to the Jerusalem saints. See 2 Corinthians 8:6, 11; 9:3-5, 7.

8. What things seemed to hinder the Corinthians in their giving? See 2 Corinthians 8:6-8, 11-15; 9:3-7.

9. Most likely you have been hindered in similar ways at times when it comes to giving. What truths particularly encourage you to give?

10. Anytime money is involved, there is need to take particular care that all those involved be above reproach. What precautions did Paul take so that no evil could be spoken about their administration of the gift? See 1 Corinthians 16:3-4; 2 Corinthians 8:18-22.

11. What do we learn from the Scriptures about leaders and money? See 1 Timothy 3:3; 6:10; Titus 1:11; Hebrews 13:5.

12. How have you seen this wise plan of attack put into practice in your church?

13. As Paul discusses who will trek to Corinth to pick up the love gift, it reminds him that he wanted to discuss his future ministry and travel plans with the Corinthians. What are his plans according to verses 5-9?

14. From verses 5-9, what one phrase sticks out that gives us insight into Paul's method of making plans?

15. Why is that mindset a necessary one when it comes to planning our ways?

16. What do the following verses have to say about this same subject? See Psalm 37:23; Proverbs 3:6; 16:9; 19:21; Jeremiah 10:23.

17. How is it possible to make plans, yet leave things up to the Lord at the same time? What kind of example is set for us in the following verses? See Luke 22:42; Romans 1:9-10; James 4:13-17.

18. Why did Paul plan to stay on in Ephesus according to verse 9?

19. What does this teach you about the ministry itself and taking advantage of ministry opportunities?

20. As is often the case, what accompanied Paul's great ministry opportunity in Ephesus (verse 9)?

21. How would understanding that there will always be opposition to the work of God help you to stand firm during times of trial and difficulty? How does it help you take heart when your church or your specific area of ministry faces opposition while experiencing great growth?

“Adversaries and opposition do not break the spirits of faithful and successful ministers, but warm their zeal, and inspire them with fresh courage. A faithful minister is more discouraged by the hardness of his hearers' hearts, and the backslidings of professors, than by the enemies' attempts.” ~Matthew Henry¹

¹ Matthew Henry and Thomas Scott, *Matthew Henry's Concise Commentary* (Oak Harbor, WA: Logos Research Systems, 1997), 1 Co 16:1.

1 Corinthians Part Two

Lesson #28, Chapter 16:10-24

We've come to our last lesson in the book of 1 Corinthians. As you begin this last lesson, take some time to thank the Lord for what you've learned through His Word this year. What a privilege to study the Bible!

1. Paul wraps up his letter with a hodge-podge of instructions and encouragements for the Corinthians. What are Paul's concerns for Timothy's visit with them according to verse 10?
2. Why did Paul think Timothy might be afraid during his time with the Corinthians? See verse 11.
3. What did Paul understand about Timothy's weaknesses, even though Timothy was a tireless, devoted, and self-sacrificing servant of Jesus Christ? See 1 Timothy 4:12; 2 Timothy 1:7-8; 2:1.
4. What reason does Paul give in verse 10 about why the Corinthians should respond to Timothy lovingly?
5. Apollos was another pastor who was well-known to the Corinthians (see Acts 19:1; 1 Corinthians 3:5-6). What promise did Paul extract from Apollos concerning the Corinthians? See verse 12.

6. In the midst of Paul's instructions concerning the pastors who would come to minister to them, Paul takes a moment to pen the Corinthians' some words of encouragement as well. What does he tell them in verses 13-14?

7. How can you be *on the alert* spiritually (from verse 13)? See Ephesians 6:13-18; 1 Thessalonians 5:4-11; 1 Peter 4:7; 5:8.

8. What kinds of things tend to dull your spiritual senses? How can you be on guard against those things?

9. What kinds of things help us to *stand firm in the faith* (from verse 13)? See Galatians 5:1; Philippians 1:27-28; Colossians 1:23; 4:12; 2 Thessalonians 2:15.

10. How are you making use of those blessings so that you, too, will remain firm in the faith?

11. What does Paul mean when he urges all believers to *act like men* regarding their walk? What character qualities does he want to see lived out in every believer's life? See 1 Corinthians 9:25-27; 14:20; 1 Timothy 6:12; 2 Timothy 2:3-5.

12. The Scriptures are full of admonitions to be *strong in the Lord*. Which of the following verses encourages you the most and why? See Joshua 1:9; Psalm 27:14; 2 Corinthians 12:9-10; Ephesians 3:16; 6:10; Philippians 4:13; 2 Timothy 2:1.

13. Verse 14 contains a crucial encouragement for every believer to employ. What are we to do? Why is it so important?

14. Since 1 Corinthians 13:4-7 defines love, rewrite verse 14 using the qualities listed from 1 Corinthians 13. Ouch!

15. What does Paul urge the Corinthians to do in verses 15-16? What reasons are given for showing special favor to these fellow believers?

16. Not only were these men a blessing to the believers, but they greatly encouraged Paul as well. Some of the ways they ministered to Paul are revealed in verses 17-18. What do you learn?

17. What a difference you can make in the growth of the kingdom of Christ when you take the time to encourage and refresh the hearts of those who labor in the ministry. How can you minister to the pastors, leaders, and their families to help them press on in their work?

18. Verses 19-24 contain Paul's final words to the Corinthians in this letter. What one comment catches your attention? Why?

19. First Corinthians cuts a wide swath by covering so much material. What things stand out to you from your study of Chapters 9-16 this year?

20. What have you learned about God's character, salvation, and the Christian life this year?

“The grace of our Lord Jesus Christ has in it all that is good, for time and for eternity. To wish that our friends may have this grace with them, is wishing them the utmost good. And this we should wish all our friends and brethren in Christ. We can wish them nothing greater, and we should wish them nothing less. True Christianity makes us wish those whom we love, the blessings of both worlds; this is meant in wishing the grace of Christ to be with them.” ~Matthew Henry¹

THE GRACE OF THE LORD JESUS BE WITH YOU.

¹ Matthew Henry and Thomas Scott, *Matthew Henry's Concise Commentary* (Oak Harbor, WA: Logos Research Systems, 1997), 1 Co 16:19.