

I AND II CORINTHIANS (PART I)

General Information

DIVISION: Textual

COURSE: I and II Corinthians (Part I)

COURSE NUMBER: Bible 122

WHEN OFFERED: Spring Quarter, 1970, Sunday Mornings

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TABLE OF CONTENTS

1. THE INTRODUCTION; REPROOF FOR PARTY SPIRIT (I Cor. 1:1-17)	2. THE GOSPEL OF CHRIST VS. PHILOSOPHY (I Cor. 1:18-2:16)	3. THE PROPER ESTIMATE OF GOD'S MINISTERS (I Cor. 3:1-4:21)	4. A CASE OF DISCIPLINE (I Cor. 5:1-13)	5. LAWSUITS BETWEEN BRETHREN; THE ABUSE OF CHRISTIAN LIBERTY (I Cor. 6:1-20)	6. QUESTIONS FROM CORINTH ABOUT MARRIAGE (I Cor. 7:1-40)	7. EATING OF MEATS; THE PRINCIPLE OF LOVING SELF DENIAL (I Cor. 8:1-9:27)	8. A LESSON IN EXPEDIENCY (I Cor. 10:1-11:1)	9. CONCERNING WOMEN; CONCERNING THE LORD'S SUPPER (I Cor. 11:2-34)	10. SPIRITUAL GIFTS (I Cor. 12:1-31)	11. "THE GREATEST OF THESE IS LOVE" (I Cor. 13:1-13)	12. THE PRACTICAL VALUE OF SPIRITUAL GIFTS (I Cor. 14:1-40)
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AIM OF THIS COURSE

To learn the principles of everyday Christian behavior taught in the Corinthian correspondence, and to come to an understanding and appreciation of the gospel's power to raise the level of humanity. To learn of the problems in the church at Corinth and God's solutions to those problems, realizing that the solutions are applicable to 20th century man. Problems to be studied include:

PROBLEM

SOLUTION

1. Division	Spiritual Maturity, 3:1-9
2. Fornication	Church Discipline, 5:1-5
3. Lawsuits	Arbitration within the church, 6:1-6
4. Marriage of Believer with Unbeliever	Win the believer, 7:16; Do not desert him
5. Virginity	Self-control or marriage, 7:36-37
6. Eating things sacrificed to idols	Consider others, 10:31
7. Abuse of Lord's Supper	Remember its origin and purpose, 11:13,32
8. Quarreling over which gifts are greater	Consider source and purpose, 12:28; Love, 13:1-13

"The marvel is not that the early church had its struggles and sins, but that it survived!"

STUDY HELPS

The following is a list of materials available in our library which will assist both teachers and students in an effective study of the Corinthian correspondence. The list is by no means exhaustive but will aid teachers and students in utilizing our library resources for this study.

The entire reference section (these books are not be removed from the library)

Appelbury, T. R., Studies in First Corinthians, #220.7

Barclay, William, Letters To The Corinthians, #220.7

Barnes, Albert, Notes On The New Testament: Vols. V & VI, #220.7

Clarke, Adam, Clarke's Commentary, Vol. VI, pp. 181-375, #220.7

Conybeare and Howson, The Life And Epistles Of Paul, #227

Halley, Henry H., Halley's Bible Handbook, pp. 593-607, #220

McGord, Hugo, "II Corinthians," F.W.C.C. LECTURES, 1962, pp. 125-134, #226

McGarvey, J. W., Sacred Didactics, pp. 9-36, #227

McGarvey, J. W., Standard Bible Commentary-Thessalonians, Corinthians, Galatians, and Romans, pp. 48-237, #220.7

Morgan, G. Campbell, Great Chapters Of The Bible, pp. 247-263, #220.8

Morris, Don, "I Corinthians," F.W.C.C. LECTURES, 1962, pp. 115-124, #226

Orr, James (Editor), The International Standard Bible Encyclopedia, Vol. II, pp. 710-720, #R220.3

Shepherd, J. W., The Life And Letters Of Paul, pp. 204-320, #227

Teachers Annual Lesson Commentary, #268

I Corinthians	6/11/39	4:14-21	6/11/39	11:20-29	9/9/45
I Corinthians	7/7/68	5:1-13	1/15/56	11:20-34	9/1/63
I Corinthians	7/7/63	5:1-13	7/28/63	11:20-34	7/28/68
I Corinthians	1/1/56	5:1-13	7/21/68	11:23-29	3/10/29
I Corinthians	2/19/67	5:7-8	3/4/45	11:23-29	5/31/53
I Corinthians	7/7/68	6:1-11	8/4/63	11:23-29	8/27/61
I Corinthians	7/14/68	6:9-11	10/29/39	12:1-11ff	2/12/56
I Corinthians	5/7/39	6:19,20	10/15/61	12:12-27	9/8/63
I Corinthians	7/14/63	7:1-5ff	1/22/56	12:12-27	8/4/68
I Corinthians	3/19/67	7:10-24	8/11/63	13:1-13	9/15/63
I Corinthians	1/1/56	9:1-15	8/18/63	13:1-13	9/17/61
I Corinthians	7/21/63	9:7-19	1/29/56	13:1-13	8/11/68
I Corinthians	1/29/67	9:24-27	10/15/61	13:8-10,13	2/12/56
I Corinthians	1/8/56	10:1-13	8/25/63	14:1-28	9/22/63
I Corinthians	2/26/67	10:21-33	2/5/56	14:37-38	9/29/63

I Corinthians		II Corinthians	
15:3	2/19/56	5:1-10	9/24/61
15:12-20	1/19/56	5:1-10	3/26/67
15:12-21	9/29/63	5:1-11	10/27/63
15:12-21	8/18/68	5:1-11	9/1/68
15:19-22	4/9/39	5:10	4/12/53
15:45-47	4/7/68	6:11-13	3/4/56
15:50-58	2/29/63	6:17,18	4/5/53
15:50-68	8/18/68	7:2-14	4/4/56
15:58	4/12/53	7:5-16	11/3/63
16:1,2	9/10/61	7:8-12	2/26/56
16:1-4	11/10/63	7:13-16	3/4/56
II Corinthians		II Corinthians	
1:1,2	10/6/63	8:1-9	9/10/61
2:1-11	10/6/63	8:1-11	11/10/63
2:3-9	2/26/56	8:7-15	3/11/56
2:12,13	6/29/47	8:8,9	4/1/45
3:1-10,18	10/13/63	9:1-11	11/17/63
3:1-10,18	8/25/68	9:1-11	9/8/68
4:5-18	10/20/63	9:6-8	9/10/61
5:1-10	3/29/53	9:6-9	3/11/56
		9:6-11	5/24/53

II Corinthians	
10:3-16	11/24/63
11:1-3	3/4/56
11:3-16	12/1/63
11:3-16	9/15/68
11:16-28	3/18/56
11:18-33	12/8/63
12:1-10	3/24/56
12:1-10	12/15/63
12:1-10	9/22/68
12:11,12	12/22/63
13:1-12	9/29/68
13:1-4	12/29/63

Thomas, Leslie G., An Introduction To The Epistles Of Paul, pp. 21-70, #227

Tenny, Merrill C., New Testament Survey, pp. 294-308, #226

STUDY OUTLINE

DIVISION: Textual

COURSE: I and II Corinthians (Part I)

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Lesson One

THE INTRODUCTION: REPROOF FOR PARTY SPIRIT I Cor. I:1-17

PRIMARY LESSON AIM: To learn from Paul how to admonish and rebuke with Christian love.

SECONDARY LESSON AIMS: (1) To understand the sinfulness of division and the importance of spiritual unity (2) to learn of the world's greatest blessing ("the cross of Christ") and its greatest tragedy (making the cross of "none effect") (3) to understand what is meant by the fact that Christians are "called to be saints."

I. INTRODUCTION

- A. "The church at Corinth seems to furnish more materials, more details, and the best all-round view of the human side of Christianity to be found in the New Testament. The whole situation at Corinth is more like our present American situation than that of any other New Testament church. The city itself was great in size; it was rich, self-satisfied, materialistic, and grossly sensual. Corinth was notoriously immoral, its immoralities being the sort becoming conspicuous in America. The church at Corinth was influenced by its materialistic and immoral environment even as American churches are affected by our moral and religious trends. In the Corinth of Paul's day, it was not easy to keep the pagan evils out of the church. Those evils permeated all levels of Corinthian society. It took constant effort, strong clear-cut understanding of Christian principles, and real faithfulness to Christ's imperatives, if one was to be a genuine Christian in ancient Corinth. These same efforts are becoming ever more and more necessary for all who would be real Christians in our urbanized nation today. The church at Corinth received more written instruction than any other apostolic church--two long letters, totaling 29 chapters. Only Paul's letter to the saints at Rome comes close to the Corinthian epistles in total length. Our desire being to get as close as possible to the spirit of 1st century Christianity, and to find those parts of the New Testament most applicable to our times and needs, the Corinthian epistles seem to be our best choice as a continuing source of reference." For the Perfecting of the Saints--Part I, by E. H. Hjams
- B. Facts about the city of Corinth.

1. The city was founded about 1350 B. C., but was destroyed by the Romans in 146 B. C.

2. After lying in ruins for 100 years the city was rebuilt by Julius Caesar in 46 B. C., becoming a Roman colony, and later on the capitol of Greece (Achaia).

3. The city was located on the narrow isthmus which connected the Peloponnesus with the mainland. This isthmus is between the Aegean and the

Ionian Seas.

4. The city had two harbors--Cenchreae on the east, for ships to and from Asia and Lechaeum, on the west, for ships to and from Italy. In Paul's day the city was making the most of its strategic commercial position, and was well on its way to becoming the metropolis of Greece and its richest city. Population estimates of 1st century Corinth vary.

400,000 is a very conservative estimate, with some scholars estimating the population as high as 700,000.

5. Corinth was a cosmopolitan city, being composed of Greeks, Romans, and Jews.
6. Besides being a trade center, Corinth was famous for its arts; many celebrated artists made their homes there, and the Corinthians prided themselves on the embellishment of their city and the adornment of their temples. Corinthian brass and Corinthian architecture became famous.
7. The city was likewise famous for its athletic events.
8. With all its prosperity, the city had many poor as is indicated by the large number of slaves.
9. Corinth was a rich and populous city with one of the greatest commercial trades in the ancient world, but there was another side to Corinth. True, she had a reputation for commercial prosperity, but she was also a by-word for evil and immoral living.

- a. The very word "kōrinthiazesthai," "to live like a Corinthian," had become a part of the Greek language, and it meant to live with drunken and immoral debauchery.
- b. The city was notoriously known "particularly for its voluptuous and vicious worship of Aphrodite, the Greek goddess of love and beauty, also identified by the Romans as Venus." "An Introduction To The Epistles of Paul," by Leslie G. Thomas. "Above the isthmus there towered the hill of the Acropolis, and on it there stood the great temple of Aphrodite, the goddess of love. To that temple there were attached 1,000 priestesses who were sacred prostitutes, and at evening time they descended from the Acropolis and plied their trade upon the streets of Corinth." "The Letter To The Corinthians," by William Barclay.

- c. The city was also known for dishonesty, drunkenness, and all other sorts of vices. Money was freely spent for sinful pleasures. Mobs flocked to the Isthmian games which were held every two years, and the results were very degrading.

10. The name Corinth became a synonym for wealth and luxury, drunkenness and debauchery, and filth in general. When Paul wrote the epistle to the Romans, in which he recounted the appalling list of vices in the latter part of the first chapter, he had never seen the city of Rome, but he had lived approximately a year and a half in Corinth where paganism was a hideous reality.

C. Establishment of the church at Corinth.

1. Acts 18:1-11.
2. Paul came from Athens, and when he reached Corinth he was seemingly alone, and very likely somewhat depressed. His apparent failure with the intellectuals of Athens, together with the already heavy heart which was brought on by his anxiety regarding his recent Macedonian converts, especially those in Thessalonica, doubtless caused him to enter this new field of labor in the wicked city of Corinth "in weakness, and in fear, and in much trembling." (1 Cor. 2:3).
3. Having established his abode with Aquila and Priscilla, and while earning his living making tents with them, Paul did the usual thing with him, he reasoned in the synagogue every Sabbath and persuaded Jews and Greeks" (Acts 18:4).
4. The coming of Silas and Timothy, and the news they must have brought of the steadfastness of the Thessalonians surely must have put new heart into Paul. With their arrival he redoubled his efforts, he began to speak more insistently to the Jews, affirming that Jesus was the Christ (Acts 18:5). Opposition of the unbelieving Jews soon became too much to endure, so Paul went to the Gentiles. However, Crispus, ruler of the

"God's church at Corinth when Paul wrote in A. D. 56 or 57, was young, only 5 or 6 years old. Its members were penitent, baptized believers. In addition to the inevitable problems growing out of inexperience and inadequate leadership, the young church was imperiled by a very corrupt but socially approved environment. Though truly a New Testament church--the people of God--at the time of Paul's epistles, they were a badly mixed up group, torn by factions, and captivated by ideas wholly inconsistent with Christian truth. Seemingly, many were not aware that the church was faced with the danger of being engulfed in the Satanic world-iness out of which its members had come. Their greatest danger, possibly,

E. Thoughts concerning the church at Corinth at the time Paul wrote.

1. In answer to all this information Paul wrote I Corinthians. He dispatched it to Corinth apparently by the hand of Timothy (I Cor. 4:17). This, however, was not the first letter which Paul wrote to the Corinthians, as may be learned from I Cor. 5:9. There will be more said about this epistle later in our study of I and II Corinthians. It is only necessary to say here that the epistle which we now call I Corinthians was at least Paul's second letter to them.
3. That Paul was in Ephesus when he wrote the epistle is stated in I Cor. 16:8. The letter may be safely dated in the mid-fifties, A. D. 55-57. The letter was probably written in the spring of A. D. 57.
2. The time of and the occasion for the writing of I Corinthians.
- a. News came from those who were of the household of Chloe (I Cor. 1:11). They brought news of the contentions with which the church was torn. News came with the visit of Stephanas, Fortunatus and Achaicus to Ephesus (I Cor. 16:17). By personal contact they were able to fill up the gaps in Paul's information.
- c. News came in a letter in which the Corinthian brethren had asked Paul's guidance on various problems. In I Cor. 7:1 Paul begins, "Concerning the questions about which you wrote to me..."
1. After leaving Corinth Paul came to Ephesus, and leaving Aquila and Priscilla in Ephesus, went on to Caesarea and Antioch (Acts 18:22). After some time in Antioch Paul began his third journey and returned to Ephesus where he remained for a period of between two and three years. Communication between Paul and the Corinthians was not difficult since the journey from Corinth to Ephesus was only a few days by sea. News came to Paul from various sources of trouble at Corinth.

5. As additional encouragement, the Lord appeared unto Paul in a vision assuring him of his protection and informing him that he had many people in Corinth. Accordingly, Paul stayed there for 18 months before sailing for Syria in company with Aquila and Priscilla. This fact plus the reference to numbers--"much people"--in verse 10, coupled with the statement that "many Corinthians believed," implies that by the time of Paul's departure, the church in Corinth might well have numbered thousands of members.
6. It is interesting to note that Paul wrote his first epistles, the letters to the Thessalonians, during his stay in Corinth. Some of his inner anxieties which he felt while in Corinth may be seen in such passages as I Thess. 3:6-8. We realize how many details of Paul's life are missing when we note that the book of Acts compresses a period of 18 months into just 17 short verses.
7. Thus, "the church of God which is at Corinth" (I Cor. 1:2) came into being.

It may seem strange that Christians, converted under the teaching of a man of God like Paul, and taught by him for 18 months, could become so fearfully confused in so short a time. But the possibility of their fast plunge into error is not surprising when we know the Corinthians of the first century." For The Perfecting Of The Saints, Part I, by E. H. Ijams.

II. SALUTATIONS AND THANKSGIVING (I COR. 1:1-9).

A. Salutation (vs. 1-3).

1. Paul describes his apostleship in relation to Christ and the will of God. I Corinthians was written during a period when Paul's apostleship was called in question by his opponents, and it was doubtless for that reason that he stressed the fact that his call to that office was a divine one. The New English Bible puts it this way: "From Paul, apostle of Jesus Christ at God's call and by God's will." The italicized words "to be" in the King James translation have no corresponding term in the original. The idea therefore is not that Paul was called to be an apostle, but rather that he was a called apostle. He neither made himself an apostle nor was he made so by men.
2. We have no further information regarding the identity of Sosthenes. He may or may not have been the Sosthenes of Acts 18:17. Suffice it to say he was a brother who must have been known to the Corinthians.
3. Paul speaks of the church as the church of God, made up of sanctified ones who are called saints. "The church of God which is at Corinth" included all the Christians who lived in that city regardless of whether or not they all met at the same place for worship. Just as Paul was "a called apostle," just so were the Corinthian Christians called saints, that is they were people who were set apart and consecrated to the Lord, by virtue of their obedience to the gospel. The term "saint" as used in the New Testament, has reference to those who are "set apart for God, to be, as it were, exclusively his" (Thayer). The word saint does not carry with it the idea of sinless perfection, but rather the thought of holy living, and a standard of conduct which will encourage the culture of God-likeness.
4. They are associated with all who in every place call on the name of the Lord. Paul was desirous of the Corinthian Christians seeing themselves as a part of a great brotherhood.
5. Paul's customary salutation is "Grace and peace." Paul sees the Father and the Son as the source of grace and peace. Thus Christ is linked with God, the Father, as co-author of these great blessings.

B. Thanksgiving (vs. 4-9)

1. Paul praises and encourages when possible; so before he begins discussing the disorders at Corinth, he expresses gratitude to God for the church there. Though many errors existed, the church was ahead of the pagan world which surrounded it, and there was much for which Paul could be thankful. He thanks God for the grace which had been bestowed upon these people and for the fact that the Corinthians lacked no gift. Moreover, Paul assures them that God who has thus far blessed them in such a gracious way will continue to supply their needs and will confirm or strengthen them. Assurance of this is given in the faithfulness of God who called them into the fellowship of His Son, our Lord Jesus Christ. Observe carefully Paul's approach to rebuke. The occasion of this letter was largely furnished by the need of rebuke. To rebuke is frequently painful, but when called for it should not be shrunk from. To rebuke is always perilous, for unwise rebuke adds to the ill. We have in these opening verses of the Corinthian letter one of the finest examples of
- 2.

preparing men's minds for well-deserved censure.

a. Courtesy. A graceful and gracious salutation. The apostle does not rush into harsh words. He shows no eagerness to condemn. Roughness and rudeness add no strength to admonition.

b. Affection. This pervades every sentence, and culminates in the opening of the tenth verse, "Now I beseech you..." Nothing can make rebuke more telling than administering before and after and with it, Christian love. To enjoy rebuking is to demonstrate our total unfitness for it.

c. Candor. The condemnation is not to be wholesale. Some can see nothing but fault in those who err, but the apostle perceives good things. To blind our eyes to the good is to make ourselves powerless to remove the bad. Many rebukes have worse than failed through lack of strict honesty in the rebuker.

d. Wisdom. Paul turns the thought of the Corinthians to their oneness; his message is to them as one people in Christ. Presently he will have to censure them for lack of unity. He prays that they may have more "grace." Soon he will show that they need it. He desires that they may have "peace" from God--not without an eye to their divisions and quarrels. He is wisely preparing his way.

e. Absence of assumption of superiority. It is not the great man speaking to the infinitesimal; nor the spotless to the utterly depraved. Paul gets as near to the Corinthians as he can.

f. Only after earnestly striving to turn the thoughts of the Corinthians to God and to Christ and after reminding them of certain things designed to prepare them for what is to follow does he begin the rebuke which was so badly needed. One scholar has wisely observed: "not to rebuke under such circumstances is unalloyed cruelty. We rebuke HERE that we may escape rebuke THERE."

III. AN APPEAL FOR UNITY (I COR. 1:10-17)

A. Basis for the appeal.

1. Paul pleads with his brethren in Corinth "through the name of our Lord Jesus Christ" to speak the same thing. This is the tenth time in so many verses that the apostle has mentioned the name of Christ. As some one has suggested, "He literally tied them to Christ, as he endeavored to get them to change their thinking, and, consequently, their actions."

B. "My brethren"

1. "Twice in this passage Paul addresses the Corinthians as brothers. As Beza, the old commentator said, 'In that word too there lies hidden an argument.' By the very use of the word Paul does two things. First, he softens the rebuke; the rebuke is given not as from a schoolmaster with a rod, but as from one who has no other emotion than love. Second, the very use of the word should have shown them how wrong their dissensions and divisions were. They were brothers, and they should have lived in the loveliness of brotherly love." The Letters To The Corinthians, by William Barclay.

C. The New Testament teaches unity.

1. It would be utterly impossible for anyone to study the New Testament, either from the standpoint of its letter or its spirit, without reaching the conclusion that God intends for all his children in this age to be one in Christ. One of the fundamental doctrines of the New Testament is the unity of all believers in Christ. Division among the followers of Christ is condemned by the inspired writers in no uncertain terms, and

- everyone who is responsible for such a state of affairs is nowhere left in doubt as to what his eternal portion shall be (Rom. 16:17-18; Titus 3: 10-11; Gal. 5:19-21). The responsibility of maintaining unity among the brethren falls directly upon each individual who has the opportunity of doing something about it, and it goes without saying that if professed Christians really want to bring about the unity of all peoples of the earth, they should first make an honest effort to set their own house in order.
2. Paul gave the source of his information and what they were saying. The reference to Chloe and her household in the text now before us is all the information we have regarding them.
3. Paul next asks a series of questions, hypothetical questions, showing the folly of their actions. "Instead of the interrogatory form--'Is Christ divided?'--Vincent points out that some of the best expositors render the expression as an assertion, namely, 'Christ has been divided by your controversies.' Dr. Vincent then goes on to say that this gives a perfectly good and forcible sense, and is favored by the absence of the interrogative particle *me*, which introduces the next clause. The interrogative form does not occur in the Greek text of Westcott and Hort, which is one of the best. The clause regarding Paul's being crucified for the Corinthians, and their having been baptized into his name, is a part of a separate sentence in Westcott and Hort's text, and is in the form of a question, being preceded by the particle *me*, which demands an emphatic 'NO.' But whatever may be the truth regarding all this, the whole idea on the part of Paul was to make the Corinthian brethren see how absurd and wicked their party spirit and practices were. This should be an impressive lesson to us today; for it is very obvious that many brethren are following in the footsteps of the Corinthians." Teachers Annual Lesson Commentary, 1967.
4. Paul then discusses why he baptized only a few of the Corinthian converts. Paul did not say that he thanked God that the Corinthian brethren had not been baptized, but rather as Moffatt's translation renders the statement, "I am thankful now that I baptized none of you except Crispus and Gaius, so that no one can say you were baptized in my name." Paul then recalled the fact that he had also baptized the household of Stephanas and he records that fact. He then went on to explain why he did not do more baptizing. His mission was to preach the gospel, a duty which only he could accomplish, but the matter of baptizing those who desired to obey the gospel could be done by others, such as Silas and Timothy. He was not disparaging baptism as some think, but rather he was emphasizing the principle work of the apostles and showing that it is of no real significance as to which man administers baptism. After saying that Christ had sent him to preach the gospel, Paul declares he was not sent to preach with "wisdom of words." He was not to decorate the gospel with human cleverness. He was not to speak in such a way that men would value the words above the facts or, as he puts it, "Lest the cross of Christ should be made of none effect." Paul knew the tendency of the Greeks to place a high value on human wisdom and eloquence.
6. "In trying to bring them (the Corinthians) together Paul uses two interesting phrases. He bids them to make up their differences. The phrase he uses is the regular phrase which is used of two hostile states or parties reaching agreement. He pleads with them to present a united front, as we might put it. He wishes them to be knit together. The word he uses is a medical word which is used of knitting together bones that have been fractured, or joining together a joint that has been dislocated. The disunion is unnatural and must be cured for the sake of the health and efficiency of the body, the church." The Letters To The Corinthians, by William Barclay.

STUDENTS' WORK SHEET

MEMORY VERSE
I Cor. 1:10

QUESTIONS & ANSWERS

(Grading: Each question is worth 4 points; therefore, for each question missed subtract 4 points from the total 100 points which are possible)

SCORE: _____

True & False (Place a T for true and F for false in the blank just before the question)

1. _____ The city of Corinth was founded about 1,000 B. C.
2. _____ When Paul first arrived in the city of Corinth he established his abode with Aquila and Priscilla and earned his living by making tents.
3. _____ The letter which we know as I Corinthians was actually not the first epistle which Paul had written to the Christians in Corinth.
4. _____ After his conversion Paul was appointed an apostle by the Jewish high court, the Sanhedrin.
5. _____ The basis for Paul's appeal for unity was Jesus Christ, as is evidenced by the mention of the name of Christ 10 times in the first 10 verses of I Corinthians.

Completion (Fill in the blanks)

1. Paul received information regarding the Corinthian Christians from _____, _____, and _____.
2. Paul baptized only a few of the Corinthian converts because _____ on the east and _____ on the west.
3. The city had two harbors-- _____ on the east and _____ on the west.
4. In the 1st century the word korinthiazesthai, "to live like a Corinthian" meant _____.
5. Paul was encouraged in his work when _____ and _____ arrived in Corinth, having come from Macedonia.

Multiple Choice

1. Paul wrote the I Corinthian letter while living in the city of (Antioch, Rome, Ephesus, Thessalonica).
2. In his appeal for unity Paul twice referred to the Corinthians as (my co-workers, fellow-Jews, my brethren, hypocrites, fellow-Gentiles).
3. Sosthenes is identified as (Paul's cousin, a preacher from Antioch, a convert from Rome, a tentmaker, none of these).
4. Paul showed the absurdity of and the wickedness of the Corinthian's party spirit by (asking a series of hypothetical questions, relating an incident regarding the brethren in Jerusalem, reading passages from the Old Testament, using a parable).
5. Paul was sent not to baptize, but rather to (preach the gospel with wisdom of words, preach the gospel not with wisdom of words).

Matching

1. "God is faithful..." I Cor. 1:10
2. "...and many of the Corinthians hearing, believed and were baptized." I Cor. 1:2
3. "Now I beseech you...that there be no divisions among you..." Rom. 16:17
4. "...mark them which cause division... and avoid them." I Cor. 1:9
5. "...the church of God which is at Corinth..." Acts 18:8

Answer in A Few Words

1. The city of Corinth was noted for
2. Describe the events which immediately preceded Paul's first visit to Corinth.
3. In addition to sending Silas and Timothy the Lord encouraged and assured Paul his work in Corinth in what way?
4. What was the spiritual condition of the Corinthian Christians at the time Paul wrote I Corinthians?
5. With what salutation did Paul greet his Corinthian brethren?

Questions For Class Discussion

1. I and II Corinthians are especially meaningful to us because of the parallels between first century Corinth and 20th century America. Describe these parallels. How was it possible for the Corinthians, converted by the teaching of a man of God like Paul, and taught by him for 18 months, to become so confused in such a short period of time?
3. Are you a "called saint"? Explain.
4. Describe the way in which a Christian should go about rebuking or admonishing another Christian.
5. Why is it so important for Christians to "all speak the same thing, ... be perfectly joined together in the same mind and in the same judgment"?
6. Why is it so important to preach the gospel "not with wisdom of words"?

STUDY OUTLINE

DIVISION: Textual

COURSE: I and II Corinthians (Part I)

COURSE NUMBER: Bible 122

WHEN OFFERED: Spring Quarter,
1970, Sunday Mornings

Lesson Two

THE GOSPEL OF CHRIST VS. PHILOSOPHY
I Cor. 1:18-2:16

PRIMARY LESSON AIM: To understand and be convinced that all true wisdom comes from

God and not from man.

SECONDARY LESSON AIMS: (1) To believe in and be able to show by the scriptures the

all-sufficiency of Christ (2) to understand in general terms what God wants us to preach and how he wants us to preach it (3) to identify in which of the two possible classes of hearers we are ("Them that perish" or "us which are saved").

I. THE WORD OF THE CROSS AND THE WISDOM OF THE WORLD (I Cor. 1:18-31)

A. The word of the cross--a stumblingblock to the Jews and foolishness to the Greeks (vs. 18-25).

1. "Both to the cultured Greek and to the pious Jew the story that Christianity had to tell sounded like the sheepest folly. Paul begins by making free use of two quotations from Isaiah (Isa. 29:14; 33:18) to show how mere human wisdom is bound to fail. He cites the undeniable fact that for all its wisdom the world had never found God and was still blindly and gropingly seeking him. That very search was designed by God to show men their own helplessness and so to prepare the way for the acceptance of Him who is the one true way to God." (The Letters To The Corinthians, by William Barclay).

2. The rhetorical questions asked by Paul were designed to show the futility of worldly wisdom. Where are such men and what have they accomplished by such wisdom? Paul's declaration in v. 21 that the world has never come to a knowledge of God by its speculative reasoning is reminiscent of Paul's sermon in Athens (Acts 17:22-31). However, what the world could not achieve God has accomplished "through the foolishness of the preaching." The Greek word *kenugmatos*, translated "preaching," denotes the message and not the act of proclaiming. The message that God saves men through a crucified Savior is foolishness to an unbelieving world. God makes no attempt to accommodate the message to the wisdom of the world. On the contrary, he runs directly counter to it by issuing a message of salvation which appears as foolishness to the world.

3. Paul further condemns the party spirit at Corinth in this text by contrasting "the word of the cross" with "the wisdom of the world." The divisions in the church at Corinth were being perpetuated by those who were putting "the wisdom of the world" above the gospel of Christ. Notice further the contrasts: between "them that perish" and those "who are saved"; between "foolishness" and "the power of God."

4. "But we preach Christ crucified," said Paul, and one has but to review the sermons in the book of Acts to see the truthfulness of this statement.

a. To the Jews that message was a stumblingblock. Why? "There were two reasons. To the Jews it was incredible that one who had ended life upon a cross could possibly be God's chosen one. They pointed to their own law and the law unmistakably said, 'He that is hanged is accursed of God.' (Deut. 21:23). To the Jew the fact of the crucifixion, so far from proving that Jesus was the Son of God, dis-

- proved it finally. It may seem an extraordinary fact, but even with Isaiah 53 before their eyes, the Jews had never dreamed of a suffering Messiah. The cross to the Jew was an insuperable barrier to belief in Jesus." (The Letters To The Corinthians, by William Barclay) The other reason--the Jews sought for signs (see Matt. 12:38-40; Jn. 2:18; 6:30; Matt. 27:42).
- b. To the Greeks the message of the cross was foolishness. Why? Again there are two reasons. "To the Greek idea the first characteristic of God was apatheia. Now that Greek word means more than apathy; it means total inability to feel. The Greeks argued that God cannot feel. If God can feel joy or sorrow or anger or grief it means that some man has for that moment moved and affected God. If that is so it means that for that moment that man has influenced God and is therefore greater than He is. So, the Greek went on to argue, it follows that God must be incapable of all feeling so that none may ever affect him. A God who suffered was to the Greek a contradiction in terms....to people who thought like that it was incredible that one who had loved and sorrowed for men as Jesus had done, that one who had suffered as Jesus had suffered, could possibly be the Son of God. The other reason--the Greek sought wisdom. Originally the Greek word sophist meant a wise man in the good sense; but it came to mean a man with a clever mind and cunning tongue, a mental acrobat, a man who with glittering and persuasive rhetoric could make the worse appear the better reason. It meant a man who would spend endless hours discussing hairsplitting trifles, a man who had no real interest in solutions but who simply glorified in the stimulus of 'the mental hike.' It meant a man who glorified in a nimble and a cunning brain and in a silver tongue and in an admiring audience....the Greeks were intoxicated with fine words; and to them the Christian preacher with his blunt message seemed a crude and uncultured figure, to be laughed at and ridiculed rather than to be listened to and respected." (The Letters To The Corinthians, by William Barclay).
5. Christ--the power of God and the wisdom of God. In contrast to the Jews and Greeks who rejected the message of the cross, Paul points out those--both Jews and Greeks--who accept Christ as the power of God and the wisdom of God. Those who are called are the ones who respond to God's call through the gospel (1 Thess. 2:13-14). Christ is the power of God, that is, he is the one who exercises God's power to save the believer. The "foolishness of God" expresses man's attitude toward the things of God. But, as Paul indicates, what man deems foolish and weak in God's plan to save the sinner is wiser and stronger than man. David's conquest of Goliath illustrates this point. The gospel, thought by men to be foolish and weak, outranks in wisdom and power the highest thoughts and strongest acts of men.
- B. The kind of people who are called by the gospel (vs. 26-31).

1. Paul called upon his readers to note the fact that the church in Corinth was composed mostly of plain people. A glance at their own station in life was enough to show them that the word of the cross had made its greatest appeal to those of the lower class. The gospel had not appealed to many "wise after the flesh." True, some from the higher ranks had become Christians, but in the main the church was made up of humble people. This forcefully illustrates the truth Paul is emphasizing, namely, that God's method is a contradiction to the wisdom of men. If human wisdom had been devising a message, it doubtless would have concentrated on something that would appeal to outstanding men. God's method was the opposite: He chose foolish things, weak things, base things, and despised things. To all of these Paul adds "and the things that are not," things that are spiritual--righteousness, peace, and joy in the Holy Spirit

1. Paul proceeds to show that he does not mean to say there is no wisdom at all in the gospel; in fact, it embodies the highest wisdom, "a wisdom not of this world, nor of the rulers of this world who are coming to naught." The wisdom of this world is self-destructive, and those who rely upon it are building on the foundation of sand. One must have a measure of maturity to see the wisdom in the gospel. The Greek word *teleios*, translated "perfect" and "full-grown" indicates maturity as opposed to infancy. It does not indicate those without flaw but those who have reached a certain aim or goal. While the Corinthian Christians had knowledge (I Cor. 1:5) they still were spiritual infants (I Cor. 3:1) and therefore had not grown to the extent that they were able to comprehend God's wisdom (see Heb. 5:14 and Jn. 16:12).
2. The gospel preached by Paul was no afterthought, but something he had foreordained. The word "mystery" in this verse does not refer to something that is mysterious or a puzzle, but something man cannot know of himself, something that can be known only by revelation. Had the rulers of the world known they would not have crucified Jesus. Our Lord himself said, "They know not what they do" (Lk. 23:34).
3. The quotation of v. 9 is apparently from Isa. 64:4 and 65:17, but Paul takes only the general idea from these passages rather than quoting them exactly. The practical meaning is that no one ever so much as thought of the things which God had in store for his people in Christ. Paul was replying to his "cultured critics" in Corinth who found his message inferior to their "wisdom."

B. Wisdom for the mature (vs. 6-16).

1. At Corinth God's wisdom was exemplified in Paul's preaching, and Paul reminded the Corinthians about his method of preaching. His method conformed to what he said about the nature of the message. He had set forth the simple gospel in an unpretentious manner. He preached not as an orator nor as a philosopher. In contrast, he had determined to know only "Christ and him crucified." All that Paul preached he related to this central theme. He conducted himself as a messenger of God, and he relied upon divine aid, "demonstration of the Spirit and of power," rather than upon human devices to convince his hearers that his message was divine (I Cor. 1:6).
2. Paul often admitted his weakness and his dependence upon God (II Cor. 12:9-10). The faith that resulted from Paul's preaching in Corinth rested upon the solid foundation of God's revealed wisdom, not on the sandy foundation of man's wisdom or eloquence.

A. Paul's preaching at Corinth (vs. 1-5).

II. A CONTINUED CONTRAST BETWEEN TRUE AND FALSE WISDOM (I Cor. 2:1-16)

2. All these things God has chosen that every occasion of boasting might be taken from men and "that no flesh should glory." By using what man calls weak and foolish, God has made it impossible for any man to boast that he could have performed Christ's redemptive work on the cross.
3. Christ is the personal revelation of God; he is the "wisdom from God"; he is "the word made flesh." Every conceivable spiritual blessing which God's people need is supplied in Christ (Eph. 1:3), and there is therefore no need whatsoever for that which worldly relationships can contribute. Therefore, "let him who glories glory in the Lord." The reference is to Jeremiah 9:23-24.

(Rom. 14:17)--rather than eating and drinking. He chose righteousness, sanctification, and redemption (v. 31) rather than wickedness, uncleanness, and slavery to sin.

4. God revealed these great truths "through the Spirit." What former generations would never have imagined is now a matter of divine revelation. The Holy Spirit, the agent of this revelation, is fully competent to make such a revelation for he penetrates and comprehends the deep things of God. Paul assures his readers that as a man's spirit knows what goes on within that man, so the Holy Spirit knows the mind of God.
5. Beginning in v. 6 of this chapter Paul began to use the word "we" which refers to the apostles. The apostles had not received the spirit of the world, the spirit that caused the rulers of the world to kill Christ and the people of the world to reject the wisdom of God that had been revealed through the gospel. The Spirit which the apostles received was from God. This was the Spirit that knew the mind of God and it was given unto them in order that they might know the things of God. Paul describes the "words" they employed in their teaching--negatively, they were not words supplied by the wisdom of men; positively, they were words given by the Holy Spirit. The "things" the apostles received were of the Spirit and the "words" they employed were of the Spirit. Hence, in the revelation they gave, they combined "spiritual things with spiritual words."
6. "The subject of 'foolishness' is brought up again: according to v. 14, 'the things of the Spirit' are not received by the 'natural' man, for they are 'foolishness' to him and he cannot understand them. In view of Paul's discussion in chapter 1, it is evident that the 'natural' man is the worldly-wise man whose horizon is bounded by the interests of this life. In such a man there is a complete absence of spiritual discernment. It is the spiritually minded man who has the ability to discern things spiritual for according to v. 15, such a man has ability to discern or judge all things. He is able to recognize the spiritual and to place material things in their proper place. He is able to discern the true status of the 'natural' man, and he himself is judged of no one, that is, the natural man knows nothing about the spiritual man and knows nothing about the wealth he possesses. In proof of this Paul asks, 'For who hath known the mind of the Lord, that he should instruct him?' Then he adds, 'But we have the mind of Christ.' Surely, no one knows the Lord's mind; no one is able to instruct the Lord. Then it follows that no 'natural' man is able to evaluate properly or to understand the 'spiritual' man the man who has the mind of Christ." I Corinthians, by Raymond Kelsey.

STUDENTS' WORK SHEET

MEMORY VERSES I Cor. 1:18; 2:2

QUESTIONS & ANSWERS

(Grading: Each question is worth 4 points; therefore, for each question missed subtract 4 points from the total 100 points which are possible)

SCORE:

True & False (Place a T for true and F for false in the blank just before the question)

1. The divisions in the church at Corinth were being perpetuated by those who were putting the "wisdom of the world" above the gospel of Christ.
2. The church at Corinth consisted, for the most part, of people in the educated upper class.
3. David's conquest of Goliath is a good illustration that the "foolishness of God" is wiser than all the wisdom of men.
4. The heart and center of Paul's preaching at Corinth was "Christ and him crucified."
5. Even though the rulers of the world knew "the wisdom of God" they crucified Jesus anyway.

Completion (Fill in the blanks)

1. In I Cor. 2 Paul used the word "we" referring to _____.
2. The rhetorical questions asked by Paul in I Cor. 1:20 were designed to show _____.

3. To them that are called Christ is both _____ and _____.
4. II Cor. 2:9 is a quotation from _____ and _____.
5. The _____ supplied the "spiritual things with spiritual words" taught by the apostles.

Multiple Choice

1. Paul further condemned the party spirit at Corinth by contrasting the "word of the cross" with (Gnosticism, the teachings of Judaism, the wisdom of the world, the works of the flesh).
2. "Them that are called" are (the apostles, the ones who obey the gospel, those given the power to perform miracles).
3. Paul relied upon (excellency of speech, demonstration of the spirit and of power, the wisdom of men,) to convince the Corinthians that his message was divine.
4. The message, the "mystery" which Paul preached was (an afterthought of God, fore-ordained before the world began, borrowed from Greek philosophy, a product of centuries of Jewish tradition).
5. (All Christians, no one, the apostles, the prophets) could answer affirmatively the question, "For who hath known the mind of the Lord, that he should instruct him?"

Matching

1. "...for the wisdom of their wise men shall perish..."
Rom. 14:17
2. "For the kingdom of God is...righteousness and peace, and joy in the Holy Ghost."
Eph. 1:3
3. "...it pleased God by the foolishness of preaching to save them that believe."
I Cor. 1:31
4. "...who hath blessed us with all spiritual blessings in heavenly places in Christ."
Isa. 29:14
5. "...he that glorieth, let him glory in the Lord."
I Cor. 1:21

Answer In A Few Words

1. How did Paul exemplify God's wisdom in his preaching to the Corinthians?

2. What comparison did Paul make in assuring the Corinthians that the Holy Spirit

knows the mind of God?

Questions For Class Discussion

1. Why was "Christ crucified" a stumblingblock to the Jews?
2. Why was the message of the cross foolishness to the Greeks? Is this same message foolishness to some 20th century men for the same reasons? Explain.
3. Discuss the expression "the foolishness of God." Does this mean that God is foolish?
4. Why is it that the gospel does not appeal to many "wise after the flesh"?
5. What did Paul mean by the statement "I was with you in weakness, and in fear, and in much trembling? Should we possess these characteristics today? Explain.
6. What characteristics or traits must an individual possess in order to see and understand the wisdom in the gospel?

3. The Greek word *kerygmatos* translated "preaching," means _____
4. Greek wisdom taught that the first characteristic of God was *apatheta*. Describe this characteristic. _____
5. What are the "things which are not" which God hath chosen? _____

TO BE STUDIED: March 22

STUDY OUTLINE

COURSE NUMBER: Bible 122
WHEN OFFERED: Spring Quarter,
1970, Sunday Mornings

Lesson Three

THE PROPER ESTIMATE OF GOD'S MINISTERS (I Cor. 3:1-4:21)

PRIMARY LESSON AIM: To learn that spiritual growth and spiritual unity are achieved ONLY by building upon the one true foundation, Jesus Christ.

SECONDARY LESSON AIMS: (1) To gain a better understanding of God's ministers--the workmen and their work (2) to understand that the body is the temple of the Holy Spirit and to learn the punishment that awaits those who abuse this "temple" (3) to understand the first step which must be taken to obtain true wisdom (I Cor. 3:18).

I. CO-WORKERS WITH GOD (I Cor. 3:1-9)

A. The spiritual immaturity of the Corinthian Christians (vs. 1-4).

1. After discussing in detail the nature of the gospel message Paul next discusses with the Corinthians the nature of the work of those who proclaim that message. He did so realizing that the basic causes of the factions at Corinth were a misconception of the message and the nature of the work of those who delivered it.
2. He reminded them of the problem that he had faced when he was at Corinth --he could not speak to them as to spiritual, mature Christians. He had to speak to them as unto carnal, for they were babes in Christ needing a diet of milk. Of course, all must be infants at first and no one is to be criticized for needing milk at the beginning of his spiritual development. But Paul went on to say, "Not even yet are ye able," and here he finds fault. They should have by this time made sufficient development that Paul could have unfolded to them something of the deeper riches of the gospel. But they simply had not grown. The writer to the Hebrews made the same criticism you will recall from last quarters' study of the book of Hebrews (Heb. 5:12).
3. The divisions among the Corinthians were a standing witness to their spiritual immaturity, their carnality. Paul becomes more specific in v. 4 as to what he means by "walking after the manner of men." To say, "I am of Paul," or "I am of Apollos," is to be guilty of walking in such a manner.

B. The proper estimate of God's ministers (vs. 5-9).

1. Paul next asks questions regarding the men whom the Corinthians were making party heads: "What then is Apollos? and what is Paul?" The answer: "Ministers." The Greek word is the same that is rendered "deacon" in other New Testament passages such as 1 Tim. 3:8. The word designates a servant and shows the folly of elevating preachers too highly. Further, they are ministers "through whom" the Corinthians came to believe. The word "through" shows that the preachers were instruments; "and each as the Lord gave to him" shows that they were able to do what they had done only as the Lord worked through them. Paul seeks to divert the attention of the Corinthians away from him and Apollos and to center it upon God.

2. The great apostle next uses an agricultural metaphor to show the folly of the party spirit with its glorification of human leaders. In a garden one man may plant a seed and another man may water it, but neither can claim to have made the seed grow. That power belongs to God and to God alone. Men can do many things, but they have never yet created life. The man who plants and the man who waters are on one level; neither can claim precedence over the other. They are but servants, servants working together, for the one Master--God. God created the heart, and only He can recreate it.

II. GOD'S BUILDING (I Cor. 3:10-17).

A. The foundation and the builders. (vs. 10-15).

1. The original term for "master builder" is architecton, from which we have our word "architect." This Greek word occurs nowhere else in the New Testament. The term "wise" is used in the sense of skillful or experienced. Thus, as a skillful or experienced architect, Paul had laid the foundation for the church in Corinth when he preached the gospel of Christ there. This foundation, he explains, is Jesus Christ. The meaning here is substantially the same as that found in Matt. 16:18, when Jesus told Peter that he would build His church upon the "rock of truth" which he had just confessed. But it should be observed that in the two passages two different figures are used. In Matthew, Jesus is represented as the builder, and the truth regarding his divinity is the foundation; while in the I Corinthian text now under study, Paul is the builder and Jesus is the foundation. The Corinthian brethren could not deny that Paul had laid the foundation for their faith (I Cor. 4:15). With these facts before them, Paul is drawing the line clearly between himself and the teachers who were responsible for the divided condition of the church in Corinth.

2. Paul had laid the foundation by preaching Christ who is the only true foundation. When others came to Corinth they did not have to go back and lay the foundation all over again. Their work was to build on that foundation and each must "take heed how he buildeth thereon." Two classes of material may be built into the structure; one class is described as "gold, silver, costly stones"; the other as "wood, hay, stubble." "Every teacher must do his best and must teach the truth of God as it is in Christ. However, even though this is done, there will be incorporated into the building some materials that are weak. If we return for a moment to the metaphor of husbandry, we can see that the most faithful sower will sow some seed upon rocky soil or upon soil in which thorns will appear. However, this is not the fault of the sower. Neither is it the fault of the builder if some of the materials turn out to be wood, hay, or stubble. The day will come when it will be made manifest what type of material each person in the church is. The day of trial by fire could have reference to persecution or to some other sort of hardship, or it could have reference to the day of judgment. Peter speaks of 'the fiery trial' (1 Pet. 4:12) and the trial 'with fire' (1 Pet. 1:7) when writing to Christians about persecutions. At any rate Paul contemplates a time when the durability of a teachers' converts, his works, will be tested. If his converts endure, he shall receive a reward. The joy of knowing that these have endured will at least be a part of that reward (Phil. 2:16; 1 Thess. 2:19). But knowing that his converts have not endured will mean a great loss to the teacher; he is grieved when those who begin the race fall by the wayside. However, such will not cause the faithful teacher of the word to be lost. He will be saved, "yet so as through fire," that is, in spite of the trial caused by the loss of his converts

and any other trials he may have undergone." (I Corinthians, by Raymond Kelsey.)

B. The temple of God (vs. 16-17).

1. All that the apostle had said about builders, foundations, and buildings is suddenly focused on the Corinthians themselves. "Don't you know that you are God's temple?" Evidently they were not aware of it.
2. The certainty of the punishment of those who destroyed the temple of God is expressed in the words, "him shall God destroy."

III. THE LOWLY PLACE OF PREACHERS (I Cor. 3:18-4:13)

A. An earnest exhortation (vs. 18-23).

1. Paul now returns to speak of the futility of worldly wisdom, obviously regarding this subject as a matter of importance to the Corinthians. He calls upon any man who prides himself upon his worldly wisdom to become a fool in the eyes of the world that he may be wise in the sight of God. To God, the wisdom of the world is foolishness. A quotation from Job 5: 13 teaches that God turns the wisdom of the worldly wise to their own confusion; a quotation from Psalm 94:11 says that God knows the vanity of such wisdom. No one then should glory in men.
2. The apostle's appeal is three-fold:

- a. "Let no man deceive himself." He appeals for clear thinking about the world's wisdom in contrast to the message of the cross. The word of the cross is wisdom for the mature.
- b. "Let no one glory in men." Some had been saying they belonged to Paul and Apollos and Cephas were theirs ("all things are yours"), that is, they were their ministers through whom they had believed. But Paul goes further with this list of possessions which the Corinthians could proclaim: the world, life, death, things present and things to come. The true Christian sees the world as the handiwork of God and uses it as God intended. He regards life as a gift from God and an opportunity to glorify his Creator. He sees death as a conquered enemy and as gain. He regards the present as a stewardship entrusted to man for his good and for God's glory. He regards the future as the sphere in which his fondest hopes will be realized. He looks upon all these things as provisions for his happiness by a beneficent God. Yet the Christian does not look upon all this in a selfish way, for he realizes that he belongs to Christ and that "Christ is God's." When the Corinthians see all of this, their bickering will vanish.
- c. "Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God."

B. Ministerial stewardship and responsibility (vs. 1-5).

1. Paul then pleads for the Corinthians to have a correct attitude toward himself and other inspired teachers. They were to be viewed as:
 - a. Ministers (servants), that is, assistants who serve their Master, Jesus Christ.
 - b. Stewards, that is, administrators of the mysteries of God--His revealed will.
2. A steward is one who is entrusted with the oversight of another's property, and the stewards main function is to handle aright that which is entrusted

to him. Faithfulness and trustworthiness are what a master looks for and expects in a steward. And the important thing with a steward is that he be approved by his master. And so, Paul says that a critical examination of him by others is a small item to him. Paul does not even judge himself. Human judgment is fallible and a man's approval of himself does not mean that the Lord approves him. Paul is not saying that having a good reputation or a good conscience is not important; in other passages he says that he sought both. But he is saying that one could have both and still not be justified before God, that the important thing is to have the Lord's approval. When the Lord comes he will make manifest what is now hidden from human view, and then the praise which is due from God will come to each one.

C. A lesson on humility (vs. 6-13).

1. Paul simply named himself and Apollos instead of naming the ones who were causing the strife in the church. He might have used the names of the guilty parties, but for their sakes--perhaps to spare them the embarrassment with the hope that they might change their ways--he didn't. But he certainly expects them to make the application and "not go beyond the things which are written" nor to "be puffed up one against another." The Corinthians desperately needed to learn the lesson of humility to offset the pride and arrogance that was destroying the fellowship of brethren in Christ. To get the point across Paul asks three questions from under human boasting. When Paul states in v. 8 that the Corinthians were filled, rich, and reigning without the apostles, he is using irony and sarcasm. This describes the state in which the Corinthians imagined themselves. They were filled with self-satisfaction and intellectual pride. There is a significance in the word "already." It implies that their imagined state is very premature. The phrase, "without us," is also very significant. Paul is chiding them as if to say, "You have achieved this eminent position without us lowly apostles!" What crushing irony! Then Paul expresses a wish that they did reign, that their imagined state were true, that they really had what they thought they had. If this had been the case, they would have included the apostles in their thinking; the apostles would thus have shared with them in their reign.
3. Paul comes to the actual state of the apostles in v. 9, borrowing the language of the arena and the gladiatorial contests. He thinks of all the world and even angels as spectators while the lowly apostles were brought into the arena to die--the grand finale of the show. "And then there comes one of these winged outbursts which meet us ever and again in the letters of Paul. He turns on the Corinthians with scathing irony. He compares their pride, their self-satisfaction, their feeling of superiority with the life that an apostle lives. He chooses a vivid picture. When a Roman general won a great victory he was allowed to parade his victorious army through the streets of the city with all the trophies he had won; he was allowed to demonstrate his triumph and achievement; the whole procession was called a triumph. But at the end there came a little group of captives who were doomed to death; they were men who had been captured and who were being taken to the arena to fight with the beasts and so to die. The Corinthians in their blatant pride were like the conquering general displaying the trophies of his prowess; the apostles were like the little group of captives, men doomed to die. To the Corinthians the Christian life meant flaunting their pride and their privileges and reckoning up their achievements; to Paul it meant a humble service, ready to die for Christ." (The Letters To The Corinthians, by William Barclay).

IV. AN ADMONITION TO BELOVED CHILDREN (I Cor. 4:14-21)

A. An exhortation to imitate (vs. 14-17).

1. Though Paul had been sharp in the use of his irony, he had not done so solely or primarily to make the brethren ashamed of themselves, but rather for the purpose of admonishing them as his beloved children. Parents often have to do and say things to their children which bring suffering at the moment, but no godly parents will do such things just to see the child suffer. But parents are willing to see the child suffer if such an experience will bring about the desired reformation. So Paul was willing to put them to shame if that would correct their evils. Paul's tender care for the Corinthians is always breaking through the dark clouds of severe condemnation of conduct unbecoming a Christian. Paul really loved his children in the Lord.
2. Regardless of the number of tutors they might have, one fact remains: they have only one father in Christ.
3. He pleads for them to follow his example and says he has sent Timothy to them to remind them of his ways that they might better be imitators of him. Of course, Paul expected Christians to imitate him only to the extent that he followed Christ (I Cor. 11:1).

B. Paul challenges his critics (vs. 18-21).

1. Paul's critics were so inflated with their own importance and ability that they thought Paul was afraid to come to Corinth to face them, and for that reason he was sending Timothy. Paul affirmed that he would come speedily "if the Lord will." He also affirmed that when he came he would test not the oratory but the power of the puffed up boasters. He would know whether they possessed the power of God; this, not mere words, is the true test of those who profess connection with the kingdom of God.
2. Finally, Paul put the issue to them. In what spirit shall Paul make his visit? He will come either in a spirit of severity or in a spirit of gentleness, depending upon the Corinthians.
3. "In love and a spirit of gentleness" was more in keeping with Paul's disposition. He hoped that the church at Corinth would take care of its own disciplinary problems. And as we shall subsequently see in future lessons he gave directions for settling them and deferred his coming to give them time to get them settled so he would not have to use the rod. But he leaves no doubt as to his ability and willingness to use the rod if it became necessary to save the church. This gives us an estimate of the value Paul put on the church. It was so great and valuable he was willing to do anything that was right, regardless of how distasteful, to save it.

4. In striking contrast to the vile treatment received by the apostles is the attitude exemplified by them: they blessed, endured, entreated, carrying out the precepts of the sermon on the mount (Matt. 5:44).

STUDENTS' WORK SHEET

MEMORY VERSES I Cor. 3:7,16,17

QUESTIONS & ANSWERS

(Grading: Each question is worth 4 points; therefore, for each question missed subtract 4 points from the total 100 points which are possible).

SCORE: _____

True & False (Place a T for true and F for false in the blank just before the question)

1. _____ The divisions among the Corinthian Christians were a standing witness to their spiritual immaturity and their carnality.
2. _____ Silas was sent to Corinth by Paul to remind the brethren of what Paul had preached to them that they might be better imitators of him.
3. _____ Though the Corinthians really didn't need it, Paul taught them a lesson on humility.
4. _____ The Corinthians were taught to view Paul and other inspired teachers as ministers and stewards.
5. _____ The foundation (preaching of Christ) for the church in Corinth was laid by Apollos, thus preparing the way for Paul's ministry in the city.

Completion (Fill in the blanks)

1. Paul realized that the basic causes of the factions at Corinth were _____ and _____
2. The day of trial by fire could have reference to _____
3. God will _____ those who destroy the temple of God.
4. Though Paul was sharp in rebuking the Christians at Corinth he had not done so to _____ but rather for the purpose of _____
5. Paul affirmed that he would come to Corinth speedily if _____

Multiple Choice

1. The Greek word translated "ministers" in I Cor. 3:5 is translated (apostles, teachers, deacon, elders) in other New Testament passages.
2. Paul laid the foundation for the church at Corinth (as a wise master builder, with the help of Luke, as an unskilled laborer, with wisdom of words).
3. In the eyes of God the wisdom of the world is (hypocrisy, intellectualism, foolishness).
4. Any master requires that his steward be (intellectual, faithful, selfish, undisciplined).
5. Paul pledged to visit the city of Corinth and he hoped to come (to discipline them, to judge them, in love and a spirit of gentleness).

Matching

1. "The Lord knoweth the thoughts of man, that they are vanity" Matt. 5:44
2. "Be ye followers of me, even as I also am of Christ" I Cor. 3:9
3. "...love your enemies...pray for them which despite-fully use you, and persecute you" Psalm 94:11
4. "For we are laborers together with God..." I Cor. 3:16
5. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 11:1

Answer In A Few Words

1. The phrase "ministers through whom ye believed" means _____
2. Paul taught those Corinthian Christians who prided themselves in their worldly wisdom to _____
3. Define steward. _____
4. When persecuted, how did the apostles respond? _____
5. What illustration did Paul borrow from the language of the arena and the gladiatorial contests? _____

Questions For Class Discussion

1. Discuss Paul's statement to the Corinthians "not even yet are ye able." Would he write a similar statement to us?
2. Paul asked the Corinthians "don't you know that you are God's temple?" Are Christians today the temple of God? Explain.
3. Discuss the statement "let no man deceive himself." How can we avoid this pitfall?
4. Does the phrase "all things are yours" apply to us today? Explain.
5. Is it possible to have a good reputation and a good conscience and yet not have the Lord's approval? Explain.
6. Should we be imitators of Paul? Explain.

STUDY OUTLINE

DIVISION: Textual
COURSE: I and II Corinthians (Part I)
COURSE NUMBER: Bible 122
WHEN OFFERED: Spring Qtr.,
1970, Sunday Mornings

Lesson Four

A CASE OF DISCIPLINE
I Cor. 5:1-13

PRIMARY LESSON AIM: To understand that church discipline must be exercised in certain situations, and that said discipline is for the benefit of both the one disciplined and the church.
SECONDARY LESSON AIM: To learn the lesson of heaven.

I. INTRODUCTION

A. You will recall from a previous lesson that immorality ran rampant in the city of Corinth. As a matter of fact, fornication was a part of the ritual of worship to the heathen goddesses. So common was immorality in the city of Corinth that a person guilty of such was said to be "Corinthianized," or playing the part of a Corinthian. One scholar has observed, "Getting people to believe that Jesus Christ is the Son of God and the Savior from sin is one thing, and getting them to break clean with all heathen habits and appreciate the high moral standards of the gospel is quite another thing. The first does not require a lot of time or self-denial; the latter takes much more time and requires a complete surrender of one's will to the Lord in spite of old habits and the desires of the flesh which are continually demanding satisfaction." These observations were certainly true of the first century converts in Corinth. So a Christian in the social environment of Corinth had a much more difficult task of living in harmony with the moral standards of the Bible than those of some other communities and nations.

B. In the Lord's church of the twentieth century discipline is oftentimes neglected because people have the idea that they must be perfect themselves before they can administer discipline to others. But as we shall see momentarily Paul told the church at Corinth to put away the man who had sinned and yet those who were to do the putting away were not perfect either in life or doctrine. His criticisms of the church and his instructions make it very plain that the rest of the church members were far from perfection. Commenting on this subject one scholar of our generation wrote, "Certainly we must not be guilty of sins as bad as the one we are going to discipline, but that does not mean that one must be perfect before he can take part in the discipline."

II. CHURCH DISCIPLINE COMMANDED (vs. 1-8)

A. "The problem of division in the church at Corinth had been reported to Paul by those of the household of Chloe. It is possible, although we cannot be certain about it, that this information about certain derelictions in the church came from the same source. The church had failed to take proper action in at least three issues, moral discipline, litigation, and the use of the body. Bad as the sin of division was, these three additional sins coupled with the failure of the church to do anything about them constituted an even worse condition. There is little wonder that the apostle expresses amazement at the shocking condition of the church." Studies In First Corinthians, by T. R. Applebury.

B. Paul declared that such a case of immorality as was reported to exist in the Corinthian church did not even occur among the heathens. One of the members

C. of the body of Christ had taken his father's wife. All scholars seem to agree that reference is made to the man's stepmother, and since Paul does not deal with her at all, it is safe to assume that she was not a member of the church. Instead of being humbled by the fact that a revolting sin was known to exist among them, the Corinthian Christians were haughty and proud, and were so occupied with their "theological discussions" that they failed to attach any significance to the criminal conduct which was being continued in their very midst. Such an attitude was disastrous to their influence for good, and resulted in the church's becoming a laughingstock in the community. The "mourning" which should have characterized the church in Corinth was the kind of mourning which is often seen at funerals--the mourning over a brother whose sin has resulted in his death to righteousness. If members of the church today would manifest this attitude toward those among us who have sinned, and by mourning, they would not only keep themselves free from wrongdoing, but would also save many offenders from the clutches of the devil.

1. If we are going to be benefited by this lesson, we must remember that it does not merely concern the people in Corinth during the early days of the church, but that the principles are as applicable to us today, as may be seen from I Cor. 1:2.
2. While it is hardly probable that anyone today would marry his father's wife, it is a recognized fact that in many congregations of the Lord's people that there are both men and women who are married to some other person's husband or wife. This situation demands more than mere criticism or ignoring. It should be dealt with in the light of God's word.
3. "An easygoing attitude to sin is always dangerous. It has been said that our one security against sin lies in our being shocked at it. Carlyle said that men must see the infinite beauty of holiness and the infinite damnableity of sin. When we cease to take a serious view of sin we are in a perilous position. It is not a question of being critical and condemnatory. It is a question of being wounded and shocked and hurt. It was sin that crucified Jesus Christ; it was to free men from sin that Christ died. No man can take an easygoing view of sin." The Letters To The Corinthians, by William Barclay.

- D. By the statement "absent in body but present in spirit" some have imagined that Paul intended some miraculous presence. But the statement means no more than that on account of his bodily presence being impossible he would be present in spirit with his judgment to encourage and lead the way for the church to do its duty. It did not require the physical presence of the apostle to settle this matter. God knows the hearts of all men, and His inspired word is sufficient to direct the course of action designed to remedy all such cases. It is possible that the Corinthians felt there was nothing they could do since the apostle was not present. They may not have reckoned on the information reaching him. Perhaps they were too smug in their exalted positions within the cliques in the church to care much about his absence or their duty in the matter. But this situation demanded action, and Paul tells them what to do about it. In contrast with their negligence to do what God and decency demanded in this case, Paul rendered swift judgment on the offender. His swiftness would have a tendency to cause them to realize the enormity of the sin and would encourage them to do their duty without further delay.
- E. "In the name of our Lord Jesus" is the authority for the action prescribed by Paul. So according to Paul, we have the authority of Jesus to withdraw from the ungodly. Do we dare to refuse to do that which Jesus authorizes?
- F. As to the procedure Paul now instructs the church that when they were gathered together they were "to deliver such a one unto Satan." When Paul said, "Ye being gathered together, and my spirit," he wanted them to be assured of the fact that he would be spiritually present with them as they carried through with this unpleasant but most necessary task. The hoped for and desired end

III. CLARIFICATION OF PREVIOUS INSTRUCTION (vs. 9-13)

was that the man, having been delivered to Satan, having lost the fellowship of Christian friends, would be brought to his senses. The punishment was not vindictive; it was to bring about repentance.

"Discipline is necessary, not only for the salvation of the offender, but for the good of the church. We here see another reason why the boastful, glory-ing spirit of the Corinthians was not good. It was inappropriate, so inop-
portune. Paul asks, 'Know ye not that a little leaven leaveneth the whole lump?' Leaven is here used as a symbol of evil and the idea is that sin has a way of spreading in an unseen, pervasive way. Once again the church is urged to purge itself of evil in the words, 'purge out the old leaven.' Having been cleansed by the blood of Christ, Christians are unleavened, that is, they have been made free from corruption. The purging out of the sinful influence was in order that they might be a new lump. Paul's mind goes back to the passover feast. The Israelites were to cast all leaven from their houses be-fore the feast. With them leaven stood for an evil and corrupting influence. Now, in his application, Paul says that our passover, Christ, has been sacri-ficed for us, and he exhorts that the feast be kept, not with old leaven, but with the 'unleavened bread of sincerity and truth.' By his reference to keep-ing the feast (v. 8) Paul is describing the Christian life in which we appro-priate Christ by faith as a continuing festival. This should be a strong in-centive for all Christians to cast all evil leaven from their lives." First

Corinthians, by Raymond Kelly.

- Completion (fill in the blanks)
1. Corinth had such a reputation for immorality that throughout the world a person guilty of such was said to be _____
 2. An easygoing attitude toward sin is always _____
 3. The Corinthians were told to deliver the immoral member unto _____
 4. Discipline is necessary not only for the salvation of the offender but also for _____
 5. In the letter which Paul wrote to Corinth prior to I Corinthians among other things he had commanded them to _____

- True & False (Place a T for true and F for false in the blank just before the question)
1. Before members of the Lord's church can exercise discipline upon a brother or sister in Christ they must be perfect themselves. _____
 2. Instead of being humbled by the fact that a revolting sin was known to exist among them the Corinthian Christians were haughty and proud. _____
 3. Paul commanded the Corinthian Christians to exercise discipline "in the name of our Lord Jesus." _____
 4. There is little danger in a little leaven permeating the whole lump. _____
 5. Christians are to have no social contact with brethren who are fornicators, coveters, idolators, revilers, drunkards, or extortioners. _____

SCORE: _____

(Grading: Each question is worth 4 points; therefore, for each question missed subtract 4 points from the total 100 points which are possible)

QUESTIONS & ANSWERS

MEMORY VERSES
I Cor. 5:6-7

STUDENTS' WORK SHEET

- C. Christians are to have no social contact with fornicators, coveters, idolators, revilers, drunkards, or extortioners, who are named brethren. They are not even to eat with them, that is, they are not to sit down at the table and eat an ordinary meal with them. Such action would imply to them approval of their conduct and would also give the impression to the world that Christians conduct such conduct.
- D. In verse 12 the word "without" refers to people who are not members of the church, and the word "within" refers to those who are members of the church. Paul leaves the judgment of those without to the Lord, but says we have the duty of judging those within. Certainly this does not refer to final judgment, but to the discipline of the church which it must exercise on those who are guilty of such sins as named in this text. This type of judgment is necessary if sinners are to be saved and if the leaven is to be removed which would otherwise contaminate the whole lump. In concluding the chapter Paul returns to the case with which he began in verse 1 and says, "Put away the wicked man from among yourselves."

Multiple Choice

1. In I Corinthians 5:12 the word "without" refers to (those who are not members of the church, those not members of the Hebrew nation, those not guilty of sin, those who were not gospel preachers).
2. Paul concluded I Corinthians 5 saying (forgive and forget, pray for the one guilty of immorality, put away the wicked man, tolerate the immorality).
3. The Christians at Corinth had an extremely difficult task of living in harmony with the moral standards of the Bible because of (the immoral environment of Corinth, Paul's failure to instruct them in the matter, their naive attitude).
4. Paul declared that such a case of immorality as existed in the Corinthian church was (common among the heathen, an accepted practice, a problem also in the Thes-salonian church, not so much as named among the Gentiles).
5. It (did, did not) require the physical presence of the apostle Paul in Corinth to settle this matter.

Matching

1. "They that are whole have no need of a physician, but they that are sick"
 2. "Your glorying is not good..."
 3. "How that by revelation he made known unto me the mystery..."
 4. "...but these are in the world..."
 5. "...for even Christ our passover is sacrificed for us."
- Jn. 17:11
 I Cor. 5:6
 I Cor. 5:7
 Matt. 9:12
 Eph. 3:3

Answer In A Few Words

1. In I Corinthians 1:12 the word "within" refers to _____
2. When Paul first wrote the Corinthian brethren not to company with fornicators they misunderstood his meaning and interpreted the teaching as referring to _____
3. Describe the "mourning" which should have characterized the church in Corinth when they learned about the immorality of one of the members. _____
4. The discipline was to be exercised with the hope that the immoral one would _____
5. What attitude did the apostle Paul express when he learned of the shocking immor-ality which existed in the Corinthian church? _____

Questions For Class Discussion

1. The first century Corinthian brethren were complacent with respect to the worldliness in the church. Name examples of worldliness which exist in the twentieth century church which brethren complacently allow to exist.
2. Discuss fully the two purposes of church discipline.
3. Discuss the principle of heaven as it applies to us both as individuals and as a congregation of the Lord's people.
4. Evaluate this statement: "Christian people cannot afford to associate with the world and partake of its sinful practices, but they must make contact in such a manner as to help the lost sinner of the world to find the Savior".
5. Discuss why it is so important for Christians "not to keep company" with fornicators, etc.

STUDY OUTLINE

DIVISION: Textual

COURSE: I and II Corinthians (Part I)

COURSE NUMBER: Bible 122
WHEN OFFERED: Spring Qtr.,
1970, Sunday Mornings

Lesson Five

LAWSUITS BETWEEN BRETHREN; THE ABUSE OF CHRISTIAN LIBERTY

(I Cor. 6:1-20)

PRIMARY LESSON AIM: To understand the responsibilities of and limits of Christian

liberty.

SECONDARY LESSON AIM: To learn how Christians should settle legal differences and disputes.

I. LAWSUITS BETWEEN BRETHREN (vs. 1-11)

A. "Chapters 5 & 6 are linked together by the last verse of 5 and the first verse of 6. The 5th chapter closes with a statement about Christians judging those within their own ranks. The congregation's duty to discipline the unruly and unfaithful is limited to its own fellowship, never extending to the outside world. Having made this truth clear, Paul begins in chapter 6 to deal with matters within the church--not in the world. He names two problems involving members of the church--serious problems--requiring serious consideration." For The Perfecting Of The Saints, By E. H. Ijams

B. The first of two problems discussed by Paul in chapter 6 is that of lawsuits or legal contentions between brothers in Christ. In the passage now being studied Paul is not condemning courts in general, nor is he decrying the necessity of civil law. Neither is he saying that Christians must never invoke the law to protect their legal rights. What he is pointing out is the grievous inconsistency of Christians taking disputes with fellow Christians to non-Christian judges and juries for settlements. It should never be necessary for Christians to take their differences into civil courts for settlement. Public litigation between Christians is shameful for at least four reasons:

1. It is contrary to the nature of the church and the ultimate destiny of Christians. The Expositor's Greek Testament notes that the abrupt interrogation, with this section of the epistle begins, marks the outburst of indignant feeling on the part of Paul. In using the word "dare" Paul was asking them, "Do you have the audacity to be so presumptuous in your attitude toward the family of God?" They were the church of God, but one would never know by what they were doing. Had they so forgotten the divine nature and purpose of the church? The word "neighbor" means literally "another" but the context clearly shows that it is another in the family of God, for brother was going to court against brother. The proper way to settle such difficulties would be to go before the saints. To emphasize the thought that the church should be able to judge trivial matters as pertain to this life, Paul calls attention to the fact that the saints shall judge the world and even angels. In what way Christians will be associated with Christ in judgment is not clear; perhaps the thought is that their lives will stand as a confirmation of the verdict rendered by Christ. Jesus once said that the men of Nineveh would stand up in the judgment and condemn the people of the generation to which Christ preached, "for they repented at the preaching of Jonah" (Mt. 12:41). Paul likely has a thought of this kind in mind. Ours is simply to accept the divine affirmation of the judging of the world and angels as a matter of faith. We have no definite information regarding the time and manner

- of its accomplishment, and there is neither reason nor need for our speculating concerning it. The principle lesson which concerns us is that Paul is saying that since Christians are qualified for the judgment of the world and angels, then they are certainly capable of deciding disputes which arise among brethren in this life.
2. Brotherly differences should be settled by brotherly counsel and arbitration--not by appeal to unbelievers and the enemies of Christ. The Corinthians should have been ashamed to go to pagan courts, and Paul clearly states that he is writing to move them to shame. The Corinthian Christians had boasted of their superior wisdom and spiritual gifts, and it is for that reason that Paul's question in verse 5 must have been most humiliating to them. It is as if Paul had said, "Can it be that a church which boasts so much of its wisdom does not have a single member who is wise enough to act as a judge between his brethren with the result that brethren go to law with each other and are put to the necessity of having to have unbelievers decide their cases?" Two improper acts are involved--brother going to law against brother is the first, and taking the dispute to unbelievers is the second. "Any one who reads the New Testament for what it says, will have to conclude that throughout the inspired record a distinction is made between the Lord's people and human governments. As long as the church and state remained separated, the Lord's people were on one side and those who were charged with the affairs of state were on the other. Christians are taught to obey the powers that be, support them by paying taxes, and recognize their existence by divine authority; but there is no indication in the inspired record whatever that the Lord's people ever had the need to call upon the courts of the land to resolve any differences which might arise between members of the church." Annual Lesson Commentary, 1963.
3. Going to the public courts is evidence of spiritual weakness. To win a legal contest by appeal to the world is to confess failure in Christ. Disagreements should be settled long before they reach the stage of a lawsuit. It would be better to suffer wrong or be defrauded than to go to law with brethren before unbelievers. Jesus warned that occasions of stumbling would arise (Mt. 18:7) and any thoughtful person is aware that such is the case. Unfortunately some Christians assume this attitude, "I will neither do no wrong nor suffer it," by which they mean that they intend to treat every person fairly, and they demand the same response from others. This is more like the spirit of the priest and the Levite "on the other side," than the spirit of the Good Samaritan, which is the spirit which the Lord's people should manifest. The spirit of Christian-ity is to return good for evil, and to suffer wrong, rather than to do wrong. "The offenders duty is plainly set forth in such passages as Mat. 5:23-26, which means that he is plainly obligated to seek a reconciliation; and that, in turn, means that in seeking to renew their fellowship in Christ, efforts must be made to correct the wrongs that have been done, to the best of the offenders ability. The offended has no right to demand more than this. But it frequently happens that the offender does not realize his duty, or will not do it; and this fact shifts the burden of responsibility to the shoulders of the offended. His duty is just as plainly set forth in such passages as Mt. 18:15-17, as is the duty of the offender in the passage already referred to. The motive of the offended, if he is to please the Lord, must be to gain his brother, and he therefore should never make his actions look like he is seeking revenge. If his efforts at winning him fail, then he is plainly told what to do, and the attitude which he should manifest toward him. If these courses are sincerely followed by aggrieved brethren, there will not be any occasion to enter the courts of the land for the purpose of resolving their differences." Teachers' Annual Lesson Commentary, 1963.
4. The fourth reason that public litigation between Christians is shameful

was discussed in connection with reason number 3. Reason four briefly stated is that public litigation among members of the body of Christ is altogether contrary to the very spirit of Christianity. Jesus taught the absolute necessity of peace, forbearance, unity, and love in his people.

C. In verses 9-11 the apostle issues a stern warning. The expression "know ye not" is used in I Corinthians ten times, with six of the instances in the chapter which we are now studying. Here the phrase is used as if to say, Don't you realize that sinners of every kind will be barred from the kingdom of God? It is at this very point that men so often deceive themselves, thinking they can sin without punishment. We next find a list of sins of "the unrighteous" though the list is certainly not exhaustive. The sins listed here suggest something of the low moral standards in Corinth, and some of the converts had been true Corinthians in every sense of the term. But they had been washed, justified, and sanctified. "The washing of sins by the blood of Christ occurs when one is baptized (Acts 22:16; Eph. 5:26; Titus 3:5). Justification refers to the verdict of acquittal pronounced by God at the time of baptism. Sanctification refers to the process by which God sets a people apart unto himself as holy ones. But this was through no merit of their own; it was in the name of Christ, upon the merits of his atoning work, and it was in the Spirit, that is the Holy Spirit was the divine person through whom God revealed the gospel by which they were saved. This shows the great power of the gospel. Since it could save such as these, then none need ever despair. The connection of this part of the discussion with the theme with which Paul began the chapter seems to be this: Paul wants to recall these former sins so that they may see that they are reverting to their former way of life by doing wrong to one another, defrauding one another, and going to heathen courts. He does not mean that they have returned all the way to their former conduct but he does indicate that they are on the way." First Corinthians, by Raymond Kelsey.

II. CHRISTIAN LIBERTY (vs. 12-20)

A. A Christian must test every personal act by two standards:

1. "Is it right?"
2. "Is it expedient?"
3. By "all things" Paul does not mean to include things which are forbidden by God, which the context shows. All right things are lawful but not all right things are expedient is the meaning. So v. 12 teaches that a Christian is free to do anything that is right within itself--with one exception. The Christian is not free to do even a right thing if the doing of it harms either himself or another person, or if it injures the cause of Christ. The word "expedient" carries the sense of "helping us on our way." Certain things, right in themselves, do not help the cause of Christ, or one's Christian progress. It is also possible, points out Paul, to be brought under the power of things which, within themselves, are right and lawful. If the person ceases to be the master and the things begin to dominate him, then he becomes a slave and no longer has freedom.

B. Instead of glorifying God in the body, some were using the body as an instrument of sin. From the statements of v. 13 it seems likely that some were saying that one bodily function is like another, that sexual hunger is much like hunger for food, and that, therefore, fornication is not wrong. Paul refutes this by declaring that there is a higher mission for the body than gratification of sensual desires. Man's body was not created to be used for fornication, but rather it was created to be used for the glory and honor of God. And not only is the body for the Lord, but the Lord is for the body.

C. By using the facts of the marriage relationship, the apostle points out the nature of the sin of immorality. Christians are members of Christ. This being true it is unthinkable to take members of Christ and make them members of a harlot. But those Corinthian Christians guilty of immorality were doing just that. "For a man to join himself to a harlot is to become one body with her; each time he joins himself to a harlot he becomes one with that harlot. True, this is an illegitimate unity, but a unity nonetheless. Such a person, of his own volition, descends to the plane of the harlot in her filthiness. Many men who patronize harlots look upon such with an attitude of disgust; in reality though they have become one with the harlot. Paul quotes Genesis 2:24 which refers to the legitimate union in marriage, to prove the oneness of flesh in an illegitimate sexual union." First Corinthians, by Raymond Kelly.

D. In v. 17 we see the opposite result when one joins himself to the Lord. He and the Lord become one in spirit. And in v. 18, in view of these truths which Paul has just stated, he warns "flee fornication." The force of this warning is that one is not to hesitate, consider, and parley where sin is concerned. He is to flee the very thought of it. We need to think seriously of the example of Joseph in this connection (Gen. 39:12).

E. The fornicator sins against his own body. There are two ways in which this is done, one of which we have already discussed, that being taking the body that belongs to Christ and making it a member of a harlot. But secondly, fornication is also a sin against the body because the body of the Christian is a temple of the Holy Spirit. In a previous lesson we studied I Cor. 3:16 where Paul referred to the church as the temple of the Spirit. Here he reminds each individual Christian that his body is a temple of the Spirit. This should serve as a strong motivation against fornication for no Christian should want to desecrate the dwelling place of the Holy Spirit. The Christian, having been purchased with the blood of Christ, is not his own. He does not belong to himself. He must not take that which belongs to God and desecrate it by sinful union. But rather, the Christian is to use his body as an instrument whereby he glorifies God.

STUDENTS' WORK SHEET

MEMORY VERSES
I Cor. 6:9-10,
vs. 19, 20

(Grading: each question is worth 4 points; therefore, for each question missed subtract 4 points from the total 100 points which are possible)

SCORE: _____

True & False (Place a T for true and F for false in the blank just before the question)

1. In I Cor. 6 the first problem discussed by Paul was the abuse of Christian liberty. _____
2. Christians, whether in the first century or the twentieth century, are members of Christ. _____
3. It would be better to suffer wrong or to be defrauded than to go to law with brethren before unbelievers. _____
4. The context clearly shows that the phrase "all things" used by Paul includes even those things forbidden by God. _____
5. It is possible for a Christian to be brought under the power of things which within themselves are right and lawful. _____

Completion (Fill in the blanks)

1. The two main problems found in I Cor. 6 are _____ and _____.
2. The word "neighbor" means literally _____, but the context clearly shows that it refers to _____.
3. By inspiration, Paul taught that in some way Christians will be a part of judging _____ and _____.
4. The expression "know ye not" was used by Paul _____ times in the chapter now under study.
5. Instead of glorifying God in the body some of the Corinthian Christians were using their bodies as _____.

Multiple Choice

1. Brotherly differences should be settled by (a court of law, outsiders, brotherly counsel and arbitration).
2. Brethren going to public courts to resolve differences is evidence of (spiritual maturity, spiritual weakness).
3. Justification refers to (works of merit, the preaching of the gospel, the process by which God sets a people apart unto himself, the acquittal pronounced by God at the time of baptism).
4. The word "expedient" (carries the sense of "helping us on our way," refers to matters of faith and doctrine, refers to all things which are lawful).
5. Paul affirmed that man's body was created (to be used for fornication, to be used as man desired, to be used for the glory and honor of God).

Matching

- | | |
|---|-------------|
| 1. "flee fornication..." | Gen. 2:24 |
| 2. "...and they shall be one flesh." | Matt. 18:7 |
| 3. "...but according to his mercy he saved us..." | Gen. 39:12 |
| 4. "...for it must needs be that offenses come..." | I Cor. 6:18 |
| 5. "...and he left his garment in her hand and fled and got him out." | Titus 3:5 |

Answer In A Few Words

1. Explain the force of the word "dare" as used by Paul in I Cor. 6:1.
2. Why was Paul's question "is it so, that there is not a wise man among you?" such a particularly stinging rebuke to the Corinthian Christians?

1. Why is it shameful for Christians to use the public courtroom to settle disputes, legal or otherwise?
2. Discuss fully God's plan for Christians to settle their differences, legal or otherwise. What is wrong with Christians possessing the attitude, "I will neither do no wrong nor suffer it"?
3. Discuss the limits and responsibilities of Christian liberty. Is it really possible to be enslaved or brought under the power of things which, within themselves, are right and lawful? Give some examples. How can we avoid being enslaved by even the things which are right and lawful?
4. Discuss Paul's use of the marriage relationship to point out the nature of the sin of immorality.
5. Discuss the full force of the command "flee fornication." Can a Christian attend suggestive movies, read suggestive literature, and participate in suggestive activities and obey the command to "flee fornication"?
6. Paul reminded the Corinthians that the body of each individual Christian is a temple of the Spirit. Why should this realization be a strong motivation not to commit fornication, or any other sin against the body?

Questions For Class Discussion

3. To be pleasing to the Lord what motive must be in the heart of the offended brother when he goes to the offender in an effort to settle the dispute?
4. When Paul warned the Corinthians of deceiving themselves at this point in his letter (vs. 9) what particular deception was he speaking of?
5. To whom does the Christian belong, and why?

TO BE STUDIED: April 12

STUDY OUTLINE

DIVISION: Textual

COURSE: I and II Corinthians (Part I)

COURSE NUMBER: Bible 122
WHEN OFFERED: Spring Qtr.,
1970, Sunday Mornings

Lesson Six

QUESTIONS FROM CORINTH ABOUT MARRIAGE I Cor. 7:1-40

PRIMARY LESSON AIM: To learn God's will, as revealed in this text, concerning the marriage relationship.

I. QUESTIONS FROM CORINTH ABOUT CELIBACY AND MARRIAGE (Vs. 1-9)

A. The first words of this chapter indicate that the Corinthian Christians had asked a number of questions, several of which had to do with marriage. In replying to their inquiries in his letter, Paul did not at once answer their questions. He dealt first with the more urgent matters--divisions in the church and the shameful immorality of certain members. At last he is ready to answer their questions. The wording of them is unknown, but we can surmise their nature by the answers Paul gives. Their first question may have been worded something like this, Is it better to remain unmarried than to assume the responsibilities of marriage? The apostle answers the question, recognizing that there are two sides to the matter.

1. The unmarried state is commendable. This is not to say that it is superior or to imply that marriage is in any way wrong. Also, he is not contradicting Gen. 2:18 which affirms that it is not good for man to be alone. As our study of this entire chapter will reveal Paul is allowing celibacy as a good state only for certain individuals and under certain circumstances.

2. Paul knew something of human nature, and he also knew the problems of the environment in which the Corinthian Christians were living. Because of fornication a man is to have his own wife, and a woman is to have her own husband. From the practical standpoint Paul knew that abstaining from marriage would result in fornication for many. Some have accused Paul of placing marriage on a very low level, which is not true. His statements in v. 2 in no way overlook the very high regard with which he viewed marriage, but it does consider the problems which the Christians at Corinth faced. Each man is to have his wife, and each woman her husband, thus against the temptations involved in society.

3. Paul next points out certain obligations involved in the marriage relationship. Neither partner has the power over his own body to refuse the marriage privileges to the other. There were two extremes of Gnostic philosophy current in Paul's day. "Ascetic Gnostics, therefore, strove to destroy by severely every carnal impulse; Antinomian Gnostics argued that the life of the spirit was so utterly independent of the flesh that what the flesh did was of no consequence." Pulpit Commentary, Vol. 19. The ascetic branch of the Gnostics held that the body and all its desires are unholy and were to be curbed in order to advance the development of the spirit. This finally led to the monasteries of the Middle Ages and to the practice of celibacy among the clergy of the Roman Catholic church. It is clear that Paul regards sexual relations as a normal part of marriage and does not place such a discussion on a low and sordid level.

4. He commands that neither partner deprive the other except in cases where one may wish to devote a season to prayer, but even here the abstinence must be by mutual agreement. He recognizes that in a time of

5. The phrase "by permission" has been misunderstood by some. Paul is simply saying that he leaves the details of their lives, whether to marry or remain unmarried, to be determined by the consciences, conditions, and circumstances of those concerned.
6. Paul himself had a gift, from God that enabled him to have a great degree of self control. He was able to withstand temptation in the midst of low moral conditions. For those who can so control themselves celibacy is expedient and desirable. However, Paul recognized that not all have that gift.
- B. In summing up his answer to their question Paul addresses himself both to those who have never married and to the widows. Some might tell these that there was something wrong about their state. The apostle assures them that it is a state of moral goodness. He does not tell them to remain unmarried, for the decision is theirs to make. The statement "let them marry" is conditional--they are to marry if they do not have the gift of self control which Paul possessed.

II. INSTRUCTIONS TO THE MARRIED (Vs. 10-24)

- A. Paul first speaks, in vs. 10 and 11, to those who were Christians when they married. Neither husband nor wife is to depart from the other. The marriage relationship is a permanent one, and it is not to be terminated by either partner. Paul did realize that some separation would occur and if for some reason a state of separation is brought about there are only two scriptural alternatives--either remain unmarried or be reconciled to the lawful companion. In charging married Christians not to divorce their companions, Paul cited the teaching of Christ, not because his own word was insufficient, but because the Lord had spoken categorically on this subject (Matt. 5:31-32; 19:3-12). It was not the apostles aim therefore to make a distinction between an inspired and an uninspired statement, but rather to remind his readers that they had no need to apply to him for instructions on the subject they had asked about, since the Lord himself had spoken on it.
- B. The apostle addresses himself next to the believers relationship to an unbelieving spouse. What should the Christian husband or wife do under such conditions? In cases in which the unbelieving partner is content to dwell with the Christian, the believer is not to depart. It seems that Paul contemplates cases in which the influence of the Christian is predominant--predominant to the extent that the unbeliever is content to dwell under such influence. The "sanctification" and "uncleanness" have reference to the marriage state, and not to the question of salvation from sin. The marriage is sanctified in the sight of God. If this were not the case the children would be unclean, that is, illegitimate. This passage certainly should not be used as an endorsement of a Christian marrying an unbeliever, for it is evident that these mixed marriages were the result of one of the parties being converted after marriage. There is still another possibility, and that possibility is that the unbeliever may refuse to live with the Christian. What should the Christian do in this case? The believer absolutely must remain faithful to the Lord. God does not desire anyone to forfeit his eternal happiness in an effort to maintain unity in the home. The word "bondage" used in this part of the chapter has been abused by many people. Exactly what did Paul mean when he said "A brother or sister is not under bondage in such cases"? The word "bondage" here does not refer to the marriage bond, for the Greek word translated bondage is never used elsewhere to refer to the marriage bond. Also, the marriage bond is mentioned in vs. 27 and 39, and a different Greek word is used. If "bondage" in this text refers to the marriage bond and so releases the believer that he can remarry, the Lord would deal with two people in exactly the same situation in completely different ways. In Matt. 19:9, he

A. Up to this point Paul has answered the questions about the expediency of marriage and has given directions to those who were already married. His third topic deals with unmarried daughters who are still under the direction of their fathers, although the term "virgin" is both masculine and feminine in the Greek. So his advice pertains to the unmarried whether male or female. In answering this question Paul pointed out that Jesus gave no command himself regarding this subject during his personal ministry, but Paul can give judgment as an inspired apostle. Because of the persecution being experienced by the church Paul suggests that the unmarried remain unmarried. The phrase "the distress that is upon us," is very significant in properly assessing Paul's teachings in much of this chapter. What he here says about remaining unmarried is not universal law for all times. It is advice in view of the time of distress. That this was to be considered as advice is seen in Paul's observation that it would be no sin if one did go ahead and marry. He gave this advice for the purpose of saving them tribulation in the flesh. In days of distress the tribulation would be extremely great in connection with the rearing of children and of other family duties and obligations. The uncertainty of this life and the transitory nature of matters pertaining to earthly life are emphasized in vs. 29-31. The Christian must realize that this earth is not his home, that he is merely a pilgrim here and that his citizenship is in heaven. Things of earth are to be used in such a way that they are subservient to the spiritual things of life.

III. CONCERNING THE UNMARRIED (Vs. 25-35)

D. In vs. 17-24 we learn that becoming a Christian does not mean that a man must seek a change in all of life's relationships. Verse 17 states the principle. In verses 18 and 19 the principle is applied to the converted Jew. Christianity does not change the Jew into a Gentile, or a Gentile into a Jew. It makes them both children of God and heirs of God by the power and grace of the gospel. The principle is next applied to slaves who were converted to Christ. It is probable that some slaves who obeyed the gospel at Corinth had the mistaken notion that conversion to Christ automatically changed their legal status in relation to their masters. But such was not the case. Paul said "Let every man wherein he is called, therein abide with God." Human status is nothing. The important thing is "keeping the commandments of God."

First Corinthians by Raymond Kelly.

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But some might argue that even though the heathen is determined to end the marriage, the Christian should resist that determination on the ground that by so doing he might ultimately win the believer to Christ. Paul argues against this; he says the possibility is too uncertain and that the certain strain is not justified by such uncertain results. He asks, "How knowest thou...whether thou shalt save...? The possibility of saving such an adverse unbeliever who is determined to separate himself from the Christian is very remote. It is true that Peter envisioned the possibility of a believing wife winning her unbelieving husband (I Pet. 3:1), but he is speaking of cases in which the unbelieving husband had no interest in dissolving the marriage."

peace. In such cases the only way to preserve the peace in which the Christian was called in salvation is to accept the decision of the heathen partner. But some might argue that even though the heathen is determined to end the marriage, the Christian should resist that determination on the ground that by so doing he might ultimately win the believer to Christ. Paul argues against this; he says the possibility is too uncertain and that the certain strain is not justified by such uncertain results. He asks, "How knowest thou...whether thou shalt save...? The possibility of saving such an adverse unbeliever who is determined to separate himself from the Christian is very remote. It is true that Peter envisioned the possibility of a believing wife winning her unbelieving husband (I Pet. 3:1), but he is speaking of cases in which the unbelieving husband had no interest in dissolving the marriage."

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says the divorced person cannot remarry, except for fornication, without committing adultery. If this verse gives the deserted believer the right to remarry, it does so in spite of the fact that the deserted person is in ex-actly the same situation as the divorced person who is not allowed to remarry. The Lord's teaching is not inconsistent. The meaning is that the believer is not in such bondage to the unbeliever that he is obligated to leave the Lord in order to preserve his union with the unbeliever. "But God hath called us to peace" is a further argument made by Paul in appealing to the believer to accept the heathen partner's decision. To try to maintain a union with an unbeliever who objects to such would be to bring about the very opposite of peace. In such cases the only way to preserve the peace in which the Christian was called in salvation is to accept the decision of the heathen partner. But some might argue that even though the heathen is determined to end the marriage, the Christian should resist that determination on the ground that by so doing he might ultimately win the believer to Christ. Paul argues against this; he says the possibility is too uncertain and that the certain strain is not justified by such uncertain results. He asks, "How knowest thou...whether thou shalt save...? The possibility of saving such an adverse unbeliever who is determined to separate himself from the Christian is very remote. It is true that Peter envisioned the possibility of a believing wife winning her unbelieving husband (I Pet. 3:1), but he is speaking of cases in which the unbelieving husband had no interest in dissolving the marriage."

B. Paul goes on to say that in the event of the death of the husband the woman "is free to be married to whom she will; only in the Lord." The widow is free

v. 14.

A. "The wife is bound by the law as long as her husband liveth." is God's rule. The apostle does not mention the exception stated by Jesus but, it is not always necessary to discuss exceptions when stating a rule. "Dead" means physically dead, not spiritually dead. Some have imagined that if the husband is not a Christian and therefore spiritually dead, the wife is freed from her marriage vow. But this interpretation is absurd in the light of

IV. CONCERNING REMARRIAGE (Vs. 39-40)

Corinthians by Raymond Kelly.

superable objections could be urged against this interpretation. "First one betrothed give in marriage the one to whom he is betrothed? Other in- In v. 38 a word is used twice which means 'to give in marriage.' How could they consider the man in the passage the one who is betrothed to the virgin. pretation that is indefensible when they consider the man in the passage when taries and some of the more recent translations give to the passage an inter- persons." Studies In First Corinthians by T. R. Applebury. "Some commen- pective bridegroom or to some kind of spiritual betrothal between unmarried Plummer reminds us that it is wholly improbable that this refers to the pros- construction of the meaning of the passage is open to serious question.

B. "This is advice to fathers about letting their daughters marry. Any other second instance (keeping the daughter at home) he does 'better.' In the stance (giving the daughter in marriage) the father does 'well.' In the married during times of great distress. Paul states that in the first in- is in accord with what has been said about the advisability of remaining un- exercise his will in the matter did well to keep his daughter at home. This father who did not find it necessary to give such consent and who was able to does not sin in giving his daughter in marriage. On the other hand, the from marriage, that is if marriage seems best in her case, then the father. If the father feels that he is acting improperly in withholding his daughter. A. The marriage of daughters was in that culture under the control of the father.

IV. ADVICE TO FATHERS (Vs. 36-38)

First Corinthians by Raymond Kelly.

recommending celibacy as the best course for all Christians at all times." their advantage. Paul's advice must ever be considered in context; he is not upon them. He is merely recommending a course of action that would be to and saying that it is sinful to marry even in view of the distress that was snare upon them; he is not throwing a noose of legal requirements about them is saying is for their own advantage and that he does not intend 'to cast a those who were married. In v. 35 Paul reassures the Corinthians that what he without marriage would be able to serve the Lord with less distraction than v. 26. In such a time those who had the ability to live the Christian life This would especially be true in a time of distress such as he mentioned in insisting that marriage involves a set of cares that the unmarried do not have. those who are married are not also careful for the things of the Lord; he is and to maintaining of a home. Paul does not intimate in either case that understood as worldly or sinful things but as things pertaining to this life between married and unmarried women. 'Things of the world' are not to be about the welfare of his wife. Paul shows that there is the same difference married man has cares about serving the Lord and, in addition, he has cares has cares about serving the Lord; he has no family problems to consider. The interfere with the highest type of service for the Lord. The unmarried man "Paul's concern for Christians is that they be free from such cares as would in any way with a Christian's relationship to God. Nothing in this world should be allowed to take precedence or to interfere

5. Paul told the Corinthians that the father who gives his daughter in marriage does _____, but the father who is able to keep his daughter at home does _____
4. Every Christian must realize that this earth is _____ in nature, _____ and that his citizenship is in _____.
3. Paul taught that human status is nothing, but that the important thing is _____
2. Paul taught that neither partner in a marriage has the power over _____
1. The statements of Paul in I Cor. 7 do not contradict Gen. _____ which _____ affirms _____

Completion (Fill in the blanks)

1. I Cor. 7 shows conclusively that Paul had a very low regard for marriage. _____
2. Because of his great degree of self-control, it was not necessary for Paul to marry to avoid fornication. _____
3. When either the husband or wife is converted and the mate is not, the believing partner becomes "unclean" if he continues to live with the unbeliever. _____
4. Because of persecution Paul advised the unmarried Christians to remain unmarried if possible. _____
5. The word "dead" in verse 39 means physically dead, not spiritually dead. _____

True & False (Place a T for true and F for false in the blank just before the question)

SCORE: _____

(Grading: Each question is worth 4 points; therefore, for each question missed subtract 4 points from the total 100 points which are possible)

QUESTIONS & ANSWERS

MEMORY VERSES
I Cor. 7:23-24, 39

STUDENTS' WORK SHEET

- C. The apostle's advice is that greater happiness will accompany the unmarried state. Remarriage, even though one may have a scriptural right, does not always solve the problems of loneliness or other issues that may cause one to seek remarriage. And he still has in mind the circumstances connected with the distress which he has previously mentioned.
- D. Paul was in no doubt as to whether this statement was inspired. The word "also" indicates that he was saying something different from what others who claimed inspiration had said. So the Corinthians were left to choose between Paul, their father in the gospel, and some who had not done so much for them. They had seen too much evidence of the inspiration of Paul to reject his teaching and accept that of men who had given no such evidence of their inspiration.

Multiple Choice

1. The wife is bound to her husband by the law (unless he apostatizes, for as long as he lives, until he becomes spiritually "dead", for 25 years).
2. Paul was (in some doubt, quite doubtful, in no doubt) as to whether his statements concerning marriage were inspired.
3. Paul taught that the unmarried state is (sinful, a good state for certain individuals under certain circumstances, a violation of Gen. 2:18, unavoidable for anyone).
4. Paul recognized that in a time of (famine, war, fasting and prayer, immorality) that it might be helpful for the husband and wife to set aside all bodily interests.
5. The "things of the world" (v. 34) refers to (sinful things, things pertaining to maintaining a home, materialism, the Gnostic philosophy of life).

Matching

1. "...it is not good that the man should be alone..."
I Cor. 7:39
2. "If her husband be dead, she is at liberty to be married to whom she will; only in the Lord."
Matt. 5:32
3. "...they also may without the word be won by the conversation of the wives."
I Cor. 7:23
4. "...whoever shall marry her that is divorced commits adultery."
I Pet. 3:1
5. "Ye are bought with a price."
Gen. 2:18

Answer In A Few Words

1. A man is to have his own wife, and a woman is to have her own husband, for what reason or reasons?
2. The Ascetic Gnostics were teaching what philosophy which was troubling some of the Corinthians?
3. In using the expression "by permission" in v. 6 Paul was simply saying _____
4. Explain the word "bondage" as it is used in v. 15.
5. Does conversion to Christ change one's legal status and other life relationships, as well as his relationship to God?

Questions For Class Discussion

1. Why did Paul advise the unmarried Corinthians to remain unmarried? Does this advice apply to us in the 20th century?
2. Explain Paul's teaching that neither marriage partner deprive nor defraud the other.
3. If husband and wife are separated and divorced for some reason other than fornication, what scriptural alternatives do they have?
4. Is I Cor. 7:10-16 an endorsement for a Christian to marry a non-Christian? Explain.
5. Discuss I Cor. 7:39. Does this apply to widowers as well as widows?

TO BE STUDIED: April 19

STUDY OUTLINE

DIVISION: Textual
COURSE: I and II Corinthians (Part I)
COURSE NUMBER: Bible 122
WHEN OFFERED: Spring Quarter,
1970, Sunday Mornings

Lesson Seven

EATING OF MEATS I Cor. 8:1-13

PRIMARY LESSON AIMS: (1) To understand our responsibility to practice self-restraint for the benefit of weak brethren. (2) To better understand the relationship of the Christian's guides: knowledge and love.

I. INTRODUCTION:

A. After answering the Corinthians questions regarding celibacy and marriage Paul turns his attention to another of the questions stated in their letter to him--the question of eating meats that had been sacrificed to idols. Their question may have been stated in these words, Can we as Christians use this meat? Or they may have put it in a declarative form stating, We know that we all have knowledge about this matter.

B. It is difficult for us in the twentieth century to understand that this was a very serious, very grave problem to the Corinthians. In previous studies we have noted that Corinth was a city saturated with idolatry. "In the individual sacrifices the officiating priest received a part of the animal for himself; and a part of the animal was taken by the man who brought the sacrifice, and he would often give a feast in the temple precinct for his friends. At times the feast would be in his own home. There were also public sacrifices on the part of the state. In these instances a part of the animal was burned as sacrifice; the priests received a part of it, and at times various officials in the government received portions; a feast usually followed the ceremony. Some of the meats were sold by the priests to the market and were there sold for food to the public." First Corinthians by Raymond Kelcy.

II. THINGS SACRIFICED TO IDOLS (vs. 1-3)

A. The majority of commentators are in agreement that the statement "we know that we have all knowledge" was a declaration of the Corinthians as they wrote to Paul. As they faced and discussed the problem of food offered to idols as a sacrifice they were most confident that they had all the knowledge they needed on the subject. As noted in the introduction to our lesson they may have been discussing a question such as, Can we as Christians eat this meat that we find in our markets knowing that it has been used in a pagan worship service to some idol? If they asked a question, then Paul's answer is a clear statement that "we have all knowledge" about idols and the meats used in the worship of idols. But if the Corinthians had made this statement as their own declaration and not as a question, it may imply that their knowledge was imperfect and that it had a tendency to cause them to assume an arrogant attitude toward those who did not understand the issues involved. Hence Paul's remarks about knowledge.

B. Something else is to be considered besides knowledge, namely, love.

1. There is an arrogance about all knowledge. The individual that has knowledge about something that others don't have tends to look with disdain upon those who do not have the knowledge. The one who proceeds upon the basis of knowledge only is puffed up, inflated with pride.

2. Knowledge needs to be regulated by love, and the one who proceeds on the basis of knowledge and love will consider the edification of others. Phillips translates the latter part of v. 1 as follows: "While knowledge may make a man look big, only love can make him grow to full stature." Another fact about human knowledge is that it is always imperfect. This being true, he who prides himself upon his knowledge shows by such conceit that he really does not have the knowledge that he should have. The apostle points this out in order to overcome the spirit of arrogance. Knowledge without due consideration for those who do not have it could not be perfect. In contrast, the one who loves God is recognized and acknowledged by God as belonging to him (2 Tim. 2:19). To be known by God requires one to love his brethren (1 Jn. 4:20) and love for our brethren requires proper concern for their lack of understanding of such things as the use of food that had been sacrificed to idols. Knowledge without love could do great harm. It is love that makes one think of the brother who is not fully instructed. Love builds up the body of Christ rather than destroying it by sinning against the weak Christian. The important thing is to be known by God, and that depends upon loving Him and expressing that love in a proper regard for the brother who is weak.

III. THE TRUTH ABOUT IDOLS AND ABOUT GOD (vs. 4-6)

A. After instructing the Corinthians that love was to regulate their knowledge, the apostle comes to grips with the issue about idols and the use of food that has been sacrificed to them. Paul resumes the thought introduced in v. 1, and the opening phrase of v. 4 tends to support the idea that the Corinthians had arrogantly stated their position on the matter rather than asking for information. Further, he identifies that which "we know." We know that there is only one God, and we know that an idol is nothing. We know that there is no reality to the gods which the heathen worshipped. In his teaching about the one true God, Paul is not unaware of the fact that many people believed that there were many gods and many lords. Almost every thing was a god to the pagan. His was a religion of fear and works by which he hoped to gain favor with his god. Christianity, on the other hand, is a religion of grace and faith--faith expressed in obedience to the revealed will of Christ. All things are of God--He is the Creator of all. And Christ is presented as the agent of creation, "Through whom are all things." See also Jn. 1:3; Heb. 1:2; Col. 1:15-17. "We by him," or "we through him," indicates that Christians have their relationship to the Father through Jesus, pointing to Christ's work as mediator.

IV. NOT ALL CHRISTIANS HAVE THIS KNOWLEDGE (vs. 7-12)

A. Even all Christians did not possess this knowledge. "Some Gentiles among them had, before conversion, engaged in idol worship and attended heathen feasts. These cannot now engage in such without violating their consciences; they may realize that there is only one true God, but they have been so accustomed to eating these meats in connection with heathen worship that some how they cannot eat without feeling a connection with the idol, and so they eat as of a thing sacrificed to an idol." There is still some sort of a superstitious idea connected with the idols and idol meats which a person has who for so long years has been connected with them. "First Corinthians, by Raymond Kelly. Try to picture the situation of those who had the background of idolatry with its attendant sins. What a tremendously difficult adjustment it must have been for those who have been used to thinking that they were worshipping idols when they ate the meats sacrificed to the idols that were sold in the markets. B. "Our word 'conscience' is derived from the Latin and has the same root meaning as the Greek term. The prefix signifies 'with' or 'together.' The root word means 'to know.' This suggests that conscience is the awareness of an act

together with its moral implications, that is, the thing that is right or wrong about it. Conscience condemns us for doing what is wrong or commands us for doing what is right according to our accepted standard. For the Christian, that standard is the Bible. The Christian whose background was pagan and who had been used to eating food that had been sacrificed to idols was aware that he was still using such food. His question was, 'Is it right for a Christian to do so?' In many cases the answer was 'No' for he did not have the knowledge that 'nothing is an idol in this world.' His guilt, though not based on truth, was, nevertheless, real to him." Studies in First Cor-

C. inthians by T. R. Applebury.
True, one's relationship to God does not depend upon eating food or not eating food, and if it were a mere question of eating meat, it would be entirely a matter of opinion. But there is an important principle involved here which cannot be regarded with indifference. That principle is: Consideration for the weak and the effect our conduct may have upon him. If eating meat sacrificed to idols should become a hindrance to the weak, a stumblingblock, then the Christian, though he has knowledge, will refrain from eating said meat. The word translated "liberty" in verse 9 is a word usually translated "authority." The basic idea of the word is the right to choose or liberty of action. It can mean authority, power, or right. There was no question about one's right to eat the food that had been used in the worship of idols. But there was more involved than simply the right to eat that meat.
D. In verse 10, Paul uses an illustration which more fully explains the point he is trying to drive home. If a Christian participates in a feast in the temple of an idol, a Christian who has knowledge and whose conscience is not thereby defiled, he may by such conduct cause a weak brother to be emboldened to participate in such feasts. He will be encouraged to do what he believes is wrong. And that weak brother may even be lead back into idolatry. And so a brother who insists on pursuing the pathway of "knowledge" and exercising his "rights" can easily cause a weak brother to be lost. God is no respecter of persons, and the weak brother is just as important in God's sight as the mature Christian. Christ died for the weak brother just as surely as He did the spiritually mature Christian. In reality, then, the sin goes deeper than against one's brother -- it is a sin against Christ. As Paul was writing this, I wonder if he was remembering the voice he had heard on the Damascus road? "Why persecutest thou me?" Jesus takes an injury done to "one of these least" as an injury to Himself.

V. THE LIMITATION OF CHRISTIAN LIBERTY (vs. 13)

A. The apostle is ready for the conclusion of this part of his argument. Christian love will cause one to give up a right for the sake of a brother in Christ. We may have a perfect right to do a thing, but if in doing so we wound another our right must be given up. This principle will solve many problems about what is right or wrong for the Christian; But so often we refuse to apply this principle to our lives. Paul states his own determination which he hopes will be adopted by all Christians. There is no particular point in using "flesh" instead of "food" except that it is specific, referring to the flesh of the animals that had been sacrificed. Do we really think of others as "brothers" in the family of God? Are we really concerned lest they stumble? Jesus died for them, and Paul was unwilling to cause a single one of them to stumble and perish. And so, he would be willing to desist from eating meat forever if such eating would cause a brother to stumble.
B. "No man has any right to claim a right, to indulge in a pleasure, to demand a liberty which may be the ruination of someone else. It may be that he has the strength of mind and will to keep that pleasure in its proper place; it may be that that course of action is safe enough for him; but he has not only himself to think about; he must think of the weaker brother. A pleasure or an indulgence which may be the ruin of someone else is not a pleasure but a sin." The Letter To The Corinthians by William Barclay

C. "We are to remember that as far as the Corinthians were concerned, the problem was the eating of meat sacrificed to idols. We do not have that problem today. But we do have many problems -- very similar in principle to theirs and equally as serious -- problems related to amusements, social obligations, etc. In these things, we can easily make mistakes which may betray both knowledge and love." For The Perfecting Of The Saints by R.H. Ijams

D. "Though the question of eating meats that have been sacrificed to idols may seem remote to the present age, the teachings of Paul in chapter 8 have a significance that is extremely important for Christian living. A principle is set forth that is good for all time: The principle of considerate love. Knowledge is good, but alone is not sufficient. It must be combined with love, a love that is willing to forego certain personal rights for the salvation of others." First Corinthians by Raymond Kelsey

STUDENTS' WORK SHEET

MEMORY VERSE
I Cor. 8:9

QUESTIONS & ANSWERS

(Grading: Each question is worth 4 points; therefore, for each question missed subtract 4 points from the total 100 points which are possible)

SCORE: _____

True & False (Place a T for true and F for false in the blank before the question)

1. It is very difficult for us in the twentieth century to understand that the matter of eating meats sacrificed to idols was a very serious problem to the first century Corinthian Christians, since we don't have this particular problem today.
2. The individual who proceeds on the basis of knowledge only becomes arrogant, puffed up, inflated with pride.
3. Paul taught that eating meats sacrificed to idols was a sin as the practice had specifically been condemned by Jesus during his personal ministry.
4. No man has any right to claim a right, to indulge in a pleasure, to demand a liberty which may cause the ruination of someone else.
5. The Christian has a perfect right to do anything he likes within the bound of the scriptures no matter what effect his actions might have on others.

Completion (Fill in the blanks)

1. Knowledge needs to be regulated by _____, and the one who proceeds on the basis of knowledge and _____, will consider the _____ of others.
2. Paul pointed out the imperfections of human knowledge in order to overcome the spirit of _____.
3. The one who loves God is _____ and _____ by God as belonging to him.
4. Pagan religions are based upon _____ and _____ with his god.
5. _____ is presented by Paul as the agent of creation.

Multiple Choice

1. Our English word "conscience" comes from a root word which means (to believe, to know, to teach, to be involved).
2. In Corinth some brethren were offended by the eating of meats sacrificed to idols because (the Bible specifically condemns such, it violated their consciences, the meat was harmful to the body).
3. The weak Christian is (not as important, even more important, just as important) in God's sight as the mature Christian.
4. Paul affirmed that if his brother was offended by a practice such as eating meat sacrificed to idols that he would (consider giving up, never give up, positively give up) the practice for the well-being of his brother in Christ.
5. Since we in twentieth century America do not have the problem of eating meats sacrificed to idols this particular lesson (has little value to us, has absolutely no practical value to us, apply the principles taught to some of our problems which are similar and equally as serious).

Matching

1. "...the Lord knoweth them that are his." I Cor. 8:13
2. "But when ye so sin against the brethren...ye sin against Christ." Heb. 1:2
3. "If a man say, I love God, and hateth his brother, he is a liar..." I Cor. 8:1
4. "Hath in these last days spoken to us by His Son...by whom also He made the worlds." 2 Tim. 2:19
5. "...knowledge puffeth up, but charity edifieth." I Jn. 4:20

Answer In A Few Words

1. Paul's instruction pertaining to eating meats sacrificed to idols was prompted by one of what two things?

2. Paul defined or identified that which "we know." What did he say that "we know"?

3. In verse 6 the phrase "we by him" or "we through him" refers to what?

4. Define the word "liberty" used in v. 9.

5. Describe the illustration Paul used in v. 10 to drive home his lesson.

Questions For Class Discussion

1. "Knowledge puffeth up," Paul said. Do we have this problem in the twentieth century?

2. Discuss the proper relationship of, the proper blending of the Christian's guides-- knowledge and love.
3. Evaluate this statement: "The man who prides himself upon his knowledge shows by such conceit that he really does not have the knowledge that he should have."
4. The Bible teaches us that God knows and acknowledges his own. What is necessary in order for God to acknowledge us as belonging to him?
5. Name and discuss some of the twentieth century problems which are similar in nature and principle to first century problem of eating meats sacrificed to idols.
6. Why do so many Christians today either fail to or refuse to observe this Biblical principle "we may have a perfect right to do a thing, but if in doing so we wound another Christian and cause them to stumble our right must be given up"?

STUDY OUTLINE

COURSE NUMBER: Bible 122
 WHEN OFFERED: Spring Qtr., 1970, Sunday Mornings
 COURSE: I and II Corinthians (Part I)
 DIVISION: Textual

Lesson Eight

LOVING SELF DENIAL
I Cor. 9:1-27

PRIMARY LESSON AIM: To understand the principle of accommodation, the principle by which the end "by all means save some" is achieved.

SECONDARY LESSON AIMS: (1) To grow in self-discipline as exemplified by Paul (2) To understand the similarities between the Christian life and athletic contests (3) to understand the principles involved in providing financial support for evangelists.

I. INTRODUCTION

- A. To some, this chapter at first sight seems quite disconnected from the teaching in chapter 8, but in point of fact it is not. In chapter 8 the apostle sets forth general principles which should govern Christians in their attitudes toward each other, and concludes with this statement: "Wherefore, if meat causeth my brother to stumble, I will eat no flesh forever more, that I cause not my brother to stumble." The Christian who is guided by both knowledge and love will forgo certain personal rights for the salvation of others. B. In the chapter to be studied today Paul appeals to his own conduct as an illustration of the principle for which he had been pleading in the previous chapter. Paul had not insisted on exercising some of his rights in the gospel for the sake of the progress of Christ's cause (v. 12).
- C. This illustration from Paul's own experience not only confirmed his teaching in the previous chapter, but it also gave him the opportunity of presenting some needed teaching regarding the attitude of the Corinthian brethren toward him.

II. PAUL'S APOSTOLIC POSITION AND RIGHTS IN THE GOSPEL (Vs. 1-14)

- A. Some were questioning Paul's apostleship, charging that he was not a genuine apostle. They may have questioned certain procedures. For example, they may have used his refusal to accept compensation for his services as an indication that he himself knew that he was not entitled to such support. Or it may be that Paul only contemplated this and other possible arguments which his enemies might use against him (v. 3). The method by which Paul sought to show the fallacy of the charge that he was not an apostle was in the form of a series of questions, and the questions were so stated as to require an affirmative answer. Furthermore, it could be proved that Paul was not an apostle in the eyes of others, he was to the Corinthians, "For the seal of mine apostleship are ye in the Lord." Paul had seen the Lord, and had received his appointment as an apostle from him. And in the II Corinthian letter (II Cor. 12:12) we find additional evidence on the subject. The facts which were implied in the questions of v. 1 and the statement of v. 2 constituted Paul's defense of his apostleship, and provided conclusive proof that he was a genuine apostle. Next, we find Paul vindicating for himself and his fellow workers, particularly Barnabas, certain rights in the gospel, including (1) a livelihood (2) a Christian wife and (3) a release from the necessity of manual labor for their support. It is interesting that Paul should mention Barnabas, his associate at Antioch and companion on the first missionary journey (Acts 11:22-26; 13:1-3). They had parted company over John Mark just

before starting the second journey that finally led Paul to Corinth (Acts 15:2, 25-26, 31-41). The reference to Mark in Col. 4:10 and II Tim. 4:11 and this one to Barnabas suggests that the "sharp contention" between them was a matter of policy and not a personal quarrel unbecoming to Christian brethren. Were Paul and Barnabas for some strange reason, to be excluded from this right to refrain from working for their living in order that their whole time might be given to the preaching of the Gospel? Notice again the use of the question method in presenting his argument, and the obvious answer to all three of the questions in this group is "yes." Here were definitely some things to which Paul had a right, but of which he had not availed himself. He had not, therefore, asked the Corinthians in the preceding chapter to follow principles which he himself was not willing to follow.

B. Still more questions. And here we find some ordinary human analogies. No soldier has to provide his own rations. Why should the soldier of Christ who wages war on evil have to do so? The man who plants a vineyard shares in the fruits. Why should the man who works to plant the church not do so? The shepherd who feeds the flock gets his food from the flock. Why should not the Christian teacher do likewise? But an objector might say that these are only human illustrations. Paul anticipates this and asks, "Said not the law also the same?" The reference is to Deut. 25:4 which forbade the muzzling of an ox while he was at work threshing the grain. It is a basic principle in the economy of God, that the workman receive a livelihood from the fruits of his labors, and this principle includes the animals also. Paul reasons from the less to the greater. If God was so careful for the brute that he gave a law to assure the brute of that to which he was entitled in return for his labors, surely he will exercise as much care for those preachers of the Gospel to see that they receive wages in return for the labor they render. All legitimate work, whether in the material or spiritual realm, should always be characterized by hope, for it is only in this way that one is excited to further activities. No farmer would continue to prepare his soil and cultivate his crop if he did not hope to reap a harvest, and the same principle is applicable to any other line of endeavor. Paul goes on to show that since he had labored in spiritual matters in Corinth he would have been entitled to share in their material things. He brought the Gospel of Christ to them, and they believed the word of the cross which he preached and became obedient to God's commands. And thus, they were washed, they were sanctified, they were justified. In comparison the "carnal things" were extremely small when placed beside the spiritual blessings the Corinthians had received. Since spiritual values cannot be bartered across the counter for food and clothing, and since spiritual servants have need for these carnal things, God has always made it the duty of those who receive the spiritual services to support those who render the services. Abraham gave Melchisedec the priest, the "tenth of all." (Gen. 14:20). When Saul went to Samuel for help, he felt that he should take a present in his hand in return for the service he expected to receive (I Sam. 9:7ff). And the tribe of Levi received their entire support in return for the services they rendered at the temple. Others had partaken of this right to receive support in Corinth. Was not Paul even more entitled to such support than they? However, Paul had not accepted such, but was willing to "bear all things that we may cause no hindrance to the Gospel of Christ." At that time he felt that taking support from the church would have been a hindrance to the Gospel, and such might have put a club in the hands of his opponents who were looking for some accusation to bring against him. But there can be no doubt to Paul's right to such support. Just as God provided for the Levitical priests of the Mosaic dispensation, the Lord also ordained "that they that proclaim the Gospel should live of the Gospel."

A. When we remember that Paul was answering questions written by the church at Corinth, we might naturally ask, what question was he answering when he wrote about support of preachers? J. W. McGarvey says his teaching on this subject was called forth, first by the fact that Paul had accepted no wages from the church; second, by the fact that other teachers were coming along demanding wages. When the church cited Paul as an example of preaching without pay, these teachers accused Paul of knowing that he was really not an apostle and was therefore ashamed to accept pay. So the church might have asked a question similar to this, Explain why, being an apostle, you did not take wages due you as such? Paul taught the Corinthians the truth regarding the support of gospel teachers, but he hastens to add that he did not write this for the purpose of getting pay for the work done in the past. He preferred to die rather than lose the right to rejoice in the fact that he could give the gospel to others without charge. That was his personal privilege. Paul feared, in this case, that his acceptance of pay might prove a hindrance to the gospel. This fear and the joy of serving others without charge were his reasons for not demanding pay of the church at Corinth.

B. "There were those who might preach and find in it a cause for glorying. But Paul feels that he cannot glory in preaching the gospel, for it is something he must do and woe unto him if he does not preach" (V. 16). Paul is not saying that he is not willing to preach the gospel, but the Lord took the initiative in calling him to be an apostle. It was not that Paul had been a follower of Jesus and had voluntarily decided to preach; Jesus appeared to him and commissioned him to preach. Though Paul did it willingly, it was not something he had decided to do of his own choosing. So, he says that if he were doing it of his own will he would be entitled to reward and he could have gloried in such work; but that was not the case. Rather, Paul began his ministry because it was the Lord's will, and thus he considered it as a stewardship entrusted to him; therefore, it was not something in which he could glory (V. 17). However, Paul is determined to have some cause for glorying. What shall it be? Just this, that he will preach 'without charge' and not take advantage of all his rights (V. 18). Paul felt he had to preach, but he did not have to preach without charge; herein was his cause for glorying. Here, again, is the heart of the discussion begun at chapter 8, verse 1--the willingness to forgo rights." First Corinthians by Raymond Kelcy.

C. Realizing his freedom, Paul willingly made himself the slave of all. As slaves work without pay, so did Paul; as slaves cater to the whims and fancies of those whom they serve, so Paul became all things to all men that he might by all means save some. This is a brand of humility and self-abasement of which we know very little. It is excelled only by Paul's Master, who humbled himself to partake of our nature, suffer the shame and disgrace of the cross that we might be saved. When working with the Jews the apostle accommodated himself to Jewish customs and practices when he could do so without the sacrifice of principle (Acts 16:3). Why did he do so? It was in order that he might gain them. On the other hand, when Paul was dealing with Gentiles, those without the Mosaic law, he accommodated himself to their customs and manner of life. When accommodating himself to Jews or to Gentiles remembered that he was a Christian and never sacrificed principle. When among weak Christians Paul respected their scruples and avoided offending them in order that he might win them to greater maturity. As a summary, Paul says "I am become all things to all men." This man of God so earnestly desired the salvation of all men that he was willing to adapt himself to every class and race. Great love and great humility were necessary for him to do this. Also, great wisdom was necessary in order to avoid going to extremes and transgressing the will of Christ. It is so important for us in the twentieth century to keep in mind both the end and the means to the end as we work with people. The ends--"by all means save some." The means to that end--"I am become all things to all men." Are we willing to deny ourselves today "for the gospel's sake"? Paul's actions always were done with the salvation of others in mind,

IV. THE CHRISTIAN'S RACE (Vs. 24-27)

and even in v. 23 he includes others by the expression, "joint partaker."

- A. Now Paul takes another line. An athlete must train with intensity if he is to win his contest. Furthermore, these athletes undergo this discipline and this training to win a crown of laurel leaves that within a few days will be a withered ~~chapter~~. How much more should the Christian discipline himself to win the crown which is eternal life? This is what Paul determines to do: "I therefore so run." And he does not run uncertainly, but with a full consciousness of what he is doing and where he is going.
- B. Paul shifts from the runner to the boxer, and declares that he does not flay the air aimlessly. He fights to win. In his use of athletic contests Paul depicts the Christian life as one of strenuous determination and effort.
- C. The idea of boxing is carried into v. 27 where Paul declares that he "buffets" his own body. The word literally means "to strike or hit under the eye." He was in the fight to win, and so he landed blows where they counted. He gave his opponent--his own body--a knockout blow. And why? Lest after preaching to others that he himself might be rejected. The word translated "rejected" means rejected after a test has been made. It is the assayer's term for that which did not stand the test or meet with approval. It also describes the one who may be disqualified in a race. Paul was careful to observe the rules of the game and to keep the goal in mind so as not to become disqualified after preaching to save others. "Of course, all that Paul here says about self control is applicable to abstinence from things which are wrong in themselves; but in the immediate context he is still thinking primarily of the Christian's conduct in matters where love and consideration for others are stronger motivations than personal rights." First Corinthians by Raymond Kelsey.

STUDENTS' WORK SHEET

MEMORY VERSES I Cor. 9:16-27

QUESTIONS & ANSWERS

(Grading: Each question is worth 4 points; therefore, for each question missed subtract 4 points from the total 100 points which are possible)

SCORE: _____

True & False (Place a T for true and F for false in the blank before the question)

1. _____ None of the Corinthian Christians doubted that Paul was a genuine apostle.
2. _____ Paul's life before the Corinthians was an excellent example of the principle of denying oneself certain rights for the sake of others.
3. _____ It is a basic principle in the economy of God that a workman receive a livelihood from the fruits of his labors.
4. _____ While in Corinth Paul was fully supported in his material needs by the Corinthian Christians.
5. _____ Paul realized that one cannot become all things to all men without compromising the gospel of Christ.

Completion (Fill in the blanks)

1. Paul used two types of athletic contests, _____ and _____ to depict the Christian life as one of strenuous determination and effort.
2. Paul became all things to all men in order that he might _____.
3. Paul vindicated for himself and his fellow workers, particularly _____, certain rights in the gospel.
4. Paul mentioned _____, _____, and _____ among the rights which rightly belonged to him and other preachers of the gospel.
5. Paul used several human analogies, that of a _____, _____, _____, _____, and _____, to enforce the right of an evangelist to receive wages in return for their labor in the Lord's vineyard.

Multiple Choice

1. Paul had not accepted support from the Corinthians while laboring in their city because (he was a wealthy individual able to live off his investments, he had no need for material things, he feared accepting such support would hinder the cause of Christ).
2. The tribe of Levi received (no support, partial support, their entire support) in return for the services they rendered at the temple.
3. Paul daily buffeted his own body (lest after preaching to others that he himself might be rejected, because it seemed like a good idea, because of his earlier training as an athlete, to keep his body in good physical condition).
4. Paul rejoiced in the fact that (he was wiser than the Corinthian Christians, the Corinthians willingly supplied all of his material needs, he was able to preach the gospel without charge and not take advantage of his right to support).
5. Paul's actions of self denial were done (in order to be seen of men, with the salvation of others in mind, with only his own desires at heart).

Matching

1. "Truly the signs of an apostle were wrought among you..." I Cor. 9:22
2. "Paul...took and circumcised him because of the Jews which were in those quarters" Deut. 25:4
3. "...I am made all things to all men, that I might by all means save some." II Cor. 12:12
4. "Thou shalt not muzzle the ox when he treadeth out the corn." Gen. 14:20
5. "...and he gave him tithes of all." Acts 16:3

Answer In A Few Words

1. What evidence was offered by Paul which provided conclusive proof that he was a genuine apostle?

1. Discuss Paul's life as an example of the principle of loving self denial.
2. What caused Paul to become the slave of all?
3. Discuss the principle of accommodation as a means to reaching the lost. Be sure to include both sides of the coin, that is, things we can and should do to reach the lost and abuses and compromises of this principle.
4. In what ways is the Christian life like athletics?

Questions For Class Discussion

2. In what ways was Paul a slave of all?

3. Define the word "buffet" as used by Paul in v. 27.

4. Describe the meaning of the word "rejected" as Paul used it in v. 27.

5. What was it that caused Paul and Barnabas to go their separate ways at one time?

STUDY OUTLINE

DIVISION: Textual

COURSE: I and II Corinthians (Part I)

COURSE NUMBER: Bible 122
WHEN OFFERED: Spring Qtr.,
1970, Sunday Mornings

Lesson Nine

A LESSON IN EXPEDIENTCY
I Cor. 10:1-11:1

PRIMARY LESSON AIM: To make the great rule in v. 31 the aim of our lives.

SECONDARY LESSON AIMS: (1) To be warned against false security, or the danger of over-confidence (2) to learn how to overcome the temptations of life.

I. AN EXAMPLE FROM ISRAEL'S HISTORY (Vs. 1-13)

A. The word "for" with which the chapter we are now studying begins connects that which is about to be said with that which was said in the closing part of the preceding chapter. In chapters 8 and 9 the apostle had considered the possibility of a weak brother's being led to return to idolatrous worship through the practice of stronger or more mature Christians. He concluded chapter 9 to himself as being in such danger. In the first part of chapter 10 Paul points to an actual case in history in which a group of people lost the favor of God. These people, the Israelites, were, as one scholar put it, "A people who once had richly enjoyed that favor."

B. Paul refers to the Israelites of the Exodus as "our fathers," and says they were "under the cloud," and "passed through the sea." When the Israelites realized that their former masters, the Egyptians, were not only pursuing but were about to overtake them, they cried unto Moses. God arranged for their salvation. They crossed the Red Sea while the waters were parted and the cloud overshadowed them, and as they were covered by the cloud and the sea, this incident can appropriately be called a baptism. They were baptized unto Moses the scriptures say, which simply means that they were pledged or committed to Moses as their leader, in the same manner in which Christians are related to Christ. Having been brought under the authority of Moses by means of this "baptism" the Israelites became the "church in the wilderness" (Acts 7:38) and it was only through loyalty to their leader that they could enjoy unbroken fellowship with God who had made possible their salvation. The food and drink which they received to sustain their lives was provided supernaturally, and thus Paul referred to it as "spiritual food" and "spiritual drink." "Instances of God's bringing water from a rock instantly come to mind (Ex. 17:6; Num. 20:8). This is likely the reason Paul speaks of Christ in this connection as 'a spiritual rock.' He sets forth the great truth that the pre-incarnate Christ accompanied the Israelites in their journeys and that he was in reality the source that supplied the water they drank. Wherever the people went there was a spiritual source behind the sustenance which was provided for them." First Corinthians, by Raymond Keicy. Did you observe the used "all" to emphasize the fact that these blessings were not confined to only a small part of the Israelites, but that all of them were the recipients of the same blessings.

C. "Most of them" who came out of Egypt God was not pleased with, and they died in the wilderness. The writer of Hebrews explained why, in spite of these marvelous experiences, that the majority of the Israelites in the wilderness perished (Heb. 3:17-19).

D. These sins of the Israelites were recorded for our learning, that we might not be ensnared in the same traps. Paul mentioned four specific sins which the

Israelites committed and warned the Corinthians against committing the same sins, introducing each with the word "neither."

1. The first sin mentioned was that of idolatry with specific reference being made to the idolatry surrounding the golden calf, during which time the people ate and drank and worshipped the idol (Ex. 32:1-6).
2. Fornication was the second sin of the Israelites mentioned by Paul, and the specific reference is to the incident related in Num. 25 in which the number that perished was said to be 24,000. Paul placed the number that died that day at 23,000, and some have supposed a contradiction between the two figures. It was not at all unusual for the Hebrews to deal in round numbers, and likely both references were round number figures with the exact number being somewhere between the two. There is no discrepancy between the two accounts.
3. Making trial of the Lord was another sin of Israel, and the result was many of them perished "by the serpent" (Num. 21:4-9). The people made trial of the Lord by complaining of the food they had and asking why they had been brought out of Egypt.
4. Israel frequently murmured against God (Num. 14:2; 16:11). To murmur or complain is a grave sin against God and is surely a symptom of a lack of faith.

- E. Recall the condition of first century Corinth. Idolatry and immorality were prevalent there, and Christians were surrounded by temptations of this nature. Trying God and murmuring against his teachings--such teachings as Paul had been conveying in this epistle--were also real dangers to the Corinthian Christians. The history of Israel serves as a lesson for all time, including those who live in the final dispensation, the Christian age. "This is one of the reasons why the Old Testament record will always be a source of value and vital information for us; for it is there we learn how God administered his laws in dealing with his people, and this will show us what to expect from the perfect administration of Christ, during which time he is seeking to bring man back to God." Annual Lesson Commentary, 1963.
- F. The most dangerous position one can possibly occupy is the place of the self-satisfied one who assumes that he cannot be overcome by Satan in this life. The history of Israel points out the folly of this assumption. In view of the example from the history of Israel, "let him that thinketh he standeth take heed lest he fall." Satan does not always come out in the open in his efforts to lead people astray. Instead, he employs every possible means to deceive the innocent. (I Peter 5:8-9).
- G. V. 13 makes it abundantly clear that God can be depended upon when his people are sincerely desirous of overcoming the world. He will not permit the Christian to face a temptation beyond his ability to resist. The Christian who relies upon God will always find a way of escape from temptation. Whether or not the way God provides is accepted is left up to the individual. There is much encouragement in this verse, for it assures the Christian of the help of a faithful God.

II. FLEE FROM IDOLATRY (Vs. 14-22)

- A. Having entreated the Corinthian Christians, "My dearly beloved," in chapter 6 to "flee fornication," he now entreats them to "flee from idolatry." Yes, the Christian may expect God's help, but he must not tamper and play with sin, and certainly with a thing so dangerous as idolatry. He warned them to flee and continue to flee, constantly, from idolatry. This is the full import of the word "flee." He appealed to the Corinthians as sensible people to see the wisdom in what he is saying. The Corinthians were certainly not as smart as they thought they were, but these brethren were capable of using the minds God had given them. The great apostle gave them concrete cases dealing with the subject, and based on this information the Corinthians should be able to

A. In v. 23 we find repeated a principle first stated in I Cor. 6:12. There is a lawful purpose for everything God created. But the statement "all things are lawful" certainly does not imply that anything evil is lawful. Perversion of God's intended purpose results in evil. But there are lawful things which do not benefit, are not expedient. There are things which, though lawful, do not edify others. The principle is here applied to meats that had been used in idolatrous worship. Such use did not harm them as food, but it might not be expedient to use them. Why? They might cause offense to the weak brother who did not understand this. Selfishness leads one to insist on his rights, but Christian love for others will cause one to give up those rights for the sake of that brother. This principle can and must be applied to many other things than meats sacrificed to idols. Application of this principle in matters of liberty would solve much of the difficulties that occur between brethren. We must not be so much concerned about what is lawful to us, but rather what is for our neighbor's good. The selfish, self-centered man's only concern is whether a thing is lawful for him. All he wishes to know is whether or not the doing of a thing will damn his soul. He is not concerned

III. A LESSON IN EXPEDIENCY (Vs. 23-33)

- B. Having discussed idolatry and its feasts, it is appropriate that Paul call make the right decisions.
- C. In making reference to the temple services, Paul is most certainly not approving them for the Christian dispensation. He merely refers to them in illustrating his point. Those who ate of the sacrifices thereby became participants with the altar and that for which it stood (Deut. 12:27). The principle that the worshiper shares in the sacrifice and becomes a partner of the deity who is thus worshipped is true regardless of whether they worship Jehovah God or some idol. Even though the gods which the heathen worshipped did not exist at all, there is still a realm of evil beings which do exist, and all worship that is not directed to the true God is necessarily devoted to evil powers even though the worshipers do not intend it to be so. Since this is true, one cannot engage in worship at the Lord's table and also at the table of demons. God will not tolerate the worshiper who owns any allegiance to demons. D. Israel was continually going astray by worshipping idols. Like a husband who is made jealous because of an unfaithful wife, God is said to be jealous because Israel worshipped what was a "no-God." See Deut. 32:21 for an example from Israel's history. Were the Corinthians trying to make Christ jealous by paying homage to demons? Did they (the Corinthians) assume that they were strong enough to keep the Lord from rejecting them and turning to others who would be faithful to Him? Since no one is stronger than God; since God has said idolators will be punished in the lake of fire (Rev. 21:8); and since God always keeps His word, whether a promise or a threat, the only wise thing for the Corinthian Christians to do was to stay away from the tables of demons.

B. Next we find instructions concerning matters that are entirely different from about what effect his action will have on the other fellow.

1. If a Christian is buying meat in a public market, he is not to be so concerned about its previous use. He is to buy and eat without going into the matter. It would be next to impossible for people to buy meat in the public markets of Corinth and know positively whether it had or had not been used in sacrifice to idols. There was no way the buying of meat in the public market could be taken by a worshiper of heathen gods to mean the purchaser was giving honor to a demon. In v. 26 is given a reason why one may eat any meat offered for sale in the market.
2. If an unbeliever should invite you to dine in his home, and you are disposed to accept that invitation, you may do so and eat anything he puts on the table. The question of right and wrong is not involved in eating meat in a private home, so the Christian may eat with a clear conscience, but suppose a man invites you into his home, sets meat on the table before you, and says it had been offered as a sacrifice. In this case one should not eat. The fact the man tells you that the meat had been offered in sacrifice means that he will eat in honor of the false god to whom it was sacrificed, and he intends for you to do the same.

C. Paul has used the word "conscience" twice in the context when he meant the conscience of the Christian, but now he is careful to make it clear (v. 29) that he is speaking of the conscience of the unbeliever, or perhaps a weak Christian who may still eat meat in honor of demons. For the sake of the other man's conscience Paul would refuse to eat meat under these circumstances lest his example embolden the weak Christian to "eat with offense" or cause a heathen idolator to be more confirmed in his heathen worship. "In other words, the conscience of a strong Christian does not enter here at all; his conscience is not burdened just because of the scruples of another. He still has the liberty even though another has scruples. He is foregoing his liberty merely for the sake of the other, not because of his own conscience. The thought is continued in v. 30. If a Christian can do a thing conscientiously, a thing which within itself is right, and even does it with thankfulness, why should he be slandered? What right has any person to revile such a Christian for his conduct? It can be seen here that, even though Paul is insisting that the strong brother should forgo the eating out of deference to the conscience of the weak brother, he is at the same time warning the weak brother against censorious judging in such matters." First Corinthians by Raymond Kelly. D. The principle of v. 31 applies to every area of life. Of course, Paul had particularly in mind the things which he was presently discussing. To eat and drink in a heathen temple could not be done to the glory of God. Though one might have sufficient knowledge of all matters involved to eat and drink there without personal injury, yet the view which others would take of such action would make it impossible for one to glorify God in the act. We in the twentieth century must be careful to weigh every act in business, at home, or in society by this rule--will God's name be honored or dishonored? If there is a possibility that God's name will be dishonored, we must refrain from that act. One particular way in which the Christian glorifies God is by giving "no occasion of stumbling" to others. And we are not to allow the matter of race or relationship to determine our application and practice of this rule. This is just another indication that Christianity is not for any one race, or that it favors any race as superior to or entitled to greater privileges than any other. In v. 33 we must take the word "all" in a limited sense. Paul obviously did not please all men, else he would not have been persecuted. But it was his earnest desire to do so. Paul would not violate his conscience in matters of faith just to please man, for to do so would be to lose the friendship of God. But in matters of indifference where no principle of right or wrong was involved, he was willing to deny himself of his liberties in order that he might conform to that which others thought would be becoming in him

STUDENTS' WORK SHEET

MEMORY VERSES
I Cor. 10:12-13

(Grading: Each question is worth 4 points; therefore, for each question missed subtract 4 points from the total 100 points which are possible)

SCORE: _____

True & False (Place a T for true and F for false in the blank before the question)

1. _____ There is a lawful purpose for everything God created.
2. _____ Selfishness leads one to insist on his rights, but Christian love for others will cause one to give up those rights rather than causing a brother to stumble
3. _____ Paul instructed the Corinthians not to buy meat in the public markets, since there was the possibility some of the meat had been sacrificed to idols.
4. _____ Paul's appeal to the Corinthians to be imitators of him is an indication that the apostle was a very proud man.
5. _____ The word "for" (American Standard Version) in chapter 10, verse 1, connects that which is about to be said with that which was said in the closing part of the preceding chapter.

Completion (Fill in the blanks)

1. As the Israelites crossed the Red Sea they were covered by _____ and _____
2. Paul referred to the food and drink provided for the Israelites as _____ and _____ because the food was provided _____
3. The four sins which Paul stated the Israelites were guilty of were _____, _____, _____, and _____
4. God has promised that with every _____ a way of _____ will be provided that we might not sin.
5. Everything that we do in this life should be done to _____.

Multiple Choice

1. The word "communion" means (a sharing or a participation in a thing, opposing idolatry, avoiding fornication, forgoing certain rights for the sake of others).
2. In making reference to the temple services Paul (was, was not) approving them for the Christian dispensation.
3. The Israelites died in the wilderness because (God failed to provide for them, Moses was a weak and inefficient leader, of unbelief, of eating meat sacrificed to idols).
4. In the following statement three of the four answers are correct; identify the incorrect answer: In partaking of the Lord's supper we (commune with Christ, have fellowship with Christ, are immersed, share in the blessings brought about by Christ's death on the cross).
5. If in engaging in any activity there is a possibility that God's name will be dishonored the Christian (should go ahead anyway, consider not engaging in that activity, must refrain from that act).

Matching

1. "...they could not enter because of unbelief." I Pet. 5:8
2. "...the devil...walketh about, seeking whom he may devour." Rev. 21:8
3. "Let no man seek his own, but each his neighbor's good." I Cor. 10:31
4. "...and idolators...shall have their part in the lake which burneth with fire and brimstone." Heb. 3:19
5. "...whatsoever you do, do all to the glory of God." I Cor. 10:24

Answer In A Few Words

1. The Israelites were baptized unto Moses according to the scriptures which simply means _____
2. How do we know the Christian will not face a temptation which is beyond his ability to resist? _____
3. What course of action did Paul outline for the Corinthian Christian to follow when invited to the home of an unbeliever for a meal? _____
4. Did Paul really please "all men"? _____
5. For what reasons did Paul instruct the Corinthians to imitate him? _____

Questions For Class Discussion

1. Evaluate this statement: The most dangerous position one can occupy is the place

of the self-satisfied one who assumes that he cannot be overcome by Satan in this life.

2. What are some things in the twentieth century which would fall in the category of being lawful, yet not edifying to others?
3. Discuss the importance of the Christian carefully weighing every act against the teaching of I Cor. 10:31.
4. Evaluate this statement: If Jesus was willing to give up his place in heaven, to come to this world of sin and shame, suffer and die on the cross that many might be saved, surely we should not think it too great a price to pay for the salvation of others to give up our liberties in matters of indifference to keep them from being lost.

STUDY OUTLINE

COURSE NUMBER: Bible 122
 WHEN OFFERED: Spring Qtr.,
 1970, Sunday Mornings

Lesson Ten

CONCERNING WOMEN; CONCERNING THE LORD'S SUPPER

(I Cor. 11:1-34)

PRIMARY LESSON AIM: To understand the role of man and woman in God's plan.
 SECONDARY LESSON AIM: To learn how to properly and meaningfully observe the Lord's Supper.

I. INTRODUCTION:

A. Beginning with chapter 11, verse 2 and continuing through chapter 14 Paul provides the Corinthian Christians with instructions concerning public worship. For the most part in this section he deals with disorders and proprieties in public worship.

II. WHEN PRAYING OR PROPHESYING (Vs. 1-16)

A. Paul was always careful to praise his readers whenever possible, and he seems at this point to be glad to say, "I praise you." One might ask, how could Paul commend these brethren for holding fast the teachings he had delivered and yet criticize them so severely as he does in certain portions of the letter? "In answer to this question, it should be pointed out that many of the admonitions of this epistle deal to a great extent with new areas," states one noted scholar. The Corinthians were holding fast to the precepts which Paul had taught them orally, and the very fact that they had written him seeking answers to their questions shows the respect many of them had for Paul. Of course Paul couldn't and wouldn't commend them in all things, for in matters such as the Lord's Supper they were not acting in accord with God's will. In v. 22 he doesn't hesitate to say, "I praise you not." It is evident that his praise was not mere flattery, for it was freely given when merited. In praising them whenever possible Paul was helping them to see that it was with equal sincerity and concern for their welfare that he rebuked them when he had to do so.

B. The question or problem to which Paul addressed himself in the first part of chapter 11 seems to fall in the category of "new areas," as evidenced by the first phrase of v. 3. Concerning the matter of a man or woman praying or prophesying the first principle to be understood and observed was, as one writer calls it, the "principle of headship." The head of man is Christ, the head of woman is man, and the head of Christ is God. As the church is not dishonored by being subject to Christ, so also the woman is not dishonored by being subject to the man. Failure to grasp the significance of the "principle of headship" had led some of the Corinthians to faulty conclusions in decisions. Failure on our part to grasp this same principle, will lead us to the same end.

C. Paul declares that a man who prayed or prophesied with his head covered dishonored his head, for such a practice indicated effeminacy. If he covered his head he appeared to be a woman--according to the culture of that day. Praying is speaking to God; prophesying is speaking for God. Regardless of whether a man is speaking to God or speaking for God he is to dress as a man.

D. Woman also is to maintain her position as a woman and not attempt to become a man by forsaking the customary dress that marked her as a woman. The woman who prayed or prophesied with her head unveiled dishonored her head; that is, she brought shame upon herself for she appeared as a man and thus disregarded

the headship of man in so doing. Cutting the hair and shaving were marks by which to identify a man. If a woman left off the veil which was a distinctive mark of a woman, she had just as well go farther and cut her hair and be shaved. Paul assumed, so the Corinthians no doubt agreed, that it was a shame for a woman to be shorn or shaven. It should also be acknowledged that it is a shame for a woman to omit the veil. "Paul's reasoning is that if a woman insists upon going part of the way in defying custom, the defiance of which brought shame upon her head, then she should go ahead and go the rest of the way. It may be that some of the Corinthian women were throwing aside the veil as a declaration of independence; however, none of them would consent to having their heads shaved. Paul insists that to omit the veil is the same, and uses the argument to persuade the women to continue wearing the veil. Furthermore, man should not have his head veiled 'forasmuch as he is the image and glory of God' and the act of covering his head would seem to obscure the reflection of the glory of God; but since 'the woman is the glory of the man' and the veil symbolizes her subjection to man, then for her to discard the veil would be a denial of her role." First Corinthians, by Raymond Kelly. Verse 5 must be understood in the light of the restrictions in I Cor. 14:34 (which we shall soon study) and other scriptures related to this subject which we shall also examine as we study I Cor. 14. The principle being discussed is that of headship. Women must be women and men must be men, under God, and keep their God-appointed places in public worship and in every walk of life. This is a changeless requirement. In vs. 8 and 9 Paul refers to the teaching of Genesis 2. Man was the direct creation of God, and woman was derived from man, that is, she was made from the rib of Adam. The man was not created for the woman, but rather the reverse was true. "Because of the angels" implies the presence of unseen angels in assemblies where praying and prophesying were done. David Lipscomb wrote concerning v. 10: "Much diversity exists as to who the angels are. Many think they were the messengers of the churches. But the apostle nowhere presents a thought as to how woman shall appear before men; the question is, how shall she appear before God? How shall she approach God in prophecy or prayer? The direction applies to her, whether in public or in private. It is necessary for a woman to approach God with the tokens of her subjection to man in secret prayer or in private teaching as in public, just as it is necessary for a man to approach God as a servant of Christ in private or in public. Not a word is said here as to how woman should appear before man when she prayed or taught. The presence or absence of men, friends or strangers, have nothing to do with how she shall appear before God. Neither does the question whether she leads in public prayer or in prayer follows others who lead. These questions are not here touched. I think the angels in heaven who see and rejoice or sorrow over what men do here will rejoice or sorrow over her coming properly or improperly before God, or in the place to which God assigned her. Whether the woman prays in the closet at home or in the assembly, she should approach God with the tokens of her subjection to man on her head. The reason of this we may not know. That God requires it, the Bible plainly teaches, and that should suffice. The meaning is, when she comes to worship in prayer or praise, no matter whether she leads or not, she should be veiled." A Commentary On The New Testament, I Corinthians, Vol. II. F.

Least what Paul has been saying should cause difficulty between man and woman in the church, the apostle reminds each that he is dependent on the other (vs. 11 and 12). So Paul is not speaking of a slavish subordination of woman. Both man and woman are reminded that God in his wisdom provided for the human race. Neither man nor woman should seek to change God's plan. In v. 13 Paul appeals to the good judgment of his readers. If the Corinthians understood the principle of headship they should be able to see the impropriety of a woman praying or prophesying unveiled. G. Paul has appealed to the facts of creation and to the good judgment of the Corinthians. His final appeal (vs. 14 and 15) is to nature, and he appeals to nature as teaching against a man's having long hair. Long hair is a glory

to a woman, giving to her womanly distinction and beauty. Any custom, such as a veil, which accentuates the principle suggested by nature, must be proper. The principle of headship must be understood and observed by both men and women at all times. It may be that some of the Corinthians were contending that the natural distinction between man and woman was removed when they obeyed the gospel. It is true that there is no such thing as male and female when it comes to the matter of salvation, but this does not say that all such distinctions are to be disregarded for the facts of creation and of nature are not thus removed. And if there were those in Corinth who would continue to dispute the matter then Paul would have them to know that nowhere in the first century church was the custom of women praying or prophesying unveiled to be found. The congregations everywhere were following the course which Paul had just prescribed for the Corinthians.

H. Note the following comments by outstanding scholars: "A first, or hasty reading of vs. 2-16 may seem to give a strange emphasis merely to dress and long hair. In our nation and in our century, long or short hair, dress, and personal appearance in general, seem to be losing all former significance as to modesty, morals, and worshipful respect for God. This does not mean that God's laws of right and propriety have been changed. Divine principles of chastity, dignity, modesty, and love can be ignored but they cannot be revoked. We should not at this point overlook the fact that I Cor. 11:2-16 must be read with the first century in mind, not the twentieth century. And these verses must be read with Corinth in mind not the United States. And Corinth was probably the most licentious city in the world in Paul's day. And the apostle's point of view was that in any situation like that it was far better to err on the side of being too modest and too strict rather than too lax. Few dangers affecting New Testament Christianity are more serious today than the tendency of 'church members' to be lax regarding God-given standards of manners, morals, decency and discipline. There is, nothing holy about a veil, or any other article of clothing merely as a garment. But the veil which, in the first century did so much for women, symbolizes something of eternal importance to Christian women. It symbolizes woman's need of dignity, discretion, high-mindedness, high principles, and honor. No woman can afford to purchase style, glamour, freedom, and prominence at the price of a good name and true self respect. Behind all that Paul said to first century in I Cor. 11, is the principle that Christians in every century are to act in a clean, consistent, and seemly manner. This principle is summed up in chapter 14 and verse 40 in these words: 'Let all things be done decently and in order.' Christians are to be distinguished in every country by their discreet, modest and becoming behavior." For The Perfecting Of The Saints, by E. H. Hays. "The principle lesson of verses 3-15 which is relevant for all times is that that fact of distinction between man and woman, a distinction rooted in the fact of creation, must be recognized. Woman must ever recognize the headship of man, and both man and woman must recognize that 'all things are of God.' In Paul's day the veil had come to symbolize womanly modesty and was a badge of her subjection. Paul teaches the Corinthian women to respect the custom because of its symbolism and because of what the discarding of it indicated. The early Christians found the veil in use and were to respect its significance. The fact which it symbolizes is ever true; however, Paul is not legislating regarding women wearing a veil to the extent that he is making it a law for all times and all peoples." First Corinthians, by Raymond Kelcy. "It is always better to err on the side of being too strict than on the side of being too lax. It is far better to abandon rights which may be a stumblingblock to some than to insist on them. It is the fashion to decry convention; but a man should always think twice before he defies the conventions and shocks others. True, he must never be the slave of convention, but conventions do not arise for nothing." The Letter To The Corinthians, by William Barclay.

A. The Corinthians had been praised in the first part of chapter 11, but in connection with the Lord's Supper he could not praise them, and so stated in v. 17, and then repeated it again in v. 22. Their assemblies were "not for the better but for the worse." Perhaps at no place did the sectarian spirit of the Corinthians show up in all its sinful nature more clearly than when they assembled for worship. The phrase "I partly believe it" does not indicate doubt as to the situation, but rather as to the extent to which it had gone. There were, no doubt, faithful Christians who were not mixed up in this cliquishness. The apostle is not saying, in v. 19, that factions are necessary in order that those who are approved of God may be manifested. Surely God's people need no such sinful background for them to be known. But cliques and factions in the church do result in the manifestation of the faithful who refuse to be a part of this division.

B. Paul told the Corinthians that when they assembled for worship, part of which was to partake of the Lord's Supper, it was not possible for them to eat the supper in the way God desired, and he told them why this was true. The Corinthians were bringing food and eating the common meal before engaging in worship. The rich brought much, but the poor had little or nothing. Instead of dividing the food so that there might be enough for all, cliques ate together in a manner that excluded others, especially the poor. The Corinthians had allowed the practice of eating the common meal to defeat the much more important matter of eating the Lord's Supper.

1. It is most probable that this meal prior to the Lord's Supper was an abuse of the agape or love feast spoken of in Jude 12 and 2 Peter 2:11. It is fair to assume from the remark made by Jude that the love feast itself was harmless since he offers no criticism of it. But when such interfered with the worship of the church and was abused as was the case at Corinth such practice was condemned by Paul.

2. It should be observed that the abuse of the love feast was not where the trouble started. It began in their unbrotherly attitude toward others in the church.

C. The question, "Have ye not houses to eat and drink in?" has been misunderstood by some. Since the common meal was the occasion for the cliques among the Corinthians to form, it was to be discontinued. This is not to say that congregations where such conditions do not exist are forbidden the privilege of coming together in the church building to eat. It is not sinful or unscriptural to serve food and drink "on the ground," that is, on the premises of the meetinghouse, either before or after the worship service. That is, provided the spirit of Christ prevails. But when those who have plenty bring their food and drink to the place of the public assembly, and partake of it privately in a public place, and not only that, but eat and drink to excess to the embarrassment of those who do not have a sufficiency, the spirit which prompts such conduct is so foreign to the will of God that the practice should be discontinued immediately. Paul expresses his bewilderment in the question, "What shall I say?" He strongly declares that he cannot praise in any shape form or fashion such behavior. With such passages as Gal. 1:11-12 in mind it appears certain that Paul was claiming direct revelation from Christ regarding the Lord's Supper, all of which would make his words to the Corinthians more impressive. He recounts the facts of the Lord's taking the bread and the cup, giving thanks, and giving to his disciples to eat and drink "in remembrance of me." Several aspects of the Lord's Supper are emphasized in this passage:

1. The memorial aspect--Christians eat in remembrance. The entire act is a memorial act, not that they are merely doing something to cause them to remember.

2. There is an aspect of proclamation also. By the proper observance of the Lord's Supper, Christians proclaim to others the act it commemorates, and this proclamation is to be done "till he come."
3. In chapter 10, verses 16 & 17 Paul had emphasized the aspect of communion in the Lord's Supper.

In saying, "this do as often as you drink it in remembrance of me," Paul did not mean to imply that there was no definite time for the observance of the Lord's Supper. The apostle's purpose in discussing this act of worship did not involve the time element. The Corinthians knew when they were expected to meet for that purpose, but they needed some definite instruction regarding the manner in which they would eat the Lord's Supper.

- D. The apostle next emphasizes what a serious matter it is to partake unworthily or in an unworthy manner of the Lord's Supper, saying that he who does so "shall be guilty of the body and the blood of the Lord." There have been some brethren who have felt when they read this passage, that they were not worthy to eat the supper of the Lord. But the reference is not to an "unworthy person," but to an "unworthy manner." In order for anyone to make sure that he is pleasing to the Lord in this respect each Christian is exhorted to "prove himself," that is, putting himself to the test. Each one is to undergo a thorough self-examination, an examination of his attitudes and motives. Each one is to search his own heart to see that he be in the proper state of mind when eating the Lord's Supper. The Lord's Supper is not a mere feast; one must "discern" the body of the Lord when he is eating, and if he does not, "he eateth and drinketh judgment unto himself." Paul does not fully explain what he means by "sickly" and "sleep." Some think that his words include actual physical illness and even physical death. Perhaps so. But most certainly the apostle is saying that irreverence and impropriety in partaking of the Lord's Supper--and in worship in general--cause spiritual weakness, sickness of the soul, and spiritual death.

- E. Discerning oneself and eating properly the Lord's Supper will prevent the judgment of the Lord in this matter (v. 31). When God's judgment of disapproval rests upon one he is chastened by the Lord, and this chastening is for the purpose of preventing his eternal condemnation (v. 32).

- F. In v. 21, Paul had said that the Corinthians were each eating "before other

his own supper." They were eating in groups and disregarding other groups who had no food. As a result of such disorderly eating of the meal, they were unable to eat the Lord's Supper when they came to it. So, Paul says in v. 33 that when they come together to eat--evidently referring to the meal they ate before the Lord's Supper--they are to "wait one for another." They are not to make of the meal a hurried affair; they are to wait until all are present. They are not to eat gluttonously; this is not a meal for the purpose of satisfying hunger. If they are hungry, they should satisfy that hunger at home so that the agape feast can indeed be a feast of love and fellowship. Then when they come to the Lord's Supper, they can eat acceptably and their "coming together" will not be "unto judgment." The agape feast was no part of the worship and certainly was not mandatory. It's abuse was hindering the worship, and Paul's instructions relative to it were intended to correct such abuses. There were other matters which Paul did not include in this letter, but he promised to correct these when he should visit Corinth (v. 34). If one were guessing, he might be tempted to suppose that Paul may have discouraged the love feast at such a time. It is known that the love feast in such close proximity to the Lord's Supper did not endure. Justin Martyr describes the Lord's Supper in about A. D. 150 and makes no mention whatever of the agape feast." First Corinthians by Raymond Kelcy.

STUDENTS' WORK SHEET

MEMORY VERSE
I Cor. 11:26

QUESTIONS & ANSWERS

(Grading: Each question is worth 4 points; therefore, for each question missed subtract 4 points from the total 100 points which are possible)

SCORE: _____

True & False (Place a T for true and F for false in the blank just before the question)

1. _____ Paul instructed the Corinthian men to cover their heads when praying or prophesying, for such was a sign of their manhood.
2. _____ Paul found no occasion to praise the Corinthians as he did other congregations with whom he corresponded.
3. _____ Nowhere in the first century church was the custom of women praying or prophesying unveiled to be found, except in Corinth.
4. _____ When the Corinthians assembled for worship it was "not for the better but for the worse."
5. _____ One purpose of the Lord's Supper is to proclaim the Lord's death till he come.

Completion (Fill in the blanks)

1. Any Christian who partakes of the Lord's Supper in an unworthy manner shall be _____ of the _____ and the _____ of the Lord.
2. Concerning the matter of a man or woman praying or prophesying the first principle to be understood and observed is the principle of _____.
3. The head of woman is _____, and the head of man is _____, and the head of Christ is _____.
4. In discussing God's plan for man and woman Paul appealed to (1) the facts of _____ (2) the _____ of the Corinthians and (3) to _____.
5. To be sure that he is not involved in taking the Lord's Supper in an unworthy manner each Christian is exhorted to _____, that is, one is to undergo a thorough _____.

Multiple Choice

1. When a Christian partakes of the Lord's Supper not discerning the body of Christ he is (partaking in a worthy manner, eating and drinking judgment to himself, following Paul's instructions, a subject for church discipline).

2. Paul (praised, did not comment on, did not praise) the behavior of the Corinthian Christians at their love feasts.

3. In the first century the Christian woman who prayed or prophesied with her head unveiled dishonored her head because (such was a violation of the law of Moses, to appear in public unveiled was a criminal act, she appeared as a man and thus disregarded the headship of man in so doing).

4. Paul appealed to (Roman law, the Jewish Sanhedrin, nature, the master-slave relationship) as teaching against a man's having long hair.

5. Paul said "I partly believe it" referring to the information he had received concerning the Corinthians abuse of the Lord's Supper, and that statement indicated (his doubt to the reality of the situation, his uncertainty as to the extent to which the problem had grown and how many of the Corinthians were involved).

Matching

1. "These are spots in your feasts of charity, when they feast with you..."
Gen. 2:23

2. "...she shall be called Woman because she was taken out of Man."
Gal. 1:11

3. "but let a man examine himself, and so let him eat of that bread, and drink of that cup."
I Cor. 11:28

4. "...the gospel which was preached of me is not after man."
I Cor. 11:12

5. "For as the woman is of the man, even so is the man also by the woman; but all things of God."
Jude 12

Answer In A Few Words

1. For what did Paul praise the Corinthians (I Cor. 11:2)?

2. Why did Paul insist that the women who left off the veil should also be shorn or shaven?

3. How did Paul view long hair worn by women?

4. The abuse of the love feasts by the Corinthians was not where their perversion of the Lord's Supper started. Where did it begin?

5. Is the agape or love feast a part of Christian worship?

Questions For Class Discussion

1. Discuss the principle of headship, applying this principle to Christians of the twentieth century. In your discussion be sure to include the following:

a. Should Christian women at Glen Garden wear veils? Explain.
b. When twentieth century Christian men wear long hair are they violating the principle of headship? Explain

2. Is Paul's question, "Have ye not houses to eat and drink in?" a condemnation of eating and drinking in or around the meetinghouse? Explain.

3. Discuss the seriousness of partaking of the Lord's Supper unworthily or in an unworthy manner.

4. What can and should the individual Christian do to prevent eating the Lord's Supper improperly?

STUDY OUTLINE

DIVISION: Textual
COURSE: I and II Corinthians (Part I)
WHEN OFFERED: Spring Qtr., 1970, Sunday Mornings
COURSE NUMBER: Bible 122

Lesson Eleven

SPIRITUAL GIFTS
 (I Cor. 12:1-31)

PRIMARY LESSON AIM: To learn the importance of harmony and unity within the body of Christ.

SECONDARY LESSON AIM: To learn of the miraculous gifts of the Holy Spirit.

I. INTRODUCTION

- A. The prophets of the Old Testament pictured the Christian dispensation as an age in which the Holy Spirit would be prominent. Joel said God would pour out his Spirit upon all flesh and that both men and women would prophesy (Joel 2:28ff). Peter said the events of Pentecost were in fulfillment of that prophecy (Acts 2:15-21). But the fulfillment of the prophecy did not end there, for the Spirit continued to be given in other manifestations in order that the infant church might carry on its work and worship. How did people come into possession of these spiritual gifts? The clearest teaching we have on this matter is found in Acts 8:14-25. From this passage we learn that a man might have spiritual gifts, such as healing, speaking in tongues and prophesying, but still not be able to impart the gifts to others. Philip had these gifts, but none were imparted in Samaria until the apostles from Jerusalem, Peter and John, arrived. Simon saw that "through the laying on of the apostles' hands the Holy Spirit was given." If these nine spiritual gifts we study today were ever given any other way than by the laying on of the apostles' hands, there is no clear teaching in the New Testament concerning it.
- B. We must distinguish between the baptism of the Holy Spirit and these gifts of the Spirit imparted by laying on of the apostles' hands. Only the Lord baptized men in the Holy Spirit (Jn. 1:33). When men were baptized in the Holy Spirit, there was no human instrument used. But when the Lord gave spiritual gifts, he used human instruments, the apostles, who laid on hands to indicate who was to receive the gift. One would have the gift of prophecy, another the gift of tongues, etc.
- C. Evidently the Corinthians had asked Paul some questions about spiritual gifts. His discussion of this particular theme begins with chapter 12 and verse 1 and continues through chapter 14 and verse 40. These chapters must be studied as a unit for proper understanding. Paul presents basic principles in chapter 12 that must be kept in mind when reading chapter 14. It is possible, for example, to get a different view of the subject of tongues if we begin with chapter 14 instead of starting with chapter 12 where this gift is listed among the gifts of the Spirit. Again, chapter 13 should not be taken out of context, for it is an essential part of the discussion of the issue of spiritual gifts which confronted the church at Corinth.

II. BASIC PRINCIPLES OF SPIRITUAL GIFTS (vs. 1-11)

- A. The Corinthians were not using spiritual gifts as the Lord intended. They were using them in such a way as to indicate clearly that they were ignorant of their use and purpose, so Paul first explains the basic principles concerning the spiritual gifts--the source, nature, use, and value of these gifts. He reminds the Gentiles among his readers that before their conversion they had been led away unto dumb idols. The fact that the idols were "dumb" is emphasized in contrast with the fact that God's Spirit speaks. "Howsoever ye

might be led" (ASV) suggests the idea that they were, in their ignorance, repeated and continually being led by various teachers. The problem faced by the church at Corinth was, how could they know that those who had the gifts were actually speaking under the direction of the Holy Spirit? How could they know that it was not deception just as that to which they had been accustomed under paganism? The issue was clear--under the Spirit of God one could not say anathema Jesus. Why? Because the Holy Spirit which Jesus called the Spirit of Truth would not permit one under his direction to utter a falsehood. On the other hand, no one could say Lord Jesus under the direction of a spirit except the Holy Spirit. Pagan pretenders did not confess Jesus as Lord. Of course, anyone might utter these phrases, but one did not need to assume that such a person was under divine direction in doing so. The test was for those who claimed to speak under the power of God's Spirit. No man can say with full meaning that Jesus is Lord unless he is led to do so by the Spirit.

C. The diversities of gifts refers to the nine different gifts enumerated in this text. But regardless of how many there be, Paul emphasizes the fact that they all come from the Holy Spirit, they have one source. When speaking of these matters in relation to the Holy Spirit, Paul says there are diversities of gifts, but when speaking of them in relation to Jesus, he says there are diversities of administrations. The fact they are called ministrations indicates the purpose for which they were given. They were not bestowed upon people for their personal pleasure or pride, but that they might render a service. Verse 6 refers to the part that the Father has in these matters. In relation to Him manifestations of the Spirit are a part of His work which is going on everywhere in all things. Those who possessed a gift were workers with God in the accomplishments of His eternal purposes. "Each member of the Godhead is thus said to be involved in these gifts; the terms 'gifts', 'ministrations', and 'workings' are different ways of viewing the gifts, and with each of the terms Paul connects a member of the Godhead. And these gifts, Paul declares, are given to the individual 'to profit withal' or, as the RSV has it, 'for the common good' (v. 7). The purpose of the Spirit was not the gratification of the one who possessed the gift, but in order that the whole church might be edified." First Corinthians by Raymond Kelsey.

D. In verses 8-10 Paul enumerates the various gifts of the Spirit:

1. "the word of wisdom"--distinguishing between "the word of wisdom" and the "word of knowledge" is difficult and scholars today are uncertain as to the correct interpretation. The Corinthians who possessed these gifts knew exactly what was meant by each of these terms. Our uncertainty in some instances is a positive proof that we do not possess these gifts today. We can be certain that these first two gifts had to do with the revealing of the truth of God. Some understand the "word of wisdom" as the ability to reveal divine truth which was possessed by the apostles and partially by the prophets, while the "word of knowledge" was the ability to teach the truth thus revealed. Another says the "word of wisdom" is that which sets forth the truth of the gospel to work conversion, while the "word of knowledge" is that which goes deeper into the spiritual meaning of things--one is the milk of the word and the other is the meat. Another says that the "word of wisdom" refers to the gift whereby one might be able to utter words of wisdom, while the "word of knowledge" refers to the gift whereby one is able to impart knowledge to others.
2. "Word of knowledge"--see discussion under 1 above.
3. "Faith"--the faith here is not that which comes by hearing the word of God. This is miraculous faith which made men able to remove mountains. The expression of mountain moving was a commonly used one to denote the impossible among men. Faith here has reference to a special gift whereby one was enabled to perform supernatural deeds.
4. "Gifts of healing"--the gift of healing had to do with miraculous recovery from illness. "Miraculous" means that it occurred instantaneously. No

long period of convalescence followed the healing as in the case of ordinary recovery from sickness. We often hear the word "miraculous" applied to those cases today in which some unexplained change takes place, such as an unexpected passing of a crisis. But this is not the same as the miraculous ability to heal spoken of in I Corinthians 12:9.

5. "Working of miracles"-again, it is difficult to distinguish between this gift and the "gifts of healing." "Workings of miracles" seems to be a broader designation than "gifts of healing," indicating other types of miraculous works. A good example is the miracle by which Elymas was punished for his interference with Paul's effort to bring the gospel to Sergius Paulus (Acts 13:6-12).

6. "Prophecy"-this simply means to speak by inspiration of God, whether the speaking be intended to edify, exhort, or console (I Cor. 14:3). In their God-given spheres these prophets spoke as the Spirit moved them.

7. "Discerning of spirits"-this gift enabled the possessor to discern between true prophets and pretenders. Dishonest men would pretend to speak as the Spirit moved them, and the churches had to have someone of their number qualified to determine whether the man was of God or not.

8. "Divers kinds of tongues"-this gift enabled the recipient to speak in languages they had never learned. The fact that tongues are for a sign to the unbeliever (I Cor. 14:22) and that unbelievers are brought to faith by teaching them the gospel is enough proof to all thinking people that the tongues in this verse refer to languages. When the apostles spoke in tongues on Pentecost, the people heard them in the languages wherein they were born (Acts 2:6-8).

9. "Interpretation of tongues"-this gift could be used to tell a man what he had spoken in a language that he did not understand or it could be used to explain to one portion of an audience what was said to another portion in a language not understood by the first portion.

E. Even though there were diversities of gifts there was unity of source. All of them are attributed to the Holy Spirit of God. The common source of these diverse gifts indicates that they were to be used harmoniously for the accomplishing of a common good.

III. UNITY OF THE BODY (vs. 12-31)

A. The church in Corinth was seriously divided, with the abuse of the spiritual gifts being one of the causes for division. This section of the epistle was written to prevent splits over the possession of these miraculous gifts. As we have already noted in our study the gifts were not given as a token of personal honor for the one who received them, but for the building up of the body of Christ. Paul used the figure of the human body to illustrate the lesson that the Corinthians needed so badly. Just as the human body is one and has many members so Christ has one body of believers, made up of many members with different tasks. To emphasize further the unity of the church Paul refers to the variety among those who had been baptized into Christ, "Whether we be Jews or Gentiles, whether we be bond or free." Regardless of racial or social status, they now comprise one body, having been baptized into that one body. The apostle next affirms (v. 13) that it was through the agency of the Spirit that we were "all baptized into one body." "Jesus, during his ministry, is said to have made and baptized more disciples than John, although Jesus himself baptized not, but his disciples" (Jn. 4:1-2). Jesus, having taught his disciples to baptize, is said to do the baptizing although it was actually performed by the disciples. Likewise, when the Holy Spirit teaches men through the gospel to be baptized in water for the remission of sins, they are said to be baptized by the Holy Spirit even though the baptism is performed by men." First Corinthians by Raymond Kelly. The apostle further emphasizes unity by the fact that those baptized into Christ are "all made to drink of one Spirit." The original word translated "drink" is

potizo, and its meaning is to give or furnish something to drink. It came to mean to water, to irrigate, and it is the word Paul used when he said "I planted, Apollos watered" (I Cor. 3:6-8). In its metaphorical sense, as used in the passage now before us, the word means, according to Thayer, Arndt-Gingrich, et al, to imbue, saturate. Moffatt translates the phrase, "We have all been imbued with one Spirit." Goodspeed's translation is "And we have all been saturated with one Spirit." The Expositor's Greek Testament renders the phrase "We were drenched" in one Spirit. The reference, of course, is to the reception of the Holy Spirit when one is baptized into Christ. "To drink of one Spirit" (I Cor. 12:13) and "ye shall receive the gift of the Holy Spirit" (Acts 2:38) refer to one and the same thing, namely the impartation of the Holy Spirit to obedient believers (Acts 5:32). The "gift of the Holy Spirit" which all Christians everywhere receive, even today, is not to be confused with the "gifts" of the Spirit, the miraculous gifts which belonged to the church only in its state of infancy. The fact of baptism and the subsequent reception of the Spirit are offered in support of the affirmation that the body is one.

B. It seems that some of the Corinthians felt inferior when they compared their abilities with those of others. It is often the case in the average congregation that some are wont to belittle themselves in the presence of their more gifted brethren. Verses 15 and 16 show the folly of such an attitude. There is no one who is a member of the body who is without responsibility toward the others and toward the Lord. Just because someone feels that his inferior ability excludes him from a vital place in the body, that feeling does not make it so. Not only is every member vital to the body, but there is also a necessity for diversity if the body is to be an instrument for the accomplishment of the greatest possible good. After showing the great need for diversity in the human body, and by comparison the body of Christ, Paul concludes this portion of this section of the text by saying, "But now they are many members, but one body."

C. There is complete harmony among the members of the human body along with due consideration for the welfare of each, and that is the manner in which the Lord intends for the members of the church, the body of Christ, to feel and act toward each other. God has tempered the human body together, "giving more abundant honor to that part which lacks; that there should be no schism in the body; but that the members should have the same care one for another." Though Paul has been speaking of the human body, the application to the church is obvious. What has been said about the different members of the human body with their various functions--mutual dependence, the absence of schism, unity and mutual concern--all of these facts are to be applied to the church, the body of Christ.

D. In verses 18 and 24 Paul stressed that it was God who arranged the different parts of the human body. In verse 28 he declares that "God had set some in the church." That is that God has appointed offices and functions in the church and he expects them all to operate as a unit. The apostle then proceeds to enumerate various gifts which God has bestowed and the fact of variety is again evident.

1. "First apostles"--the word first refers to rank and not to time. Some have used this verse to prove that the church was in existence when Jesus appointed his apostles, else he could not have set them in the church. But this teaches that they were first in rank and authority.
2. "Secondly prophets"--this includes all who were not apostles and who were able to speak by inspiration. Mark, James, Luke, and Jude, writers of the books which bear their names are good examples.
3. "Thirdly teachers"--these individuals were gifted in instruction relative to truths which had been revealed.
4. "Miracles, then gifts of healing"--these miraculous gifts have been discussed earlier in the lesson. We might add at this point that the order or rank is probably not to be pressed insofar as the gifts following the

F. The series of questions in vs. 29 and 30 impressed the Corinthians with the fact that not any one gift is possessed by all members. Each of the questions requires a negative answer. The lesson is that each one is to accept his place in the church and perform his duty according to the ability God has given him so that the body may function smoothly and effectively. Each miraculous gift served a purpose, but some brought greater benefit to the church than others. Prophecy for example, was of greater benefit to the church than speaking in a foreign language unless the message was translated for the edification of all. He is now prepared to present a superior way, "a more excellent way." They had been following the way of jealousy and division over spiritual gifts. The way he is about to show them is the way of love.

STUDENTS' WORK SHEET

MEMORY VERSE
I Cor. 12:12

QUESTIONS & ANSWERS

(Grading: Each question is worth 4 points; therefore, for each question missed subtract 4 points from the total 100 points which are possible)

SCORE: _____

- True & False (Place a T for true and F for false in the blank just before the question)
1. All first century Christians who possessed one of the miraculous gifts of the Spirit received such through the baptism of the Holy Spirit.
 2. None of the Corinthians possessed the miraculous gifts at the writing of First Corinthians, but Paul longed to be with them that he might impart some spiritual gifts to them.
 3. The purpose of the gifts of the Spirit was not the gratification of the one who possessed the gift, but in order that the whole church might be edified.
 4. The "gift of the Holy Spirit" which all Christians everywhere receive is not to be confused with the "gifts" of the Spirit, the miraculous gifts which belonged to the church only in its state of infancy.
 5. The various members of the human body are unified and all work together for the good of the whole body, but Paul realized that because people are people such unity would never be possible in the kingdom of Christ.

Completion (Fill in the blanks)

1. Paul noted four things about the human body with its different members and their various functions which are to be applied to the church, the body of Christ. His observations were _____, and _____.

2. In the expression "first apostles" the word first refers to _____ and not to _____.

5. "Governments" refers to _____

4. "Helps" refers to _____

3. The gift of "discerning of spirits" enabled the possessor to _____

2. The difference between "gifts of healing" and the "working of miracles" is _____

1. Describe the miraculous gift of "Faith." _____

Answer In A Few Words

5. "...And ye shall receive the gift of the Holy Spirit." Acts 5:32

4. "Then they laid their hands on them, and they received the Holy Ghost." Acts 2:38

3. "Now ye are the body of Christ, and members in particular." Joel 2:28

2. "...the Holy Ghost, whom God hath given to them that obey Him." Acts 8:17

1. "And it shall come to pass afterward that I will pour out my Spirit upon all flesh..." I Cor. 12:27

Matching

5. The way the Corinthians were using the miraculous gifts of the Spirit caused (division, unity).

4. The "teachers" which God set in the church refers to (apostles, prophets, individuals gifted in instruction relative to truths which had been revealed).

3. Three of the following four terms were used in I Cor. 12 in referring to the miraculous gifts of the Spirit. Which of the four following terms was not used? (Ministrations, workings, prayers, gifts).

2. Simon saw that (through prayer, through the laying on of the apostles' hands, through sacrifice, through bribery) that the gifts of the Holy Spirit were given.

1. Peter said the events of Pentecost were fulfillment of the prophecy of (John the Baptist, Moses, Samuel, Joel) that God would pour out his Spirit upon all flesh.

Multiple Choice

5. The miraculous gifts of the Spirit served a purpose for the first century church, but Paul promised to show the Corinthians a _____

4. Paul enumerated _____ different gifts of the Spirit, but he stressed that they all came from one source, _____.

3. The prophet Joel and other prophets of the Old Testament pictured the Christian dispensation as an age in which the _____ would be prominent.

Questions For Class Discussion

1. Some of the Corinthians felt inferior when they compared their abilities with those of others, and such is often the case in the average congregation today. Should any Christian ever feel inferior to another? Explain.
2. The Corinthians were not using the spiritual gifts as the Lord intended because they failed to understand the source, nature, use, and value of these gifts. Discuss the source, nature, use, and value of the miraculous spiritual gifts.
3. Paul said the members of the human body function together because of mutual dependence, the absence of schism, unity, and mutual concern. Discuss the importance of these characteristics to the harmony among the members of the body of Christ.
4. What important lesson was Paul driving home via the questions he asked in I Cor. 12:29-30? Discuss the importance of twentieth century Christians learning and applying this lesson.

STUDY OUTLINE

DIVISION: Textual

COURSE: I and II Corinthians (Part 1)

COURSE NUMBER: Bible 122
WHEN OFFERED: Spring Qtr.,
1970, Sunday Mornings

Lesson Twelve

"THE GREATEST OF THESE IS LOVE"
I Cor. 13:1-13

PRIMARY LESSON AIM: To understand what Christian love really is, including its superiority over the miraculous gifts of the Holy Spirit.

I. NOTHING IS OF VALUE WITHOUT LOVE (Vs. 1-3)

- A. Although I Corinthians 13 is often referred to as "the love chapter," the hymn of love, "the psalm of love," etc., it is not an interruption in Paul's discussion of spiritual gifts. The church in Corinth was having trouble over the matter of spiritual gifts, as may be clearly seen by reading chapters 12 and 14. The purpose of the chapter now before us was and is to show the Lord's people a way to solve their problems, and to be happy on their way to heaven. As Paul closed the portion of his letter to the Corinthians which we call chapter 12 of I Corinthians he wrote, "And yet show I unto you a more excellent way." This "most excellent way" (ASV) is the way of Christian love. "It is a noticeable fact that Paul does not give a formal definition of love. There are some things, even among the simplest and elemental, which are not definable; and there are times when to attempt a definition is, to all practical purposes, to destroy. No one questions the beauty of the sunset, but who can define it? The artist can paint it, and the chemist can describe its colors; but no one can define its beauty. And so, there are no analyses, no abstractions, and no speculations in this great work about love. We are not even asked to consider such things, but rather to walk with love, a kindly, kingly presence, and to hear how love says that which must be said day by day, and to see how love does that which must be done, if we are to please God. It is here that we are able to see how love endures that which must be endured, and to observe how love stoops beneath the burdens of others, in order to lend a helping hand while all the time maintaining that silence which is more full and availing than speech. Surely this is the best way to learn love's true meaning; for to find out what anything is we simply watch that which it does." Annual Lesson Commentary, 1968.
- B. It is interesting to note that in making the application of this most excellent way to the Corinthian brethren Paul used himself, not them, as an illustration. He could have said, "If you," but instead he said, "If I." This was in keeping with the most excellent way, the principle of love which he is now discussing. Observe also Paul's use of the superlative with respect to the miraculous gifts "all mysteries...all knowledge...all faith." We find the superlative again in his use of "all my goods," and in his speaking of one's giving his body to be burned. He does this in order to bring out the contrast more forcibly. Though Paul might possess all of these greater spiritual gifts which he mentions, if he did not exercise them through love he would be a spiritual bankrupt before heaven and earth.

II. THE NATURE OF CHRISTIAN LOVE (Vs. 4-7)

- A. Having shown the importance of Christian love, Paul makes clear what he means by love. And as we have already noted in doing so he does not give a definition as might be found in a dictionary. But rather he shows us how love manifests itself--what it does and what it refrains from doing. The fifteen characteristics of love which are set forth in vs. 4-7 are Paul's "practical"

definition of love. It is of vital importance to each one of us that we examine ourselves, and see whether or not we really possess this supreme and indispensable grace. This can best be done by turning the searchlight of this passage on our lives and learning whether or not our lives bear the "marks" of love.

1. "Love suffereth long, and is kind"-the first two characteristics tell us how love behaves in the face of injuries and wrongs. Love is long-suffering in that it endures with patience the injuries and insults that may be heaped upon it by others. But love is not merely passive. It is also kind and reaches out to others in a spirit of friendliness and with deeds of helpfulness. One scholar has observed concerning kindness that, "In all probability there were in Corinth some short-tempered men who could not look with kindness on the fact that some members of the church seemed to be more prominent than they. This was the foot saying, 'because I am not the hand, I am not of the body.'" "Studies in First Corinthians by T. R. Applebury. Related scriptures to these characteristics are 1 Pet. 2:21-24; Rom. 12:17-21; Titus 3:3-5; Eph. 4:31-32.

2. "Love envieth not"-love is not jealous of the honor or success of others. The true Christian is not sad at the good fortune of another (Rom. 12:15). But there was jealousy in the Corinthian church over the miraculous gifts of the Spirit. Love is the antidote for jealousy in the church. "Love vaunteth not itself"-in other words, it is not boastful. Love does not brag about its gifts, possessions, honors, or accomplishments. It is this spirit of the brag that tends to produce jealousy in the church. "Is not puffed up"-that is, not inflated with pride or arrogance. To "vaunt" oneself and to be "puffed up" are closely related, the one (puffed up) being an inward condition, while the other (vaunt) is an outward manifestation.

5. "Doth not behave itself unseemly"-Moffatt translates this phrase "Is never rude." Much of the conduct of the church at Corinth was unbecoming to men professing to love God and claiming to be the objects of His love. Among other things the Corinthian Christians were guilty of wrangling over the possession of the miraculous spiritual gifts. Christianity is rooted and grounded in love, and if one's conduct is unbecoming of a Christian, he needs to me shown the more excellent way, the way of love. "Seeketh not her own"-love is the ax to use to cut the root of selfishness before it bears bitterness and strife to the shame of those who call themselves the body of Christ. Christian love is never selfish. Christian love lives not to get, but to give.

7. "Is not easily provoked"-love is not easily upset because of the unbecoming and sinful conduct of others. We stand amazed at the gentleness of Jesus in situations that would have provoked most men, but not our Lord. "Thinketh no evil"-that is, love does not take account, does not keep a record of the wrongs it suffers. The individual who notes every evil deed done to him for the purpose of getting even is not controlled by Christian love. 9. "Rejoiceth not in iniquity, but rejoiceth in the truth"-love grieves over unrighteousness and never rejoices in it. It is never glad when others go wrong. But rather, Christian love rejoices "in the truth" or "with the truth."

10. "Beareth all things, believeth all things, hopeth all things, endureth all things"-The four phases of the subject found in v. 7 may very properly be regarded as the optimism of love. In saying that love beareth all things, the idea seems to be that love is not afraid to face life, with all that life means; for it cannot be crushed beneath its burdens; it has vast powers of recovery. Love takes the kindest view of the deeds and circumstances of others; it endeavors to look upon the bright, rather than upon the dark side of things. And if it cannot see the best today,

it will hope for it tomorrow. The endurance of love is not simply that dogged persistency which continues in spite of adversity; it is rather that quality of love which suffers and forgives--it cannot be overcome by evil." Teachers Annual Lesson Commentary, 1968.

III. THE PREEMINENCE OF LOVE (Vs. 8-13)

- A. "Love never faileth" but will always exist. But the time was coming when the miraculous spiritual gifts would cease. It was not necessary for Paul to repeat the whole list (here he mentions only three) for one to understand that all of the spiritual gifts were to pass away. Love is thus seen to be superior to these miraculous gifts in that it is permanent, while they are temporary. The phrase "they shall fail" concerning prophecies has misled some. This does not mean that some of the prophecies would fail in fulfillment, but that the time would come when people would no longer have the gift of prophecy, no longer speak for God as the Spirit moved them. "It (referring to knowledge) shall be done away" certainly does not mean that a time will come when all knowledge will vanish and people will be left in ignorance. It simply means that Paul looked forward to a time when God would no longer miraculously endow men with knowledge to carry on the work and worship of the church. It was necessary to do this in the infancy of the church, but when it was full grown, this gift would no longer be necessary.
- B. "Further, those with the supernatural gift of knowledge knew only 'in part,' and those with the gift of prophecy prophesied 'in part.' This means that the revelation of truth during the days of spiritual gifts was only partial. Revelations were made through prophets only upon certain occasions in those days of the infancy of the church. But when that which is perfect is come, that which is in part shall be done away." The Greek word from which our word "perfect" comes means "full-grown" or "mature." It has reference to a goal that is reached. Paul considers the days of the spiritual gifts as the process by which the goal of maturity was being reached; he declares that when the state of maturity should be reached, "that which is in part shall be done away." When that goal was reached, when maturity was attained, and when the body of truth had been fully revealed, then the partial ceased. There was no further need for spiritual gifts. Paul's discussion of spiritual gifts in Eph. 4:11-15 is similar to this passage. In that passage he looks forward to the day of coming to "the unity of faith and the knowledge of the Son of God" and to the time of "a perfect man" and a cessation of childhood. In the passage now under consideration, Paul refers to childhood and manhood saying, "When I was a child I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things." Spiritual gifts belong to the childhood stage of the church; they would be discarded when the time of perfection, maturity, came. The perfect law would then have been revealed, the faith would then have been delivered, and the church would have this body of truth by which to be guided. Those who claim the presence today of such miraculous gifts as were possessed by the early church should note that Paul considers the presence of such gifts an evidence of immaturity. In v. 12 the words "now" and "then" occur twice; it seems more in keeping with the context to consider "now" as referring to the time when Paul was writing and "then" as referring to the time of maturity when the perfect revelation would be complete. In the days when knowledge was "in part," that which was seen or apprehended was comparable to looking through a dark glass; in the days when revelation would be complete, the perception would be much clearer--like seeing an actual face. "Now I know in part," declares Paul, "but then shall I know fully even as also I was fully known." In contrast with the "in part" of the days of spiritual gifts, Paul anticipates the day of knowing God's complete and perfect will; he anticipates a day of knowing God's will even as he himself had heretofore been known fully by the God who was to reveal that will. He anticipates a time when all know-

ledge, which, over a period of years, was gradually being revealed through apostles and prophets, would be in a body accessible to all." First Corinthians by Raymond Kelly.

C. Though the spiritual gifts will pass away, faith, hope, and love will be essential as long as the church shall last on the earth. As these three are greater than the miraculous gifts of the Spirit because they endure after the miraculous gifts have ceased, so love is greater than faith and hope because it will continue after faith has turned to sight and hope has given way to glad fruition. Paul's exhortation to the Corinthians, and to us, is "follow after love" (I Cor. 14:1).

STUDENTS' WORK SHEET

MEMORY VERSES I Cor. 13:4-7

QUESTIONS & ANSWERS

(Grading: Each question is worth 4 points; therefore, for each question missed, subtract four points from the 100 points which are possible)

SCORE: _____

True & False (Place a T for true & F for false in the blank just before the question)

1. Paul interrupts his discussion of the miraculous spiritual gifts to teach the Corinthian Christians a lesson concerning Christian love.
2. Paul used the superlative degree with respect to the miraculous gifts in order to make the contrast between them and the "most excellent way" more forcible.
3. Paul defines Christian love in terms of what it does and refrains from doing, and he set forth 25 characteristics of true Christian love in I Cor. 13.
4. Paul taught that knowledge would vanish away, meaning that a time was approaching when the world would be left ignorant of God's will for man.
5. Though faith will one day turn to sight, and hope will give way to glad fruition, love will continue on throughout eternity.

Completion (Fill in the blanks)

1. The word translated "perfect" in I Cor. 13:10 was translated from a Greek word which means _____, and it has reference to _____.
2. I Cor. 13:11 teaches us that the spiritual gifts belong to the _____ stage of the church.
3. I Cor. 13 is often referred to as _____, etc.
4. The apostle said "Love vaunteth not itself" which means _____.
5. Love "doth not behave itself unseemly" which means _____.

Multiple Choice

1. The way of Christian love is (equal to, inferior to, superior to) the miraculous gifts of the Holy Spirit.
2. In making the application of this most excellent way to the Corinthian brethren Paul used (the Ephesians, the Corinthians themselves, the Romans, himself) as an illustration.

1. Discuss the importance of right motivation in engaging in good works (giving all of one's possessions to feed the poor, for example).
2. How do we know that the miraculous gifts of the Holy Spirit have ceased and are not present in the twentieth century church?

Questions For Class Discussion

1. The purpose of I Cor. 13 is to show the Lord's people _____
2. In the face of injuries and wrongs Christian love behaves in what manner? _____
3. Concerning prophecies the expression "they shall fail" means _____
4. Though Paul might possess the spiritual gifts, if he did not exercise them through love, he said he would be a _____
5. Love "is not puffed up" which means _____

Answer In A Few Words

1. "...but the greatest of these is love." Eph. 4:13
2. "Be not overcome of evil, but overcome evil with good." I Cor. 13:10
3. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man..." Eph. 5:32
4. "But when that which is perfect is come, then that which is in part shall be done away." I Cor. 13:13
5. "And be ye kind one to another, tenderhearted, forgiving one another..." Rom. 12:21

Matching

3. There was (fear, jealousy, righteousness, murder) in the Corinthian church over the miraculous gifts of the Spirit, and the antidote for such was Christian love. In I Cor. 13:12 the words (before and after, now and then, past and future, past and present) occur twice with the first word referring to the time when Paul was writing and the second word referring to the time of maturity when the perfect revelation would be complete.
5. After comparing the miraculous spiritual gifts with the "most excellent way" Paul's exhortation to the Corinthians and to us, is (forget the spiritual gifts, follow after love, cease using the miraculous gifts, seek out teachers who could provide instruction about spiritual gifts).

STUDY OUTLINE

DIVISION: Textual

COURSE: I and II Corinthians (Part I)

COURSE NUMBER: Bible 122
WHEN OFFERED: Spring Qtr.,
1970, Sunday Mornings

Lesson Thirteen

THE PRACTICAL VALUE OF SPIRITUAL GIFTS
I Cor. 14:1-40PRIMARY LESSON AIM: To learn more about the miraculous spiritual gifts, especially their practical value, and how these gifts were to be used in the public assembly.

I. INTRODUCTION

- A. With today's lesson we conclude our study of that portion of the I Corinthian epistle which dealt with the questions the Corinthians had asked concerning the miraculous spiritual gifts. Those who seek to interpret the Bible correctly realize that "a text out of context is a pretext." As we study I Cor. 14 today we must keep in mind the subject (the context), namely the miraculous spiritual gifts. We make this point because some misunderstand or misinterpret what Paul is trying to teach us, especially vs. 34 & 35, and the reason for the misunderstanding is that these verses are taken out of context.
- B. Reviewing briefly, in chapter 12 Paul dealt with the diversity of the spiritual gifts and the unity of those who possess those gifts. In chapter 13 he showed the Corinthians that love is superior to all things, and that any gift without love was valueless to its possessor. And now in chapter 14 he deals with the use of some of these spiritual gifts in the assemblies.

II. THE GIFT OF PROPHECY IS SUPERIOR TO THE GIFT OF TONGUES (vs. 1-25)

- A. In I Cor. 12:31 Paul had told his brethren to desire earnestly the greater gifts, and now in I Cor. 14:1 he repeats practically the same thing. But in both instances he cautions them to temper their desire with love. While love was to be their main pursuit the apostle did not exclude the usefulness of the spiritual gifts. Love and consideration for fellow Christians was the first motive to which Paul appealed in showing why the Corinthians should desire to prophesy rather than to speak in a tongue. The Christian who loves his fellow Christians, as Paul described in chapter 13, will desire the good of others. This principle applied to the miraculous spiritual gifts would lead the Corinthians to desire the gifts which best promote the good of others.
- B. Some of the Corinthian Christians had the impression that the greatest spiritual gift which they could possess was the gift of tongues. And in proportion to the value they placed on the gift of tongues, they undervalued the gift of prophecy which enabled them to edify the church, by speaking that which they could understand and appreciate. The misuse of tongues at Corinth is apparent for no one understood what was being said, and so the speaker was in reality addressing God alone. "For no man understandeth him" was the case unless there was an interpreter present. In contrast, one that prophesied spoke to others in a way that those present understood and his message was one of "edification, and exhortation, and consolation." Unless there was an interpreter present the one who spoke in tongues edified himself, but no one else. The knowledge that the Holy Spirit was using him as a medium through whom to speak would result in the personal encouragement and edification of the one speaking in tongues, even though he did not understand the language. But the audience receives no profit in such cases. The Corinthians were abusing and mistaking the gift of tongues, and yet it still was a valuable gift. Paul could wish that all of them were able to speak in tongues, but he would rather

they have the gift of prophecy. Those who prophesied were greater in the sense that they rendered greater service to the church as a whole. Paul did recognize the possibility of one individual possessing both the gift to speak in tongues and the gift of interpretation, and in this case he, too, would edify the church.

C. In vs. 6-12 Paul argues for the necessity of using the gift of tongues in such a manner that the church might be edified. Paul pointed out, in question form, that if he came to Corinth and exercised the gift of tongues, even though he was an apostle, they would receive no profit unless he interpreted or someone interpreted the words of the tongue he spoke. If Paul spoke to them by way of revelation, knowledge, prophecy, or teaching, the Corinthians would profit from the exercise of these gifts, because they would be able to understand, and thus would be edified. Tongues not understood by the hearers would be just so much sound with no meaning. Some illustrations are given:

1. In music sounds must be made which are understandable; that is, there must be a distinction in tones if there is to be understanding.
2. The proper signal must be given on the trumpet if the soldiers are to know to prepare themselves for battle.

We find the application to the Corinthians in v. 9. If they spoke in words not understood by the hearers they would be accomplishing nothing more than speaking into the air. Language has one purpose--to present a message that can be easily understood. There are many languages in the world, and no language is without significance. But it has significance only to those who understand the language. If someone spoke to Paul in a language he could not understand they would be barbarians, or foreigners to each other. Both the speaking and the hearing would be in vain. V. 12 concludes Paul's first series of arguments. The gifts of the spirit are not to be used for the private benefit of the one who possessed them. The Corinthians were to be zealous of the spiritual gifts, but they should desire the gifts which would edify the whole church.

D. V. 13 marks the beginning of the second series of arguments for the necessity of interpreting the tongues spoken miraculously. If one having not the gift of interpretation should pray in a tongue that he does not understand he knows he is praying and uttering words with meaning, but his understanding is barren. He does not know what he is saying, nor do the people in the audience. This individual should pray for the additional gift of interpretation. The apostle confronts the Corinthians with a question in which he asks what conclusion should be reached from what he has said. Paul answers by affirming that when he prays and sings he will do so with both the spirit and the understanding. "The inner man will be praying or singing, but the mind will also be able to join in the act because it will be done in a language that the speaker knows." First Corinthians by Raymond Kelly. How could those present say amen to a prayer they couldn't understand? The amen of the hearer signifies the approval and adoption of the prayer worded by the leader. How could an individual know if he approved or not if he was unable to understand the language used by the one praying? In v. 18 we find the third point in Paul's current series of arguments for the necessity of interpreting tongues. Because of his travels and labors among so many different peoples Paul exercised the gift of tongues much more than the Corinthians did. But he placed a limitation on his use of this gift. The tongues had to be translated to be of any value. That is why he says that he would rather speak five words in the church that might be understood than ten thousand in a tongue or language that the hearers could not understand. Unfortunately, some of the Corinthians were using the gift of tongues as a display rather than for instructing or edifying others.

E. The spirit of rivalry and the desire to excel, along with the love of the spectacular, were betraying the Corinthian Christians into a state of childishness which was the very opposite of that broad intelligence and enlighten-

ment which the members claimed for it. The Christian should be child-like in this sense Christians are to be child-like. But the Corinthians were admonished to not be children in mind. They were to take a mature view of the purpose of the miraculous gifts. The remainder of this paragraph (vs. 21-25) contains Paul's illustration of the relative value of tongues in contrast with prophesying. The apostle quotes from Isaiah 28:11-12 in order to introduce another point regarding tongues. "In this passage Jehovah threatens to speak to the people 'by men of strange tongues and by the lips of strangers.' The people had failed to heed the prophets of Jehovah who had spoken to them in their own language; Jehovah will next speak to them through their conquerors, the Assyrians. However, the barbarous speech of these foreigners failed to bring repentance to the obdurate hearts of the people. In this case the tongues of foreigners were a sign to unbelieving Judah. From this Paul draws an analogy in v. 22: tongues are a sign to unbelievers. Paul is here contemplating the proper use of tongues as at Pentecost (Acts 2), in which case the use of tongues arrested the attention of unbelievers." First Corinthians by Raymond Kelly. Prophecy, on the other hand, was for the edification of the believers. The exercise of this gift provided instruction and edification. The gift of tongues, when used as God intended, would convince unbelievers that God was working through the speakers. In v. 23 Paul assumes a situation in which the church is assembled and all are speaking in tongues. Into this assembly come outsiders or unbelievers. Such decorum would not produce faith in the unbelievers, which was the purpose for which the gift was intended. On the contrary, the Christians exercising the gift in this manner would be accused of madness. Paul then assumed a similar situation in which all were prophesying. In this case believers and unbelievers all understood and were edified. In this case the unbeliever will not accuse the Corinthian Christians of madness, but rather will declare that God is among them. The contrast here is the effect of a tongue not understood by the unbeliever vs. the effect of prophecy which is understood.

III. INSTRUCTION CONCERNING THE USE OF SPIRITUAL GIFTS AND THE CONDUCT IN PUBLIC ASSEMBLIES (vs. 26-40)

A. In v. 26 Paul gives a picture of the church assembled at Corinth with various members having each a part to contribute to the service. The word "each" is to be understood as referring to those who have a gift to use in that particular service, not to everyone present. The various items such as psalm, teaching, etc. are to be understood as exercises of some particular spiritual gift. The guiding principle in the use of these gifts is "let all things be done unto edifying." Throughout the remainder of this lesson we shall be noting comments made by Brother Roy Deaver taken from Biblical Notes, March, 1970. Hereafter these comments shall be designated only by his name. Concerning the latter part of I Cor. 14 Brother Deaver observes: "How is it then, brethren, when ye come together, point number two, therefore, is the obvious fact that of course you have the gathering, and so far as concerns the kind of gathering, the first part of it would be you have a gathering of brethren....let me emphasize the point that you have in that connection a very particular kind or peculiar kind of gathering...if there were miraculous gifts in the early church, it ought to be an obvious and simple point that there had to be meetings in connection with which there was the receiving of the benefit of those miraculous gifts. Let me emphasize that whether these things talked about in vs. 26-40 of I Cor. 14, whether that meeting took place upon the Lord's day or not will not affect one particle the points that I am about to develop. But I insist that this meeting could have been on some day other than the Lord's day. In this meeting there is not a single, solitary reference to the Lord's Supper. Paul had dealt with that meeting in chapter 11. He deals altogether with a different kind of meeting in chapter 14, and so you have a gathering of brethren, you have a gathering of brethren

for the purpose of receiving the benefit of the miraculous gifts. How do you know it? The verse says so...and so this gathering talked about in those verses is for the purpose of receiving the benefit of the miraculous gifts...and I bid you keep in mind the kind of meeting that you are talking about in I Cor. 14:26-40. Those who possessed the gift of tongues were not to take up an excessive amount of time. If the gift of tongues was exercised in that assembly at all not more than three who possessed this gift were to so exercise it. And these individuals were to speak one at a time, and only if there was someone present to interpret. If no one was present who could interpret the one who had the gift of tongues was to remain silent. And so there is condition number one in which a man, mind you, is commanded to keep silence in the church in Corinth. There is a condition in which a man was commanded to keep silence in that meeting talked about in this chapter. "Roy Deaver. The same restriction was placed upon those who possessed the gift of prophecy. Not more than three prophets were to speak at any one assembly, and the teaching of these prophets was to be tested by others who possessed the gift of discernment. Remember the rule Paul stated in v. 26, "Let all things be done unto edifying." With this in mind Paul has further instruction for the prophets. If one prophet has the floor and a revelation is received by another, the first prophet is to yield while the latter makes known his revelation to those present. The prophets were assured by Paul that they all could prophesy under the conditions he here specifies. Those conditions were one must speak at a time, and not more than three at any service. The prophet not able to speak in one assembly because of these limitations could wait until another, for "the spirits of the prophets are subject to the prophets." Paul gives an orderly procedure to be followed in the type of assembly here being discussed, namely an assembly for the purpose of receiving the benefit of the spiritual gifts. An assembly of Christians is to be orderly "for God is not a God of confusion, but of peace." Before going to the next point may we add a comment of Brother Deaver regarding the prophets: "And Paul's instruction is, instead of you both speaking (prophets) at the same time and causing the confusion to which he refers in the same connection, if God gives a revelation to this prophet sitting over here let the first prophet sit down; let prophet number one keep silence. And so I submit to you that there is condition number two in which a man, mind you, is commanded to keep silence in the church at Corinth. Who is it? It's a prophet, and a prophet is a man." B. After providing instruction for the men as to how they were to conduct themselves in this type of assembly Paul next presents some points regarding the women and their conduct in such an assembly. "And he says, 'let your women, let me emphasize the your. That simply means the wives of the prophets, and no man will deny that. 'Let your women, the wives of these prophets in that meeting. 'Let your women keep silence in the church for it is not permitted unto them to speak.' Let me call attention to that word speak. It is not permitted unto them to speak. In this meeting, at that time, and at that place under consideration in these passages a woman couldn't even utter one sound. She couldn't break the silence. That's the primary meaning of the Greek term 'laeo.' In the original New Testament there are two words translated by the one word speak. One of those words is 'lego.' The other is 'laeo.' 'Lego' is speech behind which there is thought and preparation; it's intelligent sound. 'Laeo' on the other hand is any kind of jabbering or prattling, anything that breaks a silence. It is even used in connection with the chattering of animals. This word in this passage is not lego, but it is laeo. The woman in that meeting could not break the silence. She couldn't even whisper. Question, do my brethren of the opposition permit a woman to speak? Do they permit a woman to sing? And when a woman sings does she speak? Remember Paul says she does. And do they permit a woman to confess her faith in Jesus Christ and that in the public assembly in order that she might become a child of the living God? And do these brethren permit a woman to confess her waywardness when she seeks forgiveness? Is that speaking? Is that done in the assembly? If you permit that in your assembly it ought to be an obvious point

self heard," which she must do in singing, confessing Christ, and making audible sounds.

3. Therefore, I Cor. 14:35 is not applicable to our time." Gospel Advocate, September 7, 1950.

C. Paul's questions in v. 36 are somewhat ironical, implying that in certain respects the Corinthians were asking as if the word of God had originated with them or that it had come to them only. Paul has now just about concluded his arguments regarding spiritual gifts and their use in the early church. His purpose in these remaining verses of I Cor. 14 is to set up a criterion by which to determine the recognition of the accuracy of his teaching. The apostle has made it plain repeatedly in this letter that he is speaking by inspiration, and now he calls for recognition of that fact by all who claim to be inspired. If any man considers himself to be a prophet, or in any way under the influence of the Spirit, let him acknowledge the fact that what I have written are the commandments of the Lord. And Paul feels there is no more he can do for a person who obstinately refuse to recognize this fact. His closing words of exhortation:

1. Desire earnestly to prophesy.
2. Do not forbid speaking in tongues.
3. Let all things be done decently and in order.

IV. WOMEN AND PUBLIC WORSHIP

A. Some will ask, or at least think, "Are you advocating women preachers, women leading in prayer, etc., in public worship?" Certainly not! "Well, are you not advocating such by stating that I Cor. 14:34-35 does not forbid these things?" Again the answer is no. We are not dependent on a misinterpretation of I Cor. 14 in order to forbid a woman to preach today or take any lead for that matter in public worship, regardless of what form that leadership might take.

B. The passage which provides additional information on this subject is I Tim. 2:8-14. We are primarily interested in vs. 11 & 12 (but realizing that "a text out of context is a pretext" one needs to study vs. 8-14 in order not to violate the context). In vs. 8-10 Paul said for the men to pray in every place, and for the women to adorn themselves in good works. That Paul is regulating worship in which both men and women take part cannot be denied. We must conclude that when both men and women are worshipping together, the men are to lead the prayers, not the women. Vs. 11-12 teach us that in an assembly where men and women are present the teaching is to be done by the men, for the women are strictly forbidden to do such. Paul here speaks about the very nature of woman. Her role is that of quietness and subjection. She is not to "usurp authority over the man" or as other translations express it "have authority" or "claim authority" or "rule over" or "exercise authority." For a woman to assume authority over the man is a violation of the principle of headship as stated in I Cor. 11:2-16 as well as a violation of this passage. In vs. 13-14 Paul gives two reasons for the relative positions of men and women. As we study this text note the complete absence of any word or phrase that would limit the application to, what we normally think of as the formal, public, worship services of the New Testament church. If the instruction concerning prayer and teaching refers solely to the formal, public, worship services of the church then so does the other instruction, which would mean that this passage teaches that women are to dress modestly when they come to the meetinghouse for worship and it has no reference to how they dress on the streets or any other place. Also, when it says that the woman is not to usurp authority over the man it would apply only to when they are in the formal, public, worship services at the meetinghouse. By this limited application we might conclude that she would be allowed to have dominion over the man at other times. Some brethren mistakenly teach that

I Cor. 14:34-35 and I Tim. 2:11-12 are parallel passages. They are not; I Tim. 2:11-12 has a limited application, to a certain type of assembly. of as the formal, public worship services at the meetinghouse. Understanding this the questions that are raised as to whether such and such a place and circumstance is public (regular services of the church conducted at the meetinghouse) or private (youth devotionals, class devotionals, devotionals at fellowships, etc.) are superfluous for whether it is public or private the woman is not allowed the place of dominion. Some say that there is a vast difference between the so called formal, public worship assembly and a youth devotional. If there is a difference it has been made by man and not by God. When an assembly is carrying out an act of worship the time, location, and formality of the occasion are irrelevant. If a woman can lead a mixed audience in prayer in "spontaneous devotions" she can also lead prayer in the regular services of the church. If a woman can teach in a mixed audience she can also teach in the regular services of the church. Since the Bible does not distinguish assemblies as to location, then we would be compelled to conclude that what is alright for one is alright for the other. We can summarize Paul's teaching in this passage as follows: The role of the man is that of leadership. The role of woman is to be conspicuous for her good works, not her physical appearance, nor her improper behavior. Anything, regardless of whether we are talking about the worship of the church or any area of life, that runs counter to the God-made distinction between man and woman is a violation of the principle of headship as taught in I Cor. 11 and I Tim. 2. The main discussion among brethren seems to center around women leading in prayer in a mixed group. The question is usually asked something like this, "Do the scriptures permit, or authorize, women to lead prayers in a semi-public period of worship?" We have already answered this question in our study of I Tim. 2:8-15. The following are statements made by brethren who believe in and allow women to lead prayer, and the answers given by Brother Roy H. Lanier, Sr. in the April 7, 1970 Firm Foundation to these statements: "These prayer sessions are attended by only a few people and are rather informal. And the women no more usurp authority over the men present than a woman does when she prays at home before her family." First, the attempt is made to justify the practice on the ground that only a few of the congregation are present. According to this reasoning, women could lead prayers any Sunday or Wednesday night, because the whole congregation is never present. The same thing could be said of the Sunday morning period, for rarely ever is every member present at any service. But what portion of the congregation must be present before women are forbidden to lead prayers? Can anyone quote a verse of scripture to answer this question? Paul did not base his teaching in I Tim. 2 on whether all members were present. A man is in charge of the program...he does not relinquish authority to the women who lead in prayer. If a man is in charge of the Sunday morning worship and does not relinquish his authority to a woman, may he call on her to lead in prayer? If the practice is unscriptural because the leader of the worship does not relinquish authority, a woman may lead prayer Sunday morning for the same reason. The elders dare not be guilty of forbidding women to exercise something which God allows them the liberty to do in the way of worship just to avoid criticism by long-time members of the church who may be conditioned more by tradition than by scriptural understanding. I agree that elders should not allow people who are conditioned more by tradition than by scripture under- standing to keep women from doing what God allows. For this reason we broke company with our brethren who denied women the right to teach classes of women and children when the church meets for edification. I can prove that God allows women to teach, but where is the scripture which teaches that women may pray in groups composed of men and women? The argument takes for granted that God allows women the liberty to lead prayers. This is the thing to be proved, not used as proof. 'Precedents are established in other ways:

- True & False (Place a T for true and F for false in the blank just before the question)
1. _____ Some of the Corinthian Christians overvalued the gift of tongues and undervalued the gift of prophecy.
 2. _____ The Corinthian Christians abused the gift of tongues in that they exercised this gift when no one was present to interpret.
 3. _____ The gift of prophecy was greater than the gift of tongues in the sense that prophecy rendered greater service to the church as a whole.
 4. _____ It is not absolutely necessary to sing and pray with spirit and understanding in order for these activities of worship to be beneficial to man and acceptable to God.
 5. _____ Paul stressed that 10,000 uninterpreted words in an unknown tongue were better than 5 words of instruction, even though the five words could be understood.

SCORE: _____

(Grading: Each question is worth 4 points; therefore, for each question missed subtract 4 points from the total 100 points which are possible)

QUESTIONS & ANSWERS

MEMORY VERSE
I Cor. 14:15

STUDENTS' WORKSHEET

women are permitted to comment and ask questions in mixed Bible classes...or permitted to join audibly in singing songs, including prayer songs.' The argument based on precedents is not worth much in the absence of scripture to prove the precedents scriptural. Frankly, I do not know just what Paul might say about women asking and answering questions in a mixed Bible class, but I do know what he said about women leading prayer in mixed audiences gathered for worship. Shall we tell a woman she may do what Paul forbids just because he did not say anything about whether she may ask or answer a question in a mixed Bible class? But, next, the argument runs, she may lead a prayer in a mixed group because she may sing a prayer song in a mixed group. And that is dignified by the terms reason and argument. If joining in a song is proof she may lead a prayer, why deny her the liberty to lead a prayer in the same group in which she joins in the singing of a song?...While we are considering precedents, why not consider the one set by the Christian Church? They began allowing women to lead in prayer and now they have women in their pulpits doing the preaching. If their 'innocent beginning' took them to such an extreme, what makes us think the same beginning will not take us to the same extremes? On what will we depend to stop us before we reach that extreme? When we cut loose from the word of God, when we cease to take the New Testament as our rule of faith and practice, our supreme authority in our work and worship, on what can we depend as our guide? If we resort to human reason, every man becomes a law to himself. One man's reason is as reliable as that of another, and no man who follows his reason in religion has the right to criticize another man for following his reason. The only way we can have unity is for all to accept the New Testament as supreme authority and do in our worship only that which is authorized by it, and refuse to do those things forbidden by it."

1. The gift of tongues was primarily a sign to _____
2. The gift of prophecy was primarily designed for _____
3. When the Corinthians assembled if no one who could interpret were present those who had the gift of tongues were instructed to _____
4. When assembled for the purpose of receiving the benefits from the miraculous gifts the primary rules to be observed were, "Let all things be done unto _____" and "Let all things be done _____ and _____"
5. Not more than _____ people who possessed the gift of tongues nor more than _____ prophets could speak in any one given assembly.

Multiple Choice

1. The word "speak" in I Cor. 14:34-35 means (speak softly, speak only when spoken to, remain absolutely silent, speak in a whisper).
2. In his closing admonitions to the Corinthians concerning the miraculous spiritual gifts Paul exhorted them to do three things. Which of the following was not a part of Paul's final exhortation regarding this matter? (Do not forbid speaking in tongues, transmit the power to perform miracles to other Christians, let all things be done decently and in order).
3. The text from which we receive instruction regarding the role of women in the public assembly is (Heb. 10:10-17; I Tim. 2:8-14; Acts 8:26-40; Isa. 9:1-6).
4. The role of woman in the assembly is (one of leadership, one of quietness and subjection, one of absolute silence, one of taking leadership when so directed by men present).
5. The teaching of I Tim. 2:8-14 (applies only to the same type of assembly spoken of in I Cor. 14:26-40, applies to the formal, public worship services of the church, applies to any assembly where both men and women are worshipping, applies not only to worship but to all areas of life).

Matching

1. "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." Acts 2:6
2. "For with stammering lips and another tongue will he speak to this people." I Cor. 11:3
3. "...the multitude came together, and were confounded, because that every man heard them speak in his own language." I Cor. 14:20
4. "...the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." I Tim. 2:12
5. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Isa. 28:11

1. In I Tim. 2:13-14 the two reasons Paul gave for the relative positions of men and women are _____

2. Summarize the role of man and the role of woman expressed by Paul in I Tim. 2: _____

8-15.

3. Briefly state why the following is true: "A text out of context is a pretext." _____

4. Had the Corinthian's desire for miraculous gifts been tempered with love for their brethren they would have earnestly sought which of the gifts of the Holy Spirit? _____

5. What illustrations did Paul use to show the necessity of using the gift of tongues in such a manner that the church might be edified? _____

Questions For Class Discussion

1. Evaluate and explain this statement: The Christian should be child-like but never childish.
2. How do we know that the teaching of I Cor. 14:34-35 does not apply to assemblies of the church in the 20th century?
3. Discuss the role of man and the role of woman in both public an private life.