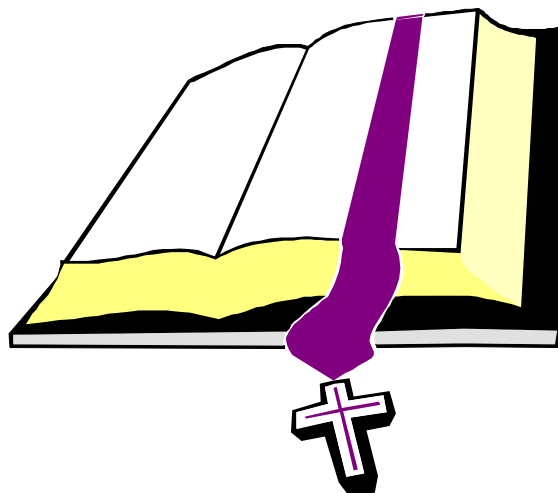


1 CORINTHIANS



“Now I plead with you brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.” (1 Corinthians 1:10)

Lessons By: Rob Harbison
www.rome4christ.com

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INTRODUCTION

Lesson 1

AUTHOR—Paul (1:1; 16:21)

DATE—ca. 54-55 AD

PLACE—Written from Ephesus (16:8). Paul was near the close of a very effective 3-year ministry in Ephesus when he wrote this book (see Acts 19:1,8,10; 20:31). Even though successful in Ephesus, his continual concern was for all the churches daily (2 Corinthians 11:28).

BACKGROUND—

The City Of Corinth. During Paul's time, Corinth was the most important city of Greece, probably the fourth largest city in the Roman Empire, according to Erdman. Athens was a greater center of culture, religion and philosophy, with the goddess Athena, the goddess of the mind, overshadowing the city (Acts 17:16-34). Whereas, Corinth was a greater center of greed, lust, and debauchery—with the goddess Aphrodite, goddess of the body—underlying the corruption of the city (1 Corinthians 5:9-13; 6:9-11).

- Farrar says it was “...a city conspicuous for its depravity even amid the depraved cities of a dying heathenism.”
- Gettys describes it as “a seaman’s paradise, a drunkard’s heaven, and a virtuous woman’s hell.”
- Barclay says Corinth “was a by-word for evil and immoral living. The very word *korinthiazesthai* (to live like a Corinthian), has become a part of the Greek language; and it meant to live with drunken and immoral debauchery...”

Corinth was world-renowned for the temple of Aphrodite, which sat on the hill of the Acropolis, with her 1000 priestesses, who were nothing more than temple prostitutes. Yet, it was this ungodly city wherein God told Paul “I have many people in this city” (Acts 18:9-11).

History Of Church In Corinth. Established at the end of Paul's second missionary journey, about 50AD, the church was a mixture of Gentiles (Acts 18:7) and Jews (Acts 18:2,8,17) from the very beginning. Silas and Timothy joined Paul shortly after his arrival. After his conversion, Apollos preached and built up the church in Paul's absence (Acts 18:24-19:1). He evidently converted many of them (cf. 1 Corinthians 1:12; 3:4-6,22; 4:6). There is also the possibility that Peter ministered to the Corinthians (1 Corinthians 1:12; 9:5), although his name may only be used to illustrate Paul's point regarding partyism (cf. 1 Corinthians 4:6).

Reconstruction Of Events And Dates The following is taken from *Survey Of First Corinthians*, by Jimmy Allen, pp. 19-20. Paul mentions two additional epistles he wrote to the Corinthians which we do not have recorded.

- 50-52AD Paul's first visit to Corinth. He remained for eighteen months.
- 52AD Apollos went to Corinth from Ephesus (Acts 19:1).
- 53AD Paul, from Ephesus, wrote Corinthians A which dealt with the matter of refusing fellowship to Christians involved in sexual immorality (1 Corinthians 5:9).
- 54AD Paul received a report from Chloe's house concerning division in the Corinthian church. He also received a letter from Corinth asking a number of questions.
- 54-55AD From Ephesus, Paul wrote Corinthians B (*i.e.* 1 Corinthians) in response to the report and letter he had received from Corinth.
- 54-55AD Paul then sent Timothy and Erastus into Macedonia (Acts 19:22). He intended to follow them (Acts 19:21; 1 Corinthians 16:5-6), however, it seems that his plan was not carried out since he stayed in Asia for a while (Acts 19:22).

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- 54-55AD Paul learned of trouble in Corinth and crossed the Aegean Sea to deal with it. He then returned to Ephesus.
- 54-55AD When back in Ephesus, Paul wrote the severe letter or Corinthians C to the church at Corinth (2 Corinthians 2:3-4).
- 55AD Either the severe letter was carried by Titus or Paul sent him later to learn how the brethren had received it (2 Corinthians 2:12-13; 7:6-8). Apparently, Titus made his journey across the Aegean Sea to Corinth and was to return by land to meet Paul at Troas (2 Corinthians 2:12). This is implied from the fact that Paul, not finding Titus at Troas, went into Macedonia.
- 55-56AD Paul left Troas and went into Macedonia where he met Titus who comforted him with a favorable report about how the Corinthians had responded to his severe letter (2 Corinthians 7:5-7).
- 55-56AD Paul was united with Timothy in Macedonia (Acts 19:22; 2 Corinthians 1:1).
- 55-56AD Paul wrote Corinthians D (*i.e.* 2 Corinthians) in Macedonia (2 Corinthians 2:12-13; 7:5).
- 55-56AD Paul made his third visit to Corinth (Acts 20:1-3; 2 Corinthians 12:14).

CLUES—

Mentions Division. He had received a report of divisions among them (1:11). Division was inconsistent with their profession of Christianity (1:12-13). Such divisions showed their carnality and spiritual immaturity (3:1-4). Division manifested itself in many different problems outlined in this epistle. These divisions ultimately showed who was approved among them (11:18-19). God intended that there should be peace and cooperation within the body rather than division (12:25). Such confusion and disorder did not originate with God (14:33,40).

Answers Questions. The church posed a number of questions which Paul answered in this epistle. The letter which he received from them contained questions concerning marriage (7:1ff), virgins (7:25ff), things offered to idols (8:1ff), spiritual gifts (12:1ff), and the collection for the saints (16:1ff). This letter was probably delivered to Paul by Stephanas, Fortunatus, and Achaicus (16:17-18).

SUMMARY—

Paul begins this epistle with reasons why they should not be divided (1 Corinthians 1-4), then follows with various ways which they show themselves to be divided (1 Corinthians 5-15). Some see little unity within the book; they see it as a hodge-podge of unrelated subjects, but every New Testament epistle has an underlying thread which runs through every chapter, and ties them all together.

Erdman may have identified it when he says *“In the nine verses which open the first chapter of the epistle, Paul dwells on the relation of the believer to Christ; and it is this vital relation which gives unity to the epistle, the contents of which may be thus summarized: Union with Christ is dishonored by factions (chs. 1 to 4); destroyed by impurity (chs. 5; 6); hallowed and illustrated by marriage (ch. 7); profaned by fellowship with idolatry (chs. 8 to 10); symbolized by the Lord’s Supper (ch. 11); disgraced by disorder (chs. 12-14); consummated at the resurrection (ch. 15)”* (*The First Epistle of Paul to the Corinthians*, p.16).

OUTLINE—

I. Introduction (1:1-9)

II. Report Of Divisions Among Them (1:10-4:21)

- A. Christ Is Not Divided (1:10-17)
- B. Wisdom Of God And Wisdom Of Men (1:18-31)
- C. Wisdom Of Following God (2)
- D. Folly Of Following Man (3)
- E. Fools For Christ’s Sake (4)

III. Report Of Immorality Among Them (5:1-6:20)

- A. Immorality Defiles The Church (5)
- B. Lawsuits Shame The Church (6:1-11)
- C. Immorality Corrupts The Christian (6:12-20)

IV. Replies To Their Questions (7:1-16:4)

- A. Concerning Marriage (7)
- B. Concerning Things Offered To Idols (8:1-11:1)
 - 1. Liberty Requires Sensitivity To Others (8)
 - 2. Paul Also Denied His Own Personal Liberties (9)
 - 3. Idolatry Can Destroy God's People (10:1-13)
 - 4. Flee From Associations With Idolatry (10:14-22)
 - 5. Give No Offense Whatever You Do (10:23-11:1)
- C. Concerning Public Worship (11:2-14:40)
 - 1. Head Covering (11:2-16)
 - 2. The Lord's Supper (11:17-34)
 - 3. The Use Of Spiritual Gifts (12-14)
 - a. Unity In Individual Diversity Of Spiritual Gifts (12:1-31)
 - b. The Greater Gift Of Love That Abides (13:1-13)
 - c. The Proper Use Of Spiritual Gifts In Public Worship (14:1-40)
- D. Concerning Resurrection From The Dead (15)
 - 1. Message Of The Gospel (15:1-19)
 - 2. Victory Over Death In Christ (15:20-58)
- E. Concerning Collection For The Saints (16:1-4)

V. Closing Remarks And Greetings (16:5-24)

QUESTIONS—

- 1) *After reading 1 Corinthians in one setting, what repeated words or phrases did you observe?*
- 2) *What do these words and phrases tell you about the message of the book?*
- 3) *Did you see any pattern developing as the book unfolded? What pattern(s) did you see, if any?*
- 4) *List some of the reasons Paul insists that these brethren should not be divided (chapters 1-4).*
- 5) *List some of the ways they have shown that they are divided (chapters 5-15).*
- 6) *What cultural factors did the Corinthian Christians have to overcome in their own city?*
- 7) *What do you know about the ethnic makeup of the Corinthian church? How would that affect the church in various areas that are addressed in this book?*

CHAPTER 1:1-17

Lesson 2

KEY VERSE—

“Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.” (1:10)

SUMMARY—

This letter begins with a salutation and Paul’s words of thanksgiving, which serve as more than customary courtesy, but actually introduce us to the content of the entire letter (1:1-9). He mentions the unity of the church (1:2), its purity (1:8), its spiritual gifts (1:7), and its future glory (1:7-8). This basically outlines the rest of the epistle. Chapters 1-4 will deal with the divisions which threaten Christian unity. Chapters 5-11 are concerned with the purity and sanctity of the church. Chapters 12-14 will elaborate on the use of their spiritual gifts. Chapter 15 discusses the resurrection and our future glory.

Then he gets to the very source of all their other problems—there are contentions among them which are about to develop into full-blown divisions (1:10-17). He then stresses the inconsistency of their claim to be a body of Christ and at the same time be divided—such a condition destroys everything they live for.

QUESTIONS—

- 1) *Paul begins with a defense of his apostleship (1:1). Where did he receive his commission? Why does he seem to be so defensive of it in this book (1 Corinthians 9:1; 2 Corinthians 11:4-5; 12:11-13; 13:3; cf. Galatians 1:15-16)?*
- 2) *Who was Sosthenes possibly (Acts 18:8,17)?*
- 3) *What are four ways Paul describes this church (1:2)? Does that seem consistent in view of their beliefs and actions? Why does he say it then?*
- 4) *How does God view the faithfulness of every local church (cf. Revelation 2-3; note 3:1-4)? Does God quickly cast off a congregation for each of its sins, or after much patience, longsuffering, and many attempts to restore them? Why would He exhibit such patience (2 Peter 3:8)?*
- 5) *What kind of things did Paul find to be thankful for in the lives of these brethren (1:4-9)?*
- 6) *Paul stresses the brotherhood of Christians (1:1,2,9,10,11). Are we brothers and sisters because of what we do or what Jesus has done? Who decides when that relationship is cut off?*
- 7) *Find six references to Jesus as “Lord” in this passage. Why would it be so important to establish that fact in the introduction of this particular epistle? What is true if Jesus is Lord?*
- 8) *What three reasons does Paul mention in thanking God for these brethren (1:4,5a,7a)?*

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- 9) *In speaking of God's work in the Corinthian church, Paul speaks of what God "gives" and has "given" (1:4; 2:12; 3:7,10; 11:15; 12:7,8,24; 15:38,57). What is being emphasized with the use of these particular words?*
- 10) *As sinful as the Corinthians were, were they any lower than any other Christians (1:7)? It wasn't gifts they lacked—what did they lack (8:1-3; 13:1-3)?*
- 11) *What was Paul's hope for these brethren (1:8)? How could he possibly hope for such a thing when they were guilty of so many sins (cf. Ephesians 5:25-27)?*
- 12) *What were they able to base their confidence on (1:9)?*
- 13) *How is this introduction (1:1-9) a foundation for Paul's plea for unity (1:10)? What two things does Paul base this plea on in v. 10?*
- 14) *What three things does Paul plead with the brethren to do (1:10)? Would this suggest that we need to adopt a formal creed in order to be in full agreement or does it insist that we be unified in our relationship with Christ? Does he speak of perfect agreement or perfect unity based on agreement (1:10)?*
- 15) *What was happening in the church (1:11)? What was it leading to?*
- 16) *What was developing as they associated with many other names than Christ's (1:11-12)? What is the folly in that (1:13; cf. Acts 4:12)?*
- 17) *Does Paul say he is against baptism (1:14)? Why was Paul glad he had not baptized many of them (1:12,15)?*
- 18) *Is Paul saying that baptism is not important (1:17)? Then why do some people today use this verse to imply that he is? Such people would claim that men like Crispus was saved by faith alone, without being baptized, because baptism is not mentioned (cf. Acts 18:8). Is this true (1:14)?*
- 19) *What must we elevate in our preaching (1:17)? What must we avoid elevating (1:12; 4:6-7)?*
- 20) *Is it possible for preachers and prominent church leaders to win followers for themselves? Are such people also followers of Christ? What happens to the power of the cross (1:17)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday
 Monday
 Tuesday
 Wednesday
 Thursday
 Friday
 Saturday

CHAPTER 1:18-31

Lesson 3

KEY VERSE—

“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.” (1:18)

SUMMARY—

The wisdom of the world has always allured God’s people. The cultured Greek and the pious Jew would scorn the gospel’s message that was based on such an ignoble death on the cross.

The trouble with such an interest in this wisdom though, was that this wisdom was antagonistic to the gospel. To idolize worldly wisdom—which drew men away from God—was to idolize the wrong thing. God would bring to nothing the wisdom of the world (1:19-20), worldly wisdom would cause them to stumble (1:21-25), and the worldly wise were already noticeably absent from their own ranks (1:26-28). There was a very good reason for God to choose such simple, unassuming things—that man might glory in the Lord rather than himself (1:29-31).

QUESTIONS—

- 1) *Why does Paul turn to a discussion of wisdom and foolishness? What is the connection between this discussion and the previous section (1:1-17)?*

- 2) *What do some people think about the gospel (1:18)? What kind of attitude does this betray?*

- 3) *What things are described as being “the power of God” (1:18,24; 2:2,5)? How are these things God’s power?*

- 4) *In the following verses, identify the different ways Paul stresses the inability of human wisdom to save:*
 - ⇒ 1:19—
 - ⇒ 1:20—
 - ⇒ 1:22-23—
 - ⇒ 1:26—

- 5) *What was the original context of the statement quoted in 1:19 (cf. Isaiah 29:14)? What did the wisdom of men tell the Israelites to do about the Assyrian threat and Egyptian alliance (you may have to do a little research)? Where did wisdom finally show them their deliverance would come from?*

- 6) *What is the answer to the first three questions in 1:20?*

- 7) *What kind of things blinded the Jew and Greek to the gospel (1:22-23)? How was the gospel message a source of stumbling to each group?*

- 8) *The Jews sought after a sign (1:22). Did God give them one (cf. Matthew 12:38-42)? What was this sign? What did they do with it?*

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- 9) *The Greeks sought after wisdom (1:22). Did God give it to them (cf. 1:30)? What was this wisdom? What did they do with it?*
- 10) *The message of the cross would appear to have little success against this background of Greek culture and Jewish tradition. What made it so successful then (1:19,21,24-25)?*
- 11) *Who are those who are called (1:24)? What kind of calling is this (cf. Hebrews 3:1)? What kind of people does it draw (1:26)?*
- 12) *What do we see about God's attitude toward the wise, mighty, and noble of this world (1:26)? In what way does God show no partiality to them as a group? As individuals? What do we see about their attitude, as a group, toward Him (1:26; cf. James 2:5-7)?*
- 13) *What is the surprising irony in this discussion about wisdom and its drawing power (1:26-28)?*
- 14) *Considering the type of people who have been called (1:26-28), where is our opportunity to boast (1:29)?*
- 15) *What is the "wisdom" that we can glory in (1:30)?*
- 16) *How much righteousness, sanctification, and redemption do we obtain on our own? Where do we find it (1:30)?*
- 17) *What is the contrast between those people who trust in the wisdom of the world (1:26) and those who trust in the wisdom of Christ (1:30)?*
- 18) *What are two conclusions for us to draw in this discussion about wisdom and foolishness (1:25,31)?*
- 19) *Why has God chosen such simple, unimpressive things to save men (1:29,31)?*
- 20) *How concerned should we be about impressing the world with worldly credentials? Can the church ever impress the world with our credentials? Where will the boasting have to come from (1:31)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 2:1-16

Lesson 4

KEY VERSES—

“And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God.” (2:4-5)

SUMMARY—

Paul continues his discussion on wisdom from chapter 1. Whereas many teachers among the Corinthians were trying to impress the people with their own wisdom (3:18-23), and the people were being led to division (3:3-4), Paul assures these brethren that he wants nothing to do with such vainglory (4:6-7).

Paul did not come with human wisdom (2:1-5), but with wisdom that comes from above (2:6-16). Human wisdom had been responsible for the death of Christ (2:6-8). The wisdom which Paul revealed was unattainable by humans, because it only comes from God (2:9-13). We cannot have more wisdom than God, but we can share in His wisdom by having the “*mind of Christ*” (2:14-16). The spiritual wisdom that comes from God (chapter 2) far exceeds the worldly wisdom which was alluring them (chapter 1).

QUESTIONS—

- 1) *What did Paul bring to the Corinthians (2:1-2)? What did he not bring to them?*
- 2) *How deep and complicated is the gospel message (2:2)? How profound is it?*
- 3) *What credentials did Paul have that would impress the Corinthians (2:3-4; cf. Acts 18:9-10)?*
- 4) *How do such human limitations actually enhance the power of the gospel (2:4-5; cf. 2 Corinthians 4:5-7)? How much skill and ability do we need as teachers in order to make the gospel message more effective?*
- 5) *Why does Paul even mention these weaknesses (2:3-5)? With whom is he contrasting himself (1:12-13; cf. 3:4-7; 4:6)? Will anyone take pride in being converted by Paul now, thereby dividing the church over his name?*
- 6) *Where was Paul’s eloquence—in his speech (2:4; cf. 2 Corinthians 10:10; 11:6) or in his message (2:5; cf. 2 Corinthians 4:2,5-7)?*
- 7) *What kind of wisdom was this that Paul was preaching (2:7)? What kind of wisdom was it not (2:6,13)?*
- 8) *In what sense has God’s wisdom been “hidden” (2:7; cf. Ephesians 3:9)? What was Paul given the opportunity to do (2:6-8; cf. Ephesians 3:1-11)?*
- 9) *What does the word “mystery” mean in this context (2:7)? Why is it no longer a “mystery” (2:10; cf. Romans 16:25-26)?*

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- 10) What two things, in each of the following verses, are true about this hidden wisdom of God:
- ⇒ 2:7—
⇒ 2:9—
- 11) What proof does Paul give to show that the wise of this world do not possess such wisdom and cannot discern greater spiritual truth (2:7-8)?
- 12) Does Paul refer to heaven in 2:9? What is he talking about?
- 13) Which is more profitable—the wisdom that comes from men (2:6-9) or the wisdom from God (2:10-14)?
- 14) Why is the Holy Spirit a competent revelator of God’s wisdom (2:10-11)? Why is He also a necessary part of this process of revelation?
- 15) Who is taught God’s word by the Spirit—Paul and the other inspired writers or all believers (2:10-13)? Can we expect our own personal knowledge and revelation from the Holy Spirit?
- 16) Is this great wisdom only for the benefit of an elite group of spiritually initiated people (2:12c)?
- 17) Is Paul claiming verbal inspiration (2:13)? To what degree are the words of Scripture inspired (cf. 2 Peter 1:20-21; 2 Timothy 3:16-17)?
- 18) Who is the natural man (2:14)? The spiritual man (2:15)? Is there any validity to a comparison with those who are mentioned in chapter 1?
- 19) What frame of reference does the natural man use to try to understand spiritual things (2:14)? In what way does this hinder him? What frame of reference does the spiritual man use to try to understand all things (2:15-16)?
- 20) Does the “natural” man understand the actions of the “spiritual” man? Why? List some specific examples of things he cannot comprehend.
- 21) Why is the natural man an inadequate judge of spiritual things (2:14-15)? What makes the spiritual man competent to judge (2:15-16)?
- 22) What is necessary to understand the spiritual nature of God’s wisdom (2:16)? What stood in the way, at this time, of the Corinthian’s ability to discern this spiritual wisdom (3:1-3)?

23) *The spiritual man may be considered uncultured and ignorant of things in this world, but what greater things is he able to understand (2:15)? Why is he able to understand them (2:16b)? What limit is there to even this understanding (2:16a)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 3:1-17

Lesson 5

KEY VERSES—

“I planted, Apollos watered, but God gives the increase. So that neither he who plants is anything, nor he who waters, but God who gives the increase.” (3:6-7)

SUMMARY—

The problem of division in the Corinthian church grew from two sources—not only from the envious, self-promoting teachers, but also from the strife-filled brethren who were dividing over such things. Stumbling over the most basic things, they were unprepared to receive the greater spiritual truths the apostle had for them. In chapter 3, he addresses the folly of following men (cf. Matthew 15:14).

Dividing and following men is a sign of spiritual immaturity and carnality (3:1-4; cf. Jude 19). It elevates teachers to a place that is not theirs (3:5-9), because there is only one foundation (3:10-11). Teachers are not the foundation, they merely build on the foundation—some with good material, others with bad material—and difficulties such as the ones they are facing will prove the mettle of these brethren (3:12-15). At the same time, anyone who is instrumental in defiling this temple of God, is doomed (3:16-17).

QUESTIONS—

- 1) *How does he describe those who are involved in the divisions of the church (3:1-4)? What had not yet happened to these people? What kinds of problems arise when we do not grow (3:1-2; cf. Hebrews 5:13-14)?*

- 2) *What began as a condition of spiritual denseness (2:14; 3:1) led to something even worse (3:3-4). What was it?*

- 3) *What were some of the proofs that they were still carnal—dominated by the flesh (3:3-4; cf. Galatians 5:19-21)?*

- 4) *In what three stages did this problem manifest itself (3:3)?*
 - ⇒ *Began with—*
 - ⇒ *Led to—*
 - ⇒ *Ended in—*

- 5) *Is the spirit which aligns itself with prominent men and teachers dead today, or do we still see it in various ways? Can you give some possible examples? Does our alignment with those particular men show we are greater than other brethren?*

- 6) *What is the proper place of teachers in God’s plan (3:5-6,8-9)? Note the word “ministers” (3:5). What does it mean? What does it imply about the position of teachers and preachers?*

- 7) *Although men actively benefit the church, who is instrumental in its growth (3:6-7)?*

- 8) *How should teachers view themselves (3:7; cf. 2 Corinthians 4:5,7; 12:11)? Why is it dangerous to exalt men?*

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- 9) *What is the proper view of teachers—should we elevate and honor them (3:3-4)? Should we respect and appreciate them (3:8-9)?*
- 10) *What four things in this context all belonged to God? Thus, what was there to be divided over?*
- ⇒ 2:7,12-13—
⇒ 3:5,9a—
⇒ 3:7—
⇒ 3:9b,16—
- 11) *What is the reward for the teacher of the gospel (3:8,14)? Is it fame, success, prominence, or something else?*
- 12) *What had Paul's relation to the Corinthian church been (3:10; 2:1-2)? What should these other teacher's relation to the Corinthian church be (3:10; cf. 3:6-8)?*
- 13) *Paul had laid the foundation—what was that foundation (3:10-11)? How many foundations are there (3:11)? What were the other teachers laying as a foundation for their teaching?*
- 14) *Strangely, division was occurring over those who built on the foundation—but who had actually laid the foundation (3:10)? Was he trying to unite or divide them? What should these teachers have learned from Paul's example?*
- 15) *If there is only one foundation, what does this division do to the house of God (cf. Matthew 12:25)? Did even the apostles claim to be part of the foundation, or did they just lay the foundation (3:11; cf. Ephesians 2:20-22; Isaiah 28:16)? Is the “cornerstone” part of the foundation, or is it laid as the foundation itself?*
- 16) *In what way do we build on the foundation (3:12)? What are these materials? What is their nature?*
- 17) *What is the “work” that will be tested by fire (3:13-15)? What is the purpose of the testing? What is the nature of it?*
- 18) *When will every man's work be tested by fire (1:8; 3:13)? In what sense? Is there any other time that work will be tested (1 Peter 1:6-7; 4:12-13)? What does it show at that time?*
- 19) *In what sense is the destiny of the builder unaffected by the quality of the building material? How is he rewarded if his work survives (3:14; cf. 1 Thessalonians 2:19-20)? How does he suffer loss (3:15)? Is it a personal loss or some other sense (cf. Philippians 2:16; Galatians 4:11)? How can the teacher suffer loss but still be saved (3:15)?*

20) *What is this foundation (3:11) and building material (3:12; cf. 1 Peter 2:3-5) built into (3:16-17; cf. Ephesians 2:20-22)? What makes it “holy”?*

21) *How serious is it to defile the temple? How was God’s temple being defiled according to this context?*

22) *In what two ways could it be said we are God’s temple—how does God dwell in us (3:16-17; 6:19-20)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 3:18-4:21

Lesson 6

KEY VERSES—

“Therefore let no one glory in men. For all things are yours: whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come—all are yours. And you are Christ’s and Christ is God’s” (3:21-23)

SUMMARY—

Having shown the sin and carnality of elevating and dividing over men, and having established the power and wisdom of God versus the arrogance and folly of man, he moves on to show the real source of wisdom—to be considered “fools for Christ’s sake” (4:10).

These brethren were self-deceived if they continued in their pursuit of man’s wisdom (3:18; cf. Galatians 6:3; James 3:13-18). Having received so many greater things, they should not glory in men (3:18-23). The goal of service and stewardship should not be praise and honor for ourselves but faithfulness to our Master (4:1-5). If the apostles themselves had nothing of their own in which to glory, then why should these other teachers be honored (4:6-7)?

He then contrasts the kind of praise and glory these teachers and brethren want with the mistreatment that the apostles actually receive (4:8-13). Then Paul issues a challenge to these brethren and teachers (4:14-21).

QUESTIONS—

- 1) *Had the Corinthians continued glorying in men, what direction would they have taken (3:18-21)? In accepting the wisdom of men (3:18b), what would they actually have been doing (3:18a)?*
- 2) *How will people consider us when we choose to be guided by the wisdom of God (3:18; cf. 1:25-28; 4:10)?*
- 3) *What do the two quotations from the Old Testament in Job 5:13 and Psalm 94:11 establish (3:19)?*
- 4) *Why is it folly to glory in men (3:21; cf. 1:29,31)? Why did they not even need to glory in men—what had God given them (3:21b-22)?*
- 5) *What is the point of mentioning that the Christian has all of these things (3:21-22)? In what sense is it that everything God has made, He has made for man (cf. Romans 8:32; Matthew 5:5; John 10:10)?*
- 6) *Rather than these teachers, who was the rightful owner of these Corinthians (3:23; cf. 3:16-17; 6:19-20)?*
- 7) *What are two purposes for teachers in God’s plan (4:1; cf. 3:5,9a)? Does there appear to be much difference in the apostle’s view of teachers and the Corinthians’ view of teachers?*
- 8) *What is a “steward” (4:1-2)? What is the nature of his work? How does the Master need for him to perform?*
- 9) *Who is unable to judge the faithfulness of God’s servant—name three (4:3)? Who is to judge then (4:4b-5)?*

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- 10) Why is no man qualified to judge himself (4:3b; Psalm 19:12-13; 1 John 3:20-21)? Why is the Lord qualified to judge (4:5; cf. 2 Corinthians 5:10; Romans 8:16)?
- 11) Where does man's commendation and praise need to come from (4:5b)? What benefit is it if it comes from himself (cf. 2 Corinthians 10:12,18)?
- 12) What lesson is Paul teaching the Corinthians by applying these principles to himself and Apollos (4:6)? Based on what could they even glory in men—anything (4:7)? How had each of them acquired their standing before God?
- 13) Paul contrasts the Corinthians and the apostles of Christ in the next few verses (4:8-13). What kind of tone do you detect in his words? Does he use that tone to make fun, humiliate, or for some higher purpose?
- 14) How does Paul depict the Corinthians (4:8)? What constituted their fullness and wealth? Why did Paul wish that they really were reigning (4:8-9)?
- 15) How did the apostles appear to the rest of the world (4:9-13)?
- ⇒ 4:9c—
 - ⇒ 4:10a—
 - ⇒ 4:10b—
 - ⇒ 4:13b—
 - ⇒ 4:13b—
- 16) How does Paul contrast the apostles with the Corinthians (4:10)? In what sense? Was this conclusion correct?
- 17) Describe the suffering of the apostles (4:11-13a; cf. 2 Corinthians 11:23-33). Why were such messengers of God treated this way (cf. John 15:18-21; 17:14-19)? Were other teachers in Corinth boasting in such things (cf. 2 Corinthians 11:16-22,30; 12:9-10)? Who were they obviously preaching then—Christ or themselves (2 Corinthians 4:5,8-12)?
- 18) In responding to these evil things with good (4:12b-13a), what do the apostles show that the other teachers are not showing (3:3; 4:18; cf. 2 Corinthians 10:12-18)?
- 19) Why did Paul write these sarcastic things to them (4:14)? Did he mean for his tone to sound caustic (4:14-16)? Or did he want them to understand how serious this was (4:21)?
- 20) What was Paul's relationship to these brethren (4:15; cf. 3:10)? How does this explain his tremendous concern for them (cf. 2 Corinthians 11:1-3)?

21) *Is Paul encouraging them to do the very thing he had criticized them for doing (4:16)? In what sense then (cf. 11:1)?*

22) *Why were Paul's enemies bold to speak against him (4:18)? What would happen—to their surprise (4:19)? What would Paul find out about them then (4:19-20)? What should the Corinthians anticipate with Paul's return (4:21)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 5:1-13

Lesson 7

KEY VERSE—

“Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.” (5:7)

SUMMARY—

Paul has shown the folly of their pursuit of worldly wisdom and their glorying in men (3:19-21). It has blinded them so much that they could not see the obvious sin in their own midst—now who is foolish?!! They had deceived themselves so much that they were blind to their own faults (3:18). As they vied for spiritual superiority in their cliques and groups, they became morally inferior to even the sinners among the Gentiles (5:1)!

He identifies their sin in condoning a brother’s sin (5:1-2). He insists they deliver him to the one he was choosing to serve in hope that he would return to the one he previously served (5:3-5). He was committing sin, but so were they in doing nothing about it (5:6-8). The church must judge immorality among its own—without cutting itself off from the rest of the sinful world which it was sent to save (5:9-13; cf. John 17:15-18)—insulated but not isolated!

QUESTIONS—

- 1) *Would you say the house of Chloe was guilty of tale-bearing (1:11; 5:1)? What were they doing? Should they have done this or not?*
- 2) *Is this incestuous situation the only sin of this type that Paul addresses [read the verse carefully] (5:1)? How great was the problem of fornication at Corinth (5:11; 6:9,15-18; 7:2)? Is it any less serious today?*
- 3) *What was the attitude of the Corinthian brethren toward this situation (5:2,6)? What seems to be their attitude about many different situations (4:6,18-19; 8:1; 13:4)? What made them so conceited and arrogant in this attitude—what did they think they possessed (chapters 1-4)?*
- 4) *In their arrogant, self-styled wisdom, what were they overlooking right under their noses (5:1-2)?*
- 5) *Is it possible that a church can glory in its liberal views—such views that are not even accepted by the majority of non-moral, non-religious people (5:2,6)? Can you think of any areas where that happens today?*
- 6) *What was the solution to this particular problem (5:3-5)? What would such an action accomplish (5:5,7)?*
- 7) *Was this action vindictive—how was it to be done (5:4-5)? In what way would this action actually acknowledge the choice that the man had already made (cf. Colossians 1:13; 1 Timothy 1:19-20; 2 Peter 2:20-22)?*
- 8) *Where does the authority reside in administering discipline (5:4)? Can withdrawal be carried out without the sanction and approval of the Lord?*
- 9) *The brethren were to pass judgment on this brother before what happened (5:5b; cf. 4:5; 2 Corinthians 5:10)?*

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- 10) *How can withdrawal be a positive action—how can it actually be a blessing for some (5:5)? What does it help to accomplish that should have already been done (cf. Romans 8:5-13)?*
- 11) *What is the primary aim of all church discipline (5:5b; 2 Peter 3:9)?*
- 12) *Can the church withdraw from those who don't profess to be in fellowship—what was done to the woman (5:5)?*
- 13) *What is the point of using leaven in this discussion (5:6-8)? What is its relation to the Passover (Exodus 12:1-6,15)? How could this brother's sin and their lack of response to it affect the church?*
- 14) *What is the church supposed to be (5:7b)? What is necessary for them to be such? According to the symbolism of the Passover, could they partake of Christ before purging out this leaven (5:7-8)?*
- 15) *What else did they need to protect themselves against—even if they did withdraw from the brother to purge out the old leaven like God commanded (5:8b)?*
- 16) *Does this former epistle which Paul mentions (5:9) constitute a “lost book” of the Bible or simply another writing that was not recorded because it was not necessary to complete the inspired record (cf. Isaiah 40:6-8; Matthew 24:35; John 20:30-31)?*
- 17) *What had Paul written about in this previous epistle (5:9)? What had they evidently misunderstood (5:10-13)?*
- 18) *Both kinds of people mentioned are sinners (5:9-11). Why are we to make a distinction in our treatment of them? Why do we treat sinners of the world this way (cf. John 17:15-18; Matthew 11:19)?*
- 19) *What is the intended result of the action of isolating ourselves from a brother or sister (5:11)? Why do we refuse to even eat with such—what does that show (cf. Galatians 2:11-14)? What contact are we to continue to have (2 Thessalonians 3:14-15)?*
- 20) *Are we in the business of judging one another (5:12-13)? In what sense?*
- 21) *Why are we able to pass judgment on one another, but not on the rest of the world (5:12-13; cf. 6:2-3; 11:31)? What foundation do Christians have to insure proper spiritual judgment (cf. 2:12-16)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 6:1-11

Lesson 8

KEY VERSE—

“Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be defrauded?” (6:7)

SUMMARY—

This chapter is a continuation of thoughts introduced in chapter 5 about spiritual judgment—it is not a stand alone chapter about lawsuits. This problem further illustrates how much they were enamored with the wisdom of the world, because they desired the judgments of ungodly men rather than the judgments of godly men.

Not only were brethren in Corinth divided (cf. 1:10-11; 3:3) but they were taking their differences to unbelievers to settle. Regardless of the judgment rendered—they had already lost (6:1-5). Compounding the problem was the fact that they were not really pursuing justice, but were wronging and defrauding one another just by going to law (6:6-8). If God’s will is the basis of all law, why couldn’t they just consult God’s will to solve their problems? Neither those who would be judging, nor those seeking the judgment, were going to receive the kingdom of God (6:9-11).

QUESTIONS—

- 1) *What was especially hypocritical about the Corinthians’ action in chapter 6, when considering their lack of action against the sinning brother in chapter 5?*
- 2) *Paul had told them repeatedly the kinds of sins that God’s people could not commit (5:9-11; 6:9-10). Not only were they allowing immorality in the church (chapter 5), but what else were they allowing (chapter 6)?*
- 3) *What sense do you get of the seriousness of this situation by Paul’s use of the word “dare” (6:1)?*
- 4) *Who is best qualified to judge matters within the church (cf. 5:12-13)? Why (cf. 2:13,15-16)?*
- 5) *Why is it foolish to take such matters of spiritual judgment before the “unrighteous” (6:1,9)? What has Paul been trying to get them to understand about the wisdom of the world (cf. 1:20; 3:19-20)? Why does it fail (cf. James 4:1-4)?*
- 6) *Where should differences be settled when they arise between brethren (6:2,5; cf. Matthew 18:15-17)?*
- 7) *Is Paul teaching the Corinthians new things? What does the phrase “do you not know” imply through this epistle (6:2; cf. 3:16; 5:6; 6:2,3,9,15,16,19; 9:13,24)?*
- 8) *In what sense do saints judge the world (6:2; cf. 1 Peter 4:6; Hebrews 11:7)?*
- 9) *In what sense do saints judge angels (6:3)? How will we judge wicked angels (cf. 2 Peter 2:4; Jude 6; Matthew 12:41-42)? How will we judge other angels (cf. 2 Timothy 2:12; Revelation 2:26-27)?*

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- 10) *We may have difficulty fully understanding these concepts—but what is the point of these things as they relate to the differences the Corinthians had with one another (6:1-5)?*
- 11) *The Corinthians had been glorying in so many things—how should they really have felt (6:5a)? What was the one thing these brethren gloried in so much (cf. 1:19-20; 2:4-5; 3:18-20; 4:10)? Yet what could they not seem to find among themselves (6:5b)?*
- 12) *What was their first failure in this situation among brethren (6:7a)? Then what made it even worse (6:6b)?*
- 13) *When brethren go to law against one another, which side wins (6:7-8)? What are the consequences of such actions (6:7-9)?*
- 14) *Could most of us find what we think are legitimate reasons to justify our lawsuits (even when we admit others are wrong to justify theirs)? What is the danger in doing that (6:9b)? How is it possible to deceive ourselves about some of these warnings (cf. 3:18; 6:9; 15:33)?*
- 15) *What does the apostle say about this attitude of pride and self-preservation that will not allow us to be defrauded or cheated at any cost (6:7-8)? What does this principle say to our present age and attitudes?*
- 16) *How should we respond when people do not treat us fairly (6:7)? Is this a sign of weakness or strength? What did Jesus teach us about such things (Matthew 5:38-42; 1 Peter 2:21-23)?*
- 17) *Which of the sins mentioned in Paul’s list do we commit when we go to law against one another (6:9-10)?*
- 18) *Is God willing and able to forgive any sin (6:9-11)? Can any man be saved who continues in that sin (6:9)?*
- 19) *Why was it so inappropriate for them to continue in such lifestyles (6:11)? Define: washed, sanctified, justified.*
- 20) *What do these verses (6:9-11) teach us about our own personal past? Present? Future?*
- 21) *Is Paul implying that Christians are never to seek justice in civil courts (cf. Acts 25:6-12)? Why has God established civil courts of justice (Romans 13:1-6)? What is at the root of the problem in Corinth then?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 6:12-20

Lesson 9

KEY VERSE—

“Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?” (6:19)

SUMMARY—

The great emphasis of this section is that we are the Lord’s—both body and soul. Evidently, the Corinthians had placed ceremonial fornication with temple harlots in the same class as eating meats offered to idols—if they were at liberty to do one, then they were at liberty to do the other. Paul begins by showing them that not even every liberty is advisable (6:12). Then he insists that foods and fornication are not even in the same class (6:13).

Paul next addresses the fallacy of their conclusion (6:13). He uses four basic arguments: (a) Fornication is a misuse of our God-given bodies (6:13); (b) Fornication is an immoral union which violates and compromises one’s union with Christ (6:15-17); (c) Fornication is a sin against one’s own body (6:18); (d) Fornication desecrates the temple of the Holy Spirit (6:19-20).

QUESTIONS—

- 1) *Paul is speaking of those things that are lawful, not those things that are unlawful, when he says “All things are lawful for me...” (6:12). He then limits their argument that since “all things are lawful” we can do all things, by two exceptions—what are they (6:12)?*
- 2) *Is it possible for lawful things to be bad things? Can we accurately say “It is never right to do unlawful things and sometimes wrong to do lawful things” (8:9-12; cf. Romans 14:15)?*
- 3) *Is the question “How should I act” always answered by what is lawful? Or are there other considerations too—What is wise? What is edifying? What is loving?*
- 4) *How do the following four words in this context—‘meats,’ ‘fornication,’ ‘harlot,’ ‘temple’—relate to what we know about daily life in the city of Corinth? What common problem do these words accent which the Corinthian brethren had to overcome? How does this give us a clue to the context of this passage? Does the discussion in chapters 8, 9, & 10 have any bearing on this subject?*
- 5) *Would the freedom to eat meats offered to idols also influence their ideas about the others things associated with idol worship—specifically fornication with the temple harlots? Since meat eating was really a liberty, and it was a function of the body, what were some brethren concluding about fornication?*
- 6) *Do you think that Paul is dealing with fornication in general or that which relates to idolatry, heathen worship, and the harlots who were attendant to it? Is either one right? Are they the same sin?*
- 7) *Why does food not have an eternal effect on the body (6:13a)? Why does fornication have an eternal effect on the body (6:13b-14)?*

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- 8) *Do the Corinthians appear to think that fornication with temple harlots is a moral issue or a neutral one? What does Paul explain to them?*
- 9) *If we are part of Christ's body, then what are we doing when we unite with a harlot (6:15)?*
- 10) *How is fornication a misuse of our body—which is Christ's?*
- ⇒ *Whose body is the fullness of all of our parts (6:15; 12:12,27)?*
 - ⇒ *Whose possession are we (6:19; cf. Acts 20:28; Ephesians 5:25)?*
 - ⇒ *What should we be doing in our bodies (6:20; cf. Romans 12:1-2)?*
- 11) *How does the sexual act express the unity of two persons (6:16; cf. Genesis 2:24)? In what way is the man lying with a harlot the same as a man lying with his wife? In what way is it different?*
- 12) *Does honorable sexual fulfillment in marriage violate the body's obligation to God (Hebrews 13:4)? What kind of action, in contrast, can actually violate the body's obligation to God and one's spouse (7:3-5)?*
- 13) *Just as being joined together in the flesh makes two people "one body" (6:16), what does being joined together with the Lord in the spirit make that man and the Lord (6:17)? How then could one consider lying with a temple harlot to be the same thing as eating meats?*
- 14) *How are Christ and the Christian united (6:17; cf. Galatians 2:20)?*
- 15) *Does Paul say that fornication is the most serious of sins or that its relation to our body is unique among the catalog of sins (6:18)? How can fornication be considered a sin against one's body like none other (6:18)? How does fornication harm the body physically? spiritually? emotionally? mentally? consequentially?*
- 16) *How does Paul describe the body of a child of God (6:19)? How much choice does a Christian have about the way he uses his body (6:19b-20)?*
- 17) *If their bodies were a temple of the Holy Spirit from God, then what were they doing when they joined their bodies with the bodies of those priestesses in an idol's temple? What place did a priest of God's temple (1 Peter 2:5,9) have being joined to a priestess of a demon's temple (cf. 2 Corinthians 6:14-18)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday
 Monday
 Tuesday
 Wednesday
 Thursday
 Friday
 Saturday

CHAPTER 7:1-16

Lesson 10

KEY VERSE—

“For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that.” (7:7)

SUMMARY—

The remainder of this book finds Paul answering various questions posed to him by the Corinthian church (7:1; 8:1; 12:1; 16:1). Chapter 7 deals with questions about marriage and celibacy, and what is most advantageous for the Christian—what is best for one may not be best for another.

He begins by addressing the marriage relationship—specifically the sexual relationship in marriage (7:1-7). After dealing with ungodly sexual relationships (6:9-20), he turns to godly, approved sexual relationships (7:2-5). He also extols the virtues of celibacy (7:7). Next, he addresses the unmarried (7:8-9). Then he turns to instruct Christians who are married (7:10-11), and finally deals with Christians who are married to non-Christians (7:11-16).

QUESTIONS—

- 1) *Is Paul’s assessment of the relationship between men and women (7:1) inconsistent with God’s assessment (Genesis 2:18)? Is it inconsistent with other things Paul himself has said about marriage (1 Timothy 4:1-3; 5:14; Ephesians 5:22-33)?*
- 2) *Is Paul giving us a complete teaching about marriage, or addressing some special situations in marriage (cf. 7:26)? Is he saying the relationship between men and women is bad or that it is better for single Corinthians to remain unmarried (7:1)?*
- 3) *As much as this chapter speaks of marriage in God’s plan, it advocates something else very strongly throughout—what is it (7:1,7-8,25-40)?*
- 4) *What are the advantages of celibacy in trying to serve God (7:7-8,32,35,37,40)? What are the disadvantages (7:2,5,9)?*
- 5) *What are the advantages of marriage in trying to serve God (7:2,9,14)? What are the disadvantages (7:26,28-29,33-35)?*
- 6) *Does Paul have a low view of marriage, as some imply, that it is nothing more than an outlet for sexual release? Or with the great sexual temptations at Corinth (cf. 5:1; 6:9-11,15-18), does he remind them that marriage is an honorable outlet for sexual desires (7:2-3)?*
- 7) *What is an advantage to marriage (7:2)? What is the point of choosing marriage to avoid fornication—if the partner’s sexual needs are not being met (7:3-4)?*
- 8) *Why do husbands and wives need such a thing as “affection” (7:3)?*

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- 9) *Is it true that husbands and wives “owe” each other sexual satisfaction? What does he mean when he says that the husband controls his wife’s body and the wife her husband’s (7:4)? Why does each one have authority over the other’s body (cf. Ephesians 5:28-29; Genesis 2:24)?*
- 10) *Under what four conditions does Paul concede a temporary deprivation of each other’s sexual needs (7:5-6)? What does Paul mean when he says this is a matter of concession (7:6)?*
- 11) *What is the gift Paul mentions (7:7; cf. Matthew 19:11-12)? Does Paul bind either marriage or celibacy on anyone?*
- 12) *Who are the instructions in each of the following verses given to:*
- ⇒ 7:8-9—
 - ⇒ 7:10-11—
 - ⇒ 7:12-24—
- 13) *Which was the better state for unmarried people or widows (7:8)? In contrast, which would be the better state for some (7:9)?*
- 14) *Is Paul saying that his words in 7:10-11 were given to him by the Lord and his words in 7:12-16 were his own opinion (cf. 7:10,12)? Is there a contrast here between the degree of inspiration, or between what Jesus personally said (Matthew 5:32; 19:9; Mark 10:11-12; Luke 16:18) and what Paul said through inspiration (cf. John 16:12-13)?*
- 15) *Is it a sin for Christians to divorce (7:10)? Why does he tell them what to do if they do separate then (7:11)? Does that imply that such separation is allowable or does it give men their options after they have sinned (cf. 1 John 2:1-2)? Did their separation or divorce really dissolve their union (7:11)?*
- 16) *Why should those Christians married to non-Christians not seek to dissolve their marriages (7:12-14)?*
- 17) *In what way is the unbeliever “sanctified” by the believing mate (7:14)? If the marriage was considered unholy then what would be the condition of their children (7:14b)?*
- 18) *Does the phrase “not under bondage” mean that the marriage bond has been broken (7:15)? What else does Paul say in connection with this marriage bond (cf. 7:39)?*
- 19) *Does the fact that they are not under bondage anymore also imply the freedom to remarry? What options did Paul already give the Christian if divorce occurs (cf. 7:11)?*

20) *Marriage can sanctify an unbeliever (7:14), but what can they not be sure it will do (7:16)? Maybe they cannot save their spouse, so they must let go (7:15), but maybe they can, so what must they do (cf. 7:11)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 7:17-40

Lesson 11

KEY VERSE—

“But as God has distributed to each one, as the Lord has called each one, so let him walk. And so I ordain in all the churches.” (7:17)

SUMMARY—

Paul deals with many marital issues in this chapter in response to questions the Corinthians had addressed to him (7:1,25). Among these are celibates and married people in general. More specifically he also addresses two married Christians (7:10), two separated Christians (7:11), Christians married to unbelievers (7:12-14), Christians separated from unbelievers (7:15-24), virgin girls (7:25-35), parents of virgin girls (7:36-38), and widows (7:39-40).

We also come across a somewhat different aspect of inspiration—divinely approved *advice* that is given by the apostle which we will need to try to respect and understand (7:25-26,40).

QUESTIONS—

- 1) *Some people accuse Christians of breaking up families because of the choices they make in commitment to Christ. Is that what Paul teaches them to do (7:17)?*
- 2) *What two things does Paul use to illustrate the Christian’s responsibility to remain with his unsaved partner (7:12-13,17-24)? Why was there no need for him to change those relationships? In contrast, what kind of relationships did he need to break off (cf. 5:9-11; 6:9-11,18)?*
- 3) *Is he saying that the “calling in which he was called” is the situation that they found themselves in, or that they must remain faithful to the Lord’s calling no matter what the situation was (7:17-24; cf. 1:2,9,24,26; 7:15; Ephesians 4:1)?*
- 4) *Do any of those things mentioned (7:15-22) prevent us from living as a Christian? Can our external circumstances ever have the power to dictate our service to God? Do we sometimes give them that power?*
- 5) *Regardless of our station in life, what two principles should determine how we live (7:19,22)? What is true about these physical relationships in light of the greater spiritual relationship (7:18-24)?*
- 6) *Paul points out that even the bondage of slavery could not infringe on their service to God (7:21-22). Does that have any bearing on the phrase “not under bondage” in 7:15, and help explain whether he is saying there that the marriage bond is totally dissolved, or that such a marital situation cannot impede their service to God?*
- 7) *In regard to their questions about virgins, what teaching of Jesus’ ministry could he share with them (7:25; cf. 7:10)? What personal revelation could he share with them (cf. 7:12)? What could he share with them then (7:25,40)? What should we and the Corinthians make of this advice?*
- 8) *Are Paul’s instructions in 7:25-40, divine decree or spiritual judgment? What do we know about the value of spiritual judgment (cf. 2:15-16; 6:2-5)?*

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- 9) *Should we recognize a difference between divine dictates and good advice? Does even good advice carry the authority of God's word? Can you think of any modern examples?*
- 10) *Was Paul's advice good advice? How do we know (cf. 7:25,40)? Are we free to choose to heed his advice or reject it? Even though we pay a price for not heeding his advice, does that make us guilty of sin (7:28,36)?*
- 11) *What circumstances needed to be considered in answering their questions about the unmarried (7:26)?*
- 12) *Why was it good for them not to marry (7:26-35)? Was it a sin to marry in spite of Paul's instructions (7:36-38)?*
- 13) *What is Paul saying in regard to the things which they have treasured and considered important (7:29-31)? Was the present order or the future order more important? Which one was permanent?*
- 14) *If Paul had bound his convictions and spiritual advice on the Corinthians, how could that have actually been unprofitable for these brethren (7:35; cf. 1 Timothy 4:1-3)?*
- 15) *Who are the people identified in 7:36-38? Father and daughter? Fiancee and his espoused? Is there any way that all three could actually be under consideration?*
- 16) *In this passage, is Paul discussing things which are either good or bad, or things which are either good or better? In a nutshell, what is Paul's advice to them in view of this "present distress"?*
- 17) *What is God's law on marriage (7:39a)? What is Paul's advice to widows (7:39b-40)?*
- 18) *Does the phrase "only in the Lord" mean "as the Lord approves or allows" (cf. 11:11; Ephesians 6:1)? Or does it mean that she can only marry another Christian? Is this Paul's divinely sanctioned advice or a moral requirement given by the Lord?*
- 19) *Why would Paul give such instruction to a widow?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 8:1-13

Lesson 12

KEY VERSE—

“Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies.” (8:1)

SUMMARY—

According to Erdman the question of eating meats offered to idols “was very serious for the Christians at Corinth. Idolatrous practices were related to almost every family and social and political custom of the times. Meats which had been sacrificed in the temple were used at all social festivities; they were exposed for sale in the regular markets and were placed upon the table before invited guests and might appear in one’s own home. It was, therefore a very difficult and delicate problem...” (*The First Epistle of Paul to the Corinthians*, Charles R. Erdman, p. 87).

Paul begins commending knowledge, but knowledge alone can become imbalanced and detrimental (8:1-3; cf. 13:2). In regard to idols, they are really nothing—not just lower gods but actually they are representative of beings which do not even exist (8:4-6). Yet, the misuse of that knowledge and flaunting of one’s liberty may prove destructive to the weak brother who accounts the eating of those meats as an acknowledgment of the idol’s existence (8:7-13).

QUESTIONS—

- 1) *Many of these brethren knew the truth about idols, but what was that knowledge causing them to do (8:1)? Enlightenment and knowledge of the truth is not everything—who is Paul criticizing here (8:1-2)?*
- 2) *What good is knowledge without love (8:1-3; cf. 13:2)? Knowledge “puffs up” whereas love “builds up”—what is the difference (8:1)? How is knowledge without love actually a type of ignorance (8:1-3)? Knowledge is good, but what is considered an unhealthy attitude toward knowledge (8:2a)?*
- 3) *What had the Corinthians allowed their knowledge to do to them (8:1; cf. 4:6,18-19; 5:2; 13:4)? What does wisdom recognize about itself (8:2)? What does the man who is puffed up not know (8:3)?*
- 4) *We are inclined to say that knowledge of science, philosophy, and psychiatry have their problems—but what kind of knowledge does Paul say has its problems too?*
- 5) *What matters more than knowledge (8:3)? Why is this more important?*
- 6) *Are the other gods of the pagans the enemies of God? Are they lesser deities? Or do they even exist (8:4)? Is Paul affirming that there are many gods in heaven and earth, or that men believe in many (8:5; cf. Romans 1:18-25; Acts 17:16-31)?*
- 7) *Although the gods represented by these idols were non-existent (8:4), the idols did represent something very real—what was it (10:19-21)?*
- 8) *What were Paul and the knowledgeable Christians sure of (8:5-6)?*

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- 9) *What does he mean when he says of God “of whom are all things” (8:6; cf. Genesis 1:1)? What does he mean when he says of God “and we for Him” (8:6; cf. Ecclesiastes 12:13; Isaiah 43:7)?*
- 10) *What does he mean when he says of Jesus “through whom are all things” (8:6; cf. John 1:1-3,14; Hebrews 1:2)? What does he mean when he says of Jesus “through whom we live” (8:6; cf. Colossians 1:16-17)?*
- 11) *Where did the great problem lie in this discussion of eating meat offered to idols (8:7)? Describe the perspective of this weak brother (8:7).*
- 12) *In our concern for our “rights” and liberties, what may we forget (8:9)? What is the danger of flaunting our liberties (8:9-11)?*
- 13) *How would the weak brother be sinning when he ate meat that was not wrong to eat (8:10-11)? How can a man be considered guilty of sin just because he cannot rid himself of an erroneous view he holds? If the sin is not in the act itself, then where is the sin?*
- 14) *For a Christian to feast in such a place as an idol’s temple may have been a liberty, but it was a reckless abuse of liberty (8:10-11). Can you think of modern day parallels?*
- 15) *What are the results of causing another to stumble—five are mentioned (8:11-12)?*
- 16) *Is it possible for one who belongs to Christ to fall away from Him and perish (8:11)?*
- 17) *Is it possible to spiritually destroy someone with the truth (8:11-12)? How?*
- 18) *What is the conclusion of this discussion of things offered to idols (8:1,13)?*
- 19) *How can Paul at the same time defend Christian freedom and impose severe restrictions (8:1-13; cf. Matthew 5:29-30; 18:6-9)?*
- 20) *How can instructions about such things help us understand answers to today’s pressing problems of conscience?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 9:1-14

Lesson 13

KEY VERSES—

“If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ?” (9:11-12)

SUMMARY—

This chapter is not a change in subject, but rather is Paul’s own personal example of denying oneself certain liberties for the sake of something better. There were also those in Corinth who disputed the apostleship of Paul (9:1; 2 Corinthians 12:12; 13:3). They evidently used his refusal to accept wages as signs of a guilty conscience or as proof of the spiritual emptiness of his work (9:2ff; 2 Corinthians 11:5ff; 12:13-18).

Paul establishes his right to receive support (9:1-14) and then explains why he did not exercise that right (9:15-27). He begins by defending his apostleship (9:1-3) and then establishes his right to receive support from four different illustrations—the example of others who minister the word (9:4-6), common sense (9:7-8a), the Law itself (9:8b-13), and finally by the Lord Himself (9:14).

QUESTIONS—

- 1) *Paul had just discussed the importance of giving up liberties when they were detrimental to others (chapter 8). How does the discussion in chapter 9 relate to those principles? What rights was Paul willing to give up for the benefit of his brethren (8:13; 9:4,12,15)?*
- 2) *What is Paul defending (9:1-3)? Why does he have to justify himself (2 Corinthians 12:11-13; 13:3-6)?*
- 3) *Paul implies that he is free—free to make his own choices and do the Lord’s work (9:1). What did he choose to do with that freedom (9:19-23)?*
- 4) *What two claims does Paul make to establish his apostleship (9:1-2)?*
- 5) *Why was it important for Paul to emphasize that he had seen the risen Savior (9:1; cf. 15:8; Acts 1:15-26; 26:16-18)?*
- 6) *What is the purpose of a seal on a document (9:2)? What does Paul imply about the Corinthians if he is not truly an apostle?*
- 7) *Did Paul have a right to accept support (9:3-6)? With whom does that right make him associated?*
- 8) *Who is Cephas (9:5; cf. John 1:40-42)? Could Peter have been the first pope (9:5; cf. Matthew 8:14-15)?*
- 9) *Who were the brothers of the Lord (9:5; cf. Matthew 13:55)? Had they always followed Jesus (John 7:3-5; Acts 1:14)?*

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- 10) *What is the purpose of the illustrations of the soldier, farmer, and shepherd (9:7)? How does that have any bearing on this discussion?*
 - 11) *Other than common sense, where does this right to receive support come from (9:8-10; cf. Deuteronomy 25:4)? What was God teaching man with this law (9:10)?*
 - 12) *What is the principle of sowing and reaping that Paul teaches here (9:11)?*
 - 13) *Not only does he imply a right of the gospel worker to receive, but also the debt of the recipient of the gospel to give. What is the principle at work here (cf. Romans 15:25-27)?*
 - 14) *Why did Paul choose not to use this right of support with his work in Corinth (9:12; cf. 2 Corinthians 11:5-9)?*
 - 15) *Was it because he was an imposter, like his enemies may have been implying? Or, was it because of something he had taught the Corinthians (6:12; 9:12)?*
 - 16) *Who was it who first insisted that religious servants be supported (9:13; cf. Numbers 18:8-13; Deuteronomy 18:1; Nehemiah 12:44-47; 13:10-14)? Why? What are they providing for the people?*
 - 17) *Who was it who again insisted that religious servants be supported (9:14; cf. Matthew 10:10; Luke 10:7)?*
 - 18) *What principles can preachers learn about financial support from this passage?*
 - 19) *What principles can churches learn about financial support from this passage?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 9:15-27

Lesson 14

KEY VERSE—

“For though I am free from all men, I have made myself a servant to all, that I might win the more.” (9:19)

SUMMARY—

Having established his right to receive support for his work, since he is an apostle and servant of the gospel (9:1-14), Paul now turns to explain why he did not exercise that right (9:15-27). He chose not to receive anything from them so he could exercise his right of self-sacrifice for them (cf. 2 Corinthians 12:14-15; Philippians 2:17).

Paul stressed his motives for preaching (9:15-18). He chose to sacrifice his liberties in order to serve all men (9:19-23). His example of discipline and self-control showed them how such really did benefit the cause of Christ (9:23) and even Paul himself (9:27). Then he uses an illustration from athletics to stress the need for such self-discipline (9:23-27). “The isthmus of Corinth was the scene of the Isthmian games, one of the four great national festivals of the Greeks. The celebration was a season of rejoicing and feasting. The contests included horse, foot, and chariot racing; wrestling, boxing... The victor’s prize was a garland of pine leaves... At the period of Paul’s epistles the games were still celebrated, and the apostle himself may very probably have been present” (Vincent, vol. III, p.235).

QUESTIONS—

- 1) *What did Paul want to be able to boast in (9:15)? How would taking support from them have made his boasting void?*

- 2) *Is this boasting of Paul’s a bad and arrogant thing?*

- 3) *Explain Paul’s reason for preaching (9:16-17). Is that what he had set out to do since his youth?*

- 4) *What was it that so strongly compelled Paul to do the work of preaching the gospel (9:16; cf. Jeremiah 20:9)?*

- 5) *How could it be that even though he was a free man in Christ, Paul had no freedom to choose whether or not he would preach the gospel (9:17)?*

- 6) *With or without support Paul was compelled to preach (9:16-18). He could not glory in his choice to preach because it was thrust upon him. Is he complaining?*

- 7) *Being entrusted as a steward (9:17), who was he seeking to please—the Corinthians or someone else (cf. 1 Thessalonians 2:4)? What was his reward (9:17)?*

- 8) *What benefits did Paul perceive in not receiving support from the Corinthians when preaching among them?*

⇒ 9:15—
⇒ 9:18—
⇒ 9:19-23—

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- 9) *If Paul was free, why did he make himself a slave to all men (9:19; 10:33)?*
- 10) *Describe some of the ways Paul appealed to his Jewish audience (9:20; cf. Acts 16:3; 18:18; 20:16; 21:26; 23:6).*
- 11) *Describe some of the ways Paul appealed to his Gentile audience (9:21; cf. Acts 13:42-49; Galatians 2:11-21; 3:28). Is Paul saying that he gave up being bound by any law or by a specific law?*
- 12) *Were the Gentiles under no law at all (cf. Romans 2:12-16)? What does he mean?*
- 13) *Describe some of the ways Paul appealed to his weak audience (9:22; cf. 8:7-13; Romans 14:1-15:3).*
- 14) *What reasons does Paul give for acting this way with his own liberties (9:19,22-23)? Is he saying “do whatever it takes to win people at any cost”?*
- 15) *What is the ultimate goal Paul points us to (9:24-27)? What is the price to achieve this goal?*
- 16) *In what ways is the illustration of the athlete appropriate to describe the Christian race (9:24-25)?*
- 17) *What kind of crown was Paul running and fighting for (9:25; cf. 2 Timothy 2:5; 4:6-8)?*
- 18) *What was his greatest fear (as it should be ours) (9:27; cf. 10:1-12)?*
- 19) *Is Paul talking about mastering his own unlawful desires or his lawful desires? Or could he be talking about both?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 10:1-13

Lesson 15

KEY VERSE—

“Therefore let him who thinks he stands take heed lest he fall.” (10:12)

SUMMARY—

Paul had just appealed to the Isthmian games (9:24-27) to call the church to self-discipline. Then in chapter 10, he turns to the Old Testament illustrations of God’s people who shared a relationship with Him (10:1-13). Yet, even they were not exempt from sin.

There was no excuse for tempting God and turning to idolatry. Like the Corinthian Christians, God’s people of old struggled with the world of idolatry and fell away from Him, serving as an example to us of that possibility (10:6,11). They had every privilege and spiritual blessing showered upon them (10:1-4). Yet, many of them were disqualified (10:5; cf. 9:27) because they allowed idolatry to draw them away from God (10:6-11). No one is immune from the temptation (10:12), at the same time no one is so overwhelmed that he cannot overcome it (10:13).

QUESTIONS—

- 1) *What spiritual blessings, which Israel enjoyed, are mentioned by Paul (10:1-4)?*
 - ⇒ 10:1a—
 - ⇒ 10:1b—
 - ⇒ 10:2—
 - ⇒ 10:3—
 - ⇒ 10:4a—
 - ⇒ 10:4b—
- 2) *Who is Paul addressing specifically in this chapter, with the use of these illustrations from the Old Testament (10:1)?*
- 3) *What cloud is he talking about (10:1; cf. Exodus 13:21-22; 14:1-31; Psalm 105:39)?*
- 4) *How were they baptized into Moses and the sea (10:2)? What is the similarity between that and the Christian’s relationship with Christ (12:13; cf. Romans 6:3-7)?*
- 5) *What kind of food did the Israelites eat in the wilderness wanderings (Exodus 16:1-31; cf. Psalm 78:23-25)? That food sustained them physically, but what sustained them spiritually (10:3-4)?*
- 6) *What was Moses able to supply the people from out of the rock (Exodus 17:1-7; Numbers 20:1-13)? What did the rock typify (cf. John 4:10,13-14)?*
- 7) *Even though they were blessed with all of these things, what was their response to God? What was God’s response to them (10:5)?*

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- 8) *Why were these things in the history of God's people recorded in our Scriptures (10:6)?*
- 9) *What specific lessons were the Corinthian Christians supposed to learn from these ancient people of God?*
- ⇒ *10:6b—*
 - ⇒ *10:7a—*
 - ⇒ *10:8a—*
 - ⇒ *10:9a—*
 - ⇒ *10:10a—*
- 10) *Tell as much of the story as you can from the illustrations used in these verses and the story in the Old Testament.*
- ⇒ *Lusting after evil things (10:6; cf. Numbers 11:4-35)—*
 - ⇒ *Worshipping idols (10:7; Exodus 32:1-14)—*
 - ⇒ *Committing sexual immorality (10:8; cf. Numbers 25:1-15)—*
 - ⇒ *Tempting Christ (10:9; cf. Numbers 21:4-9)—*
 - ⇒ *Murmuring (10:10; cf. Numbers 16:1-50)—*
- 11) *For whose benefit were these examples recorded (10:11; cf. Romans 15:4)? What are some lessons to learn?*
- 12) *What is one of the greatest dangers that a child of God faces (10:12; cf. 9:27)?*
- 13) *Admittedly, living in the wilderness for 40 years was difficult, but what did God always give His people (10:13; cf. Psalm 106:8-12; 136:16; Deuteronomy 8:2-4)?*
- 14) *What does God assure us about our temptations (10:13)?*
- ⇒ *10:13a—*
 - ⇒ *10:13b—*
 - ⇒ *10:13c—*
 - ⇒ *10:13d—*
 - ⇒ *10:13e—*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 10:14-11:1

Lesson 16

KEY VERSE—

“Therefore, my beloved, flee from idolatry.” (10:14)

SUMMARY—

This discussion of idolatry began in chapter 6 and has been an underlying theme since then. Contact with idolatry may have been hard to avoid in Corinth, but they must reject those things which draw them further from God and the pursuit of God’s things. Rather than trying to understand where to draw the line, and how closely one can get to that line, the apostle’s advice is to “*flee idolatry*” (10:14).

Using the illustration of the Lord’s Supper and the idolatrous feasts, he shows the impossibility of partaking of both (10:15-18). To eat the food offered to idols was innocent, but to indulge in the presence of an idol and idol worship was to be part of it and the demonic power behind it (10:19-22). All things which God created can be eaten with thanksgiving (10:23-26). But when eating that particular meat held special significance to another, then they must not eat it for his sake (10:27-30). The ultimate goal in all our actions is to glorify God and save men (10:31-11:1).

QUESTIONS—

- 1) *What was their best defense against idolatry in Corinth (10:14)? How had they seemed to be treating it so far?*

- 2) *How much wisdom is there in trying to get as close to the line between right and wrong as we can (10:15)?*

- 3) *Paul appealed to their wisdom to be able to judge correctly (10:15). What gave them that ability (cf. 2:14-16)?*

- 4) *What two illustrations does he use to show the impropriety of eating at the table of these idols (10:16-18)?*
⇒ 10:16-17—
⇒ 10:18—

- 5) *What are we doing when we take the Lord’s Supper (10:16)? Who is involved in this sharing (or communion) (10:16-17)?*

- 6) *When the Israelites offered a sacrifice to God, part of it was eaten by the priest (Leviticus 8:31) and part was eaten by the people (Deuteronomy 12:18). How were all three partakers of that sacrifice then?*

- 7) *Knowing what was involved in sacrifices offered to God and to idols, why was it not possible for Christians to share in such idolatrous feasts (10:19-22)?*

- 8) *Are idols anything real (cf. 8:4)? Are the gods that they represent anything real (cf. 8:4-6)? Are idols representative of anything real (10:20-21)? Who is the power behind idolatry and its influence (2 Corinthians 4:4; Ephesians 6:11-13)?*

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- 9) *How would the Corinthians be provoking the Lord to jealousy (10:22; cf. Exodus 20:3-5)? Are any of us strong enough to challenge Him?*
- 10) *Why does Paul repeat the saying that “all things are lawful” (10:23; cf. 6:12)? Is he justifying all things or repeating their argument?*
- 11) *What are four fallacies in their argument (10:23-24)?*
- 12) *What are two circumstances under which the sacrificial meat might be eaten?*
- ⇒ 10:25—
⇒ 10:27—
- 13) *Why is there nothing morally wrong itself with eating that meat (10:25-26; cf. Psalm 24:1)?*
- 14) *What is the exception that should stop them from eating that meat (10:27-29)?*
- 15) *Why should another man’s conscience control our actions (10:28-29)? Does that mean that we are to be bound by the consciences of others, or does that mean if he thinks our actions give credibility to sin then we should give up those actions?*
- 16) *Where does the problem here lie—in the action of eating or in the other’s weakness (10:30)?*
- 17) *What has Paul called on the strong brother to be willing to do (cf. 8:9-13)? What does Paul insist that the weak brother not be able to do (10:29-30)?*
- 18) *What are the two motivations which must regulate everything we do (10:31-33)?*
- 19) *Is the apostle requiring something of others that he did not do himself (11:1)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 11:2-16

Lesson 17

KEY VERSE—

“But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.” (11:3)

SUMMARY—

In this entire section, wearing the veil is really a secondary issue—at stake is a more permanent truth about men and women in God’s order of things (11:2-3). Both the actions of men and women reflect back on their head (11:4-6).

He next addresses various reasons for this sign of her subjection--because woman is the glory of man (11:7), because woman was taken from man (11:8), because woman was created for the man (11:9), and because of the angels who did not keep their proper place of subjection (11:10; cf. Jude 6). Even so, God established an interdependence between men and women (11:11-12). Spiritual wisdom and everyday living show the need for some representation of that subjection (11:13-15). Finally, if such a subject brings contention, then the very submission it represents is compromised (11:16).

QUESTIONS—

- 1) *What has been one of the great problems in the Corinthian church, which is further illustrated in this section (11:16,18; cf. 1:10)?*

- 2) *This section is about more than just customs and hair length. What else is it about (cf. 14:40)?*

- 3) *What does he praise the Corinthians about (11:2)? What were these traditions he delivered to them (cf. 2 Thessalonians 2:15; 3:6)?*

- 4) *Why does he introduce the point about rank and authority in 11:3?*

- 5) *Why is this the divine order between man and woman (11:3)? Do these passages shed any light?*
 - ⇒ *1 Timothy 2:13-14--*
 - ⇒ *Genesis 2:18-23--*
 - ⇒ *Genesis 3:16---*

- 6) *Under whose power was this prayer and prophecy being uttered (11:4-5; cf. 14:14-16,26)?*

- 7) *Were there female prophets in the early church during the days of spiritual gifts (Acts 2:17-18; 21:8-9)? Where were prophecies to be uttered (14:3-5,14-16; cf. 11:17-19)? If a female prophet was uttering a message given to her by God, what might some people assume about her actions (1 Timothy 2:11-12)? What was she to do to insure that both she and other people recognized her submission to God and man (11:5-6,10)?*

- 8) *When she uttered the prophecy given to her, was she assuming authority or submitting to God’s command by uttering it? What was a woman who was praying and prophesying acknowledging when she wore a veil (11:3)?*

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- 9) *What does the head symbolize throughout Scripture (see Genesis 3:15; Psalm 68:21; Ephesians 1:22; 4:15)?*
- 10) *Why would it be improper for a man to cover his head when praying or prophesying (11:7)? Why should the woman who prays and prophesies cover her head (11:7-10)?*
- ⇒ 11:7b—
 ⇒ 11:8—
 ⇒ 11:9—
 ⇒ 11:10—
- 11) *Explain the phrase “because of the angels” [it must be important since he says they are to do this “because of” angels] (11:10). What do angels have to do with this (6:3; Jude 6)?*
- 12) *Man was created in what two phases (Genesis 1:26-29; 2:18-25)? In spite of this distinction, what still exists between male and female (11:11-12)?*
- 13) *Who has determined the places of men and women (11:12)?*
- 14) *The issue in Corinth is much deeper than wearing a veil. What does Paul want them to recognize (11:3)? Why does the veil then become an issue (11:13-15)?*
- 15) *Should they be able to judge accurately about this situation (11:13)? Why (2:14-16)?*
- 16) *Did God give woman the veil and long hair—or did God give her the instruction to be in submission, and these were methods by which she showed that submission (11:12,15)? Did Paul bring the veil to Corinth, or was it already there?*
- 17) *Is it an inherently immoral thing for a man to have long hair or a dishonorable thing (11:14; cf. Numbers 6:1-21; Judges 13:5,7)? Is it an inherently immoral thing for a woman to have short hair (11:15)? Was Paul speaking of length or of being womanish (11:14-15)?*
- 18) *Paul speaks of two different coverings for a woman. What are they?*
- 19) *If brethren became contentious over the wearing of a covering, what were they compromising (11:16)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday
 Monday
 Tuesday
 Wednesday
 Thursday
 Friday
 Saturday

CHAPTER 11:17-34

Lesson 18

KEY VERSE—

“Therefore when you come together in one place, it is not to eat the Lord’s Supper.” (11:20)

SUMMARY—

Paul addresses the conduct of the brethren when partaking of the Lord’s Supper. The very memorial feast which was to unite them in communion with Christ and one another (10:16-17), was instead dividing them and showing that they were not in communion with Christ (11:17-19). They were showing spite to the church (11:20-22) and to the Lord (11:23-27).

They were to examine themselves in order to spare themselves God’s judgment (11:28-29). Chastisement from God was coming to some of them at that time (11:30-31). But God’s immediate judgment was designed to save them from eternal condemnation (11:32). His final appeal is for unity and joint-participation (11:33-34).

QUESTIONS—

- 1) *What was one of the main problems with the church in Corinth (11:17-18; 1:10)? How is it showing itself now (11:20-34)?*
- 2) *Did such divisions accomplish anything at all (11:19)?*
- 3) *What was their purpose for coming together (11:20)? Were they accomplishing that objective? What is the purpose for coming together in an assembly (cf. Hebrews 10:24-25)?*
- 4) *What two misuses were the Corinthians making of the Lord’s Supper (11:21)?*
- 5) *How would you describe what was going on in their assemblies (11:21-22)? How great is the contrast between the attitude of the participants (11:20-22) and the One who instituted the Lord’s Supper (11:23-25)?*
- 6) *What feast were they supposed to be eating at the Lord’s Supper (Luke 22:29-30)? What feast were they evidently eating along with the Lord’s Supper (11:21-22)?*
- 7) *Does this passage authorize their “love feasts”, condemn them, or merely comment about what is happening (cf. Jude 12)? Where should they be eating these “love feasts” (11:22)?*
- 8) *What two things were they doing by eating this feast and leaving out their brethren (11:22)?*
- 9) *What are the reasons for taking the Lord’s Supper (11:23-26)?*
- 10) *If they are proclaiming the Lord’s death until He comes when taking the Lord’s Supper (11:26), then what are they doing to Him when they partake unworthily (11:27)?*

11) Explain how we can eat the Lord's Supper in an "unworthy manner" (11:27)? What are the repercussions (11:27,29)?

12) Summarize the abuses of the Lord's Supper at Corinth.

⇒ 11:21a,33--

⇒ 11:21b--

⇒ 11:34--

13) In correcting the problems with the Lord's Supper, does Paul urge changes in the actions or the hearts of the participants (11:27-28)?

14) What is the proper way to eat the Lord's Supper (11:28-29,31)?-

15) What had already happened to many of the Corinthian Christians (11:30)? Why?

16) What is the "judgment" Paul is talking about (11:32a)? What is the "condemnation" (11:32b)?

17) What is the purpose of the Lord's judgment and chastening (11:32)? What does this make clear about the judgments of 11:30?

18) What are they not doing that the Lord is having to do for them (11:28,31-32)?

19) Is physical punishment for moral guilt seen anywhere else in the New Testament age (Hebrews 12:5-11; cf. James 5:13-15; John 5:14)? What similar purpose does church discipline serve (5:3-5)?

20) Recognizing the word "therefore" as pointing to conclusions in his discussion, what three points is Paul making in this discussion on the Lord's Supper?

⇒ 11:20--

⇒ 11:27--

⇒ 11:33--

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

CHAPTER 12:1-11

Lesson 19

KEY VERSE—

“But the manifestation of the Spirit is given to each one for the profit of all.” (12:7)

SUMMARY—

In this section, Paul addresses some of their questions concerning spiritual gifts (12:1-14:40). In summary, he insists on order when using these gifts, not the division and confusion which they are exhibiting (14:33,40). He speaks of the source of these gifts (12:1-11) and the unity which should characterize the body (church), even though exhibiting a great diversity of gifts (12:12-31). The greatest gift of all was love, and if these spiritual gifts were resulting in division and jealousy, then they were sacrificing the greater gift for the lesser (13:1-7). Besides, these spiritual gifts were temporary, whereas the greater gifts—faith, hope, love—were permanent (13:8-13).

Then he encouraged them to pursue the greater of the spiritual gifts, rather than coveting the lesser—albeit more exciting—gift of tongues (14:1-19). Besides, tongues were for the benefit of unbelievers, not believers (14:20-25). Finally, if there is no order in their assemblies, then they were abusing God’s gifts (14:26-40).

QUESTIONS—

- 1) *What has been one of the great problems in the Corinthian church, which is further illustrated in this section (12:25; cf. 1:10)?*

- 2) *What had the Corinthians specifically asked for instructions about (12:1)? What other things had they specifically asked about (7:1,25; 8:1; 16:1)?*

- 3) *Religiously, what had the majority of the Corinthians previously been (12:2; cf. Acts 18:4-11)?*

- 4) *What is the contrast Paul is going to make between “dumb idols” (12:2; cf. Psalm 115:5-7; 135:16) and “speaking by the Spirit of God” (12:3)?*

- 5) *How could they know whether the oracles of other gods and idols came from God (12:3)? In this context, who is saying “Jesus is accursed” and “Jesus is Lord” (12:3)?*

- 6) *Even though there are diversities and differences in all of these gifts, what remains consistent (12:4-6)?*

- 7) *If the separate members of the Godhead worked together in concert, to bring these gifts to the Corinthians (12:4-6), then how were these gifts not intended to be used?*

- 8) *Notice the three different words used to describe these spiritual gifts. What does each word emphasize about these manifestations of the Spirit?*
 - ⇒ *“Gifts” (12:4)?*
 - ⇒ *“Ministries” (12:5)?*
 - ⇒ *“Activities” (12:6)?*

9) *What was the purpose of these spiritual gifts (12:7,11)?*

10) *Why was there no reason to boast in regard to the spiritual gifts which certain ones had—from where had they received the gift (12:7,11; cf. 4:7)?*

11) *Describe each of these spiritual gifts, and explain what benefit they would be and how they might be used in the first century church:*

⇒ *“Word of wisdom” (12:8)—*

⇒ *“Word of knowledge” (12:8)—*

⇒ *“Faith” (12:9)—*

⇒ *“Gifts of healing” (12:9)—*

⇒ *“Working of miracles” (12:10)—*

⇒ *“Prophecy” (12:10)—*

⇒ *“Discerning of spirits” (12:10)—*

⇒ *“Different kinds of tongues” (12:10)—*

⇒ *“Interpretation of tongues” (12:10)—*

[For some examples of the use of these particular gifts see the following passages—wisdom (Exodus 31:1-6; 35:30-36:2), knowledge (Matthew 10:18-20), faith (Matthew 17:14-20; 21:21; Acts 3:16), gifts of healing (Acts 4:30; James 5:14-15), working of miracles (Acts 13:9-11), prophecy (Acts 13:1-3; Ephesians 4:11), discerning of spirits (14:29; 1 Thessalonians 5:19-21; 1 John 4:1), different kinds of tongues (Mark 16:17; Acts 2:4,6,8,11), interpretation of tongues (14:13,26-28)]

12) *Did the Corinthians obtain whatever spiritual gifts they received based on their own merits or spirituality (12:11)? Who determined which gift they received? Did all of them receive gifts from the Spirit (12:29-30)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 12:12-31

Lesson 20

KEY VERSE—

“For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.” (12:13)

SUMMARY—

Even though the spiritual gifts given to brethren were very diverse, their design was to unite the body. Allowing these gifts to divide this diversely-gifted church was the worst response they could make (12:12). Christianity is the great equalizer (12:13-14). If the ungifted brother is jealous of the gifted brother, or the gifted brother thinks himself greater than the ungifted brother, then both have missed the significance of the “*one body*” relationship.

Paul first addresses those who might think they are unimportant to the body because of what they are not (12:15-20). Then he turns to the others who might think they are more important to the body because of what they are, while the others are unimportant—God honors the weaker members, and by doing so, honors the body (12:21-27). Finally, God has appointed certain people and gifts for the benefit of the church. Not everyone has such gifts, but there is a far greater way than these things which everyone can follow (12:28-31).

QUESTIONS—

- 1) *In the giving of these diverse gifts to Christians, we see a oneness of the Father, Son and Holy Spirit (12:4-6). How is the “body of Christ” to be the same as this oneness of Christ Himself (12:12)?*

- 2) *Even though there was a diversity of gifts given by the Spirit, there was also something of the Spirit that they were completely united in—what was it (12:13; cf. John 3:3-5; Acts 2:38; Titus 3:5)?*

- 3) *In what way are we all “made to drink into one Spirit” (12:13; cf. John 7:37-39)?*

- 4) *What do some seem to be suggesting about those who have not received the operation of spiritual gifts (12:15-20)?*

- 5) *Whose perspective is being addressed in 12:15-20? What seems to be their problem?*

- 6) *Whose perspective is being addressed in 12:21-27? What seems to be their problem?*

- 7) *What two points does Paul use to express the importance of having them be different, rather than having all the same gifts?*

⇒ 12:18—
⇒ 12:19—

- 8) *What should be our response to one another?*

⇒ 12:21-22—

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- ⇒ 12:23-25a—
 - ⇒ 12:25b—
 - ⇒ 12:26—

9) *Why has God given greater honor to the parts that are lacking it (12:24-25)?*

10) *What is true about the honor which one receives as part of the body (12:26b)?*

11) *Describe each of these things which God has appointed in the church:*

- ⇒ *Apostles—*
- ⇒ *Prophets—*
- ⇒ *Teachers—*
- ⇒ *Miracles—*
- ⇒ *Gifts Of Healings—*
- ⇒ *Helps—*
- ⇒ *Administrations—*
- ⇒ *Varieties of tongues—*

12) *What is the answer to each of the questions in 12:29-30?*

13) *What is implied about these gifts (12:31)? What is even greater than all of them (12:31b; 13:1-13)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 13:1-13

Lesson 21

KEY VERSE—

“And now abide faith, hope, love, these three; but the greatest of these is love.” (13:13)

SUMMARY—

In their desire to receive gifts from God, the Corinthians were seeking the lesser gifts instead of the greater. Therefore, Paul begins this chapter by contrasting the worth of the spiritual gifts with the worth of love (13:1-3). Without love, the greatest gift is meaningless. He then defines love, by showing it in action, especially in the manner in which they should be using their spiritual gifts (13:4-7).

He concludes by emphasizing the eternal nature of love and the transitory nature of these spiritual gifts (13:8-13). The gifts were only designed to be temporary, as partial revelations until the whole was revealed. Love has always been the greatest thing—God is love (1 John 4:8), the Old Testament law and prophets hinged on love (Matthew 22:35-40) and love is the great commandment for Christians today (John 13:34-35).

QUESTIONS—

- 1) *What was the “more excellent way” of which Paul spoke (12:31ff)?*

- 2) *What effect does “love” have on all of these actions (13:1-3)? What effect does a lack of love have on them?*

- 3) *Is Paul suggesting that tongue-speakers spoke with the language of angels, or saying “even if they were to speak with the tongues of angels”? What is still greater?*

- 4) *How important were the “tongues”, “knowledge”, and “faith” to the development of the early church (13:1-3)? As valuable as they were, were these gifts worth having at the expense of love, like the Corinthians were experiencing?*

- 5) *Define each of the following descriptions of love:*
 - ⇒ *Love suffers long (13:4)—*
 - ⇒ *Love is kind (13:4)—*
 - ⇒ *Love does not envy (13:4)—*
 - ⇒ *Love does not parade itself (13:4)—*
 - ⇒ *Love is not puffed up (13:4)—*
 - ⇒ *Love does not behave rudely (13:5)—*
 - ⇒ *Love does not seek its own (13:5)—*
 - ⇒ *Love is not provoked (13:5)—*

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- ⇒ *Love thinks no evil (13:5)—*
 - ⇒ *Love does not rejoice in iniquity (13:6)—*
 - ⇒ *Love rejoices in the truth (13:6)—*
 - ⇒ *Love bears all things (13:7)—*
 - ⇒ *Love believes all things (13:7)—*
 - ⇒ *Love hopes all things (13:7)—*
 - ⇒ *Love endures all things (13:7)—*
 - ⇒ *Love never fails (13:8)—*

- 6) *Even though they are different gifts, what do the gifts of prophecies, tongues, and knowledge have in common (13:8)?*
- 7) *What is the purpose of the contrast between things which are partial and things which are whole (13:9-10)?*
- 8) *Based on this context, what would we have to say is being described by the phrase “when that which is perfect comes” (13:10)?*
- 9) *How long were spiritual gifts needed? How long was love needed?*
- 10) *What is the point of Paul’s two illustrations (13:11-12)?*
- 11) *Some things are transient and pass away (13:8), while wholesome things abide (13:13). What is the contrast?*
- 12) *What is superior to all of those things which perish (13:8)? What is superior among all of those things which abide (13:13)?*
- 13) *What were two important things he stresses about spiritual gifts?*
 - ⇒ *13:1-3—*
 - ⇒ *13:8-13—*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 14:1-19

Lesson 22

KEY VERSE—

“I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.” (14:5)

SUMMARY—

Paul does not discourage their desire for spiritual gifts, but encourages them to seek the greatest gift—love (13:13-14:1). Actually, the spiritual gift which they should pursue was the superior gift of prophecy (14:2-5). This gift benefitted the entire church more than any other.

If the tongues were not understandable, then they were useless (14:6-19). He illustrates this point with the flute, harp, and trumpet. Without distinction in their sounds no one can recognize what is being played (14:6-9), without understanding the language, men cannot recognize what is being said (14:10-11). In their zeal to possess spiritual gifts, they should desire those gifts which would benefit everyone—otherwise no one was edified (14:12-17). Those words which can be understood are the only profitable words (14:18-19).

QUESTIONS—

- 1) *Did Paul discourage the Corinthians’ pursuit of spiritual gifts (14:1)? Who should they consider in their pursuit of these spiritual gifts (14:3-5)?*

- 2) *What was accomplished when a Christian spoke in tongues?*
 - ⇒ 14:2a—
 - ⇒ 14:2c—
 - ⇒ 14:4a—

- 3) *What was the function of prophecy (14:3)? How could prophecy accomplish these things?*

- 4) *Why was prophecy more important for the church than tongue-speaking (14:4-5)?*

- 5) *When was the only time that tongue-speaking was profitable for the church (14:6)?*

- 6) *What was the benefit of a tongue which no one could understand (14:7-9)?*

- 7) *What was Paul saying with his illustrations of the sounds made by the flute, harp, and trumpet (14:7-8)? How does that compare with his subject of tongue-speaking (14:9)?*

- 8) *Are these tongues just spiritual utterances, or are they actual, significant languages (14:10-11)? Is that the kind of thing which is happening today among people who claim to have the power to speak in tongues?*

9) *What were the results of speaking in tongues without an interpretation (14:9-12)?*

⇒ 14:6a—

⇒ 14:9b—

⇒ 14:11—

10) *In their zeal for spiritual gifts, what should they be even more zealous for (14:12)? What should they pray for then (14:13)?*

11) *Why should the tongue-speaker pray for interpretation (14:13)? If he is speaking or praying in a tongue, does he even understand what he is saying?*

12) *Without an interpretation, who can understand a tongue (14:2)? Can the speaker (14:14)? Can the listener (14:16)?*

13) *What is the profit of speaking in the spirit without understanding (14:14-17)?*

14) *Was Paul against the gift of tongue-speaking (14:18)? What was the important thing he stressed in this section?*

15) *Of all the spiritual gifts, where did tongue-speaking rank with the Corinthians? Where did it rank with God?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 14:20-40

Lesson 23

KEY VERSE—

“For God is not the author of confusion but of peace, as in all the churches of the saints... Let all things be done decently and in order.” (14:33,40)

SUMMARY—

Paul continues his discussion of tongue-speaking and prophecy, encouraging them to be mature in their understanding and overcome their envy and malice (14:20). He insists that tongues are not for their benefit, but for those who were not Christians—prophecy was for their benefit (14:21-25). Prophecy was a powerful gift having the ability to convict saint and sinner alike.

Then he addresses the need of order in their assemblies, especially in the use of their spiritual gifts. Whoever receives a gift during the assembly needs to use it for the edification of the church (14:26). He then outlines an orderly and edifying assembly—addressing tongue-speakers (14:27-28), prophets (14:29-31), control of the gifts (14:32-33), and women (14:34-35). Then he reminds them that they are not the source of these messages, but only the recipients (14:36-38). Order should characterize all of their assemblies (14:39-40).

QUESTIONS—

- 1) *In what sense were the Corinthians like children (14:20a)? In what sense should they be like children (14:20b)? In what area did they need to grow up (14:20c)?*

- 2) *What was the primary purpose of tongues (Mark 16:20; John 20:30-31; Hebrews 2:1-4)?*

- 3) *How does Paul use the Old Testament quotation from Isaiah—what is the comparison between the stubbornness of Israel and the stubbornness of people of Paul’s day (14:21; Isaiah 28:9-12)? What had Israel not listened to? How would God speak to them next?*

- 4) *When properly used, tongues were a sign for whom (14:22-23)? What happened when all spoke at the same time though (14:23b)? If tongues was the greatest of the gifts, then how could it be so disastrous when being used by so many (14:23)?*

- 5) *Which group benefitted most from tongues—the speakers or the hearers (14:22; cf. Acts 2:1-41; 10:44-11:18)?*

- 6) *What would be an unbeliever’s response if he heard everyone speaking in tongues with no interpretation (14:23; Acts 2:12-16)? What would be his response if he heard men prophesying (14:24-25)? How could such a prophecy cause belief (cf. John 1:43-50; 4:16-19,28-30)?*

- 7) *What happens when the word of God is intelligibly spoken through prophecy (14:24-25)?*
 - ⇒ 14:24b—
 - ⇒ 14:24c—
 - ⇒ 14:25a—
 - ⇒ 14:25b—

8) *What did Jesus promise the Holy Spirit would do when He manifested Himself, revealing God's word (John 16:7-11; Hebrews 4:12-13)? What was He doing in their assemblies (14:24-25)?*

9) *Why was structure and order necessary when spiritual gifts were being used (14:26,31)?*

10) *What was Paul's instruction regarding the procedure for tongue-speakers (14:27-28)?*

⇒ 14:27a—

⇒ 14:27b—

⇒ 14:27c—

⇒ 14:28a—

⇒ 14:28b—

11) *What was Paul's instruction regarding the procedure for prophets (14:29-33)?*

⇒ 14:29a—

⇒ 14:29b—

⇒ 14:30-31—

12) *To what extent were these brethren able to control the use of their spiritual gifts (14:32)? How does he address the claims of some that they could not control their spiritual gifts (14:33)?*

13) *What was Paul's instruction regarding women (14:34-35)?*

⇒ 14:34—

⇒ 14:35—

14) *What was the reason for giving this instruction to the women (14:34)?*

15) *What three groups were told to be silent in these assemblies?*

⇒ 14:27-28—

⇒ 14:29-30—

⇒ 14:34—

16) *What was the purpose for demanding silence from these groups (14:33)?*

17) *Does this passage instruct women to be silent in the assembly always? Can she confess her faith (Matthew 10:32)? Her sins (James 5:16)? Sing songs (Ephesians 5:19)? What about the woman who had a prophecy (11:3-16)?*

18) *Why were questions to wait? What did the questions hinder (14:35)?*

19) *Did the word of God originate with those revealing it (14:36)? Who was to regulate the use of these gifts of revelation (14:37)? What was the conclusion of this entire discussion (14:40)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 15:1-28

Lesson 24

KEY VERSES—

“For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.” (15:3-4)

SUMMARY—

Paul next turns to the most basic gospel teachings to dispel the influence of some who were teaching that there is no resurrection from the dead. He introduces the heart of the gospel—the death, burial, and resurrection of Jesus Christ (15:1-4). He establishes the resurrection by appealing to the witness of Scripture (15:3-4), of eye-witnesses (15:5-7), and finally, of himself (15:8-11). Such witnesses were sufficient to establish the veracity of Jesus' resurrection.

Some were denying the reality of the bodily resurrection (15:12). Paul begins by listing the consequences if there was no bodily resurrection (15:13-19). Then he explains the hope and purpose of our resurrection—Christ's resurrection is the assurance of ours (15:20-22) and is the beginning of God's plan for subduing all power and authority, and ultimately the final enemy of mankind (15:23-26). Then God will be glorified fully (15:27-28).

QUESTIONS—

- 1) *What was the relationship of the Corinthians to the gospel (15:1-2)?*
 - ⇒ 15:1a--
 - ⇒ 15:1b--
 - ⇒ 15:2a--

- 2) *What was the condition for maintaining their salvation (15:2a)? What was the consequence if they rejected faith in the resurrection (15:2b)?*

- 3) *What proof does Paul offer to establish the resurrection of Christ (15:1-10)?*
 - ⇒ 15:1-2--
 - ⇒ 15:3-4--
 - ⇒ 15:5-7--
 - ⇒ 15:8-10--

- 4) *Offer a possible explanation why Jesus appeared to Simon Peter before appearing to the rest of the apostles (15:5; cf. Luke 24:34). Consider also the fact that Paul uses the name which Jesus gave him—“Cephas”—which means “rock” (cf. John 1:42).*

- 5) *Where did Jesus likely meet with the 500 disciples (15:6; Matthew 26:32; 28:7,10)?*

- 6) *What kind of impact did the appearance of Jesus have on His brother James (15:7)? How did he view Jesus at first (John 7:1-5)? How did he change after Jesus' resurrection (cf. Acts 1:12-14; 12:17; 15:13; 21:18; 1 Corinthians 9:5; Galatians 1:19; 2:9)?*

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- 7) *Why did Jesus appear to Paul on the road to Damascus (15:8; Acts 9:3-9; 26:16-18)?*
- 8) *What does Paul mean by using an abortion illustration to describe himself as an apostle of Christ (15:8-9)?*
- 9) *What made Paul feel like he was the least of all the apostles (15:9; Galatians 1:13; 1 Timothy 1:13)?*
- 10) *Who does Paul praise for his position (15:10; Romans 15:15)? Why did he labor more abundantly than all the other apostles (15:10)?*
- 11) *What consequences does Paul identify in denying the resurrection (15:13-19)?*
- ⇒ 15:13--
 - ⇒ 15:14a--
 - ⇒ 15:14b--
 - ⇒ 15:15--
 - ⇒ 15:17b--
 - ⇒ 15:18--
 - ⇒ 15:19--
- 12) *What are “firstfruits” (15:20; cf. Leviticus 23:9-14)?*
- 13) *What is the significance for us of Jesus being the “firstfruits of those who have fallen asleep” (15:20; cf. Acts 26:23; Colossians 1:18; Revelation 1:5)?*
- 14) *What is the contrast between Adam and Christ (15:21-22; cf. 15:45-49)?*
- 15) *Since Christ lives, what does He assure us about ourselves (15:23; cf. Colossians 3:4; John 5:21,26,40; 6:57; 14:19)?*
- 16) *What will be accomplished at Christ’s coming (15:23-28)?*
- ⇒ 15:24a--
 - ⇒ 15:24b--
 - ⇒ 15:24c--
 - ⇒ 15:25--
 - ⇒ 15:26--
 - ⇒ 15:28--
- 17) *Is Jesus reigning now or will His reign begin in the near future (15:24-25)?*

18) *What is the ultimate purpose for Jesus' victory over death, evil, sin, and all those other powers (15:28)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 15:29-58

Lesson 25

KEY VERSE—

“So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory.’” (15:54)

SUMMARY—

Paul continues making his case for a bodily resurrection of the dead. He asks why Christians would do anything which relies on the resurrection if there is none (15:29-32), then he warns them about keeping company with those who deny the resurrection (15:33-34). He moves on to address objections which some are sure to make (15:35). He answers with four points—seeds sown must die first before sprouting to life (15:36), a seed sown in the ground grows into something which looks totally different from it (15:37-38), they already observe differences in various bodies (15:39), and there is a difference in the glory of heavenly and earthly bodies (15:40-41).

He stresses the order of the natural and then the spiritual, as seen in the resurrection of the dead and the order of Adam first then Jesus (15:42-49). A change in nature is necessary, even for those who are alive at Jesus’ coming (15:50-53). Then death will be swallowed up in victory, with our hope being in Christ (15:54-58).

QUESTIONS—

- 1) *Is Paul arguing to justify others being “baptized for the dead,” or could he just be using this practice as an argument for the resurrection, without necessarily endorsing it (15:29)? [In related examples, was Paul claiming men could speak “tongues of angels” (13:1), that everyone would speak tongues in an assembly (14:23), or was Jesus endorsing the practice of the religious leaders’ sons (Matthew 12:27)?]*

- 2) *Does Paul speak of being “baptized for the dead” as something he did, the Corinthians did, or someone else did (15:29b)?*

- 3) *What were Paul’s additional arguments that affirmed the resurrection of the dead (15:29-32)?*
 - ⇒ 15:29—
 - ⇒ 15:30-31—
 - ⇒ 15:32a—
 - ⇒ 15:32b—

- 4) *When Paul refers to “fighting with beasts,” is he simply speaking metaphorically (cf. Luke 3:7; Philippians 3:2; 2 Timothy 4:17) or literally (15:32)? Is there any way to know for certain?*

- 5) *Who is the “evil company” Paul warns them about (15:33)?*

- 6) *How should some of them respond to their own inconsistency of rejecting the resurrection while embracing a religion based on it (15:34)?*

- 7) *Does Paul give a specific answer to the questions they will raise (15:35)? Is it possible to know exactly what we will be like in the resurrection (1 John 3:2)?*

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- 8) *What is Paul's point in using all of these illustrations to answer their questions (15:36-49)?*
- 9) *What is true about the nature of the resurrection body (15:36-54)?*
- ⇒ 15:38—
 - ⇒ 15:42—
 - ⇒ 15:43a—
 - ⇒ 15:43b—
 - ⇒ 15:44—
 - ⇒ 15:47-49—
 - ⇒ 15:53-54—
- 10) *Who else had a body sown in weakness and raised in power (15:43b; 2 Corinthians 13:4)? Who will empower us with this spiritual life (Romans 8:11)?*
- 11) *What part of our existence came from Adam (15:45)? What part came from Christ (15:45)?*
- 12) *Describe what will happen on the resurrection day based on the following verses (15:51-57).*
- ⇒ 15:51a—
 - ⇒ 15:51b—
 - ⇒ 15:52b—
 - ⇒ 15:54—
- 13) *Why must this change occur for both the living and the dead (15:50-51)?*
- 14) *What will happen to death at the resurrection day (15:54; Revelation 20:14; 21:4)?*
- 15) *How is sin the sting of death (15:55-56)? Where does sin derive its power (15:56)? Where is the sting of death defeated (15:57)?*
- 16) *Why is there no sting in death for the Christian (15:57; Hebrews 2:14-15; Philippians 1:21)?*
- 17) *What does Paul mean with each of his admonitions for us to be faithful (15:58)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday Monday Tuesday Wednesday Thursday Friday Saturday

CHAPTER 16:1-24

KEY VERSE—

“My love be with you all in Christ Jesus. Amen.” (16:24)

SUMMARY—

It is notable that even though he has rebuked them extensively for their sins, Paul concludes this epistle to the Corinthians with expressions of love and confidence in them (16:3,6,24). Either in answer to their question, or merely as was his custom in every church, Paul gives them instructions concerning the collection for the saints (16:1-4).

He concludes his letter with his own itinerary (16:5-9) and possible future visits from Timothy (16:10-11) and Apollos (16:12). He encourages them to be as faithful as a soldier (16:13) and as loving as a brother (16:14). He then expresses how the men from Corinth, who had come to Paul, had been a blessing to him and would be to the Corinthians themselves (16:15-18). He concludes with final greetings and blessings of grace and love (16:19-24).

QUESTIONS—

- 1) *What promise had Paul made to the leaders of the Jerusalem church (Galatians 2:1-10)? How was he accomplishing that (16:1-3)?*
- 2) *What was the specific purpose for this collection (16:1-2; cf. Romans 15:26; Acts 2:44; Hebrews 10:34)?*
- 3) *Why were the Gentile churches especially urged to give (Romans 15:27)? What did this liberal sharing accomplish between Jewish and Gentile Christians (2 Corinthians 9:11-15)?*
- 4) *What made it possible for brethren to give every first day of the week (16:2; cf. Acts 20:7; Hebrews 10:25)?*
- 5) *Identify some of the principles taught in the following phrases about giving (16:2):*
 - ⇒ *“On the first day of the week” —*
 - ⇒ *“Let each of you” —*
 - ⇒ *“Lay something aside, storing up” —*
 - ⇒ *“As he may prosper” —*
 - ⇒ *“That there be no collections when I come” —*
- 6) *To what extent is a man expected to give (16:2; 2 Corinthians 8:12)?*
- 7) *What wise plan was implemented for handling the money collected by the churches (16:3-4)? What does Paul always try to guard against in this collection for the saints (16:4; 2 Corinthians 8:18-21)?*
- 8) *Did Paul make the trip to distribute the aid (16:4; cf. Acts 19:21; 20:4,16; 21:15-19; 24:17; 2 Corinthians 8:16-24)?*

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- 9) *In spite of all their problems and shortcomings, what did Paul fully expect the Corinthians to do (16:6-7)?*
- 10) *There may be many reasons implied why Paul delayed his coming to Corinth, but what does he see as the greatest reason (16:8-9)? What does he mean (cf. Acts 14:27; 2 Corinthians 2:12; Colossians 4:3)?*
- 11) *Timothy was being sent to Corinth (1 Corinthians 4:17). How was he to be received (16:10-11)?*
- 12) *How did the Corinthians know Apollos (16:12; cf. Acts 18:27-19:1)? Was Apollos wise for staying away from Corinth at the present time? Why?*
- 13) *With what were they to balance their steadfastness (16:13-14)?*
- 14) *Who were Stephanas and his partners, and what had they done (16:15-18; cf. 1:16)?*
- 15) *Does Paul leave this letter on a negative or positive note (16:17-18)? Why does he point out something positive in this church that was full of so many negatives?*
- 16) *What connection did Aquila and Priscilla have with the Corinthian church (16:19; cf. Acts 18:1-4)?*
- 17) *What was the “holy kiss” (16:20; cf. Romans 16:16; 2 Corinthians 13:12; 1 Thessalonians 5:26)?*
- 18) *What do the following words mean (16:22, KJV)?*
- ⇒ “Anathema”—
- ⇒ “Maranatha”—
- 19) *Whose favor does Paul express toward the Corinthians (16:23-24)?*
- ⇒ 16:23—
- ⇒ 16:24—
- 20) *Paul had been compelled to rebuke them for their sins, but what did he never want them to doubt (16:24)?*

ASSIGNMENT—

Read this passage every day before the upcoming class (check the box after each day that you read the passage)

Sunday
 Monday
 Tuesday
 Wednesday
 Thursday
 Friday
 Saturday