

THE  
DISCIPLESHIP  
PLACE



1 Corinthians

CHURCH OF  THE NAZARENE

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# CLT Bible Study

## 1 CORINTHIANS

**J. Wesley Eby, editor**

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## SUGGESTIONS FOR STUDY

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Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the New International Version (NIV). The editor used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. For example, in Chapter 2, section A, entitled “The Greeting,” read 1 Corinthians 1:1-4. This is very important. The study outline will help you understand these particular Bible verses, but it may not explain or refer to everything in the Scripture.
4. **IMPORTANT:** Note that scriptures from the Book of 1 Corinthians do not have the book’s name. If the Bible reference is (1:2), this means you will find this verse in 1 Corinthians, chapter 1, verse 2. Other books of the Bible will include the name in the reference, for example Acts 18:17 in Chapter 2.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. Mark your Bible as you go. Marking your Bible will help the words become more and more your own.
7. Finally, read the Bible passage again to better understand its meaning.
8. The editor has also included how to pronounce some of the more difficult proper names and words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter you will find a list of the words in the order in which they were introduced. Additionally, at the end of the book, all of the words and pronunciations will be listed alphabetically.

If a family or a few friends decide to take this study together, here are two suggestions.

1. Have one person read the Bible passage and another person read the Continuing Lay Ministries outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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## Pronunciation Guide

## CHAPTER 1

### Introduction to 1 Corinthians



#### NOTES

#### A. THE CITY OF CORINTH

An introduction to the people of Corinth [KOHR-unth] is important. We need to become acquainted with the Corinthians [kohr-RINTH-ee-unz], because until we know them, we'll never understand this letter.

First, we need to find the city of Corinth on a map. If possible, get a Bible map of the Mediterranean [MED-uh-tuh-RAY-nee-un] Sea area. Find the country of Greece just to the east of Italy. Notice that Greece is divided into two unequal land areas. These two areas are joined by a narrow strip of land or isthmus. At the southeastern tip of this isthmus is the city of Corinth.

The location of Corinth is important because its environment affected the lives of the people. The same is often true with us: the environment where we live affects our lives.

##### 1. Geographic Location

- a. Corinth's location connected the southern part of Greece with the mainland to the north. This location was strategic, because Corinth controlled all communication and trade between the two sections of Greece.
- b. Corinth had good harbors. This was important because the voyage by boat around the southern tip of Greece was very dangerous. So, all ocean trade going east and west came to Corinth. Ships stopped at Corinth. Then the cargo was transported by donkeys the four miles to Cenchreae [sen-KREE-uh] on the other side of the isthmus. Smaller boats were even hauled across the land on wooden rails. The Roman emperor Nero tried unsuccessfully to build a canal across this strip of land. Engineers finally succeeded in constructing a canal in the late 1800s. Corinth really controlled both east-west and north-south trade. Therefore, Corinth was a busy, prosperous city.
- c. Corinth was also the capital city of the Roman province of Achaia [uh-KAY-uh]. The consul or Roman government official supervised the political affairs of his province from his home in Corinth.



## 2. Social Conditions

- a. The facts about its location suggest that Corinth was a city of the world. Business people came from all over the known world. Tourists by the thousands came seeking entertainment. And entertainment of every type was available. The Isthmian [ISTH-mee-un] Games, held every two years, were perhaps the most famous sports event.
- b. Corinth has been called: “The Vanity Fair of the Roman Empire.” The city was known for its extreme sensuality and drunkenness. To accuse a person of behaving like a Corinthian suggested life of the most shameful type. Banquets in Corinth were frequently wild, drunken parties. People in Corinth who drank alcoholic beverages were usually drunkards.
- c. The large population of Corinth was a diverse one, which set the stage for such sinfulness. There were foreign traders, sailors, soldiers, and peddlers. There were boxers, wrestlers, charioteers, and athletes in training. There were gamblers, prostitutes, and thousands of slaves without a good reputation. No wonder Corinth was a sin city.
- d. It is no strange fact that historians point out that no Corinthian is celebrated in the fields of art, literature, and philosophy. The manner of life in Corinth canceled out any serious interests in the arts and education.

## 3. Religious Conditions

- a. Without question, the social life of the people of Corinth in the time of the New Testament was pathetic. But the religious life of the people was far worse. Corinthian religion was extremely sensual in character.
- b. Aphrodite [AF-roh-DIE-tee] was the guardian goddess of the city. The people had built a magnificent temple for the worship of Aphrodite. One thousand prostitutes served as priestesses for the worship activities. Business with these priestesses was regarded as a religious act of consecration to the goddess. The worship services included all types of sensual dances.
- c. This situation was probably the motivation for the apostle Paul to go to Corinth. Paul believed the gospel of Christ could win a victory in cleaning up this wicked city. If so, the future of the gospel anywhere else in the world was assured.





NOTES

## B. THE CHURCH IN CORINTH

1. Paul entered sin city with a burning heart to reach people with the gospel. He left Athens [ATH-unz] after he was apparently ineffective in moving this sophisticated city to Christ. In Corinth he found the door of opportunity wide open.
2. When Paul arrived in Corinth, he found a fellow Jew by the name of Aquila [uh-KWIL-uh] (see Acts 18:1-2). Both Paul and Aquila were tentmakers by occupation, so they worked together (Acts 18:3). In time, Paul won both Aquila and his wife, Priscilla [prih-SIL-uh] to the Lord. This couple became the core of Paul's missionary venture in Corinth. They not only gave Paul a home, but they supported his ministry in the synagogue on the Sabbath. Paul was busy making tents during the week and preaching on the Sabbath (Acts 18:4).
3. As usual, Paul faced opposition in the synagogue, forcing him to leave (Act 18:6). He took his few faithful followers to the house of Justus, "a worshiper of God" (Acts 18:7), who lived next door to the synagogue. If Paul had moved across town it might have suggested that he was running away from trouble. But Paul was not one to quickly run for safety.
4. In the following months, victories came rapidly, and Paul had a solid group of followers. Crispus [KRIS-pus], the head of synagogue, accepted Christ and was baptized, and many others followed his example (18:8). The young church grew quickly. In spite of opposition, there was a strong appreciation in Corinth for the Christians (Acts 18:11-17). In just 18 months (Acts 18:11), Paul, with God's help, started one of the most influential churches of early Christianity. And this church was located in one of the most important cities of the world.

## C. PAUL'S CORRESPONDENCE WITH CORINTH

1. Personal Contacts
  - a. A careful study of 1 and 2 Corinthians indicates that Paul kept in close personal contact with the church at Corinth.
  - b. Paul was living in Ephesus [EF-uh-sus] when he wrote the letter named 1 Corinthians (16:8-9). The letter was probably written around A.D. 54-55. Ephesus was directly across the Aegean [uh-GEE-un] Sea from Corinth to the east. Ships sailed frequently between these two cities, carrying many passengers.



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- c. One person from Corinth who visited Paul was of the house of Chloe [KLOH-ee] (1:11). This visitor brought word of quarrels and divisions in the church of Corinth. Later, Paul wrote that it had been reported to him of sexual immorality among the people (5:1).
  - d. Through these various personal contacts Paul learned of the progress, or sad lack of progress, of the Corinthian church.
2. Written Communications
- a. We learn from this writing (5:9) that there was probably another letter to Corinth besides the two in the Bible. In this letter Paul urged them not keep company with “sexually immoral people” (5:9).
  - b. We also learn that Paul had received a letter from the church in Corinth (7:1). They had asked for advice concerning certain problems in the church.
  - c. It is reasonable to assume that the questions raised by the Corinthians became the basis for this letter, 1 Corinthians. Paul must have felt that he had to deal frankly and bluntly with these issues. He must have felt the Corinthians needed to face the reality of sin among them. Whereas the “lost letter” might be viewed as a human effort, this letter is a divine inspiration.

Corinth [KOHR-unth]

Corinthians [kohr-RINTH-ee-unz]

Mediterranean [MED-uh-tuh-RAY-nee-un]

Cenchreae [sen-KREE-uh]

Achaia [uh-KAY-uh]

Isthmian [ISTH-mee-un]

Aphrodite [AF-roh-DIE-tee]

Athens [ATH-unz]

Aquila [uh-KWIL-uh]

Priscilla [prih-SIL-uh]

Crispus [KRIS-pus]

Ephesus [EF-uh-sus]

Aegean [uh-GEE-un]

Chloe [KLOH-ee]

## CHAPTER 2

### The Greeting and Thanksgiving (1 Corinthians 1:1-9)

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NOTES

#### A. THE GREETING (1:1-3)

1. Paul was always considerate of his friends and helpers in the work of the Lord. He sent greetings to them in his letters, and he passed along greetings from them to others (see 16:19-20). Also, he made them feel that they were partners, working together in God's kingdom.
2. The name Sosthenes [SAHS-thuh-neeZ] appears in the first verse of this letter. This probably means that he was Paul's assistant in the church in Corinth. He may have been the ruler of the synagogue referred to in Acts 18:17.
3. Paul spoke of the church as "those sanctified in Christ Jesus" (1:2). Paul is writing here of initial sanctification, which is commonly known as regeneration or salvation. Initial sanctification is completed in a later experience that Wesleyan, holiness groups call entire sanctification. The experience of entire sanctification was clearly in the future for these Corinthians.

#### B. THANKSGIVING (1:4-9)

1. Paul did find something good to say about the Corinthians (1:4-6). He is thankful for the grace that God has given to them in Christ Jesus (1:4). Their receiving the gift of salvation had enriched their personal lives. It also established the validity of the Christian message in that area of the world. The impact of their lives for good of the Christian faith is worth rejoicing over. If Paul had known the song, he could have sung it with a genuine spirit about the Corinthians: "It is truly wonderful what the Lord has done!"
2. Then Paul assures the Corinthians that God will keep them strong "to the end" (1:8), until the day of judgment. God, who is faithful, will bring them into fellowship with His Son, Jesus Christ (1:9).

Sosthenes [SAHS-thuh-neeZ]

## CHAPTER 3

### The Sin of a Divided Church (1 Corinthians 1:10-4:21)

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NOTES

#### A. RELIGIOUS CLIQUES (1:10-31)

1. The church in Corinth was divided into several quarreling groups. These groups had not severed themselves from the whole congregation, but they were disagreeing in a disturbing manner (1:10-11). Apparently, these cliques had created enough trouble to cause Paul to write a letter to them.
2. Four groups had formed (1:12).
  - a. Some of the people were following Paul, the founder of the church.
  - b. Some were attracted to the charm, culture, and eloquence of Apollos [uh-PAHL-us] (Acts 19:1).
  - c. Cephas [SEE-fus] or Peter had some followers too. Perhaps some people, who had a high regard for Peter, had moved from Palestine [PAL-us-tien] to Corinth. They may have thought that Peter had more authority as an apostle than Paul.
  - d. Last, some were followers of Christ. This group may have been the most quarrelsome and most intolerant of the other groups (1:13). They may have been harder to get along with than any of the others. They may have felt superior.
3. Paul declared that Christ identifies himself with the Church. He was crucified for it, and the Church is baptized in His name. Since these facts are true, there is no room for division in the Church. If the Church is divided, then Christ is not there (1:13). This, of course, does not refer to individual denominations or religious groups. This refers to the Church universal that includes all born-again believers.
4. Considering the situation in Corinth, Paul is grateful that he limited his ministry to preaching. He baptized a few of them, perhaps the early converts, but this is all (1:14-16). He felt his call was to proclaim the truth of the gospel (1:17). He believed his preaching was to be simple in style and content, not philosophical and eloquent. He felt strongly that the crucified Christ was to be the focal point his preaching (1:23). To the Jews, this truth was a “stumbling block” (1:23), and to the Gentiles, “foolishness” (1:23). But to those who receive this truth, it is the power and the wisdom of God (1:24).



5. God's methods for the spread of the gospel are baffling to the so-called wise men of the world (1:26-31). He has even used the weak and lowly and despised to achieve His glorious triumph (1:26-29). This is so men and women can only exclaim that this is the Lord's doing. This is what God has done; therefore, no person can boast (1:29). Paul quotes the prophet Jeremiah [jehr-uh-MIE-uh]: "Let him who boasts boast in the Lord" (1:31).

## **B. PAUL'S METHOD OF PREACHING (2:1-5)**

Paul stated again that his focus in preaching was "Jesus Christ and him crucified" (2:2). His messages were not delivered with cleverness and great oratory (2:1). Instead, his messages had passion and the Spirit's anointing (2:4). His objective was to establish the people's faith on the demonstration of God's power, not on the wisdom of people (2:5).

## **C. THE TREASURE OF TRUE WISDOM (2:6-16)**

1. Paul communicated to the Corinthians a wisdom that is their priceless treasure. Only those who are spiritually mature possess it (2:6). Those of the world have never possessed it because it is revealed only by the Spirit (2:6-9). To those of the world this wisdom is secret or hidden (2:7). Paul quoted the prophet Isaiah [eye-ZAY-uh] in declaring that "No eye has seen, nor ear heard, no mind has conceived what God has prepared for those who love him" (2:9; Isaiah 64:4). What a marvelous promise!
2. Paul said that to possess the Spirit is to hold the key to all spiritual truths (2:12-14). The person who does not have the Spirit simply cannot understand spiritual truth (2:14). It just doesn't make sense to him or her. It is foolishness (2:14). Incredible as it may sound, all who are spiritual think the thoughts of Christ. Paul boldly proclaimed that they "have the mind of Christ" (2:16).

## **D. DIVISION, AN EVIDENCE OF WORLDLINESS (3:1-23)**

1. Even though the Corinthians boasted of wisdom, they were still "infants in Christ" (3:1-4). Their prolonged spiritual babyhood was caused by worldliness (3:1). This kept them from the richer foods of the Spirit (3:2). Paul said they still weren't ready (3:2). Their lack of maturity was evidenced by their jealousy and quarreling (3:3). Spiritual childishness is the cause of much strife and problems in the Lord's work.



2. Paul clearly let the Corinthians know that neither he nor Apollos were anything compared to God. They only played a small part in making the seed of the gospel grow (3:6-7). God is the source of the life or seed. Apart from Him nothing could be accomplished (3:5-8).
3. Paul used the metaphor of agriculture (3:6-9). We know that the harvest does not lie in the ability of the sower nor of the faithfulness in watering. Harvest only comes if the seed is fertile, which is true for both natural seed and gospel seed. Yet, human effort is recognized and will be rewarded (3:8). But it is the life-giving touch of God that alone assures a harvest (3:7).
4. Paul then used the metaphor of construction and building. This was a favorite figure of speech for Paul (Romans 15:20; Ephesians 2:20-22; 2 Timothy 2:19). Jesus Christ, the Life-Giver, is the Foundation, the only Foundation (3:11). Paul said that others, such as himself, only build on the foundation already laid (3:10-11). Paul mentioned building materials: gold, silver, costly stones, wood, hay, or straw (3:12). These materials represented sound doctrines (gold, silver, and costly stones) and false doctrines (wood, hay, and straw). Undoubtedly, he referred to the false teachings that were rife in Corinth. Furthermore, this building will be subjected to testing by fire (3:13). Rewards will be granted according to the stability of the building (3:14).
5. Paul said that we are God's temple, because His Spirit lives within us (3:16). Therefore, we are to treat our bodies with reverence (3:17). We are to guard our minds against self-worship, not deceiving ourselves (3:18-20). Our link with Christ, who is God (3:23), gives us access to "all things" (3:21). What a wonderful promise!

#### **E. AN ESTIMATE OF APOSTLES (4:1-13)**

1. Apostles or "servants of Christ" are stewards of the "secret things of God" (4:1). They are neither to be unduly magnified nor cruelly belittled (4:3). The true and final judgment on their lives and deeds is reserved for God (4:4-5).
2. The Corinthians had become conceited and self-sufficient. This is a striking contrast to the humiliation the apostles faced (4:6-13). The Corinthians were rich and lived like kings (4:8). But in God's sight, their lives are not kingly. The apostles were given a lowly place and put on public display, like "men condemned to die" (4:9). In contrast to the Corinthians, the apostles appeared foolish, weak, and needy (4:10-13). Paul said, "We are fools for Christ" (4:10). The King James Version reads, "We are fools for Christ's sake." A key phrase in this part of chapter 4 is "for Christ." Paul, as an apostle, willingly accepted what had happened to him—all for Christ.



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**F. A PERSONAL WORD (4:14-21)**

1. Paul, who carried a burden for the Corinthians, pled with them to look upon him as their spiritual father (4:15). The Corinthians had many individuals wanting to teach them. Yet they needed to remember that Paul had brought them into their spiritual life through his ministry in the name of Jesus (4:14-15). They would do well to imitate him (4:16).
2. Paul planned to go and see them soon (4:19), but in the meantime he would send Timothy to them (4:17). Paul urged the Corinthians to accept Timothy as they would accept him (4:17).
3. Paul wanted to go to Corinth, if the Lord approved (4:19). He said he would put to the test the individuals who were dividing the church. He would not use eloquence, but spiritual effectiveness would be the measure (4:18-19). The Corinthians then must choose how Paul should deal with them—"with a whip or in love" (4:21).

Apollos [uh-PAHL-us]

Cephas [SEE-fus]

Palestine [PAL-us-tien]

Jeremiah [jehr-uh-MIE-uh]

Isaiah [eye-ZAY-uh]

## CHAPTER 4

### Personal Purity (1 Corinthians 5:1-13; 6:12-20; 7:1-40)



#### NOTES

#### A. A CASE FOR DISCIPLINE (5:1-13)

Living in a very sensual environment, the Christians in Corinth were constantly exposed to all kinds of immoral practices. Fearlessly, Paul told them what he thought about their conduct.

1. Paul received a message, apparently from several sources, that a man in the church was living with his father's wife (5:1). The woman could have been his stepmother or his father's concubine (mistress). Such sexual immorality would be quickly condemned, even by the pagans or non-believers. But, of all things, it was permitted in the Christian church. Paul was appalled that they were so proud of such behavior (5:2). They should be overwhelmed with sorrow and shame. Paul said they should put this person out of their church (5:2).
2. Paul was not in Corinth where he could investigate all the facts in the case (5:3). Yet his judgment (5:3) was that the offensive person must be expelled from the church. His opinion was that stern discipline was needed, even removing the man from the church. He hoped to bring about a change in the man's way of life. Paul said, "Hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord" (5:5). Can you imagine how shocked the people were when Paul's words were read aloud in the church? (5:3-5).
3. Paul offered his strong opinion. Then he gave a figure of speech to support his thinking (5:6-8). Yeast refers to evil (5:6). Yeast has the quality of expanding. Evil, like yeast, has surprising powers to invade and influence the lives of people. Evil, like yeast, takes only a small quantity to ruin the whole group (5:6). The batch of dough (5:6-7) here refers to the church at Corinth. The man living with his father's wife is the yeast. His life and influence are capable of producing a moral and spiritual neglect and laxity. Paul wanted the old yeast removed so the church would be a "new batch without yeast" (5:7).

At the Passover Feast each year, all yeast was removed from a Jewish home. Christians have a Passover Feast too. Christ is our Passover (5:7). However, the Christian Passover is a continual feast. Thus, all yeast, that is, all sin must be kept from the life of the church. The yeast of "malice and wickedness" must be replaced by the bread without yeast, that is, the bread of "sincerity and truth" (5:8).





4. In a previous letter, Paul had warned them about associating with immoral people (5:9). Paul pointed out, however, that it is impossible to live entirely removed from evil influences in the world (5:10). Yet, we must not live so our fellowship would appear to approve of such evil (5:11). Paul even said that you should refuse to eat with such an evil person (5:11).
5. Paul felt he could not judge the people outside the church (5:12). That's God's business (5:13). But Paul expected the Corinthians to judge this immoral person who is within the fellowship of the church. In fact, he declared it is their duty to cast the wicked man out of the church (5:12-13).
6. The church must always be hard on itself. It can have no saving power for a needy and sinful world if evil grows within and among its members. Purity, both personal and collective, is the requirement for any church. It must always be possible for people to sing of the church: "Tis a glorious Church without spot or wrinkle, / Washed in the blood of the Lamb" (Ralph E. Hudson).

When Christians are growing spiritually, they should be hard on themselves but tolerant with others. But often when they are losing out spiritually, they are easy on themselves and hard on others. This is true in the church as well.

Also, the body, mind, and spirit blend together to make a life. All these areas must be cleansed by the Holy Spirit. When sin intrudes into any of these (body, mind, or spirit), sin then affects the total spiritual influence. When the body's normal appetites are perverted, this leads to spiritual illness. Just one church member's sin, therefore, is serious. This is true for the person himself or herself, but also for the Christian fellowship or church.

## **B. THE SPIRITUAL ARGUMENT AGAINST ILLICIT SEX (6:12-20)**

1. In this Scripture passage, Paul turned from discussing a legal matter, that is, lawsuits (6:1-8). He began to deal frankly with Christian liberty and sexual irresponsibility. While everything may be permissible to the Christian, not everything is beneficial (6:12). To the Christian many things that are morally legal are not spiritually expedient or advisable. Paul mentioned food as one example (6:13). While food is needed for the body, there are uses of food that are not beneficial, such as, gluttony.
2. Paul then talks about the body. While the body is not permanent, it is not to be defiled (6:13). Sexual immorality is not to be permitted (6:13, 18). Our bodies are made for a divine purpose (6:13-15; Romans 6:12-13). Our bodies are to be identified with Christ (6:15; Ephesians 2:21-22). Improper sexual relations



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bring an identity with evil (6:15-18). In a spiritual sense, a Christian is identified with Christ in spirit. The physical relation, that is sex, produces one flesh (6:16; Genesis 2:24). Likewise the spiritual relation creates one spirit (6:16-17).

3. All other sins may be *with* and *by means* of the body and may have serious consequences for the body. But none are so directly against the sanctity of the body as the sin of illicit and immoral sex (6:18). The only hope of victory over it is by immediate flight from it (6:18). In Christian thinking the “body is a temple of the Holy Spirit” (6:19). As the Temple in Jerusalem [juh-REW-suh-lum] was sacred unto God, so is the Christian’s body (6:19). Paul said, “you were bought at a price” (6:20). Therefore, the right of possession belongs to Christ, because He redeemed us by the shedding of His blood (6:19-20). Our supreme task is to glorify God in body and spirit (6:20). We are to behave as redeemed children, keeping ourselves pure in spirit and clean in body’s relations, including sexual relations.

### C. THE QUESTION OF MARRIAGE (7:1-40)

1. “What God has joined together” (Matthew 19:6)
  - a. The question about marriage was brought to Paul in a letter he had received from the Corinthians (7:1). There was laxity regarding marriage among the people in Corinth. Apparently some even discouraged marriage, saying it hindered the mystical union with God. Paul seemed to think that celibacy (not having sexual relations) is a good thing (7:1). However, there is not enough support here that would view celibate persons as being more holy than people who are married. Marriage is lawful. It is legitimate. And if a person enters into marriage, he or she should be faithful (7:3). And a normal, temperate sex life is urged (7:2-5).
  - b. Paul did not claim that he had divine approval for his attitude and opinion about marriage (7:6). But he felt it would be helpful to Christ’s cause if people were strong enough to live without marital relations (7:7-8). However, if the unmarried person cannot resist temptation, he or she better marry than burn with passion (7:9). Married Christians are to do everything possible to maintain their marriage status (7:10-11; Mark 10:10-12).
2. Marriages Between Christians and Non-Christians
  - a. The Christian married to a non-Christian should not separate from his or her spouse. If there is a desire on the part of the non-Christian to be married, then the Christian must not divorce (7:12-13). The



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spiritual status of the Christian is not affected because the partner is a non-Christian. Both the marriage and the children of the marriage are approved of God (7:14).

- b. However, if the non-believing partner decides to separate, he or she should be granted freedom. The Christian should not consider he or she is obligated to the marriage (7:15). However, God has called us to peaceful relations (7:15). A peaceful settlement should be sought diligently. It is possible that the non-Christian partner can be won to Christ through the faithfulness of the Christian spouse (7:15-16).
  - c. Maintain the status quo was the principle upon which Paul built his answer to the question on mixed marriages. He thought it was wise not to set up any new patterns of social relationship. Leave things as they are, Paul seemed to say. Let every person live his or her life in the pattern that now exists. Paul probably took this viewpoint because he believed the coming of the Lord was near (7:17-24).
3. Marriage and Singleness
- a. It was the personal opinion and judgment of Paul that it is better for the single person to remain unmarried (7:26). Yet, the married person should not seek to be separated from his spouse (7:27). And the man without a wife should not seek one (7:27). However, it is no sin to be married (7:28). Nevertheless, Paul said, married people would “face many troubles,” (7:28) and being married could be a burden. Paul wanted to spare the Corinthians from this (7:28).
  - b. Paul said the married man is usually distracted from the things of the Lord. He must care for his family and please his wife (7:29-33). An unmarried man cares about the things that belong to Lord and how to please Him (7:32). This difference, Paul said, is also true for women, both wives and virgins (unmarried women). A virgin concerns herself with spiritual matters and how to please the Lord (7:34). The wife concerns herself with the affairs of the world and how to please her husband (7:34).
  - c. Paul offered all this advice for the purpose of keeping the hearts and minds of Christians on spiritual issues (7:35). He reminded them that the time is short until the Lord comes (7:31).
  - d. Once again, marriage must not be considered wrong. Paul said that people who are engaged should get married, if they want to (7:36). This is not a sin (7:36). But it would be better if they remained unmarried (7:37-38). And a widow should not seek to remarry. Paul said she will be happier if she does not (7:39-40).



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- e. We must keep in mind that Paul did not claim divine approval for this opinion. However, he liked to think that the Spirit of God agreed with him (7:40).
- 4. Paul wrote a lot, it seems, about being single versus being married. But we must remember that his strong advice was given to a church that had excessive immorality. Paul suggested strong medicine for the illness that could bring death to the church. Therefore, it is logical that Paul would not have the same advice for all people. In fact, he did not duplicate this advice in other letters he wrote that are part of the New Testament.

Jerusalem [juh-REW-suh-lum]

## CHAPTER 5

### How to Live a Christian Life in a Pagan World (1 Corinthians 6:1-11; 8:1-11:1)

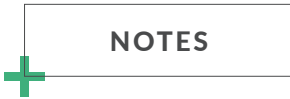


#### NOTES

First, this study returns to chapter 6 to look at the few verses that were skipped. This passage involves a matter about the relationship of the Corinthian Christians with the pagan environment.

#### A. CHRISTIANS AND PAGAN COURTS (6:1-11)

1. Some of the Christians in Corinth had serious personal quarrels among themselves. They took their differences to the pagan courts to obtain a settlement (6:1). Paul believed this was a denial of the Christian faith to seek justice from the pagan, ungodly judges. Christians ought to be able to settle these matters among themselves (6:1).
2. In fact, these matters, Paul said, should be taken before the church or saints to be settled. After all, the saints shall judge the world (6:2). And at the end time, they will judge angels also (6:3). Therefore, they should be able to pass judgment on matters in this life. Paul showed his faith in the processes of democracy. The lowliest member of the congregation had enough sound judgment to settle trivial quarrels (6:4). Paul even used sarcasm to rebuke the Corinthian church. "Is it possible that there is nobody among you wise enough to judge a dispute between believers?" (6:5). Shame on you! (6:5).
3. Paul said that the lawsuits among the Corinthians showed they were already defeated (6:7). Instead they should have shown Christian love and forgiveness. Instead of allowing themselves to suffer wrong, they have caused others to be wronged (6:7-8).
4. Perhaps the Corinthians thought that faith and works were separate. Paul reminded them that in the kingdom of God the members' conduct is holy and righteous. Genuine spiritual life is revealed in conduct that is blameless. Paul gave a list of people who will not "inherit the kingdom of God" (6:10). They are the sexually immoral, including adulterers, male prostitutes, and homosexuals. They are idolaters, thieves, the greedy, drunkards, slanderers, and swindlers (6:10). Paul told the Corinthians that they had been saved from these sinful practices. Therefore, their lives should give evidence of this fact (6:9-11).



## B. MEAT OFFERED TO IDOLS (8:1-11:1)

1. The fear of eating something associated with idols was a great obstacle to the mixing of Christians with non-Christians. In Corinth the markets were usually filled with meat that had been used in pagan sacrifices. It was most natural, therefore, that this matter would be brought to Paul's attention. So he addressed this issue (8:1).
2. There must have been considerable contention over this matter. Paul said that knowledge is valuable in dealing with issues of this nature (8:1). However, a logical approach will not always settle the matter. Common sense would say that sin is not committed when sin is not intended. Thus, those with greater knowledge might have become haughty or puffed up in the presence of others with lesser knowledge (8:1-2). Paul wanted the intellectually strong ones to temper their understanding with love (8:1). Then they will not become puffed up but will be instruments of edifying the whole church (8:1). Furthermore, Paul said, the person who claims much knowledge really knows very little. Humility is the test of true knowledge (8:2). Love puts a person in a good standing with both God and other people (8:3).
3. Paul then addressed the subject of eating food sacrificed to idols again (8:4). Idols are only imaginary gods. They really do not exist, and, therefore, they have no power (8:4). There is only one God, Paul declared (8:4). There may be other gods and lords (8:5), yet God alone is God (8:6). He is the Creator from whom everything comes (8:6). There is only one Lord, Jesus Christ, by whom all things exist and by whom we live (8:6).
4. A fellow Christian of weak conscience may feel that eating meat offered to idols means sharing in idolatry (8:7). If people are led to eat meat against their conscience, they are being hurt by the example of stronger Christians (8:10). Therefore, Paul exhorts the strong-minded Christians not to eat such meat, as it might upset the faith of weaker Christians. Paul said that Christians should not be a "stumbling block" to others, even if they are free to eat such meat (8:9). To sin against another Christian's conscience is to sin against Christ (8:12). Paul declared that if eating meat offered to idols caused someone to sin, he would never eat such meat again (8:13). Christians must always be alert to helping their fellow Christians and not become a stumbling block to them.
5. Chapter nine provides an interesting study of Christian liberty. Paul endeavored to demonstrate that he had many rights as an apostle. Yet he did not exercise them all because of his love for Christ and His Church. To serve the Lord more fully, he surrendered his claim to these rights. Paul hoped to



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persuade the strong Corinthians that they are not to persist in their views about the meats offered to idols. Instead, they should give up those rights for the good of others. Paul offered himself and his life as an example.

- a. Paul asked a question about his apostleship (9:1). There are two facts, which could not be disputed, that established Paul as an apostle (9:1-2). First, he saw Jesus Christ, the Lord, on the road to Damascus [duh-MAS-kus]. Second, the Lord honored his efforts in turning people to Christ (9:1).
- b. Paul pointed out that a minister of the gospel has the right to make a livelihood by the gospel (9:3-6). Paul proved his point with examples from everyday life: soldiers, vineyard keepers, shepherds (9:7), and even the lowly oxen (9:9). All of these benefit from the fruits of their labor. The people who plow and thresh both hope to share in the harvest (9:10). So, the preacher who sows spiritual things expects to reap some of the material things. This was Paul's understanding: the preacher has the right to these things (9:11-13). But he said he had not exercised this right for material things so the Lord's work would not be hindered (9:12). The Levites of the Old Testament lived on what was declared holy in the Temple (9:13; Leviticus 6:14-18). It is the Lord's command that a preacher "should receive their living from the gospel" (9:14).
- c. Even if Paul had not exercised this right, he said he cannot boast (9:15-16). He would be utterly miserable, even to the point of death, if he did not preach (9:15-16). His reward was in his ability to offer salvation in Christ Jesus to all people free of charge (9:18). Paul lived without being dependent on others. He did this to be a servant to all that he might gain them for Christ (9:19). Paul said he became like a Jew to win them to Christ (9:20). To those under the law, he also lived under the law, even though he did not have to. He did this to win them to Christ (9:20). To those outside the law, he became like them as well to win them to Christ (9:21). Paul said that he became all things to all people so that he might win them to Christ (9:22). Paul learned how to conform without compromise. He knew how to bend spiritually without leaning morally. Paul did this for "the sake of the gospel" (9:23) and the loss of the earth.
- d. The motivation for this discipline of life is the eternal reward. The immediate rewards are incidental to the prize at the end of the race (9:24). If one is to win, he or she must be a stern master. He or she must be able to subject every part of life to the central purpose of the reward—the crown (9:25). The body and its natural appetites must be controlled and always subject to the Holy Spirit (9:26-27). Progress in life must be direct and purposeful. The warfare against evil must be serious,



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not like “a man running aimlessly” or “beating the air” (9:26). Paul gave a vivid picture of how complete and effective was his consecration (9:27). And he gave a solemn warning of the danger of yielding to the appetites of the body. Otherwise, he would not win the prize (9:27).

6. In chapter 10 Paul continued the theme of limiting personal freedom out of sympathy for others. It is amazing how easily he found illustrations for his thoughts. He thoroughly understood the situation in the Corinthian church.
  - a. The possession of great privileges is no safeguard against spiritual failure. Some of the Corinthians had a keen understanding of spiritual matters, but they must not rely upon it. They must follow Paul’s example of being watchful (9:26-27). Their forefathers, the Israelites, were a highly privileged people when they left Egypt. They had divine protection (10:1). They had a special deliverance (10:1). They were given divine leadership (10:2). They were sustained by divine power (10:3-4). And yet they fell away from God (10:5). Paul said these historical events should be warning for the Corinthians (10:11). They must shun evil practices, such as idolatry and pagan revelry (10:7; Exodus 32:6). They must avoid sexual immorality (10:8). They must not test the Lord and exploit His goodness (10:9; Exodus 17:2, 7). They must not grumble and complain (10:10; Exodus 16:2-3). Paul said that conceit is the beginning of spiritual defeat (10:12).
  - b. Paul wrote the Corinthians about how hard it was for him to run the Christian race (9:15-27). Then he reminded them of how difficult it was for their forefathers in the wilderness to stay true to the Lord (10:1-12). Therefore, the Corinthians might be inclined to throw up their hands in despair and defeat. Thus, Paul laid the foundation of understanding about temptation. In just one verse (10:13), he gave them the whole story of the problem and promise of temptation. First, the problem: temptation is universal; everyone is tempted. Second, the promise: temptation need never overwhelm us. The promise is based on the simple fact that “God is faithful” (10:13). The way to overcoming temptation is available at the same time of the temptation. The way out (10:13) is different in different temptations. But for each temptation God will provide the special means of escaping it. He will provide the way out. What a blessed promise and assurance!
  - c. Idolatry must be carefully avoided (10:14). Paul pointed out the mystical union between idolaters and the demons behind the idols (10:14-18). He used the examples of the Lord’s Supper (10:16) and the sacrifices of Israel (10:18) to illustrate this. He admitted that the idols themselves





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are unreal, and the believer need not be disturbed by them (10:19). But he warned that demons are represented by the idols (10:20). Therefore, to eat food dedicated to idols is to show allegiance to the demons that oppose God and His purposes (10:19-20). Christians cannot be identified with God and demons at the same time (10:21). Paul was really concerned about the Corinthians' practice of going to feasts for idols. They could not have God's blessings when giving others the impression that they were participating with idols. The Lord is jealous of such practices (10:22).

- d. Paul stated clearly the principle of Christian liberty. It is this: I may be free to do anything I desire, but to do it might not be helpful to all people in every respect (10:23). Christians must not think of their own advantage. Instead, they must think what is good for others (10:24).

Paul said that meat sold in the market that was used in pagan sacrifices may be purchased and eaten (10:25). After all, the meat is part of God's creation and has not been harmed by acts of idolatry (10:26). Also, food served at dinner with unbelievers may be eaten without question (10:27). However, if an unbeliever says that the meat was offered to an idol, don't eat it. That is the way you can maintain a better influence with the unbeliever (10:28). Yet, Paul did not think the other person's conduct should entirely determine one's own conduct. Liberty as a Christian must not be lost because of someone else's conscience (10:28-30).

Paul offered some general rules of conduct as he brought this section to a close. First, do only the things that will bring glory to God (10:31). Second, do nothing that might cause others to stumble, whether Jews, Gentiles, or members of the church of God (10:32). Third, try to adapt yourself to all people to bring about their salvation (10:33). Fourth, look to him [Paul] for an example of how to conduct yourselves in a pagan environment. Paul told the Corinthians to follow his example as he follows Christ, who is the supreme Example (10:33–11:1).

Damascus [duh-MAS-kus]

## CHAPTER 6

### Rules for Christian Worship (1 Corinthians 11:2-14:40)



NOTES

#### A. APPROPRIATE DRESS FOR WORSHIP (11:2-16)

1. Paul commended the Corinthians for their spirit of cooperation (11:2). Then he attempted to set forth a principle that women should keep their heads covered in church.
2. Paul's reasoning was based on the Greek custom, and he used it as the basis for his teaching. There is a proper subordination that goes from God through all of creation. The head is the one to whom obedience is due. Christ is the Head of man, and the man is the head of the woman (11:3). It is best for man to honor his spiritual head by uncovering his physical head when he prays or preaches (11:4). If he covers his head, he "dishonors his head," who is Christ (11:4). Likewise, if a woman prayed or preached without her physical head covered, this would dishonor man, who is her head (11:5). The act of praying or preaching with the head uncovered would be as disgraceful as shaving the head (11:6).
3. Man leaves his head uncovered "since he is the image and glory of God" (11:7). Woman covers her head to show her subjection to and to share in the glory of man (11:7). A woman wears something on her head as a sign that she recognizes her rightful place in God's creation (11:10).
4. Paul realized that the women who appeared and spoke in church without head coverings would not like his teaching. They might even misunderstand his words. Paul stated clearly that neither man nor woman had separate existence (11:11). At the beginning of time, woman came from man. Now man is born of woman (11:12; see also 11:8). However, all people should live according to the place God has given to him and her, since "everything comes from God" (11:11-12).
5. Then Paul offered what seemed to make good sense to him, according to Greek custom. Here is a paraphrase of what Paul probably meant in the next three verses (11:13-15). "Now, you know it just doesn't seem proper for a woman to be bareheaded when she speaks in church. It just doesn't seem right. After all, it is natural for a woman to have long hair, but this is not true for men. Long hair is part of the beauty of woman. This long hair has been given as a cover for the head. It seems proper, therefore, that her head ought to be covered."



6. At the end of this section, Paul told them to settle the matter by custom. It had been the Greek custom of the churches not to allow women to participate in services without coverings. If people who argue about the matter will not be silenced, Paul said the “practice” (custom) would be the rule (11:16).

## **B. SCANDALOUS BEHAVIOR AT THE LORD’S SUPPER (11:17-34)**

1. Paul was evidently horrified at the behavior of the Corinthian Christians when they assembled for services (11:17). Their times of coming together were occasions of disgraceful gluttony (11:21) and arguing (11:18-19). Their practices contradicted the meaning and purpose of the Lord’s Supper. Instead of bringing unity, their behavior caused division (11:18). The fact that certain individuals received more attention than others was an indication of cliques (11:19). The manner in which they conducted themselves canceled out any idea they were eating the Lord’s Supper (11:20).
2. Apparently some type of love feast preceded the sacrament of the Lord’s Supper. The love feast was a practice in the Early Christian Church. But at this feast in Corinth, the rich folks would greedily devour all the food. The poorer people, perhaps servants or slaves, who were forced to come to the meeting late, had very little food. In fact, some went hungry (11:21). Furthermore, some of the people became drunk (11:21). What was to be an expression of Christian fellowship had become a disgraceful wild party (11:21-22). Paul’s strong words of rebuke indicated how upset he was (11:22).
3. Paul continued by claiming a special revelation of knowledge from the Lord (11:23). He briefly recounted the beginnings of the Lord’s Supper (11:23-26). He showed that this sacrament was a highly serious matter. Every person must carefully examine himself or herself before partaking of the Communion elements (11:28). The unworthy participant places himself or herself under judgment (11: 27-29).
4. Paul believed that the ill health of the Corinthian church resulted from the abuse of the sacrament (11:30). Some of them were spiritually sick, and some were spiritually asleep (11:30). If they had been self-discerning in this matter, they would have saved themselves from this judgment of ill health. This was a sign that God was not pleased with them. But Paul said that God would discipline them and save them from final judgment (11:31-32). Paul then admonished them to share the food at the feasts, waiting for each other (11:33). They must not come to the feast with out-of-control appetites that will result in judgment (11:34).



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### C. THE USE AND ABUSE OF SPIRITUAL GIFTS (12:1-14:40)

1. *The Many Gifts of the Spirit* (12:1-31). Paul began this section by dealing with the relationship of the Spirit to the confession of the lordship of Jesus (12:1-4). Paul said that no person who possesses the Spirit ever says anything profane about Jesus (12:3). Evidently this was a problem with some of the Corinthian Christians. Paul didn't want them to be uninformed about his matter (12:1).
  - a. All spiritual gifts, although they are varied in nature, come from the same Spirit (12:4). Likewise, there are different ways of serving the Lord (12:5), but it is the same Lord. God works through people in different ways, but it is the same God who achieves His purposes through them all (12:6). Notice the reference to the Trinity in these verses: Spirit, Lord, and God.
  - b. Gifts of the Spirit are meant to be mutually beneficial. The one who has a gift and the group of which he or she is a member are to benefit (12:7). Paul said the gifts are "for the common good" (12:7).
  - c. Paul listed nine gifts of the Spirit, which are all given by the same Spirit (12:11).
    - i. Wisdom—the ability to apply Christian truth (12:8).
    - ii. Knowledge—understanding of the deep things of the gospel (12:8).
    - iii. Faith—confidence in God who makes miracles possible (12:9).
    - iv. Healing—ability to restore the sick to health (12:9).
    - v. Miraculous power—ability to bring about miracles, other than the healing of the body (12:10).
    - vi. Prophecy—ability to explain the Scriptures and to predict future events (12:10).
    - vii. Distinguishing between spirits—being able to know a false miracle from a true one or to discern what is true and false in the spiritual world (12:10).
    - viii. Tongues—power to use languages than those familiar to the speaker or the hearer (12:10).
    - ix. Interpretation of tongues—ability to make tongues understandable to a group (12:10).

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- d. Paul used the human body to illustrate the truth of the different gifts and the unity of the Spirit. The body has many different parts, yet it functions as a unit (12:12); and so it is with Christ (12:12). Paul was speaking of the Church, for the Church is the mystical Body of Christ. Although we come from varied racial and sinful backgrounds, we are all one in the Church by the Spirit (12:12-13).
  - e. The parts of the body are so interdependent that the body cannot get along without each one. Neither can the individual parts function without the rest. No one part can function alone. It takes all the members to make the body (12:14-21).
  - f. Furthermore, those parts that seem not to have such important functions are necessary to the body's well-being (12:22). The less beautiful parts often have the more important functions. These parts have a deeper beauty in the work they do. Also, if each part cares for the other, there is no serious illness in the body (12:23-25). When one part suffers, the whole body suffers. If one part is honored, all share in that honor and rejoice (12:26).
  - g. Then Paul endeavored to show the value of the gifts in the work of the Church. To be an apostle meant to possess the highest gift (12:28). Whereas those who spoke in tongues received the least important gift (12:28). Notice that while there are many gifts, there is only one gift all Christians must possess—love (chapter 13). No person receives all the gifts, and no particular gift is given to every member (12:29-30). If anyone desires one gift, that person should seek one of the best gifts. However, if anyone wants the best of Christian life, then he or she should seek the “most excellent way” of love (12:31).
2. *Love—the Most Excellent Way* (13:1-13). Love, a quality born in the heart of God, is the greatest spiritual gift. Henry Drummond, a Scottish minister and author in the late 1800s, said that love is “the greatest thing in the world.”
- a. *Love contrasted* (13:1-3). Paul contrasted love with language, prophecy, faith, and sacrifice. A person who speaks in tongues, even an angelic language, but has no love just makes noise (13:1). A person who has the gifts of prophecy or faith but does not possess love is nothing (13:2). A person who makes sacrifices of material possessions and physical well-being but does not have love gains nothing (13:3).
  - b. *Love analyzed* (13:4-6). Love is a compound virtue. When it is broken down into its parts, there are nine virtues.



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- i. Patience—is patient and longsuffering (13:4).
  - ii. Kindness—is kind and gentle (13:4).
  - iii. Generosity—does not envy (13:4).
  - iv. Humility—does not boast and is not proud (13:4).
  - v. Courtesy—is not rude (13:5).
  - vi. Unselfishness—is not self-seeking (13:5).
  - vii. Self-control—is not easily angered (13:5).
  - viii. Forgiveness—keeps no record of wrongs (13:5).
  - ix. Sincerity—does not delight in evil but rejoices in truth (13:6).
- c. *Love defended* (13:7-13). These verses say one thing—and only one thing—about the nature of love: “love never fails” (13:8). When everything has fallen, love still stands. Prophecies will be fulfilled and forgotten (13:8). The need for tongues will disappear (13:8). Knowledge will pass away (13:8), but love remains. All other gifts but love will be adapted to a state of imperfection, that is, to this earthly, temporary life. They will be swallowed up in the perfect life to come (13:9-12).
- The really great gifts are three—faith, hope, and love (13:13). Faith allows us to receive salvation from God. Hope keeps us reaching out for the future of eternity. Love helps us to be Christlike. But even in these three great gifts, one is the greatest of all—love. Love is the image of God in the soul, for God is love (1 John 4:8).
- Paul did not give any reasons as to why love is the greatest gift. But the following reasons are suggested for why love is supreme.
- i. Love is the root of the other two. We believe only in what we love. We hope only for what we love.
  - ii. Love is for our neighbors. Faith and hope are mainly for ourselves.
  - iii. Faith and hope can work only by love and show themselves only by love.
3. *Specific Directions Regarding Gifts* (14:1-40). In this section, Paul returned to the concern of spiritual gifts. He urged the Corinthian Christians to pursue love first of all (14:1).



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- a. It is good to desire the spiritual gifts, but prophecy is superior to the gift of tongues (14:5). Prophecy is the gift of teaching and of preaching the Word of God. But the individual who speaks in a tongue is not understood by others, although God may understand (14:2). But the one who prophesies uses his speaking ability to build up the faith of others. It strengthens, encourages, and comforts the church (14:3). The one who speaks in tongues builds up his or her soul, not the church (14:4). Paul preferred the gift of prophecy over the gift of tongues (14:5). Tongues should be used only if there is an interpreter so the church can be edified and helped (14:5).
- b. Confusion exists when speaking in tongues is the main means of communication, unless someone can interpret the sound (14:6). It is just like playing a musical instrument. If one cannot distinguish between the sounds, no tune is created (14:7). Also, when the trumpet sounds a battle call, men will not understand their duty if the sound is not clear (14:8). One might as well speak to an empty room as to speak in church with words that cannot be understood (14:6-9). Each sound a person makes in speaking a language has a meaning (14:10). But when people speak with sounds that cannot be understood, they are foreigners to whom they speak. And they are foreigners to the speakers (14:11).
- c. Paul concluded that the Corinthians should channel their desires for spiritual gifts to seek those that “build up the church” (14:12). A person who prays in tongues should pray that he or she can interpret (14:13-15). This is also true about singing and giving thanks to God (14:16-17). How can anyone say “Amen” to what he does not understand (14:16)?
- d. Paul claimed he had a greater gift of tongues than the Corinthians. But in speaking in the church, he would rather say five words that make sense than 10,000 that do not (14:18-19).
- e. Paul made an appeal to the Corinthians to be mature in their thinking about tongues (14:20). By the Corinthians putting so much value on tongues, Paul said they were childish. As far as evil was concerned, they should be innocent as children. But in regards to their minds and thinking, they should be like adults (14:20). Paul said unbelievers won't be convinced of the gospel if they hear people speaking with strange sounds in church. They will think the speakers are insane (14:22-23). But if unbelievers hear the preaching of God's Word, they will be put under conviction. They will fall on their knees to worship God and declare that God is with them (14:24-25).



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- f. Paul next offered some rules about orderly conduct of worship services. He said it is all right for the people to have something to offer for the service. But everything that is done should be done orderly and to build up the faith of the people (14:26). Only a few should speak in a tongue at a time, but “someone must interpret” (14:27). If no interpreter is present, then the speaker should keep quiet in church. One should reserve tongue speaking for himself or herself in private (14:28). The same rule should also apply to preachers. Let the rest of the congregation judge the value of what the preachers say (14:29). If a prophet is speaking and an important truth is revealed to another person, the prophet should yield the floor (14:30). This way everyone will have an opportunity to prophesy. The whole group will learn and be encouraged (14:31). Preachers who are inspired by God are self-controlled. Thus, their ministry produces peace, not confusion (14:32-33). Paul was clear that the Corinthians’ emphasis on the gift of tongues did create confusion. That is the reason he wrote so much about the tongues issue.
- g. Paul said that women were forbidden to speak in church (14:34). They should ask their husbands for answers to their questions when at home (14:35). This was a specific command to solve a specific problem in Corinth. The church services had gotten out of control by some women’s desire to be heard publicly. Paul’s advice was for a local situation rather than for a universal problem.
- h. Paul evidently imagined that he could hear a negative reaction to what he had written. He asked if they thought the Word of God originated with them (14:36). If there are true ministers of the Lord among them, they will acknowledge that what Paul has written is from God (14:37). Paul’s last word on this matter was they should seek the gift of prophecy. Yet they are not to silence those with the gift of tongues (14:39). But most important, Paul said, worship of the Lord must be done in an orderly manner (14:40). In that way, no disgrace will be brought to the name of Jesus Christ.



## CHAPTER 7

### The Resurrection Hope (1 Corinthians 15:1-58)



#### NOTES

No other words ever written have brought such comfort to those who sorrow as the words in this chapter. This chapter stands alone in proclaiming the hope of the resurrection.

#### A. THE HISTORICAL FACT OF RESURRECTION (15:1-11)

1. *A Central Doctrine* (15:1-4). Without question, the resurrection is one of the central doctrines of the gospel. Paul reminded them of the gospel that he had preached to them (15:1). It is by this gospel that they were saved (15:2). Jesus Christ died on behalf of their sins. But he rose on the third day, thus establishing the truth of His life and death (15:3-4). Both the death and resurrection of Christ have a firm basis in the Scriptures or Old Testament (15:4).
2. *A Well-proven Fact* (15:5-8). The number of eyewitnesses of the Resurrection is overwhelming. All the apostles, including Peter and James, plus more than 500 other disciples, saw Christ after His resurrection (15:5-7). And then Christ appeared to Paul himself on the road to Damascus (15:8; Acts 26:12-19).
3. *Paul's Claim to Apostleship* (15:9-11). Paul's conversion was much later than the other apostles. At first the apostles did not want to include him among the apostles Jesus selected. Yet, Jesus Christ visited Paul personally on the Damascus road. And Paul had demonstrated effective work for the Lord. Paul said this gave him the right to claim authority as an apostle (15:9-10). Still he confessed that it is only by the grace of God that he was an apostle (15:10). Even though there was a difference of opinion about Paul's apostleship, all the apostles preached a gospel of the Resurrection (15:11).

#### B. THE RESURRECTION OF CHRIST AS AN ESSENTIAL PART OF OUR FAITH IN GENERAL RESURRECTION (15:12-19)

Some of the Corinthians did not believe in the resurrection of the dead (15:12). Therefore, Paul presented the truth of resurrection in a logical way. This what he said:

1. Your faith declares that Christ rose from the dead (15:12).
2. If Christ arose, then resurrection is possible. To deny the fact of resurrection would be to deny that Christ is risen. If one has risen from the dead, consider the total teaching of the gospel. This is proof enough that Christians shall someday be resurrected too (15:13).



NOTES

3. If Christ is not risen, then the heart of the Christian message has been destroyed. In fact, faith is void and useless (15:14).
4. If resurrection is not possible, then we are false witnesses for God, for that is what we have been preaching (15:15).
5. If those who have died are not risen, then our Lord Jesus Christ is not risen (15:16).
6. Still worse, if Christ was not raised up, "faith is futile," for sins cannot be forgiven (15:17).
7. Furthermore, all the loved ones who have died believing in Christ are forever lost (15:18).
8. We deserve to be pitied for we have labored and sacrificed for hope in Christ only in this life (15:19).

**C. THE CERTAINTY OF RESURRECTION AND ITS RESULTS  
(15:20-28)**

1. The glorious, established truth is that Christ did rise from the dead (15:20). All Christians can shout and sing with confidence the words of the hymn: "He arose! He arose! Hallelujah, Christ arose!" (Robert Lowry). In the Old Testament, the first sheaf of grain was the promise or pledge of a harvest or the first fruits (Leviticus 23:10-11). Likewise, Christ's resurrection is the promise or pledge of the resurrection of all people (15:20).
2. Death came to the human race through the first man, Adam, because of His disobedience to God (15:21-22; Romans 5:12). But Christ brought life through his resurrection from the dead (15:22; Romans 5:17-19).
3. The order in the resurrection is as follows: (1) Christ; (2) the saints who are dead at the second coming of Christ; (3) all people at the end of all things (5:23-24; 1 Thessalonians 4:16-17). When the end has come, Paul said, all things will be subject to Christ (15:25). Furthermore, since all are resurrected by Christ's power, His victory over death, the last enemy, is accomplished (5:26).
4. Christ's Kingdom of grace is incorporated in the Kingdom of glory, where there is no rebellion and no division. God the Father and His Son will reign supreme (15:27-28).



#### D. PRACTICAL ARGUMENTS FOR RESURRECTION (15:29-34)

Paul asked two rather ridiculous questions. The answers, though negative, supported his teaching on resurrection.

1. If there is no resurrection, why do some of you get baptized for those who have died? Why all this baptizing by proxy? It is really worthless if these souls will never be raised from the grave (15:29).
2. Why should Christians face death rather than renounce their faith (15:30)? Why suffer every day for Christ if there is no future in it? You might as well forget it all and have a good time (15:30-32).
3. Paul warned them not to be deceived by any talk about no resurrection (15:33). Any doubting about this important truth would be reflected in their conduct and character. He exhorted them to stop sinning (15:34) and keep alert to those activities that make for righteousness. Those who preach against resurrection do not have the knowledge of God, for which Paul is most sorry (15:34).

#### E. ILLUSTRATIONS OF RESURRECTION FROM NATURE (15:35-50)

Paul next tackled the difficult questions about the resurrection. How does the resurrection happen (15:35)? What kind of bodies will we have (15:35)? Paul turned to the natural world to find an illustration. At least this was the starting place for the answers.

1. *Resurrection Identity* (15:35-38). A seed sheds its old form and takes on a new one without losing its basic quality. So the individual soul sheds its earthly body and gains a new one without the loss of its basic identity. The resurrected body in some way possesses something of the old body.
2. *Resurrection Differences* (15:39-44). All bodies are not the same, just as all flesh is not the same. Some bodies belong to heavenly beings and some to earthly beings (15:39-41). In the same measure the resurrected body is different from the earthly body. It is imperishable and spiritual (15:42-44). That is, no earthly conditions or natural lusts have dominion and power over it.
3. *Resurrection Splendor* (15:45-50). The first man Adam (15:45) can only impart to us that which is natural, earthly, and perishable. The last Adam, Christ Jesus (15:45), who is by nature the life-giving Spirit, imparts to us a heavenly or spiritual body. All men and women resemble their first parent, Adam.



Christians, however, resemble their spiritual Redeemer, Jesus Christ (15:49). Only the heavenly or the spiritual, not flesh and blood, can enter the kingdom of God (15:50).

## F. THE GLORIOUS PROSPECTS OF CHRIST'S PEOPLE (15:51-58)

1. *The Great Revelation to Be Shared* (15:51). In this section of the letter, Paul became excited as he desired to share a great mystery with the Corinthians. He was no longer a rebuking teacher; instead, he was a joyful revealer of an important truth. And he wanted to pass it on to the Corinthians.
2. *The Sudden and Complete Change to Be Experienced* (15:51-53). Someday, suddenly, in a moment, at a time not known to people, we will be changed. In fact, it will happen as quickly as a person can wink an eye. At God's command, a trumpet will sound (5:52; 1 Thessalonians 4:16), and the dead will be raised up from their earthly resting places. And "we will be changed" (15:52) to a state that does not perish.
3. *The Overwhelming Victory to Be Won* (15:54-57). Death, sin, and the law are the three great enemies of our hope of eternal life. Death is a serpent, armed with a poisoned sting. Death's power to kill comes from sin. The law incites sin, since knowing something is wrong seems to create a strong desire to do it. The law also sets up an ideal, from which sin is a departure.

But praise God, there is victory! Through our union with Christ, we possess His divine life as a consequence of His atoning death at Calvary. Death, the conqueror, is utterly conquered. Death, the serpent, has his sting removed and is harmless. This final victory is part of our hope even in this life by our identification with Christ. We can sense Paul's excitement as he wrote: "Thanks be to God! He gives us the victory through our Lord Jesus Christ" (15:57).

4. *The Unshakable Confidence to Be Maintained* (15:58). Paul exhorted the Corinthians to be firmly fixed in their conviction (Colossians 1:23). They are not to be moved or swayed by the opinions and actions of others. They are to keep themselves busy in the work of the Kingdom. Paul assured them that nothing that is done for Christ is ever lost or wasted.

## CHAPTER 8

### A Pressing Matter and Some Personal Messages (1 Corinthians 16:1-24)

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NOTES

#### A. THE FUND FOR JERUSALEM (16:1-4)

1. Paul showed that he could soar into the future, as in chapter 15. Yet, his feet were firmly planted on earth, where needy humanity cried for help. These four verses illustrate this vividly.
2. The saints in Jerusalem were in great distress materially. Most of them were extremely poor. Their Christian witness was the reason for their financial circumstances. Paul was burdened in spirit for their needs. So, he called on the rich Corinthian church, as well as other churches, to take an offering to meet this urgent need (16:1).
3. Paul suggested systematic, regular giving and as their financial ability would permit. They were to take an offering once a week and put it aside until later (16:2). Paul planned to visit them, but he did not want to raise the money when he arrived (16:2).
4. When Paul arrived in Corinth later, a decision would be made who would take the money to Jerusalem (16:3). Paul indicated that he might also go with the others on the trip (16:4). Paul's practice was to take extreme care in financial matters. This should be the practice of every Christian and church.

#### B. THE NEXT PASTORAL VISIT (16:5-9)

1. In 2 Corinthians 1:15-16, we read that Paul's first plan was to sail from Ephesus [EF-uh-sus] to Corinth and then go to Macedonia [MAS-uh-DOH-nee-uh]. Apparently, he felt the circumstances at Corinth necessitated a delay. Paul indicated in this letter that his plans were to go to Macedonia and then to Corinth (16:5). If his plans worked out, he would arrive in Corinth just before winter (16:6). Then he planned to stay quite a while with them, if the Lord permitted (16:7). For now, he would stay in Ephesus as new doors of opportunity had opened to him (16:8). Furthermore, Paul felt he should help the Ephesians through a time of persecution (16:9; Acts 19:23-41).

#### C. TWO GREAT PREACHERS (16:10-12)

1. Paul had sent Timothy, a young man who he was mentoring, to Corinth. Paul told the Corinthians to accept him and not look upon him with contempt, probably because of Timothy's youth (16:10). Paul said that Timothy was a servant of God, "carrying on the work of the Lord" just as he was doing (16:11).



NOTES

2. Apollos was an eloquent preacher that Paul had urged to visit Corinth (16:12). But Apollos did not feel any divine direction to do so (16:12). This probably indicates something of the strong will that Apollos possessed.

#### **D. A BRIEF SERMON (16:13-14)**

Paul listed five Christian virtues that he held in high esteem. These are the ingredients of harmony, and Paul urged them upon the fickle Corinthians.

1. Watchfulness—be on your guard (5:13).
2. Steadfastness—stand firm in the faith (5:13).
3. Christian manliness—be men of courage (5:13).
4. Strength—be strong (5:13).
5. Love—do everything in love (5:14).

#### **E. A REQUEST (16:15-18)**

1. Stephanas [STEF-uh-nus] and his household were Paul's first converts in Achaia (16:15; see also 1:16). They devoted themselves to the care of the people of God. Paul urged the Corinthians to submit to the members of this household (16:15-16). He also asked for the same submission to everyone who was devoted for the Lord's work (16:16).
2. Stephanas, Fortunatus [FOHR-chuh-NAH-tus], and Achaicus [uh-KAY-uh-kus] may have been slaves in the household of Chloe. It is thought that they were ones who brought the ill report of the Corinthian church to Paul in Ephesus (16:17; see also 1:11). They were like "good medicine" spiritually to all with whom they associated, including Paul (16:18). Paul said they should be acknowledged by the church (16:18).

#### **F. FINAL GREETINGS (16:19-24)**

1. Paul passed along the warm greetings of the Christians in Asia. He especially mentioned Aquila and Priscilla, who helped to establish the work in Corinth (16:19-20). He then added his own greeting, which he wrote himself (16:21).
2. Personal love for Jesus Christ is the essential requirement for Christian fellowship. If a person does not have love, then let him or her be cursed, Paul said. The Lord will come soon, and that means judgment (16:22).



NOTES

3. Paul concluded this long letter to the Corinthians with a brief benediction. Paul sensed his letter would only be accepted if the grace of the Lord was at work among them (16:23). Paul also sensed the Corinthians needed assurance of his love for them (16:24).

Ephesus [EF-uh-sus]

Macedonia [MAS-uh-DOH-nee-uh]

Stephanas [STEF-uh-nus]

Fortunatus [FOHR-chuh-NAH-tus]

Achaicus [uh-KAY-uh-kus]

## STUDY QUESTIONS



NOTES

### CHAPTERS 1 AND 2. INTRODUCTION TO 1 CORINTHIANS AND THE GREETING AND THANKSGIVING

1. Which is true of the city of Corinth?
  - A. It is near the Caribbean Sea.
  - B. It is a city near Rome in Italy.
  - C. It is on a narrow isthmus of land.
  - D. It is located on the northern border of Greece.
  - E. None of these.
2. Why was the geographic location of Corinth important?
  - A. It controlled trade between the two sections of Greece.
  - B. Boats did not have to travel around the southern tip of Greece, which was dangerous.
  - C. It was the capital of Achaia, and the Roman consul lived there.
  - D. All of these.
  - E. None of these.
3. Why was Corinth called: "The Vanity Fair of the Roman Empire"?
  - A. The people were highly sophisticated and obviously well educated.
  - B. The people were involved in sexual immorality and drunkenness.
  - C. The people had a great interest in the arts, literature, and philosophy.
  - D. All of these.
  - E. None of these.
4. Which is true of the religious conditions in Corinth?
  - A. Most of the people were Jews and worshiped in the synagogue every week.
  - B. The guardian goddess of the city was Athena, the goddess of wisdom.
  - C. When Paul arrived, he found many followers of Jesus Christ already.
  - D. All of these.
  - E. None of these.
5. When Paul arrived in Corinth, he met Aquila and Priscilla, who were Gentile believers in Christ.
  - A. True
  - B. False





6. In spite of opposition in Corinth, Paul was able to start a church that grew rapidly.
  - A. True
  - B. False
  
7. Which is true of Paul's communication with the people in Corinth?
  - A. He wrote letters to them, including one or more that are not in the Bible.
  - B. He depended on his friends to communicate for him, because he was too timid to talk or write.
  - C. He was careful not offend the people when he wrote letters.
  - D. All of these
  - E. None of these
  
8. Sosthenes was a ruler in a synagogue, who was Paul's enemy and persecuted him.
  - A. True
  - B. False
  
9. Initial sanctification and entire sanctification are the same things.
  - A. True
  - B. False

### CHAPTER 3. THE SIN OF A DIVIDED CHURCH

10. What were the Corinthians quarreling about that cause Paul to write this letter?
  - A. Whether Gentiles could become Christians without being circumcised.
  - B. Whether Jesus Christ had really been crucified or not.
  - C. If the culture of the Greek people would be accepted in the Christian faith.
  - D. All of these.
  - E. None of these.
  
11. Cephas or Peter was held in high regard because he was a leader of the Christian church in Palestine.
  - A. True
  - B. False
  
12. Paul declared that the Church universal includes all born-again believers.
  - A. True
  - B. False
  
13. Paul believed that the focus of his preaching should be to establish a strong church in Corinth.
  - A. True
  - B. False



14. Which of the following BEST describes Paul's ministry to the Corinthians?
  - A. His purpose was to help the people become established in their faith as an example of God's power.
  - B. He said that the wisdom of God is one that is possessed by the spiritually mature and those who are worldly-wise.
  - C. He said that spiritual truths are "foolishness" to both believers and non-believers alike.
  - D. All of these.
  - E. None of these.
  
15. Paul told the Corinthians that they were still spiritual babies.
  - A. True
  - B. False
  
16. Although God is responsible for a seed to grow, Paul said that those who sow the seed and water it will be rewarded.
  - A. True
  - B. False
  
17. Paul said that the Corinthians should imitate him because he was the foundation.
  - A. True
  - B. False
  
18. Paul said that people who build with such things as wood, hay, and straw are building on sound doctrines.
  - A. True
  - B. False
  
19. Paul wrote that servants of Christ are God's stewards of secret things that people of the world do not know.
  - A. True
  - B. False
  
20. Which BEST describes Paul's view of the Corinthians?
  - A. He was their spiritual father.
  - B. He carried a burden for them.
  - C. He wanted to go and visit them.
  - D. All of these.
  - E. None of these.



NOTES

#### CHAPTER 4. PERSONAL PURITY

21. Paul was pleased with the way the church in Corinth dealt with the man who was living with his father's wife.
  - A. True
  - B. False
  
22. Paul believed the man who was living with his father's wife should be expelled from the church.
  - A. True
  - B. False
  
23. Which is true regarding the figure of speech Paul used to describe what was happening in the church in Corinth?
  - A. Yeast referred to the good people in the church.
  - B. The dough referred to the immoral man.
  - C. Paul did not want any yeast at all in the church.
  - D. All of these.
  - E. None of these.
  
24. It is possible to live a Christian life completely removed from the evil influences in the world.
  - A. True
  - B. False
  
25. Paul was more concerned about the way people lived in the church than those who were not in the church.
  - A. True
  - B. False
  
26. As Christians we should be hard on ourselves as we grow spiritually and more tolerant of others.
  - A. True
  - B. False
  
27. Which is true of Paul's view about illicit sex?
  - A. While many things are morally legal for the Christian, they may not be spiritually expedient or advisable.
  - B. Sexual immorality is not to be permitted.
  - C. Our bodies are to be identified with Christ; therefore, illicit sex brings an identity with evil.
  - D. All of these.
  - E. None of these.



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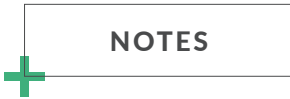
28. Paul said the body is the sacred temple of the Holy Spirit; therefore, it is wrong for us to defile the body with immoral sexual relations.
- A. True
  - B. False
29. Which is true of Paul's viewpoint about marriage?
- A. He thought celibacy should be avoided.
  - B. Married Christians are to do everything they can to stay married.
  - C. Paul made a strong claim that he had God's approval for what he said about marriage.
  - D. All of these.
  - E. None of these.
30. Which is true of Paul's viewpoint about marriage between Christians and non-Christians?
- A. The Christian married to a non-Christian should be willing to separate if the non-Christian wants to divorce.
  - B. God does not approve of the marriage between a Christian and non-Christian.
  - C. Paul was trying to set up a new social relationship regarding marriage.
  - D. All of these.
  - E. None of these.
31. Which is true of Paul's viewpoint about unmarried persons?
- A. It is always better to be married than to remain single.
  - B. Even with distractions, a married person can serve the Lord just as easily as a single person.
  - C. A widow should find another husband, preferably a Christian man.
  - D. All of these.
  - E. None of these.
32. Paul gave advice about immorality and marriage to all the churches to which he wrote letters.
- A. True
  - B. False



NOTES

## CHAPTER 5. HOW TO LIVE A CHRISTIAN LIFE IN A PAGAN WORLD

33. What did Paul believe about the Corinthian Christians taking personal quarrels to pagan courts?
- A. He approved, since they were unable to settle the disagreements among themselves.
  - B. He disapproved, as he believed the saints should be able to judge matters among themselves.
  - C. He disapproved, because he did not believe in the processes of democracy.
  - D. All of these.
  - E. None of these.
34. Paul said \_\_\_\_\_ would inherit the kingdom of God.
- A. sexually immoral people, such as adulterers
  - B. idolaters and thieves
  - C. drunkards and slanderers
  - D. all of these.
  - E. none of these
35. What is true about the matter of the Corinthian Christians eating meat offered to idols?
- A. People could not easily buy meat offered to idols since it was sold in the temples to false gods in Corinth.
  - B. Paul believed that eating meat offered to idols was always a sin.
  - C. Paul wanted the stronger Christians to be examples for the weaker Christians in this matter.
  - D. All of these.
  - E. None of these.
36. Paul believed that the gods represented by idols had power to destroy people's lives.
- A. True
  - B. False
37. Paul believed that a stronger Christian who eats meat offered to idols could be a stumbling block to weaker Christians.
- A. True
  - B. False



38. What is true about Paul's claim to be an apostle?
- A. He saw Jesus Christ on the road to Damascus.
  - B. God blessed and honored Paul's efforts to win people to Jesus Christ.
  - C. All the people accepted him as an apostle.
  - D. A and B.
  - E. All of these.
39. Paul believed that a preacher who sows spiritual things should expect to reap some of the material things.
- A. True
  - B. False
40. Paul became all things to all people that he might win them to Christ.
- A. True
  - B. False
41. Paul believed that the motivation for living a disciplined life was the approval of people who loved him.
- A. True
  - B. False
42. Paul said the sexual immorality is the beginning of spiritual defeat (10:12).
- A. True
  - B. False
43. What did Paul believe about temptation?
- A. Temptation is a problem that only the non-Christian faces.
  - B. Temptation always defeats the Christian.
  - C. Temptation can be overcome with God's help.
  - D. All of these.
  - E. None of these.
44. While Christians have liberty, they must think what is good for others.
- A. True
  - B. False
45. Which of the following best states the rules of conduct that Paul gave to the Corinthian Christians?
- A. What you do, do so that God will get the glory.
  - B. Do nothing that will make other people stumble and sin.
  - C. Follow his example, which follows Christ, the supreme Example of all.
  - D. All of these.
  - E. None of these.



## CHAPTER 6. RULES FOR CHRISTIAN WORSHIP

46. Which is the BEST statement about Paul's teaching on why women should cover their heads in church?
- A. Women honor God by covering their heads when they pray or prophesy in church.
  - B. If a woman prayed or prophesied without a head covering, she would dishonor her husband.
  - C. Women cover their heads because they are in the image and glory of God.
  - D. All of these.
  - E. None of these.
47. Paul believed that the Corinthian Christians should abide by the Jewish custom in regards to women covering their heads in church.
- A. True
  - B. False
48. Which is the BEST statement about the Corinthians' behavior in observing the Lord's Supper.
- A. The Corinthians were guilty of gluttony and division when they came together.
  - B. The Corinthians gave attention to and honored some people above other people.
  - C. Some of the Corinthians became drunk.
  - D. All of these.
  - E. None of these.
49. Paul believed that the Lord's Supper was such a serious matter that unworthy participants put themselves under judgment.
- A. True
  - B. False
50. Which is the BEST statement about the spiritual gifts?
- A. The gifts are to help only certain people in the church since the gifts are different.
  - B. People should seek to receive all the gifts since all the gifts are needed in the church.
  - C. Like all the parts of our bodies are needed, all the gifts are needed in the church.
  - D. All of these.
  - E. None of these.



51. Which of the following is NOT one of the spiritual gifts Paul mentioned in chapter 12?
- A. Faith
  - B. Prophecy
  - C. Miraculous power
  - D. Generosity
  - E. Distinguishing between spirits
52. Paul said that all the spiritual gifts are equal and that no gift is more important than another one.
- A. True
  - B. False
53. Paul said that love is the best gift of all and everyone should seek it.
- A. True
  - B. False
54. Which is the BEST statement about Paul's teaching on love?
- A. A person who has the gift of prophecy automatically has the gift of love.
  - B. Love will stand when all other gifts have failed or disappeared.
  - C. Faith and hope are just as important as love since they come from the Holy Spirit.
  - D. All of these.
  - E. None of these.
55. Which is NOT one of the nine virtues of love that Paul mentioned?
- A. Sincerity
  - B. Loyalty
  - C. Courtesy
  - D. Humility
  - E. Unselfishness
56. Paul believed that tongues, like prophecy, had a major value in worship services.
- A. True
  - B. False
57. Paul taught that anyone who speaks in tongues must have an interpreter in a worship service.
- A. True
  - B. False





58. Paul's teaching on women speaking in church was meant for all churches.
- A. True
  - B. False

## CHAPTER 7. THE RESURRECTION HOPE

59. Both the death and resurrection of Christ have a solid basis in the Old Testament.
- A. True
  - B. False
60. Who were eyewitnesses of the resurrected Christ?
- A. All of the 11 disciples of Jesus.
  - B. The apostle Paul.
  - C. 500 other disciples of Jesus.
  - D. All of these.
  - E. None of these.
61. Which of the following is the BEST statement about Paul's teaching to the Corinthians on the resurrection of Christ?
- A. The fact that Christ arose means that resurrection of all people is possible.
  - B. If Christ had not arisen, then our faith is futile and useless.
  - C. Our faith in Christ declares that He rose from the dead.
  - D. All of these.
  - E. None of these.
62. Death came to the human race because of the disobedience to God's command by the first man, Adam.
- A. True
  - B. False
63. In the final resurrection, Paul taught that all people, Christians and non-Christians, will be resurrected at the same time.
- A. True
  - B. False
64. Paul told the Corinthians that their baptizing for dead people showed they must believe in the Resurrection or why would they do it.
- A. True
  - B. False



NOTES

65. Paul wrote that the resurrected body is like a seed, which changes completely without retaining any of its former qualities.
- A. True
  - B. False
66. Death, sin, and the law are the three great enemies of our hope we have in Christ for eternal life.
- A. True
  - B. False
67. At the resurrection, death will be given another opportunity to inflict the human race with its sting.
- A. True
  - B. False

### CHAPTER 8. A PRESSING MATTER AND SOME PERSONAL MESSAGES

68. What is the BEST statement about the offering for the saints in Jerusalem?
- A. Paul told the Corinthians to be ready to take an offering when he arrived.
  - B. Paul wanted the Corinthians to take an annual offering for this need.
  - C. Paul said he would send the offering to Jerusalem after he visited Corinth.
  - D. All of these.
  - E. None of these.
69. Paul planned to visit Corinth again but only after spending more time at Ephesus.
- A. True
  - B. False
70. Which is NOT a Christian virtue that Paul gave to the Corinthians in chapter 16?
- A. Christian manliness
  - B. Happiness
  - C. Strength
  - D. Love
  - E. Watchfulness
71. \_\_\_\_\_ were the first converts of Paul in Achaia.
- A. Aquila and Priscilla
  - B. Fortunatus and his household
  - C. Apollos
  - D. Stephanas and his household

## PRONUNCIATION GUIDE

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NOTES

Achaia [uh-KAY-uh]  
Achaicus [uh-KAY-uh-kus]  
Aegean [uh-GEE-un]  
Aphrodite [AF-roh-DIE-tee]  
Aquila [uh-KWIL-uh]  
Athens [ATH-unz]  
Cenchreae [sen-KREE-uh]  
Chloe [KLOH-ee]  
Corinth [KOHR-unth]  
Corinthians [kohr-RINTH-ee-unz]  
Crispus [KRIS-pus]  
Damascus [duh-MAS-kus]  
Ephesus [EF-uh-sus]  
Fortunatus [FOHR-chuh-NAH-tus]  
Isaiah [eye-ZAY-uh]  
Isthmian [ISTH-mee-un]  
Jerusalem [juh-REW-suh-lum]  
Macedonia [MAS-uh-DOH-nee-uh]  
Mediterranean [MED-uh-tuh-RAY-nee-un]  
Priscilla [prih-SIL-uh]  
Stephanas [STEF-uh-nus]