

Lindale Sunday Auditorium Class

July – September 2019

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1 CORINTHIANS



This material was originally written by Steve Fontenot in 2005. I have edited it minimally. This study will take you as deep into the letter as you want to go. We cannot cover every base in this material, but if you will follow the directions found within, as a tool for your own personal study, you will be greatly rewarded.

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DRILL QUESTIONS

(We will work on learning these by memory throughout the course.)

1. Describe Corinth's location and be able to find it on a map.
2. Describe salient features of the city of Corinth economically, politically, and religiously.
3. When was the church established at Corinth? (AD date)
4. Who established the church there?
5. Where do you read about the establishment of the church at Corinth? (book, chapter)
6. Who wrote 1st Corinthians?
7. When did he write it?
8. From where did he pen this letter?
9. Why did he write it?
10. Who was the messenger that carried the letter and reported as to its reception?
11. Give a brief outline of its contents.
12. What is the basic problem addressed in chapters 1-4? What is the solution?
13. What problem is addressed in chapter five? What solution is given?
14. What problem is addressed in the first half of chapter six? What solution is given?
15. What issue is addressed in the last half of chapter six? How were they to overcome it?
16. Beginning with chapter seven, what determines the subject matter of this letter?

17. What is the subject addressed in chapter seven?
18. What subject does he address in chapters 8-10? How should Christians use their liberties?
19. In what chapter does Paul discuss a preacher's right to receive support?
20. What issue is discussed in 11:1-16?
21. What practice is corrected in 11:17-34?
22. What is the subject discussed in chapters 12-14?
23. Summarize in a brief statement the key thought of chapter twelve.
24. What is the "love" chapter? In what 3 ways does Paul show the excellency of love there?
25. What was to be the governing consideration in the exercise of spiritual gifts in the assembly?
26. Summarize in a brief statement the key thought of chapter fourteen.
27. What is the subject of chapter fifteen?
28. What matter does Paul address in the first part of chapter sixteen?
29. What is the rest of chapter sixteen taken up with?

Some concluding thoughts: The Corinthian church was anything but an ideal church. Yet, Paul did not give up on them in despair, nor did he write them off. He endeavored to teach them, to warn them, and to get those who needed to repent to do so. There were those who attended the assemblies in Corinth who were hypocrites and ungodly. However, how "they" lived did not justify others becoming aloof or unfaithful. The Corinthian church had problems of preacheritis, partyism, disputes with one another, personal immorality, family problems, problems between brethren, corruptions and disorder in their worship, ignorance, and lack of giving as they should. If you ever get discouraged about the church you are member of, think of Corinth! And the fact there was hope for them. And be thankful for your local church!

INTRODUCTION TO FIRST CORINTHIANS

30. Suggestion: Start your own notebook on 1st Corinthians. Make notes as you read, study, and participate in class, and preserve them along with your class material for future reference.
31. Read 1st Corinthians.
32. Read **Acts 18:1-18**. Paul arrived at Corinth c. 51 AD. These scriptures relate to the beginning of the church there. Compare the following passages in **1 Corinthians** and make notes about the connection between **Acts 18** and the remarks in the epistle.
 - a. **1:1**
 - b. **4:12**
 - c. **16:19**
33. Find Corinth on a map. Note:
 - a. Its strategic location
 - b. The province it is part of (See **Ac 18:12,27; 19:21 ... 20:2** (only time “Greece” in NT); **Rom 15:26; 1 Co 16:15; 2 Co 1:1; 9:2; 11:10**)
34. Do some research about the city of Corinth in the time of Paul. Make pertinent notes.
35. Read **Acts 19**. 1st Corinthians was written from Ephesus by Paul about 57 AD, during the period covered by this chapter. Compare **1 Cor. 1:1-2; 16:5-9,19**. Locate Ephesus on a map.
36. Contrast **1 Cor. 1:11** with **7:1**. Based on these two passages, the Corinthian letter is a response to what?
 - a. **1:11**
 - b. **7:1**
37. Read **2 Cor. 7:5-7**. Who carried the letter to Corinth and brought back word of its reception?
38. Begin to learn the answers to the drill questions. Work on **#1-11** for this class.

Suggestion: Work on these as a family. Ask one another, e.g., when studying, at dinner, before bible class, etc.

OUTLINE

Chapters 1-6: Concerning things reported (1:11, 5:1)

Ch 1-4: Misplaced faith (2:5)

Ch 5-6: Fornication among God's people

5:1-13: What to do with the fornicator

6:1-8: Reconciling injured parties

6:9-20: Fornication is sin!

Chapters 7-16: Concerning the things they wrote him about (7:1, 8:1, 12:1, 16:1)

Ch 7: Marriage

Ch 8-11:1: Eating meats offered to idols (Christian liberties)

Ch 8: Do not destroy your brother with your liberty

Ch 9: Sacrificing rights for the sake of the gospel

10:1-22: Flee idolatry!

10:23—11:1: Do all to the glory of God

Ch 11:2-16: Woman's covering

Ch 11:17-34: Lord's Supper (a matter of report, v 18)

Ch 12-14: Spiritual gifts

Ch 12: Unity of source and design of spiritual gifts

Ch 13: Excellency of love over spiritual gifts

Ch 14: Regulation of spiritual gifts in the assembly

Ch 15: Resurrection

Ch 16:1-3: The collection

Ch 16:4-24: Concluding remarks

CHAPTERS 1-4 – MISPLACED FAITH

1. Work on drill questions.
2. Read chapters one through four.

Chapters 1-4 form a unit. The subject he addresses in chapter one he continues to deal with through chapter four.

- Compare **1:4-6,9; 2:1-5; 4:14-15**
 These passages call their minds back to the gospel they received originally through Paul, the first referring to the completeness of their spiritual needs being supplied through it, the second that it was made the foundation of their faith, and the third to the consequent unique relationship Paul sustained with them because of this gospel. It is this gospel, not philosophy and rhetoric, upon which their faith should be built.
- Compare **1:11-15 with 4:6-7**
 The problem giving rise to this section is strife between them resulting from over-estimation of men. Christ, and the gospel of him crucified, is where there faith should rest, not in the messengers who taught it.

Observe the word “**wisdom**” throughout the first three chapters. Suggestion: highlight it in your Bible.

Chapters one through four deal with **MISPLACED FAITH**.

Counting the salutation, these verses can be grouped into eight sections. Consider the selections below (*in italics*) from each section (except the salutation) as they relate to **where their faith SHOULD have rested and/or where they WERE resting it**. Make appropriate notes (The question in parenthesis on vv. 4-9 gives a clue for such notes.).

You may want to title each section, e.g., 1:1-3, Salutation. See examples in the bolded text in the boxes following. Use phrases that best sum up the main idea of each section and that best suggest it to you in your own words.

- **1:1-3**
- **1:4-9 – vv. 4-9** (In view of what is said here, where *should* their faith have rested?)
- **1:10-31 – vv. 12-15, 18-21, 23-24, 26-31**
- **2:1-5 – v. 5 A KEY VERSE**
- **2:6-16 – vv. 11-13**
- **3:1-4:5 - 3:4-7, 18-21**
- **4:6-13 – vv. 6-7**
- **4:14-21 – vv. 15-17**

1:4-9 - They were enriched spiritually, lacking nothing, through the gospel of Christ testified to, confirmed, and received among them.

1. What kind of a person gives “testimony”? See **Acts 22:14-15; 26:16**. Compare **1 Jn. 1:1-4**. Note **1 Co. 9:1; 15:8**.
2. How is the testimony of Christ “confirmed”? **Mk 16:19-20; Heb. 2:4**. Compare **1 Co. 2:4-5; 2 Co. 12:12**.

1:10-31 - The wisdom of God in Christ crucified was the power of God to save men, not the wisdom of men over whom they divided.

1. What was resulting from MISPLACED FAITH?
2. Were the “divisions” among them due to doctrinal differences? If not, what was the root of these divisions? Think about applications today.
3. In one color highlight the “wisdom” family of words, i.e. wisdom, clever, cleverness, (understanding, prudent - KJV, NKJV), strong (mighty - KJV, NASV), noble, things that are.
4. In another color highlight the “foolishness” family of words, i.e. foolishness, weakness, weak, base, despised, things that are not.
5. How would whether one viewed a thing as “wise” or “foolish” affect where he would place his confidence?
6. What is the “wisdom of God”?

2:1-5 - Their faith had been founded on Christ crucified, not in the wisdom of men.

1. Verse five strikes the keynote of chapters one through four. Memorize it.
2. How did Paul seek to accomplish that goal? Think of practical applications today. Make appropriate notes.

2:6-16 - The gospel of Christ crucified was the product of God’s wisdom for the salvation of man, and could only be known and appreciated through revelation.

1. Note the continuation of the word “wisdom” into this section. Beginning in v. **9**, note the word that refers to the same thing as “wisdom” does [Compare the first phrase in

- vv. 6,7 with the first phrase in v. 13]. Trace its occurrence through the end of this chapter. Suggestion: Highlight it in your Bible.
2. Two classes can be distinguished in this section (and throughout chapter 2): those who spoke God's wisdom, and those who heard it.
 - a. Which class is spoken of in vv. 10-13?
 - b. In vv. 14-15?
 - c. It is important to note what is said in these verses of each respective class. Make appropriate notes.
 3. Note the recurrence of the word "foolishness" from chapter one. It will lead to the contextual identification of the "natural" man, and by contrast the "spiritual" man. Comparing 1:23 with 2:14, for example, helps to identify who the "natural man" is. (If you have not highlighted the "foolishness" family of words, i.e., foolishness, weakness, weak, base, despised, things that are not, it would be helpful to do so now.)
 4. Note the following quotes:

* *Presbyterian Confession of Faith*, Chapter XI, Sect. III, p. 72, 76

"Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so AS A NATURAL MAN, BEING ALTOGETHER AVERSE FROM THAT GOOD, AND DEAD IN SIN, IS NOT ABLE, BY HIS OWN STRENGTH, TO CONVERT HIMSELF, OR TO PREPARE HIMSELF THERETO." (emp. mine, srf)

1 Co 2:14 is one of the verses quoted in the footnotes in substantiation of this doctrine.

* *Luther's Small Catechism*, p. 126

"164. Why is it necessary that the Holy Ghost work this faith in you? According to the Scriptures I am BY NATURE SPIRITUALLY BLIND, DEAD and an enemy of God; therefore I CANNOT BY MY OWN REASON OR STRENGTH BELIEVE in Jesus Christ, my Lord, or come to Him." (emp. mine, srf)

Again, 1 Co 2:14 is one of the verse quoted to support this statement of doctrine.

In your own words, describe the "natural man" based on the two creeds quoted above.

3:1-4:5 - Preachers of this gospel are but servants of God for the benefit of man, with a fearful responsibility for which they will give account.

1. In 3:1-4 Paul reproves the Corinthians for their failure to have a "spiritual" man attitude.
 - a. What was the issue that gave rise to the Corinthians' jealousy and strife?
 - b. How did Paul describe believers with such attitudes?

- c. What would correct it?
(These questions serve to focus on the problem of chapters one through four.)
2. **3:5-17** pictures the church as “God’s field” (vv. 5-9), “God’s building” (vv. 10-17 – see **9b**), and “the temple of God” (vv. 16-17).
- In **3:5-9** Paul focuses on the *teachers*. Highlight or list the words he uses to describe them.
 - In **3:10-15** he focuses on *what* they teach. He “laid a foundation:” “which is Jesus Christ” – i.e., the gospel of Jesus Christ, **2:2**. Others “build upon it.” Note the building phrases in this section, e.g., “laid a foundation,” “building upon it,” etc. These are equivalent to “each man’s work,” i.e. the work of building. **Vv. 12-15** point to the kind of material he uses and whether it will stand the test. Contrast the gospel of Christ, the wisdom and power of God, with the sophistry (“wisdom”) of the Grecian world of Corinth. Think of applications today and make appropriate notes.
 - In **vv. 16-17** Paul says “you are a temple of God...that is what you are,” and thus focuses on *who* is being taught. They are “holy”—set apart for God—as the temple was. To “destroy” them brings destruction—a solemn warning to teachers!
3. In **3:18-23** Paul alludes to two reasons not to boast in men. What are they?
- Vv. 18-21a**
 - Vv. 21b-23** (note the phrase that is repeated)
4. In **4:1-5** Paul states how teachers ought to be regarded. How does this impact
- The view they should have toward their work?
 - The view they should have as to how others judge their work?

4:6-13 - The messengers are not to be exalted, as clearly demonstrated in what God let His own apostles endure.

- Note the admonition of **v. 6** in the light of the problem of **chapters 1-4**.
- Contrast with **vv. 7-13** the fleshly, or carnal, attitude of preachers and how people view preachers.
- These verses have contemporary and needed practical application. Make appropriate notes.

4:14-21 - An exhortation to humble themselves to the gospel Paul delivered to them, as exemplified in his own life.

- Consider how the admonition in **vv. 15-17** fit into the problem addressed in these first four chapters. Compare **1:1; 7:17,40; 11:2,23; 14:37,38; 16:21**.
- How can such “arrogance” (**v. 18**) be manifested today?

CHAPTERS 5-6: FORNICATION AMONG GOD'S PEOPLE

3. Work on drill questions.
4. What is the basic problem addressed in chapters 1-4? What is the solution?
5. Read chapters five and six.

Chapters 5-6 form a unit. Fornication (KJV) (“immorality,” NASB; “sexual immorality,” NKJV) is a thread in chapters five through six. Mark (or list the verses) where this word or its cognates occur in this section. See the outline for this section.

5:1-13: What to do with the fornicator

5:1-13 – The man living in open, unrepentant, immorality should be removed from their fellowship and association.

1. Mark, or list, the phrases that indicate what the Corinthians should have done with the impenitent man.
2. What was their attitude? What should have been their attitude about the sin among them? How would the correct attitude have affected them? **v. 2**
3. **“when you are assembled...deliver such a one to Satan” vv. 4-5**
 - a. “when you are assembled” is a translation of the word *sunagō*.
 - i. This same word is translated, “were gathered together” in **Acts 4:26**. Does the word mean a *physical* assembly here? If not, to what does it mean?
 - ii. In **Mt. 18:20** *sunagō* is translated, “have gathered together.” Compare **v. 19**. What does it mean here?
 - iii. Internal division was a large problem in Corinth. In fact, not all participated in the action that was taken against this man, **2 Co. 2:6**. Consider that what Paul may be encouraging here is not an assembly of bodies, but an assembly of *minds—unity* in their attitude and action toward the impenitent man.
 - b. **“with the power of the Lord Jesus”** See **Rom. 11:22-23**—“able” in **v. 23** is from the same word as “power” in **1 Co. 5:4** (Romans is the adjective form and 1 Corinthians the noun form.) In Romans it refers to God’s power to “cut off” and “graft in” based on one’s obedient faith. How would Jesus have exercised this power relative to the man in Corinth? If you wished to be united with Christ, what would you do?
 - c. How did Paul say he would be assembled with them?
4. **“not to associate with” v. 9f**
 - a. Compare the parallel expressions (question #1).

- b. If you practiced this with people of the world, what would you have to do? Would you have to do this to avoid *spiritual* fellowship with people of the world?
 - c. Who is “judged” by this action? vv. 12-13. If all that Paul is talking about is having no *spiritual* fellowship with the impenitent man, is there any *difference* in how we would treat him and those “outside”?
5. What is the design of the action the church is encouraged to take toward this man?
 - a. v. 5
 - b. v. 6
 6. Compare this action with Mt. 18:17; 2 Th. 3:6,14.
 7. For thought: Does making an announcement in an assembly fulfill the action here required?

6:1-8: Reconciling injured parties

6:1-8 – When one has “a matter against another” (NKJV), we ought to seek a fair resolution by appealing to those know to be wise men in the church, not by appeal to those unrighteous and untrustworthy.

1. Observe that the subject of fornication continues in the section following this one, so that this section is sandwiched between two sections about fornication (see the outline). Think of the potential injury inflicted to families and friends when fornication is practiced among God’s people!
2. Observations on the text: (numbers are Strong’s numbers)
 - a. No word for “neighbor” in NASB. “against another” KJV, NKJV. I.e., another member of the church.
 - b. *krinO* (#2919, verb) is translated:
 - “judging” “judge” 5:12
 - “go to law” 6:1. Green’s Literal Translation, “be judged”
 - “judge” “judged” 6:2
 - “judge” 6:2 (end of verse) in KJV, NKJV = *kritErion* (#2922), a related word to *krinO*. NASB translates, “law courts”
 - “judge” 6:3
 - “judgments” 6:4 in KJV, NKJV = *kritErion* (#2922). NASB translates “law courts”
 - “goes to law” 6:6. Green’s Literal Translation, “is judged”
 - “lawsuits” (NASB), “to law” (KJV, NKJV) v. 7 = *krima* (#2917, noun), a related word to *krinO*. Young’s Literal Translation, “judgments”
 - c. “unrighteous” v. 1 (“unjust” KJV) *adikos* (#94) – “descriptive of *one who violates or has violated justice*... 1. *unjust*... 2. of one who breaks God’s laws, *unrighteous, sinful*... 3. specifically, of one who deals fraudulently with others...”
Thayer

- d. “no account” v. 4 (NASB); “least esteemed” (KJV, NKJV); “no standing” (NRSV); “despised” (Young’s Literal Translation); “people whom the church has a low opinion of” (God’s Word Version); “count for nothing” (Phillips Translation)
 - e. “unbelievers” v. 6 *apistos* (#571) – “*without faith or trust; 1. unfaithful, faithless (not to be trusted, perfidious)... 2. incredible, of things... 3. unbelieving, incredulous: of Thomas disbelieving the news of the resurrection of Jesus, John 20:27; of those who refuse belief in the gospel...*” Thayer
3. For thought: Would Paul encourage saints to decide legal matters that normally would be settled in a court of law by men who are experts in civil law?
 4. If unrighteous, untrustworthy men, known for their lack of spirituality, are used to decide matters between brethren (see v. 4), what will likely be the result? See vv. 7-8. Note 2 Cor. 12:20-13:2.

6:9-20: Fornication is sin!

6:9-20 – Fornication is sin and will cause one to be lost! Fornication violates the sanctity of the body that has been dedicated to the rule and glory of Christ.

Eight arguments against fornication:

1. Not inherit the kingdom of God, vv. 9-10
2. Washed, sanctified, and justified from such practices, v. 11
3. Not helpful, nor a fruitful use of the body, v. 12b
4. Not yield to passion; self-control in use of the body, v. 12d
5. The body is not for fornication, but for the Lord, vv. 13-14
6. The Christians’ bodies are members of Christ, and to be used according to the will and directions of the Christ as the head, not the will of the harlot, vv. 15-17
7. Fornication is sin against the body, v. 18
8. The Christian’s body is a temple of the Holy Spirit, vv. 19-20

“*Glorify God in your body!*”

“**Diatribes and Implied Dialogue.** It is a familiar fact that the Greek ‘diatribe’ style frequently resorted to a rhetorical question-and-answer, dialogue form. This is (as is well known) a feature of the Epistle of James. But it is also recognized in polemical parts of the Pauline Epistles - notably in Rom. ii, where St. Paul specifically addresses an imaginary interlocutor, and iii, where there is more or less sustained dialogue without any formal indication of the *dramatis personae*. It is this latter habit of breaking into dialogue, without (as it were) stage directions, which may lie behind certain notorious difficulties.” C.F.D. Moule, *An Idiom-Book of New Testament Greek*, p. 196. (Cambridge Univ. Press).

Examples of dialogue: In Paul’s letters, Rom 3:1-9; Elsewhere, Habakkuk, Isa 63:1-6.

Suggested dialogue in 1 Cor 6 (write out the respective statements):

12a - Libertine: _____

12b - Paul's response: _____

12c - Libertine: _____

12d - Paul's response: _____

13a - Libertine: _____

13b - Paul's response: _____

18a - Libertine: _____

18b - Paul's response: _____

Antinomian Gnosticism: "...treating the soul and the body as separate entities which have nothing in common. Let the soul go its way on the wings of spiritual thought, while the body may indulge its fleshly desires. For, so it was held, as body and soul are entirely distinct in their nature, the spiritual cannot be defiled by anything, however carnal and gross, that the body can do. This was the antinomian development of Gnosticism." John Rutherford, International Standard Bible Encyclopedia, Vol. II, p. 1242 (Eerdmans Pub. Co.,1978)

THREE PRINCIPLES GOVERNING USE OF THE BODY IF GOD TO GLORIFIED
IN IT:

- HELPFUL ("profitable" - *sumpherO*) use, not DEPRAVING – v. **12b**
- SELF-CONTROL rather than PASSION CONTROLLED – v. **12d**
- GOD-RULED, not SIN-RULED
 - vv. **13-14** - Body is "for the Lord" (ruled by the INTERESTS of the Lord)
 - vv. **15-17** - Bodies are "members of Christ" (ruled by the WILL of the Lord - "one spirit")
 - v. **18** - Fornicator "sins" against the body (ruled by the LAW of the Lord)
 - vv. **19-20** - Body is "temple of Holy Spirit" (ruled by the REVELATION of the Lord)

Contrast the philosophy, "It's my body; I'll do with it what I want."

Think of applications: e.g., fornication (text) and all that leads to it; drugs? dress? dancing? courting? drinking? eating? smoking?

How can one "flee immorality" (fornication)? Give some specific examples.

CHAPTER 7: MARRIAGE

1. Review drill questions.
2. What problem is addressed in the last half of chapter 6? What admonition is given to overcome it?
3. Read chapter seven.
4. Compare **1:11** with **7:1**.
 - a. List the things “reported”:
 - **1:10-12**
 - **5:1**
 - **6:1**
 - **6:15-18**
 - b. List the things “about which they wrote”:
 - **7:1ff**
 - **8:1ff**
 - **11:4-5**
 - **12:1**
 - **15:12**
 - **16:1**
 - c. Under which category does **11:17-34** belong?
5. Based upon content, assign a descriptive title to the following sections:
 - **7:1-7**
 - **7:8-40**

Note recurring phrase in vv. **8,20,24,26,40**.
6. Subdivide vv. **8-40** according to groups addressed:
 - vv. **8-9**
 - vv. **10-11**

- vv. 12-16
- vv. 17-24
- vv. 25-28...33-38
- vv. 39-40

Suggestion: Highlight key words and phrases in your Bible to indicate these sections.

7. vv. 1-7
 - a. These verses touch on a purpose of marriage, an obligation of marriage, a relationship of marriage, a concession of marriage, and a danger resulting from a marriage not operating according to this counsel. Look for each one of these.
 - b. Write a brief statement in your own words that summarizes the Divine counsel to husbands and wives in vv. 3-5.
8. vv. 8-16. Summarize in a brief statement what he said to:
 - a. The “unmarried and widows” (vv. 8-9)
 - b. The “married” (vv. 10-11)
 - c. The “rest” (vv. 12-16)
9. vv. 17-24. In this section the apostle exhorted the Corinthians to “remain in the situation which he was in when God called him” v. 20 (NIV). Rather than our social, physical, or racial status, what is the more important consideration? vv. 19,23.
10. vv. 25-38. WHY did he advise virgins as he did? vv. 25-26,28,35
11. vv. 29-31. What attitude would help them react properly to whatever their lot was?
12. vv. 39-40. Compare Rom. 7:1-3.
13. To those who fear God, what difference do the last statement in v. 17 and the last phrase in v. 40 make in how we treat the instructions in this chapter and in the whole Corinthian letter?

CHAPTERS 8-10 (11:1): EATING MEATS OFFERED TO IDOLS (CHRISTIAN LIBERTIES)

1. Review drill questions.
2. Read chapters eight through ten.
3. Chapters eight through ten revolve around one subject.
 - a. Compare **8:1, 7-13, 10:14,19-21, 25-31**.
 - b. What is that subject?

Ch. 8: Do not destroy your brother with your liberty

1. **Suggestion: chapter eight contains dialogue.** (See lesson on chapter **6:12-20**.)
Study it in this light, attributing the appropriate phrases to the respective speakers. A suggested breakdown follows:

Corinthians: **8:1b** _____

Paul: **8:1c-3** _____

Corinthians: **4b-6** _____

Paul: **8:7** _____

Corinthians: **8:8** _____

Paul: **8:9ff** _____

2. Highlight (or list) the word “know” and its cognates throughout chapter eight. If you have source material (e.g., Bible Dictionary), read about “Gnosticism.”

Pride of knowledge

- **False pride** – Knowledge of God without love does not bring into fellowship with God (“known by Him”), vv. **1b-3**.
- **Blinding pride** – Knowledge without love makes one blind to others’ weaknesses, vv. **4-7**.
- **Selfish pride** – Knowledge without love can destroy a brother, vv. **8-13**.

3. What does being a “stumbling block” (vv. 9,13) mean *in context*?
4. Write a statement about “liberties” (v. 9) that summarizes this chapter’s admonition.

Ch 9: Sacrificing rights for the sake of the gospel

1. In **9:1-18** mark or list the occurrences of the word “right” (NASB, ASV, NKJV, NIV), “rights” (NIV), “authority” (NKJV), or “power” (KJV).
 - a. The word is *exousia* and also occurs in **8:9**(“liberty”); **9:4,5,6,12**(twice),**18**. In vv. 4-12, “power” in KJV, “right” in NKJV, NASB, ASV. In v. 18, “power” in KJV, “authority” in NKJV, “right” in NASB, ASV.
 - b. This points to the alternate title for chapters eight through ten., “Christian Liberties.”
2. Obviously, Paul is not asking in v. 4 whether it is a sin for him to eat anything. Contextually, what is he asking? Apply to vv 5,6.
3. In defending his right to support Paul appeals to three analogies based on human judgment and two based on the Law (note v. 8). List them:
 - a. Analogies based on human judgment:
 - b. Analogies based on the Law:

On the second analogy from the Law, read **Num. 18; Lev. 7:8; 2 Chron. 31:4-10; Neh. 13:10-14; Mal. 1:6-14; 3:7-12.**
4. In what way was Paul a “slave to all”? **9:19-23**
5. Paul uses two analogies in **9:24-27**.
 - a. What are they?
 - b. What is the point Paul is making with these analogies?

10:1-22: Flee idolatry!

1. Israel was redeemed by God and sustained by Christ, **10:1-4**. “Nevertheless” (“But” KJV, NKJV; “Howbeit” ASV) what happened to them?

What is the point for these Christians, **10:12**?

2. Paul cites five “examples” written “for our instruction” (**10:6a,11**) in **10:6-10**. They are examples of what we should *not* do. List them.

- a. **10:6b**
- b. **10:7**
- c. **10:8**
- d. **10:9**
- e. **10:10**

Note this legitimate use of the Old Testament.

3. In warning against being entangled in idolatry inadvertently, Paul uses two examples of worshipful fellowship, **10:15-22**. What are the two examples and how do they bear on the issue he is writing about?

10:23—11:1: Do all to the glory of God

1. On “all things are lawful” compare **6:12f**. Consider the use of *dialogue* in **10:23**.
2. In making decisions about eating meats offered to idols (and thus all Christian liberties), Paul pointed the Corinthians to two principles, one in relation to our fellow man and one in relation to God. What are they?
 - a. **10:24,33**

 - b. **10:31**

CHAPTER 11:2-16: WOMAN'S COVERING

1. Review drill questions.
2. Read chapter 11:2-16.
3. Mark, or list, the “covering” family of words and phrases in this section. This shows the topic of this section.
4. Following are five basic views of **1 Cor. 11:2-16**. These are not all, and there are varying modifications of these five. These are presented for your consideration. It is up to you to study the text and reach a conclusion.
 - **Artificial covering required in worship**
 Women must wear an artificial covering in worship (while “praying or prophesying”).
Verse 16 - we have no practice such as being contentious.
 - **Artificial covering required when exercising spiritual gifts**
 “Praying or prophesying” refers to exercising spiritual gifts. Prophesying is always miraculous, and there was such a thing as prying under the influence of the Holy Spirit. If a woman was empowered with such gifts in an assembly, she must wear an artificial covering to signify her respect for the authority of the man.
Verse 16 as above.
 - **Covering is the hair.**
 No artificial covering is required. The hair is the covering. Her hair is given instead of an artificial covering (“for a covering,” v. 15). Women must have hair long enough to hang down from her head (“cover” - *katakalupto*, vv. 6,7).
Verse 16 as above.
 - **Dialogue (see notes on 6:12-20)**
Vv. 4-10 is their position and *their* reasoning supporting it. **Vv. 11-12** is Paul’s response (“However...”). In **vv. 13-15** Paul appeals to the practice of their society, showing that hair, not an artificial covering, is viewed as being something of honor. In v. 16 quiets all controversy by stating simply the churches have no custom of an artificial covering. The reference to “angels” in v. 10 grows out of false gnostic beliefs with regard to angels.
 - **Custom**
 Wearing an artificial covering was a custom of their society to show respect for the man’s authority. It was similar to how their society viewed long hair, **vv. 13-15**. If, in their society the failure to wear a covering signified disrespect for God’s system of delegated authority, then they ought to wear it. However, while some might be contentious saying that in other churches where Paul preached women

were not instructed to wear a covering, Paul explains they do not have the custom (v. 16). Compare the customs of washing feet and the holy kiss.

5. Being covered or uncovered was a reflection of another, basic issue. What was it? See vv. 3-5, 10.
6. The following questions bear on whether the covering was a local custom.
 - a. Did a covering always signify authority? Explain. **Gen. 38:14,15; Ex. 34:33-35** (while prophesying?)...**Deut. 18:15**
 - b. In ALL the passages about woman's subjection in ALL the Bible, 1 Co. 11 is the ONLY place anything is said about a "covering" signifying authority. **Gen. 3:21-24; Eph. 5:22-33; Col. 3:18; 1 Tim. 2:9-15; Tit. 2:3-5; 1 Pt. 3:3-6**. And note that they had "praying" and "prophesying" women: Deborah, **Jud. 4:4-5**; Huldah, **2 Ki. 22:14f**; Miriam, Ex. 15:20-21; Anna, **Lk. 2:36**.

How is a godly woman to show respect for her husband as her "head"?

1 Pt. 3:3-6

- c. Shame of the "uncovered" state is paralleled with the shame of being "shorn or shaven," vv. 5-6. Question: What IS the shame of the shorn or shaven state? That it is understood to be a shame is implied, but *how did one come to such an understanding?*

What did shaving the head signify in the O.T? **Dt. 21:10-13; Isa. 3:24; Mic. 1:16**.

- d. In vv. 13-15 it is said that "nature" taught them three things: 1) that for a man to have long hair was a shame to him; 2) that for a woman to have long hair was her glory; 3) that the woman's hair was given her for a covering.

Do the Scriptures teach these things? **2 Sam. 14:25,26, Jud. 13:5; 16:19; Num. 6:1-6, 1 Sam. 1:11**.

If "nature" is *the general sense and practice of their society*, then this accords with 1) the appeal to "judge within themselves," 2) the word "custom" referring to local custom, 3) information in the rest of scripture about hair and being shaven, and 4) observation today (i.e., does a woman being shorn signify "shame" today?).

- e. "Such" custom, v. 16.

KJV, NKJV, ASV = "such" "*of such a kind, such as this*" *Ardnt & Gingrich Lexicon*. The translation, "other" (NASB), is *just the opposite* of "such."

What “custom” or “practice” had he been discussing since v. 4?

Verse 2 says they were obedient in this matter. In v. 16 he says, ‘If one is inclined to be contentious...’ Who were the “contentious” We know from the 2 Corinthian letter that there were those who infiltrated the Corinthian church trying to discredit Paul. They questioned his integrity and apostleship. What better way to cast a shadow upon him than to suggest that his teaching and his practice were not consistent? (This they certainly did in other matters, as 2 Corinthians evidences.) So, he says, if any seems to be contentious by telling you that we do not observe this custom, nor do other churches where we have taught, the reason is “we have no such custom”! You *do*, so that is why *you* are to observe it.

7. Customs may be established by

- personal habit, **Hebrews 10:25**
- society, **John 18:39**
- law, **Acts 15:1**

8. Divine law and custom

Law - Greeting, **Romans 16:16; 1 Peter 5:14**

Custom – based on the scriptures following, what customs were practiced in greeting?

- **Romans 16:16; 1 Peter 5:14**
- **1 Corinthians 16:21**
- Handshake (today)

Law – Hospitality, **Romans 12:13; Hebrew 13:2**

Custom – what was a custom in showing hospitality?

- **Genesis 18:4; 19:2; 1 Timothy 5:10**
- Coffee (today)

Law - Order of subjection, **1 Corinthians 11:3** (*and this is the point of this section*)

Custom – what custom is discussed here in connection with subjection?

1 Corinthians 11:4f...16.

Principles:

- Follow customs as long as spiritually advantageous and in harmony with divine law. **1 Co. 8:8-13; 9:19-26; 10:23-33; Rom. 14-15:3**
- Customs are never to be followed in violation of Divine law – **Gal 2:3-5; 1;10; Mt 15:1-9; 1 Co. 6:11,13; 2 Co. 6:14-7:1**

CHAPTER 11:17-34: LORD'S SUPPER

1. Review drill questions.
2. Read chapter **11:17-34**.
3. Contrast **v. 17** with **v. 2**.
4. Clearly, this section of Paul's letter is about the Lord's Supper. In a sentence, summarize ...
 - a. What was Paul's aim?
 - b. What was interfering with their proper observance of the Lord's Supper?
 - c. How was the Lord's Supper to be observed?
 - d. What are the consequences for failure to observe it properly?
5. Based on **v. 17**, what *should* be the result of our coming together?
6. How many "suppers" are mentioned in this section?
 - a. Which one should be separated from the assembly for worship?
 - b. At which one was the Lord's Supper instituted?
 - c. Which one is designed to honor Christ?
7. When we eat the Lord's Supper, we "show" or "proclaim" the Lord's death, **v. 26**.
Explain further what this means.

CHAPTERS 12-14: SPIRITUAL GIFTS

8. Review drill questions.
9. Read chapters **12-14**. (Note: chapters 12-14 will probably take 3-4 class periods.)

Ch. 12: Unity of source and design of spiritual gifts

1. What will be the testimony about Jesus of any true prophet? What will be the source of his testimony? See vv. **2,3**. Remember the Corinthians background (v. **2**, chs. **8,10**).
2. The word “varieties” (“diversities,” “differences,” KJV, NKJV) occurs three times in vv. **4-6**, and then a variety of gifts are listed in vv. **8-10**. What word in vv. **4-11** is put in contrast with this variety of gifts? (You may find it helpful to mark these words in your text.) This points the reader to what fact about all these gifts that Paul is stressing in vv. **4-11**.
3. List the nine gifts mentioned (or number them in your text).
4. Why are the gifts given to a person? v. **7**
5. How is it determined who gets which gift or gifts? v. **11**
6. What word occurs five times in vv. **12-13** and sets the stage for the imagery of vv. **14f**? What word is set in contrast to that word?
7. Putting those two words and the words they modify together serves to focus on the main idea of vv. **12f**. In a brief statement, summarize Paul’s point in the section beginning in v. **12**.
8. Many believe that v. **13** refers to Holy Spirit baptism.
 - a. Is the *context* discussing Holy Spirit baptism?
 - b. *If* this refers to Holy Spirit baptism, how many of the Corinthians received it?
 - c. Whatever this baptism is, what did it do for them?
 - d. Jesus said the promise of baptism with the Holy Spirit was for *whom* and for what *purpose*? **Acts 1:1-8**

9. **Verses 29-30** have seven rhetorical questions. What is the answer to every one of the questions?
10. **Verse 31** sets the stage for **chapter 13**. What is “more excellent” than all the gifts?

Ch. 13: Excellency of love over spiritual gifts

1. In this chapter Paul explains in three sections *why* love is “more excellent.” Select a phrase from each section that captures the idea of that entire section as to why love is more excellent.
 - a. vv. 1-3
 - b. vv. 4-7
 - c. vv. 8-13
2. There are fourteen words or phrases (counting v. 6 as one) in vv. 4-7 that describe the love Paul is speaking about and how it impacts Christians’ interaction. It is important to understand the meaning of the words used to describe these attitudes and actions if we are serious about molding ourselves according to this pattern of love. List them and write a brief definition of each one.
3. Note all the *time* words and phrases in vv. 8-13 (“never fails,” “will be done away,” “will cease,” “when,” “did away with,” “now” in v. 12, but not in v. 13, “then,” “abide”). Also note all the *status* words and phrases (“in part,” “partial,” “perfect,” “fully”). It may be helpful to highlight these word families in your text using two different colors.
 - a. What was *limited* in time and *partial* in status?
 - b. In contrast, what would “abide” after spiritual gifts ceased?
 - c. What would *always* be needed?

Ch. 14: Regulation of spiritual gifts in the assembly

1. What does the word “church” refer to in vv. 19,28,34,35? See v. 23. The word also occurs in vv. 4,5,12,33.
2. Mark (or list) the “edify” family of words throughout the chapter. (E.g., “edifies,” “edification,” etc.) This was to be the governing principle in the exercise of their gifts in their assemblies. Note especially **verse 26**.

3. As edification was the governing principle, it is important to know what the apostle meant by it. We cannot arbitrarily, apart from the context, attach a meaning to the word. Look for the words and phrases that show that *understanding what is said* is ESSENTIAL to the “edification” Paul spoke of. Either underline these words and phrases in the same color you highlighted the word “edify,” or list them with the verses where they occur.

How would this apply to leading in prayer or public speaking in the assembly today?

4. Mark, or list, the words “tongue” and “tongues” throughout the chapter. It is clear that Paul makes special application of this principle to the exercise of this gift. Observe:
- a. Tongues are of no “profit” unless they provide what? (**v. 6**)
 - b. Unless with the tongue one utters what is clear and can be understood, he would be doing what? (**v. 9**)
 - c. When a man prayed in a tongue, others are “NOT edified” if what happens? (**vv. 16-17**)
 - d. “Tongue” is used by metonymy for what? Note **v. 21**. Look up and read the O.T. setting.
 - e. List the rules governing tongue speaking in the assembly in **vv. 27-28**.
5. Mark the words “speak” and “speaks” in **vv. 27-35** in one color and the phrase “keep silent” in another (or, list them separately). Note that these are set in contrast. What kind of “speaking” is under consideration, i.e., speaking to your child, whispering to a mate, responding to a question, or what? Contextually, what does “keep silent” mean?
6. Were women allowed to stand up and address the assembly? Why? (**vv. 34-35**)
7. Note **v. 37**. Compare **1:1; 4:17; 7:17,40**. There is no neutral ground. Either these letters are fraudulent and ought to be exposed, or, they are what Paul claimed them to be and are to be revered, cherished, studied, believed, and obeyed!
8. Compare the regulations in this chapter with the assemblies of those today who claim to exercise these gifts. The contrast further underscores that the uncontrolled and disorderly outbursts in charismatic meetings today are NOT authored by God. Note **vv. 32, 40**. If one says, “I cannot help it,” that further indicts them of counterfeit “gifts,” for “the spirits of the prophets are subject to the prophets.” (**v. 32**). Claimed spiritual powers do not exempt from these regulations, **vv. 37-38**.

CHAPTER 15: RESURRECTION

1. Review drill questions.

2. Read chapter 15.

vv. 1-11 - Christ has been raised, the foundation of belief in the resurrection of the dead

vv. 12-19 - Consequences if no resurrection

vv. 20-28 - There will be a resurrection at Christ' second coming

vv. 29-34 - Moral effect if no resurrection

vv. 35-54 - How and what of the resurrection body

vv. 55-57 - Resurrection gives victory over death

v. 58 - Therefore, be steadfast

3. In **vv. 1-2** Paul says at least five things about the gospel. List them or number each one in your text.

4. In **vv. 3-4** Paul sets forth the kernel of the "gospel." Condense it into one concise statement.

5. In **vv. 5-11** he gives the evidence upon which faith was produced in the Corinthians in the resurrection of Christ. Sum it up overall and then list the six specifics (or number them in your text).

6. **Verse 12** is a transition, connecting the resurrection of Christ with the issue at hand, i.e., the resurrection of the human body. List the consequences Paul mentions in **vv. 13-19** if there is no resurrection.

7. In **vv. 20-28** the believer is assured that Christ' resurrection foreshadows a general resurrection as first fruits foreshadow a general harvest. That event will mark the final victory of his mediatorial reign.

8. Note when the resurrection will occur and what will happen "then" (**vv. 23-26**). **Contrast** the following. What's wrong with this quote? Read **vv. 23-24** again then note what is inserted by this quote between Christ' "coming" and the "end." This is from the notes on **v. 24** in *The Scofield Study Bible*, 1917 edition.

...at the return of the King in glory, the church having previously been caught up to meet Him in the air (1 Thess. 4:14-17). (6) Upon His return the King will restore the Davidic monarchy in His own person, re-gather dispersed Israel, establish His power over all the earth, and reign one thousand years (Mt. 24:27-30; Lk. 1:31-33; Acts 15:14-17; Rev. 20:1-10). (7) The kingdom of heaven..., thus established under David's divine Son, has for its object the restoration of the divine authority in the earth... When this is done (vs. 24,25) the Son will deliver up the kingdom (of heaven, Mt. 3:2) to "God, even the Father,"...

You will have as much luck finding a thousand year reign of Christ on earth after his “coming” again and before the “end” as you will finding a restoration of fleshly Israel during this imagined 1,000 reign (in this or the other passages he mentions).

9. **vv. 29-34** - Moral effect of the resurrection

Shall we deny self for the sake of the kingdom, or indulge self for the joys of the present?

The NT lifts our eyes to look beyond the grave into eternity. Faith in the incorruptible soul of man, the resurrection of his body, and eternal reward or punishment will motivate, control, and sustain man. It will change his values, priorities, and goals. It will give him strength to sacrifice, to persevere, and to overcome. Materialism, worldliness, all earthly ties and possessions, will take on a different hue. The following are some Scriptures along these lines. Read them in the light of the message here taught. **Mt 6:19-34; 16:24-27; Lk 12:13-21; Jn 6:26-27,40; 11:25-26; 2 Co 4:7-5:10; Phil 3:8-21; Col 3:1-4, 5ff; 1 Th 4:13-18; 2 Tim 4:1-8; Tit 2:11-14; Heb 10:32-39; 11:13-16; 1 Pt 1:3-9; Rev 1:17-18; 2:9-10.**

The world does not think nor live this way. In view of this, what admonition does Paul give? **vv. 33-34**

10. **vv. 35-54** - How and what of the resurrection body

These questions are more than for clarification. They are denials of the possibility of a resurrection. How can the human body be raised after it has decayed and returned to dust? This explains Paul’s strong response, **v. 36a**. Carefully read **vv. 36-42a** and sum up Paul’s answer to this supposed dilemma.

Make two lists. At the heading of one put “Sown” and at the heading of the other put “Raised.” Then list the characteristics of the body that is “sown” and the body that is “raised” (**vv. 42b-54**).

11. **Vv. 55-57** - Victory!

Law → Sin → Death!Lord Jesus Christ; death, burial, resurrection → grace, forgiveness, assurance of our resurrection = VICTORY!

12. **Verse 58** - Therefore... be... knowing...

Take away faith in the resurrection and you take away powerful incentive for zeal, sacrifice, and perseverance in “the work of the Lord.” Note **vv. 12-19, 29-34, 55-57**. Does OUR “work in the Lord” reflect faith in the resurrection of the human body??

CHAPTER 16

1. Review drill questions.
2. Read chapter 16.
3. “Now concerning the collection...” vv. 1-3. Remember that Paul is writing in response to their letter, 7:1. Second Corinthians was written 3-6 months after First Corinthians, before winter of the same year. Now read 2 Co. 9:1-2. In view of when 1st and 2nd Cor. were written, what he said in 2 Co. 9:1-2, how he approached the subject in 1 Co. 16:1-2, and the fact that the second part of 1st Co. is a response to their letter, it is obvious that this collection was not something totally new to them. In fact, they had already pledged to give. What issue, then, did he specifically address relative to the collection in 1 Co. 16:1ff?
4. Several lessons can be gleaned relative to giving in this text. Write the phrase from verse two that fits the following. Giving is to be:
 - Periodic
 - Personal
 - Providential
 - Proportionate
 - Preventive
5. Besides 2 Cor. 8-9, Paul also wrote about this collection in Rom. 15:25-31. He wrote Romans from Corinth during the winter he spent there following the writing of 1st and 2nd Corinthians. See also Acts 24:17. Who was this collection for? (He tells them seven times in these scriptures. List the seven scriptures.)
6. Observe the geographical and chronological statements in vv. 5-10, 19. They are keys in determining the time and place of writing this letter. Be sure to know where on a map to locate Ephesus, Macedonia, Asia, and Corinth. Compare:
 - v. 5 with Acts 19:21,22; 2 Co. 2:12,13; 7:5,6
 - v. 6 with Acts 20:2-3
 - v. 7 with 2 Co. 1:15,16,23
 - vv. 8-9 with Acts 19:1,19-20
 - v. 10 with Acts 19:22 (note 1 Co. 4:17)
 - v. 19 with Acts 18:18,19; 19:1,10,22,27
7. List the five things he tells them to do in vv. 13-14. Think of these in the light of the Corinthian situation.