

# THE R.U.S.H. BIBLE STUDY

## 1ST CORINTHIANS



### KNOW WHAT YOU'RE TALKING ABOUT FAST



WEEKLY BIBLE STUDY FIRST EDITION 2020 VER.26

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## 1 Corinthians

Paul writes a disciplinary letter to a church in Corinth that is having growing pains, and answers some questions that they've had about how Christians should behave.

**Author:** Paul

### In 1 Corinthians – Jesus is the Love of God

1 Corinthians 10:13 "God is faithful; He will not let you be tempted beyond what you can bear."

TEACHER: 16 CHAPTERS

CH. 1

STUDENT:

Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother, <sup>2</sup>To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called *to be* saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours: <sup>3</sup>Grace to you and peace from God our Father and the Lord Jesus Christ. (NKJV)

TEACHER:

Sosthenes was the chief ruler of the synagogue at Corinth, who, according to the Acts of the Apostles, (Ch. 18:12-17) was arrested and beaten by the mob in the presence of Gallio, the Roman governor, when he refused to take action against Paul to placate the Jews.

Corinth



STUDENT:

<sup>4</sup>I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, <sup>5</sup>that you were enriched in everything by Him in all utterance and all knowledge, <sup>6</sup>even as the testimony of Christ was confirmed in you, <sup>7</sup>so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ, <sup>8</sup>who will also confirm you to the end, *that you may be* blameless in the day of our Lord Jesus Christ. <sup>9</sup>God *is* faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord. (NKJV)

TEACHER:

Paul thanks God for the gifts God has given them, and shows his confidence that God will finish what He started in their hearts.

STUDENT:

<sup>10</sup> 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. <sup>11</sup> For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. <sup>12</sup> Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." <sup>13</sup> Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? (NKJV)

TEACHER:

What do you think Paul meant? Clicks? What are some clicks we have in churches today? (Haves and have nots, denominations, non-denominations, racial, laity and pastoral staff etc.) It seems to me that this has gone deeper than that, to where Paul says they are contentious. Outward arguments of who might be superior. What should we do when we come across this today? I always go back to Jesus words in Matthew 18: 15-17.

<sup>15</sup> "If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. <sup>16</sup> But if they will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' <sup>17</sup> If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector. (NIV)

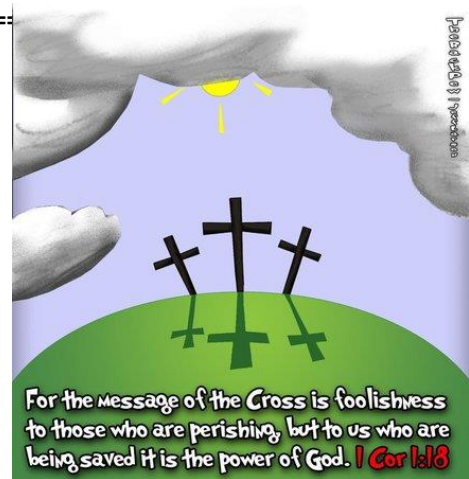
So when we have problems in the church (not just the building, as we are the Church), with humility, reconciling each other to Christ. Let's read how Paul puts it.

STUDENT:

<sup>17</sup> For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. <sup>18</sup> 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. <sup>19</sup> For it is written: "I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent."

<sup>20</sup> Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this age? Has not God made foolish the wisdom of this world?

<sup>21</sup> For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. (NKJV)



STUDENT:

<sup>22</sup> For Jews request a sign, and Greeks seek after wisdom; <sup>23</sup> but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, <sup>24</sup> but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup> Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. (NKJV)

STUDENT:

<sup>26</sup>For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called*. <sup>27</sup>But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; <sup>28</sup>and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, <sup>29</sup>that no flesh should glory in His presence. <sup>30</sup>But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption— <sup>31</sup>that, as it is written, “He who glories, let him glory in the LORD.” (NKJV)

TEACHER:

In chapter 2, Paul tells us to speak simply or plainly to the world, and young Christians, but with the power that comes from the Spirit of God. He is in a sense telling us to be read up, prayed up, fasted up and ready.

CH. 2

STUDENT:

And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. <sup>2</sup>For I determined not to know anything among you except Jesus Christ and Him crucified. <sup>3</sup>I was with you in weakness, in fear, and in much trembling. <sup>4</sup>And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, <sup>5</sup>that your faith should not be in the wisdom of men but in the power of God. (NKJV)

TEACHER:

Paul then teaches, that to the mature, we teach the beautiful wisdom of God.

STUDENT:

<sup>6</sup>However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. <sup>7</sup>But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory, <sup>8</sup>which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

<sup>9</sup>But as it is written: “Eye has not seen, nor ear heard,  
Nor have entered into the heart of man  
the things which God has prepared for those who love Him.” (NKJV)

STUDENT:

<sup>13</sup>These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. <sup>14</sup>But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned. <sup>15</sup>But he who is spiritual judges all things, yet he himself is *rightly* judged by no one. <sup>16</sup>For “who has known the mind of the LORD that he may instruct Him?” But we have the mind of Christ. (NKJV)

TEACHER:

Let’s skip through the main verses of chapter 3.

CH. 3

STUDENT:

And I, brethren, could not speak to you as to spiritual *people* but as to carnal, as to babes in Christ. <sup>2</sup>I fed you with milk and not with solid food; for until now you were not able to *receive it*, and even now you are still not able; <sup>3</sup>for you are still carnal. For where *there are* envy, strife, and divisions among you, are you not carnal and behaving like *mere* men? <sup>4</sup>For when one says, "I am of Paul," and another, "I *am* of Apollos," are you not carnal? (NKJV)

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TEACHER:

What is Paul saying? If you think you are better than someone else, you are carnal. If I get it in my head that I am better than you, I am judging our value based on things that are temporal. I am a baby Christian.

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STUDENT:

<sup>9</sup>For we are God's fellow workers; you are God's field, *you are* God's building. <sup>10</sup>According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. <sup>11</sup>For no other foundation can anyone lay than that which is laid, which is Jesus Christ. (NKJV)

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STUDENT:

<sup>12</sup>Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw, <sup>13</sup>each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. <sup>14</sup>If anyone's work which he has built on *it* endures, he will receive a reward. <sup>15</sup>If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

<sup>16</sup>Do you not know that you are the temple of God and *that* the Spirit of God dwells in you? <sup>17</sup>If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are. (NKJV)

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TEACHER:

So Paul follows through on the theme. Previously he spoke against judging your qualities and positions against each other, and here he finishes with why. Because we will be judged by our works as we build the kingdom. There will be no "well he messed up a little bit, but not as bad as that guy over there" in God's judgement seat. We will all be tried by the same fire.

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STUDENT:

<sup>18</sup>Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise. <sup>19</sup>For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their *own* craftiness"; <sup>20</sup>and again, "The LORD knows the thoughts of the wise, that they are futile." <sup>21</sup>Therefore let no one boast in men. For all things are yours: <sup>22</sup>whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come—all are yours. <sup>23</sup>And you *are* Christ's, and Christ *is* God's. (NKJV)

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TEACHER:

Any thoughts? Moving on to chapter 4 Paul progresses to the next step of this mindset. Not to teach or learn in order to receive praise from people, or receive recognition from the church, but from God Himself.

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CH. 4

STUDENT:

Let a man so consider us, as servants of Christ and stewards of the mysteries of God. <sup>2</sup> Moreover it is required in stewards that one be found faithful. <sup>3</sup> But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. <sup>4</sup> For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord. <sup>5</sup> Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God. (NKJV)

TEACHER:

In verse 14 a stern word,

<sup>14</sup> I do not write these things to shame you, but as my beloved children I warn *you*. (NKJV)

Paul is warning us, because he knows, "pride goeth before a fall." When you have the contentions Paul has been talking about, you have a problem with pride. One person "lording" over another. Now here in chapter 5 Paul starts calling them out on the sins explicit in their church. Let's read.

CH. 5

STUDENT:

It is actually reported *that there is* sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife! <sup>2</sup> And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. <sup>3</sup> For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. <sup>4</sup> In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, <sup>5</sup> deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. (NKJV)

STUDENT:

<sup>6</sup> Your glorying *is* not good. Do you not know that a little leaven leavens the whole lump? <sup>7</sup> 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. <sup>8</sup> Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth. (NKJV)

TEACHER:

Next up Paul says something I want your take on. Paul says "I told you in the past not to hang with sexually promiscuous people. I didn't mean in the world, I meant in the church." Let's read and discuss.

STUDENT:

<sup>9</sup> I wrote to you in my epistle not to keep company with sexually immoral people.

<sup>10</sup> Yet I certainly *did not mean* with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. <sup>11</sup> But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person.

<sup>12</sup> For what *have I to do* with judging those also who are outside? Do you not judge those who are inside? <sup>13</sup> But those who are outside God judges. Therefore "put away from yourselves the evil person." (NKJV)

TEACHER:

So Paul says not to have intimate friendships with evil people in the church. Why? Possibly:

1. To prevent a bad testimony as the world will assume we approve.
2. The sin also may be a temptation for us.
3. You could also assume that if we say nothing they may never repent assuming we approve etc.

Can you think of any?

We should be friendly, and a witness, but not imitate, condone or ignore.

In chapter 6 Paul talks about taking another Christian to court and suing them.

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CH. 6

STUDENT:

If any of you have a dispute with another Christian, how dare you go before heathen judges instead of letting God's people settle the matter? <sup>2</sup> Don't you know that God's people will judge the world? Well, then, if you are to judge the world, aren't you capable of judging small matters? <sup>3</sup> Do you not know that we shall judge the angels? How much more, then, the things of this life! <sup>4</sup> If such matters come up, are you going to take them to be settled by people who have no standing in the church? <sup>5</sup> Shame on you! Surely there is at least one wise person in your fellowship who can settle a dispute between fellow Christians. <sup>6</sup> Instead, one Christian goes to court against another and lets unbelievers judge the case! (GNT)

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STUDENT:

<sup>7</sup> The very fact that you have legal disputes among yourselves shows that you have failed completely. Would it not be better for you to be wronged? Would it not be better for you to be robbed? <sup>8</sup> Instead, you yourselves wrong one another and rob one another, even other believers! <sup>9</sup> Surely you know that the wicked will not possess God's Kingdom. Do not fool yourselves; people who are immoral or who worship idols or are adulterers or homosexual perverts <sup>10</sup> or who steal or are greedy or are drunkards or who slander others or are thieves—none of these will possess God's Kingdom. <sup>11</sup> Some of you were like that. But you have been purified from sin; you have been dedicated to God; you have been put right with God by the Lord Jesus Christ and by the Spirit of our God. (GNT)

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TEACHER:

Look at the list we just read.

1. Immoral
2. those who worship idols
3. adulterers
4. homosexual perverts
5. those who steal
6. the greedy
7. drunkards
8. those who slander others
9. thieves

"None of these will possess God's Kingdom. And such were some of you."

The list contains 9 "deal breakers." Or you might say, 9 forgivable sins. "Such WERE some of you."

Paul, knowing the hearts of men, anticipates the arguments that may follow.

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STUDENT:

<sup>12</sup>Someone will say, "I am allowed to do anything." Yes; but not everything is good for you. I could say that I am allowed to do anything, but I am not going to let anything make me its slave. <sup>13</sup>Someone else will say, "Food is for the stomach, and the stomach is for food." Yes; but God will put an end to both. The body is not to be used for sexual immorality, but to serve the Lord; and the Lord provides for the body. <sup>14</sup>God raised the Lord from death, and he will also raise us by his power. (GNT)

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TEACHER:

Sin is addicting. It reminds me of the movie Sound of freedom how the pleasure of perversion doesn't last, it must continuously devolve deeper and deeper to satisfy.

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STUDENT:

<sup>15</sup>You know that your bodies are parts of the body of Christ. Shall I take a part of Christ's body and make it part of the body of a prostitute? Impossible! <sup>16</sup>Or perhaps you don't know that the man who joins his body to a prostitute becomes physically one with her? The scripture says quite plainly, "The two will become one body." <sup>17</sup>But he who joins himself to the Lord becomes spiritually one with him. (GNT)

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STUDENT:

<sup>18</sup>Avoid immorality. Any other sin a man commits does not affect his body; but the man who is guilty of sexual immorality sins against his own body. <sup>19</sup>Don't you know that your body is the temple of the Holy Spirit, who lives in you and who was given to you by God? You do not belong to yourselves but to God; <sup>20</sup>he bought you for a price. So use your bodies for God's glory. (GNT)

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TEACHER:

Up to this point in the letter, Paul is discussing things he has heard through the grapevine. Now he is going to start addressing questions they have specifically asked him. The 1<sup>st</sup> topic is divorce, marriage, and celibacy.

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CH. 7

STUDENT:

Now, to deal with the matters you wrote about. A man does well not to marry. <sup>2</sup>But because there is so much immorality, every man should have his own wife, and every woman should have her own husband. <sup>3</sup>A man should fulfill his duty as a husband, and a woman should fulfill her duty as a wife, and each should satisfy the other's needs. <sup>4</sup>A wife is not the master of her own body, but her husband is; in the same way a husband is not the master of his own body, but his wife is. <sup>5</sup>Do not deny yourselves to each other, unless you first agree to do so for a while in order to spend your time in prayer; but then resume normal marital relations. In this way you will be kept from giving in to Satan's temptation because of your lack of self-control. (GNT)

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TEACHER:

Next the option of celibacy.

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STUDENT:

<sup>6</sup>I tell you this not as an order, but simply as a permission. <sup>7</sup>Actually I would prefer that all of you were as I am; but each one has a special gift from God, one person this gift, another one that gift. <sup>8</sup>Now, to the unmarried and to the widows I say that it would be better for you to continue to live alone as I do. <sup>9</sup>But if you cannot restrain your desires, go ahead and marry—it is better to marry than to burn with passion. (GNT)

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STUDENT:

<sup>10</sup>For married people I have a command which is not my own but the Lord's: a wife must not leave her husband; <sup>11</sup>but if she does, she must remain single or else be reconciled to her husband; and a husband must not divorce his wife. (GNT)

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TEACHER:

Here again Paul say's his next instructions are his personal advice not a command from God.

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STUDENT:

<sup>12</sup>To the others I say (I, myself, not the Lord): if a Christian man has a wife who is an unbeliever and she agrees to go on living with him, he must not divorce her. <sup>13</sup>And if a Christian woman is married to a man who is an unbeliever and he agrees to go on living with her, she must not divorce him. <sup>14</sup>For the unbelieving husband is made acceptable to God by being united to his wife, and the unbelieving wife is made acceptable to God by being united to her Christian husband. If this were not so, their children would be like pagan children; but as it is, they are acceptable to God. (GNT)

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STUDENT:

<sup>15</sup>However, if the one who is not a believer wishes to leave the Christian partner, let it be so. In such cases the Christian partner, whether husband or wife, is free to act. God has called you to live in peace. <sup>16</sup>How can you be sure, Christian wife, that you will not save your husband? Or how can you be sure, Christian husband, that you will not save your wife? (GNT)

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TEACHER:

Paul lays the dis-claimer for the 3<sup>rd</sup> time that this next point is his advice not a command from God.

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STUDENT:

<sup>25</sup>Now, concerning what you wrote about unmarried people: I do not have a command from the Lord, but I give my opinion as one who by the Lord's mercy is worthy of trust. <sup>26</sup>Considering the present distress, I think it is better for a man to stay as he is. <sup>27</sup>Do you have a wife? Then don't try to get rid of her. Are you unmarried? Then don't look for a wife. <sup>28</sup>But if you do marry, you haven't committed a sin; and if an unmarried woman marries, she hasn't committed a sin. But I would rather spare you the everyday troubles that married people will have. (GNT)

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STUDENT:

<sup>32</sup>I would like you to be free from worry. An unmarried man concerns himself with the Lord's work, because he is trying to please the Lord. <sup>33</sup>But a married man concerns himself with worldly matters, because he wants to please his wife; <sup>34</sup>and so he is pulled in two directions. An unmarried woman or a virgin concerns herself with the Lord's work, because she wants to be dedicated both in body and spirit; but a married woman concerns herself with worldly matters, because she wants to please her husband.(GNT)

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TEACHER:

Note in these next verses how careful Paul is regarding not to put words in God's mouth. He is trying to explain from his heart what he understands from his walk with the Lord.

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STUDENT:

<sup>35</sup> I am saying this because I want to help you. I am not trying to put restrictions on you. Instead, I want you to do what is right and proper, and to give yourselves completely to the Lord's service without any reservation.

<sup>36</sup> In the case of an engaged couple who have decided not to marry: if the man feels that he is not acting properly toward the young woman and if his passions are too strong and he feels that they ought to marry, then they should get married, as he wants to. There is no sin in this. <sup>37</sup> But if a man, without being forced to do so, has firmly made up his mind not to marry, and if he has his will under complete control and has already decided in his own mind what to do—then he does well not to marry the young woman. <sup>38</sup> So the man who marries does well, but the one who doesn't marry does even better. (GNT)

TEACHER:

What about the girls Paul?

STUDENT:

<sup>39</sup> A married woman is not free as long as her husband lives; but if her husband dies, then she is free to be married to any man she wishes, but only if he is a Christian. <sup>40</sup> She will be happier, however, if she stays as she is. That is my opinion, and I think that I too have God's Spirit. (GNT)

TEACHER:

In chapter 8 Paul starts the next topic. Food offered to idols. Think how else we could apply this. This is a tricky one but I will tell you how I apply this in today's culture, and a possibility of why this is in scripture. Food sacrificed to idols in the 1<sup>st</sup> century was food, bought from a temple that facilitated idol worship. That's how they "kept the lights on." It financed the pagan temples. In today's culture, I apply this passage this way.

My wife and I do not patronize places or products that have a world view or mission statement that opposes the Gospel. For example, I refrain from buying certain cable channels that promote anti-Christian values or bias as a supply of programming. I don't purchase products from overtly pagan sources. I don't go crazy vetting everything, but when it is brought to my attention, I walk. Do you have any examples of this in your life?

CH. 8

STUDENT:

Now, concerning what you wrote about food offered to idols.

It is true, of course, that "all of us have knowledge," as they say. Such knowledge, however, puffs a person up with pride; but love builds up. <sup>2</sup> Those who think they know something really don't know as they ought to know. <sup>3</sup> But the person who loves God is known by him. (GNT)

STUDENT:

<sup>4</sup> So then, about eating the food offered to idols: we know that an idol stands for something that does not really exist; we know that there is only the one God. <sup>5</sup> Even if there are so-called "gods," whether in heaven or on earth, and even though there are many of these "gods" and "lords," <sup>6</sup> yet there is for us only one God, the Father, who is the Creator of all things and for whom we live; and there is only one Lord, Jesus Christ, through whom all things were created and through whom we live. (GNT)

STUDENT:

<sup>7</sup> But not everyone knows this truth. Some people have been so used to idols that to this day when they eat such food they still think of it as food that belongs to an idol; their conscience is weak, and they feel they are defiled by the food. <sup>8</sup> Food, however, will not improve our relation with God; we shall not lose anything if we do not eat, nor shall we gain anything if we do eat. (GNT)

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TEACHER:

Paul however knows we are not alone at the dinner table, and the world and younger Christians are watching. Our children, our testimony.

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STUDENT:

<sup>9</sup> Be careful, however, not to let your freedom of action make those who are weak in the faith fall into sin. <sup>10</sup> Suppose a person whose conscience is weak in this matter sees you, who have so-called “knowledge,” eating in the temple of an idol; will not this encourage him to eat food offered to idols? <sup>11</sup> And so this weak person, your brother for whom Christ died, will perish because of your “knowledge”! <sup>12</sup> And in this way you will be sinning against Christ by sinning against other Christians and wounding their weak conscience. <sup>13</sup> So then, if food makes a believer sin, I will never eat meat again, so as not to make a believer fall into sin. (GNT)

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TEACHER:

So we can enjoy our freedom in Christ, but let us be careful, not to harm Jesus reputation, the Church’s reputation, or the hearts of a new believer. Considering what Christ has done for us, it is a reasonable hit to take for the team. On to chapter 9. Paul talks of his rights as an Apostle. He doesn’t assert his rights, he explains them. My thought is that since he said he would now address the issues they questioned them on earlier, that now he must be answering a question regarding paying the staff of the Church in Corinth or if they should be volunteers only.

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STUDENT:

CH. 9

When people criticize me, this is how I defend myself: <sup>4</sup> Don’t I have the right to be given food and drink for my work? <sup>5</sup> Don’t I have the right to follow the example of the other apostles and the Lord’s brothers and Peter, by taking a Christian wife with me on my trips? <sup>6</sup> Or are Barnabas and I the only ones who have to work for our living? <sup>7</sup> What soldiers ever have to pay their own expenses in the army? What farmers do not eat the grapes from their own vineyard? What shepherds do not use the milk from their own sheep? (GNT)

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STUDENT:

<sup>8</sup> I don’t have to limit myself to these everyday examples, because the Law says the same thing. <sup>9</sup> We read in the Law of Moses, “Do not muzzle an ox when you are using it to thresh grain.” Now, is God concerned about oxen? <sup>10</sup> Didn’t he really mean us when he said that? Of course that was written for us. Anyone who plows and anyone who reaps should do their work in the hope of getting a share of the crop. <sup>11</sup> We have sown spiritual seed among you. Is it too much if we reap material benefits from you? <sup>12</sup> If others have the right to expect this from you, don’t we have an even greater right? (GNT)

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STUDENT:

But we haven’t made use of this right. Instead, we have endured everything in order not to put any obstacle in the way of the Good News about Christ. <sup>13</sup> Surely you know that the men who work in the Temple get their food from the Temple and that those who offer the sacrifices on the altar get a share of the sacrifices. <sup>14</sup> In the same way, the Lord has ordered that those who preach the gospel should get their living from it. (GNT)

=====

**STUDENT:**

<sup>19</sup> I am a free man, nobody's slave; but I make myself everybody's slave in order to win as many people as possible.

<sup>22</sup> Among the weak in faith I become weak like one of them, in order to win them. So I become all things to all people, that I may save some of them by whatever means are possible.

<sup>23</sup> All this I do for the gospel's sake, in order to share in its blessings. (GNT)

=====

**STUDENT:**

<sup>24</sup> Surely you know that many runners take part in a race, but only one of them wins the prize. Run, then, in such a way as to win the prize.

Skipping to verse 26.

<sup>26</sup> That is why I run straight for the finish line; that is why I am like a boxer who does not waste his punches. <sup>27</sup> I harden my body with blows and bring it under complete control, to keep myself from being disqualified after having called others to the contest. (GNT)

=====

**TEACHER:**

As you can see, Paul's chief responsibility is to the reputation of the cause of Christ. And Paul put his money where his mouth was.

As we move to chapter 10, Paul talks more on the topic of idol worship. What idols are in our lives? Or what are some modern idols we might encounter today? Celebrities, musicians, politicians.

=====

**STUDENT:**

I want you to remember, my friends, what happened to our ancestors who followed Moses. They were all under the protection of the cloud, and all passed safely through the Red Sea. <sup>2</sup> In the cloud and in the sea they were all baptized as followers of Moses. <sup>3</sup> All ate the same spiritual bread <sup>4</sup> and drank the same spiritual drink. They drank from the spiritual rock that went with them; and that rock was Christ himself. <sup>5</sup> But even then God was not pleased with most of them, and so their dead bodies were scattered over the desert. (GNT)

=====

**TEACHER:**

As I am certain you are aware, this is a reference to Moses leading the children of Israel out of bondage in Egypt, and to the Promised Land. Saved out of Egypt, baptized in the Red Sea, took communion (manna) and never made it to the Promised Land. They went through the motions, and died in the wilderness.

=====

**STUDENT:**

<sup>6</sup> Now, all of this is an example for us, to warn us not to desire evil things, as they did, <sup>7</sup> nor to worship idols, as some of them did. As the scripture says, "The people sat down to a feast which turned into an orgy of drinking and sex." <sup>8</sup> We must not be guilty of sexual immorality, as some of them were—and in one day twenty-three thousand of them fell dead. <sup>9</sup> We must not put the Lord to the test, as some of them did—and they were killed by snakes. <sup>10</sup> We must not complain, as some of them did—and they were destroyed by the Angel of Death.

<sup>11</sup> All these things happened to them as examples for others, and they were written down as a warning for us. For we live at a time when the end is about to come. (GNT)

=====

CH. 10

**TEACHER:** *you know I love the Bible's lists....makes it harder to skip over the fine print.*

- |                                                                                         |                |
|-----------------------------------------------------------------------------------------|----------------|
| 1. Desire evil things                                                                   | 4. Testing God |
| 2. Drinking & Sex                                                                       | 5. Complaining |
| 3. Immorality     Paul encourages us that no matter what tempts us, we can overcome it. |                |

=====

**STUDENT:**

But God keeps his promise, and he will not allow you to be tested beyond your power to remain firm; at the time you are put to the test, he will give you the strength to endure it, and so provide you with a way out.

<sup>14</sup> So then, my dear friends, keep away from the worship of idols. <sup>15</sup> I speak to you as sensible people; judge for yourselves what I say. <sup>16</sup> The cup we use in the Lord's Supper and for which we give thanks to God: when we drink from it, we are sharing in the blood of Christ. And the bread we break: when we eat it, we are sharing in the body of Christ. <sup>17</sup> Because there is the one loaf of bread, all of us, though many, are one body, for we all share the same loaf.

(GNT)

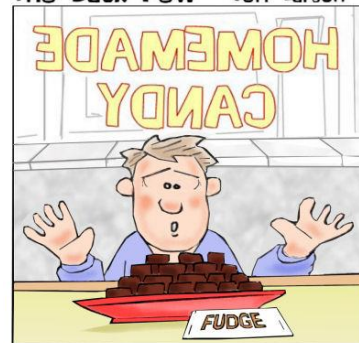
=====

**STUDENT:**

<sup>18</sup> Consider the people of Israel; those who eat what is offered in sacrifice share in the altar's service to God. <sup>19</sup> Do I imply, then, that an idol or the food offered to it really amounts to anything? <sup>20</sup> No! What I am saying is that what is sacrificed on pagan altars is offered to demons, not to God. And I do not want you to be partners with demons. <sup>21</sup> You cannot drink from the Lord's cup and also from the cup of demons; you cannot eat at the Lord's table and also at the table of demons. <sup>22</sup> Or do we want to make the Lord jealous?

Do we think that we are stronger than he? <sup>23</sup> "We are allowed to do anything," so they say. That is true, but not everything is good. "We are allowed to do anything"—but not everything is helpful. <sup>24</sup> None of you should be looking out for your own interests, but for the interests of others. (GNT)

The Back Pew - Jeff Larson



You face no temptation that is not common to man. **1 Cor 10:13**

=====

**STUDENT:**

<sup>25</sup> You are free to eat anything sold in the meat market, without asking any questions because of your conscience. <sup>26</sup> For, as the scripture says, "The earth and everything in it belong to the Lord."

<sup>27</sup> If an unbeliever invites you to a meal and you decide to go, eat what is set before you, without asking any questions because of your conscience. <sup>28</sup> But if someone tells you, "This food was offered to idols," then do not eat that food, for the sake of the one who told you and for conscience' sake— <sup>29</sup> that is, not your own conscience, but the other person's conscience.

=====

**TEACHER:**

Paul now almost sounds like a people pleaser, but hear him out, he is wanting us to be God pleasers.

=====

**STUDENT:**

"Well, then," someone asks, "why should my freedom to act be limited by another person's conscience? <sup>30</sup> If I thank God for my food, why should anyone criticize me about food for which I give thanks?"

<sup>31</sup> Well, whatever you do, whether you eat or drink, do it all for God's glory. <sup>32</sup> Live in such a way as to cause no trouble either to Jews or Gentiles or to the church of God. <sup>33</sup> Just do as I do; I try to please everyone in all that I do, not thinking of my own good, but of the good of all, so that they might be saved. (GNT)

=====

TEACHER:

So the conclusion, all things are lawful, not all things are profitable to the kingdom of God, is a perfect standard and outlook for the church. The next topic from Paul's list of questions must have been on proper attire for God's house, and then the communion service. Let's read. From chapter 11.

=====

CH. 11

STUDENT:

Imitate me, then, just as I imitate Christ. <sup>2</sup> I praise you because you always remember me and follow the teachings that I have handed on to you. <sup>3</sup> But I want you to understand that Christ is supreme over every man, the husband is supreme over his wife, and God is supreme over Christ. (GNT)

=====

TEACHER:

Keep in mind as we read the next passages, this church was steeped in traditions carried from pagan ritual, and was also wealthy, with new converts who were poor.

=====

STUDENT:

<sup>4</sup> Every man praying or prophesying, having *his* head covered, dishonors his head. <sup>5</sup> But every woman who prays or prophesies with *her* head uncovered dishonors her head, for that is one and the same as if her head were shaved. <sup>6</sup> For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. <sup>7</sup> For a man indeed ought not to cover *his* head, since he is the image and glory of God; but woman is the glory of man. (GNT)

=====

STUDENT:

<sup>8</sup> For man is not from woman, but woman from man. <sup>9</sup> Nor was man created for the woman, but woman for the man. <sup>10</sup> For this reason the woman ought to have *a symbol of authority* on *her* head, because of the angels. <sup>11</sup> Nevertheless, neither *is* man independent of woman, nor woman independent of man, in the Lord. <sup>12</sup> For as woman *came* from man, even so man also *comes* through woman; but all things are from God. (GNT)

=====

TEACHER:

Here Paul shows respect for their beliefs, but then, doesn't want to bury the church in an eternity of haircuts and hats. Let's read his conclusion on the matter.

=====

STUDENT:

<sup>13</sup> Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered? <sup>14</sup> Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? <sup>15</sup> But if a woman has long hair, it is a glory to her; for *her* hair is given to her for a covering. <sup>16</sup> But if anyone seems to be contentious, we have no such custom, nor *do* the churches of God. (NKJV)

=====

TEACHER:

The Holy Spirit here is using a "cultural norm" to make a point. The cultural norm in this case is long hair in men, and hats in women. Paul says in verse 16, as we just read, that the churches of God have no such custom regarding this topic. So we know that God is not concerned with hair and hats. In verse 4 Paul explains where and why the custom started. But the sinful nature of mankind now has turned this symbol of our position of authority in God's kingdom, into something else. The church was turning this custom into a symbol of superiority. I am better than you because I don't wear a hat in church, or my wife is better than yours because she has longer hair.

Paul says, “let her shave her head” if it doesn’t matter, let her cover her head if it does. But he makes clear that the churches of God have no such custom. And now Paul moves on to communion.

=====

STUDENT:

<sup>17</sup> Now in giving these instructions I do not praise *you*, since you come together not for the better but for the worse. <sup>18</sup> For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it. <sup>19</sup> For there must also be factions among you, that those who are approved may be recognized among you. <sup>20</sup> Therefore when you come together in one place, it is not to eat the Lord’s Supper. <sup>21</sup> For in eating, each one takes his own supper ahead of *others*; and one is hungry and another is drunk. <sup>22</sup> What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise *you*. (NKJV)

=====

TEACHER:

What was going on in that communion service? As we continue, note in the next reading, that Paul doesn’t prescribe frequency. He says, as often as you drink it..... not telling us “every service” and not telling us to have communion once a year. Here he seems to be leaving communion frequency up to us, and to be courteous.

=====

STUDENT:

<sup>23</sup> For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; <sup>24</sup> and when He had given thanks, He broke *it* and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” <sup>25</sup> In the same manner *He* also *took* the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.” <sup>26</sup> For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. (NKJV)

=====

STUDENT:

<sup>27</sup> Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. <sup>28</sup> But let a man examine himself, and so let him eat of the bread and drink of the cup. <sup>29</sup> For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body. <sup>30</sup> For this reason many *are* weak and sick among you, and many sleep. <sup>31</sup> For if we would judge ourselves, we would not be judged. <sup>32</sup> But when we are judged, we are chastened by the Lord, that we may not be condemned with the world. (NKJV)

=====

TEACHER:

Note as we go into the subject in chapters 12, 13 and 14 that Paul stresses the importance of love over spiritual gifts in the church without diminishing the role of the gifts. He starts with, “concerning spiritual gifts, I do not want you ignorant” under the inspiration of the Holy Spirit. So we must know what we are talking about when we refer to these beautiful gifts, but Paul will explain Love is the greatest gift of all. Let’s read. We will discuss after each segment.

=====

STUDENT:

Now concerning spiritual gifts, brethren, I do not want you to be ignorant: <sup>2</sup> You know that you were Gentiles, carried away to these dumb idols, however you were led. <sup>3</sup> Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

<sup>4</sup> There are diversities of gifts, but the same Spirit. <sup>5</sup> There are differences of ministries, but the same Lord. <sup>6</sup> And there are diversities of activities, but it is the same God who works all in all. (NKJV)

=====

**STUDENT:**

<sup>7</sup> But the manifestation of the Spirit is given to each one for the profit of all: <sup>8</sup> for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, <sup>9</sup> to another faith by the same Spirit, to another gifts of healings by the same Spirit, <sup>10</sup> to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. <sup>11</sup> But one and the same Spirit works all these things, distributing to each one individually as He wills. (NKJV)

=====

**TEACHER:**

For your reference here are the gifts edited as a list.

- |                      |                               |
|----------------------|-------------------------------|
| 1. Word of wisdom    | 6. Prophecy                   |
| 2. Word of knowledge | 7. Discerning of spirits      |
| 3. Faith             | 8. Different types of tongues |
| 4. Gifts of healings | 9. Interpretation of tongues  |
| 5. Miracles          |                               |

Note here, what the Holy Spirit doesn't say? He doesn't say "to some He gives nothing." In fact The Spirit inspires Paul to say "distributing to each one individually as He wills."

=====

**STUDENT:**

<sup>12</sup> 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. <sup>13</sup> For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit. <sup>14</sup> For in fact the body is not one member but many. <sup>15</sup> If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body? (NKJV)

=====

**STUDENT:**

<sup>16</sup> And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body? <sup>17</sup> If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? <sup>18</sup> But now God has set the members, each one of them, in the body just as He pleased. <sup>19</sup> And if they were all one member, where would the body be? (NKJV)

=====

**TEACHER:**

So we all belong to the body, no one is more important because God wants the body whole and God decides who receives what gift. Therefore it is not our greatness that decides what gift we receive, but God's plan and His will. We have no reason to glory, but we all give glory to God.

=====

**STUDENT:**

<sup>20</sup> But now indeed there are many members, yet one body. <sup>21</sup> And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you." <sup>22</sup> No, much rather, those members of the body which seem to be weaker are necessary. <sup>23</sup> And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty, <sup>24</sup> but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it, <sup>25</sup> that there should be no schism in the body, but that the members should have the same care for one another. <sup>26</sup> And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it. (NKJV)

=====

TEACHER:

So we celebrate that God is moving and working in our midst, regardless of who He is moving through or how.

=====

STUDENT:

<sup>27</sup> Now you are the body of Christ, and members individually. <sup>28</sup> And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. <sup>29</sup> Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? <sup>30</sup> Do all have gifts of healings? Do all speak with tongues? Do all interpret? <sup>31</sup> But earnestly desire the best gifts. And yet I show you a more excellent way. (NKJV)

=====

TEACHER:

Now as we progress, Paul will show the muscle behind the spiritual gifts. *LOVE*. Chapter 13.

=====

CH. 13

STUDENT:

Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. <sup>2</sup> And though I have *the gift of* prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. <sup>3</sup> And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, but have not love, it profits me nothing. (NKJV)

=====

STUDENT:

<sup>4</sup> Love is patient and kind. Love is not jealous, it does not brag, and it is not proud. <sup>5</sup> Love is not rude, is not selfish, and does not become angry easily. Love does not remember wrongs done against it. <sup>6</sup> Love takes no pleasure in evil, but rejoices over the truth. <sup>7</sup> Love patiently accepts all things. It always trusts, always hopes, and always continues strong. (ICB)

=====

TEACHER:

The obligatory list. 16 verbs/phrases that demonstrate what behaviors define love.

Love is:

- |                          |                                              |
|--------------------------|----------------------------------------------|
| 1. Patient               | 9. Doesn't hold a grudge                     |
| 2. Kind                  | 10. Takes no pleasure in evil                |
| 3. Is not jealous        | 11. Rejoices over truth                      |
| 4. Does not brag         | 12. Patiently accepts all things             |
| 5. Is not proud          | 13. Always trusts                            |
| 6. Is not rude           | 14. Always hopes                             |
| 7. Is not selfish        | 15. Always continues strong                  |
| 8. Is not easily angered | 16. <i>(from the next verse)</i> Never fails |
- =====

STUDENT:

<sup>8</sup> Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away. <sup>9</sup> For we know in part and we prophesy in part. <sup>10</sup> But when that which is perfect has come, then that which is in part will be done away. (NKJV)

=====

STUDENT:

<sup>11</sup>When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. <sup>12</sup>For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. <sup>13</sup>And now abide faith, hope, love, these three; but the greatest of these *is* love. (NKJV)

=====

TEACHER:

So in chapter 12, we have a list of the spiritual gifts.

WORD OF WISDOM  
WORD OF KNOWLEDGE  
FAITH  
GIFTS OF HEALINGS  
MIRACLES  
PROPHECY  
DISCERNING OF SPIRITS  
DIFFERENT KINDS OF TONGUES  
INTERPRETATIONS OF TONGUES

In chapter 13 we have the motivations of the spiritual gifts.

FAITH  
HOPE  
LOVE

And in chapter 14 we have the proper use of the spiritual gifts.

EDIFICATION OF THE CHURCH  
A SIGN FOR BELIEVERS  
A SIGN FOR UNBELIEVERS

Let's read some passages from chapter 14. Discussing after each segment.

=====

CH. 14

STUDENT: EDIFICATION OF THE CHURCH

Pursue love, and desire spiritual *gifts*, but especially that you may prophesy. <sup>2</sup>For he who speaks in a tongue does not speak to men but to God, for no one understands *him*; however, in the spirit he speaks mysteries. <sup>3</sup>But he who prophesies speaks edification and exhortation and comfort to men. <sup>4</sup>He who speaks in a tongue edifies himself, but he who prophesies edifies the church. <sup>5</sup>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. (NKJV)

=====

TEACHER:

The 1<sup>st</sup> point in the list above, edification of the church. Also let me explain quickly what prophecy is.

Prophecy is a two-fold ministry. The prophet foretells the future, and also forthtells for today. The prophets of Old and New Testaments told the future as revealed by them to God, and also forthtold warnings, edified, and exhorted (encouraged) God's people throughout their lives. This is no different in this latter-rain outpouring. Then and now, the gift of prophecy is contingent on perfect fidelity to God's revelation.

***"When a prophet speaks in the name of the LORD and the thing does not happen or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him."***

**DEUT 18:22 (AMP)**

=====

STUDENT:

<sup>12</sup> Even so you, since you are zealous for spiritual *gifts*, *let it be* for the edification of the church *that* you seek to excel.

<sup>13</sup> Therefore let him who speaks in a tongue pray that he may interpret. <sup>14</sup> For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. <sup>15</sup> What is *the conclusion* then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. (NKJV)

=====

STUDENT:

<sup>16</sup> Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say “Amen” at your giving of thanks, since he does not understand what you say?

<sup>17</sup> For you indeed give thanks well, but the other is not edified.

<sup>18</sup> I thank my God I speak with tongues more than you all; <sup>19</sup> yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue. (NKJV)

=====

TEACHER:

Here Paul points out that we have some input in our gifts. We can chose to pray in tongues or not, or prophesy etc. Being filled with the Spirit is not akin to being possessed. Paul says if you speak in tongues, pray that you might interpret, and for the gifts of knowledge, wisdom, and later in verse 39 prophesy!

=====

STUDENT: A SIGN FOR BELIEVERS AND UNBELIEVERS

<sup>20</sup> Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

<sup>21</sup> In the law it is written:

“With *men* of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me,” says the Lord.

<sup>22</sup> Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe. (NKJV)

=====

STUDENT:

<sup>23</sup> Therefore if the whole church comes together in one place, and all speak with tongues, and there come in *those who are* uninformed or unbelievers, will they not say that you are out of your mind? <sup>24</sup> But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. <sup>25</sup> And thus the secrets of his heart are revealed; and so, falling down on *his* face, he will worship God and report that God is truly among you. (NKJV)

=====

STUDENT:

<sup>26</sup> How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. <sup>27</sup> If anyone speaks in a tongue, *let there be* two or at the most three, *each* in turn, and let one interpret. <sup>28</sup> But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God. <sup>29</sup> Let two or three prophets speak, and let the others judge. <sup>30</sup> But if *anything* is revealed to another who sits by, let the first keep silent. (NKJV)

STUDENT:

<sup>31</sup> For you can all prophesy one by one, that all may learn and all may be encouraged. <sup>32</sup> And the spirits of the prophets are subject to the prophets. <sup>33</sup> For God is not *the author* of confusion but of peace, as in all the churches of the saints.

<sup>39</sup> Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues. <sup>40</sup> Let all things be done decently and in order. (NKJV)

TEACHER:

Any questions? In chapter 15 Paul writes about our hope, that Jesus has risen from the dead, and so shall we, culminating at the rapture when we shall be with Him for all eternity. Let's read from chapter 15.

CH. 15

STUDENT: JESUS DIED FOR OUR SINS AND ROSE FROM THE DEAD

Now, brothers, I want you to remember the Good News I brought to you. You received this Good News, and you continue strong in it. <sup>2</sup> And you are saved by this Good News. But you must continue believing what I told you. If you do not, then you believed for nothing. <sup>3</sup> I passed on to you what I received. And this was the most important: that Christ died for our sins, as the Scriptures say; (ICB)

STUDENT:

<sup>4</sup> that he was buried and was raised to life on the third day as the Scriptures say; <sup>5</sup> and that he showed himself to Peter and then to the twelve apostles. <sup>6</sup> After that, Jesus showed himself to more than 500 of the believers at the same time. Most of them are still living today. But some have died. <sup>7</sup> Then Jesus showed himself to James and later to all the apostles. <sup>8</sup> Last of all he showed himself to me—as to a person not born at the normal time. (ICB)

TEACHER:

That last verse shows along with the reference in Galatians, why we believe Paul learned from Jesus face to face while in Arabia for 3 years after his conversion from the previous lesson on Romans.

STUDENT: THAT HE HAS RISEN GIVES US HOPE THAT WE ALSO WILL RISE

<sup>12</sup> Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, then Christ is not risen. <sup>14</sup> And if Christ is not risen, then our preaching *is* empty and your faith *is* also empty. (NKJV)

STUDENT:

<sup>15</sup> Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. <sup>16</sup> For if *the* dead do not rise, then Christ is not risen. <sup>17</sup> And if Christ is not risen, your faith *is* futile; you are still in your sins! <sup>18</sup> Then also those who have fallen asleep in Christ have perished. <sup>19</sup> If in this life only we have hope in Christ, we are of all men the most pitiable. (NKJV)

STUDENT: FINAL DEFEAT OVER DEATH GIVING US ETERNAL LIFE THROUGH CHRIST.

<sup>20</sup> But Christ has truly been raised from death—the first one and proof that those who are asleep in death will also be raised. <sup>21</sup> Death comes to everyone because of what one man did. But the rising from death also happens because of one man. <sup>22</sup> In Adam all of us die. In the same way, in Christ all of us will be made alive again. <sup>23</sup> But everyone will be raised to life in the right order. Christ was first to be raised. When Christ comes again, those who belong to him will be raised to life. (ICB)

STUDENT:

<sup>24</sup> Then the end will come. Christ will destroy all rulers, authorities, and powers. And he will give the kingdom to God the Father. <sup>25</sup> Christ must rule until God puts all enemies under Christ's control. <sup>26</sup> The last enemy to be destroyed will be death. <sup>27</sup> The Scripture says, "God put all things under his control." When it says that "all things" are put under him, it is clear that this does not include God himself. God is the one putting everything under Christ's control. <sup>28</sup> After everything has been put under Christ, then the Son himself will be put under God. God is the One who put all things under Christ. And Christ will be put under God, so that God will be the complete ruler over everything. (ICB)

STUDENT: OUR FINAL VICTORY AT THE RAPTURE

<sup>50</sup> I tell you this, brothers: Flesh and blood cannot have a part in the kingdom of God. A thing that will ruin cannot have a part in something that never ruins. <sup>51</sup> But listen, I tell you this secret: We will not all die, but we will all be changed. <sup>52</sup> It will only take a second. We will be changed as quickly as an eye blinks. This will happen when the last trumpet sounds. The trumpet will sound and those who have died will be raised to live forever. And we will all be changed. <sup>53</sup> This body that will ruin must clothe itself with something that will never ruin. And this body that dies must clothe itself with something that will never die. (ICB)

STUDENT:

<sup>54</sup> So this body that ruins will clothe itself with that which never ruins. And this body that dies will clothe itself with that which never dies. When this happens, then this Scripture will be made true:

*"Death is destroyed forever in victory." Isaiah 25:8*

<sup>55</sup> *"Death, where is your victory?"*

*Death, where is your power to hurt?" Hosea 13:14*

<sup>56</sup> Death's power to hurt is sin. The power of sin is the law. <sup>57</sup> But we thank God! He gives us the victory through our Lord Jesus Christ.

<sup>58</sup> So my dear brothers, stand strong. Do not let anything move you. Always give yourselves fully to the work of the Lord. You know that your work in the Lord is never wasted. (ICB)

TEACHER:

Ending the letter to Corinth with chapter 16, Paul has some final thoughts. We will close with one of them.

STUDENT:

<sup>13</sup> Watch, stand fast in the faith, be brave, be strong. <sup>14</sup> Let all *that you do* be done with love. (NKJV)

NEXT LESSON 2 CORINTHIANS.

*"....let all you do be done in love."*

1 Corinthians 16:14



*Temple of Apollo in Corinth*



*The North West Market in Corinth*



*Mars Hill, Athens Greece  
Acts 17*



*The Bema (speakers platform).  
The site of Paul's trial from Acts 18:12-16*

