

Lesson 51 I Corinthians

STUDY QUESTIONS:

1. Find Corinth on your map B-32, B-33. Reread background in Acts 18. After Paul leaves Corinth, what serious errors in doctrine and practice face the church? Do they have parallels today? Are Paul's answers sufficient?
2. In chapter 7, what questions has a letter from Corinth posed? What different levels of answer does Paul give? Compare 7:25 to 11:16, 14:37.
3. In chapter 11 Paul puts forward cultural ways, hair length and head covering, because of an underlying meaning, which is? Can you translate this into contemporary understanding suitable to the gospel? What is addressed in the latter part of the chapter?

Isaiah 11:1-9 and prayer. Isaiah prophesies a son of David coming with great gifts of the Holy Spirit; with Him a new covenant will prevail.

The background for Corinthians is found In Acts, chapters 18, 19, and 20, which fill in the activities of Paul in Corinth. On his Second Missionary Journey, Paul had penetrated the Macedonian and Greek peninsulas preaching and winning converts in Philippi, Thessalonica, Berea, but also raising such controversy in each place that he had to flee. Reaching Corinth, he preached first to the Jews with some success, even among leaders of the synagogue; but angry opposition again turned him to the Gentiles.

Corinth was a city of notoriety in the Greek-Roman world. Its position on the isthmus between the two Greek peninsulas contributed to active commerce. Ships going east and west between the Aegean and the Adriatic made port to avoid a dangerous sea journey around the Peloponnesus, and were either pulled across the four miles on skids, or were unpacked and their cargos transported overland. Also positioned on the north-south land route, the city bustled with people from all over the world who worshipped many deities, Greek, Roman, Egyptian, among others. The city was full of temples; the most famous and largest

honored Venus, or Aphrodite, goddess of love. Her temple, serviced by one thousand prostitutes, impressively overlooked Corinth from the Acracorinth, a promontory to the north. Destroyed in 146 B.C. by the Romans, Corinth had been rebuilt by Julius Caesar in 44B.C. When Paul arrived in AD51, the city was only a hundred years old. Jews, with their synagogue early established, were active in its commerce. Paul began his ministry among these Jews. His ministry to them ended when a believer, Sosthenes, one of the rulers of the synagogue, was beaten by angry Jews right in front of the Roman consul. With his ministry continuing among Gentiles, he had met a couple, Priscilla and Aquila, recently exiled from Rome by Claudius Caesar's decree of 49AD, who were tent makers, too, and settled in with them. Eventually leaving Corinth together, the couple took up life in Ephesus while Paul went back to Antioch. On the Third Journey arriving in Ephesus he writes to Corinth, giving news of the people who are with him, including Sosthenes. He has heard directly by a letter from Corinth, 7:1, and also indirectly by some travelers, about what has happened since his departure. He mentions writing them before, 5:9 (a letter that has been lost)- so that this is not really the first letter to the Corinthians.

Problems galore have arisen in Corinth. The apostle writes in a hopeful way, trying to disentangle the new converts from a series of doctrinal and practical errors. What are the problems? Factions have arisen causing dissension; pride about their wisdom and religious knowledge is too evident; sexual immorality is tolerated; there is lack of respect for and understanding of the Eucharist; the Lord's supper which included an agape meal has gone sour; there are questions about the general resurrection of the dead; women and their role in the congregation is causing uproar; spiritual gifts are used and abused. The root of these problems is immaturity and pride, or descriptively, puffed-upness. On a tight rope, Paul does not want to dampen their enthusiasm for Christ, but he must deal with their puffed-upness(RSV 6:4; NAB reads, "grow self-important"). To understand the situation we need to get into the shoes of the people of Corinth who, accepting Paul's message, became Christians amidst the realities of pagan life. He extols their real change of life. Hearing the gospel of Jesus, they have

believed, and their gift of faith has made a radical difference. Wonderful! But. . .

There lies a hidden story behind what has happened in Corinth. In Ephesus Priscilla and Aquila met a fervent young Greek preacher of Jesus, named Apollos. He was eloquent and doing an effective job. However, they realized an essential lack in his theology and experience. Having experienced only the baptism of John for repentance, he was unacquainted with the baptism of Jesus Christ and the infilling of the Holy Spirit. Evidently with their encouragement he received the Holy Spirit which enhanced his ministry, and he went enthusiastically to Corinth. In the full flush of this deeper experience, Apollos takes over leadership of the community. Being newly awakened to the supernatural dimension, he rouses the Corinthian church to a high pitch with the power gifts of the Spirit that require maturity. These are authentic gifts that are for all Christians. Paul nowhere says they are not. In fact, the trouble arose partly because Paul himself had not brought these gifts of the Spirit into focus. He explains that he didn't think they were ready. He fed them milk, he says, not meat, because they were immature (3:1 ff). He also defends his plain preaching against the Apollos' eloquence, although he never hints that Apollos is not an authentic teacher 3:8. Nevertheless, he is a little put off by being compared to him. 2:1

The result of all this spiritual enthusiasm is pride. Except for the questions about the resurrection, the problems in Corinth are centered in spiritual pride. The power gifts of the Spirit, about which Paul goes into a lengthy teaching in chapters 12-14, are good in themselves, but they must be handled with care. Wrong conclusions about spiritual superiority because of a direct pipeline to God must be nipped in the bud. He reminds them of their origins; they are simple folk who have nothing to boast about. Chapter 4 is full of this theme. How can you *boast* about a gift? Pride has caused not only dissension, but has factionalized the group. If you have mind-boggling, spiritual gifts (chapter 12), what do you need with leaders; why should you bend to

authorities? When each man has complete freedom in Christ, if "all things are lawful" (another problem Paul caused by his own preaching), or if one has supernatural gifts, why should he not be his own spiritual authority?

From this mindset the factions have arisen. They go back to the two original preachers in Corinth, Paul and Apollos who without doubt did not intend to make problems. Some say, "I belong to Paul, founder of this church." Well, say the others, "I belong to Apollos (the fellow with supernatural pizzazz)." The first group then says, "I belong to Peter." Paul accepted Peter's primacy, and Peter had been through Corinth on a visit. Therefore the group sticking to the apostolic headship claims Peter and Paul. "Well," says the second group, "We belong to Christ - who needs this headship thing?" In other words, "we don't need those two, we go directly to Christ through our personal pipeline by the charismatic powers we have received." But Paul says, you are still immature; letting these gifts go to your head proves it. You erroneously think that you don't need to obey authority, but from this "freedom" has come all kinds of abuses. There is evident disorder at the Eucharist, selfish displays at the agape meal, and disorder in the liturgy. It is each man for himself, and more importantly, each woman for herself - doing what he or she thinks "the Spirit" directs. However, it cannot be the Holy Spirit at work, because the Spirit is displayed in unity and right order.

The flesh no longer matters? Being "in the Spirit", a conclusion they draw from their manifestation of power gifts, they believe they are no longer susceptible to the flesh. Therefore, as spiritual persons transformed by Christ, the flesh no longer matters. What they do with their bodies has nothing to do with the Spirit. If the flesh doesn't matter, (and they had proof that they had the Spirit by their spiritual gifts), and if they were above the Law, so that "all things were lawful," they were free to go out and attach themselves to prostitutes. "Wait a minute!" says Paul, that isn't what freedom from the Law is all about. You can't separate spirit and body. 6:15 The body is a member of Christ, and a temple of the Holy Spirit." This dichotomy of spirit and flesh (the carnal) brought about another question which the Corinthians ask Paul in chapter 7. The same people are not asking this question who are

being tempted by prostitutes, nor the one living in incest - a situation which some boast about because they are “free” from all moral precepts. No, these people are those who, from a similar confusion about the sinful body and the Spirit, think that celibacy is preferred (because Paul taught it gives the person full attention to Christ and His Church). Shouldn’t carnal marriage be avoided because of its fleshiness? Paul says, “No!” Marriage is perfectly right and spiritual, it is just that with Jesus coming soon, it is best to remain single and celibate like Paul (a widower implied in 7:8?).

It is far better to have love than supernatural gifts. With Christian “knowledge” (chapter 8) the young converts “knew” that there were no such thing as the gods; there was no Athena, no Aphrodite, no Zeus, etc. With this knowledge, they said, we can go to the old pagan festivals, party with the pagans, enjoy the old rituals because we “know” better. “Wait a minute I” says Paul. “Yes, you have ‘knowledge,’ but you are puffed up. “Knowledge puffs up, but love builds up”); better that you should have love, then you would understand what you do to the people who don’t have your knowledge. Love would restrain you, making you sensitive to your bad example’s effect on others.” At the heart of all this confusion about freedom from the Law and personal pipelines to God is a problem that persists. When people experience personal revelation, they are tempted (by Satan) with self-importance; and with this spiritual self-elevation they refuse to bend to the authority God has set over them.

The woman is the sign - again and again. At this point in the Corinthian story, there emerges the woman - the sign of obedience, submission and response, being misled again. Following immediately upon her deepest spiritual experiences, she has been deceived. True to the Garden of Eden, the deception has to do with authority and her relationship to it. Humble obedience must be accepted by her or it will never be accepted by the community at large. The center of this teaching is in chapter 11 in which Paul entangles himself in all kinds of cultural practice which no longer speaks to us, but which, with patience, is decipherable. Paul confronts a community tempted to

disorder; symptomatic of this is the woman. His frustration at trying to explain her particular role is evident. One faces the same frustration in trying to explain it amidst today’s assumptions. As he wrote in Galatians (3:28), the woman and man receive the same gift in baptism, there is no difference in what they receive, yet this must not be interpreted to mean that the two do not have separate, distinct roles in the family and the Church community. Paul stumbles in trying to explain; yet he affirms that he has it on the best authority - the authority of Christ himself that women must be “veiled.” That is, they must be under their husband’s authority. The underlying principle is merely expressed by a veil, which is only a cultural phenomenon.

These things are in the Tradition given to Paul by Christ. In this same chapter Paul first wrote down the words of the institution of the Eucharist which were given to him by Christ Himself in the mystical experiences of the Arabian desert. In verse 23 he declares, “For I received from the Lord that which I delivered to you. . .” The chapter opens similarly - “Be imitators of me as I am of Christ. . . maintain the traditions even as I have delivered them to you.” What follows in the first case is the instruction on woman’s relationship to authority. These matters are not just cultural hang-ups of Paul, they have been given by Christ. Paul is only faithfully handing them on. Women must take their new-found freedom, and their Holy Spirit charisms as the power and motivation to return to the meaning of their feminine nature. That means to obedience, to being under headship, to being the first to return with a submitted will to obedience to God’s Will. That headship is her husband’s. “The veil” is a symbol of being under the authority of her husband. If a woman refuses this veiling she is dishonored while dishonoring her husband. If women refuse obedience, they become cells of rebellion which will infect the whole community. They have the choice - either the puffed-up spiritual pride of Eve, who used her freedom to turn in a different direction from her “head,” or the humility of Mary who in total freedom chose to be “the handmaid” of the Lord, ultimately to be placed under the headship of Joseph. Mary, the obedient, is the most spiritually gifted of all human beings. At stake in woman’s choice is the continued salvation of the whole community. It salvation means the reunion of mankind with God, and reunion depends on the yielded human will to God’s will, then yielding begins

with woman making a climate of knowledgeable obedience for the whole community. A community inflated by pride, each one doing his thing, does not submit to the will of God as it is expressed by apostolic authority in Peter and Paul. Somewhere submission of will must start and its starting place is woman; to Paul this should be evident.

Headship does not mean prestige. True to our original diagram of Oneness expressed in the three triune unities, Paul teaches that each second person has a head. The woman's head is her husband, the man's (a "second person" in his place in mankind) is Christ, and Christ's (Second Person in the Trinity) is God the Father. No person in the order is asked to do more than Jesus. Each one submits his will to his head without implying that the head is more worthy than he who submits. This alone brings unity, because it defeats the pride which hinders the unity of Christians, and ultimately their union with God. All apostolic writing addresses this fundamental problem which threatens to pervert the new Christian Church. The Satanic misinterpretation of Christian freedom is that it means autonomy, that the individual's conscience suffices to discern God's will. Woman is asked to assume obedience because her headship is tangible, her submission visible. In a world where head always means "important" and "power," and submit always means "worthless lackey" problems are continually raised by Christ's "headship" and our "submission."

Think a moment about woman's signness. A sign points to a destination. In itself it is not the destination, but it is very important. With no sign, the travelers are confused, without direction, and will never reach their destination. When all reach fullness of Christ the sign is absorbed into the full community. But until that final day, the sign is essential to the community.

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I Corinthians Synopsis

1. Paul greets the saints at Corinth
thanksgiving for their new life in Christ 6.
which is confirmed in spiritual gifts
however, quarreling, dissension
over the authority of their origins
Paul? Peter? Apollos? Christ?
Paul preached the cross
not philosophic knowledge
God chose the weak, not the strong
only boast is in the Lord
2. Paul preached only Christ crucified
faith rests on power of God alone 7.
wisdom is from the Spirit of God spiritual
truths given in the Spirit we have the
mind of Christ
3. Paul fed them with milk they
were not ready for meat
there is deep wisdom for the mature
jealousy proves them still immature
they belong not to Apollos nor Paul
they are God's building
the Day of Judgment will reveal
whether the building is with
integrity fire will test the
construction you are God's temple
don't boast of worldly wisdom
4. they judge him, he won't judge himself
don't be puffed-up (self-importance) 8.
you've received everything as a gift we
(apostles) are fools, you are wise we are
scum, you are held in honor! Paul is
"father" but some are arrogant shall Paul
come and punish them?
5. there's immorality, remove the sinner 9.
Paul pronounces judgment
deliver this one to Satan
6. you boast of sin? cleanse yourselves
in preparation for Easter, I wrote (1st
letter) don't associate with impurity,
excommunicate the wicked no
lawsuits in pagan court
settle disputes out of court
better defrauded than dirty the Name
don't be deceived about sin
you have been washed
in Jesus' name and the Spirit
"All things are lawful" but not helpful
don't give your body to prostitutes
a sin against your own body
glorify God in your body!
7. replying to a letter - marriage is right
if celibacy cannot be maintained
husband has rights over wife's body
wife has rights over husband's body
to stay single is best - no separation
but, if separated, remain celibate
don't divorce an unbelieving spouse
the believer consecrates the partner
and their children are clean
maintain the state when you believed
if a slave, gain freedom if you can
marry only if you must
single you serve God wholeheartedly
betrothed couples stay that way
if you can't be celibate, then marry
widows can remarry; better they don't
8. *knowledge* says idols are unreal
but don't eat food offered to them
because the weak will be led astray
your knowledge can destroy someone
and that is a sin against Christ
don't cause your brother to fall
Paul's defense of his apostleship
doesn't he have rights as an apostle?
some material benefit is his right
9. but he doesn't use this right
he won't be an obstacle to the gospel
he preaches because he must
makes it free of charge
he becomes all things to all men
for the sake of the gospel
he is disciplined for the gospel
so that he will not be disqualified
10. with spiritual gifts one may fail
even with supernatural food and drink don't
desire evil nor immorality
don't grumble and put God to the test
when tempted, God gives a way out
the bread and cup are participation
in the body and blood of Christ
do not be partners in demonic idolatry
all things are lawful but not helpful
have regard for weak consciences
try to please all men
be imitators of me as I am of Christ
11. headship is a tradition from Christ
woman's head is her husband
husband's head is Christ
Christ's head is God
veiling signifies obedience of woman
to her head in respect of the angels
this is recognized apostolic practice
legitimate factions mark the genuine
treat the Lord's supper with reverence
the Eucharist received from Jesus
don't profane the Body and Blood
discern the body or be judged
12. spiritual gifts have their varieties but
the same Spirit inspires them all gifts
of the Spirit: wisdom, knowledge faith,
healing, miracles, prophecy
distinguishing spirits, tongues
interpretation of tongues all the
baptized drink of one Spirit
13. the body has many members
all the members are necessary
greater honor to the inferior part
in the Church are apostles, prophets
teachers, workers of miracles
healers, helpers, administrators
speakers in tongues
desire the higher gifts
14. the best way of all is love
nothing else is worth as much
love is all, it never ends
but all the other gifts will end
15. make love your aim
but desire the other gifts: prophecy
speaking and praying in tongues
strive to build up the Church
pray to interpret tongues
order is necessary for meetings
woman, be subordinate!
this is a command of the Lord
16. hold fast to the gospel
after rising, Jesus appeared to many
then Paul was called late
he has worked hard for the gospel
about the resurrection of the dead
Christ has been raised, the first fruits
death, the last enemy to be overcome
baptism on behalf of the dead
resurrection body will be spiritual
we will bear the image of Jesus
when death is overcome

Lesson 51 I Corinthians Outline

1. Founding of the Church at Corinth

A. On the Second Missionary Journey of Paul

1. Paul came to Corinth while waiting for word from Thessalonica
 - a. he had been driven out from each city along the way Acts 17 b, briefly talked with philosophers in Athens Acts 18
2. met Priscilla and Aquila in Corinth Acts 18:2ff
 - a. they were natives of Pontus
 - b. expelled from **Rome** by Claudius' edict of **AD49**
 - c. they were tentmakers like Paul - he lived with them
3. Paul preached every Sabbath in the synagogue Acts 18:4
 - a. convinced Greeks and Jews that the Christ was Jesus
 - b. when they opposed him, he turned to the Greeks
4. preached in Titius Justus' home
 - a. many were convened 18:8
 - b. including ruler of the synagogue, Crispus (called Sosthenes)
5. stayed in Corinth 18 months. Acts 18:11
6. Jews brought him before the tribunal, Gallio the case thrown out Sosthenes was beaten Acts 18:12
7. Paul sailed for Antioch, Syria Acts 18:18
 - a. took Priscilla and Aquila to Ephesus
 - 1) he preached there briefly
 - 2) promised to return
 - b. cut his hair for a vow

B. On the Third Journey,

1. in Ephesus 3 years
2. he writes letters to Corinth
 - a. Priscilla and Aquila send their greetings to Corinth
 - b. Sosthenes is with him 1:1, 16:19

C. Historical/Geographical Corinth

1. on the isthmus between the Peloponnesos and Greek peninsulas
 - a. an important port city
 - b. boats were pulled on rails across the isthmus or unloaded
 - c. very cosmopolitan center of trade and industry
 - 1) shrines and worship of many of the world's gods and goddesses
 - 2) notorious as a city of immorality

2. Greek temple to Aphrodite on the Acracorinth served by 1000 prostitutes
3. Romans destroyed it for rebellion in 146 B.C. inhabitants sold into slavery
4. rebuilt by Caesar in 46 BC, recovered prosperity, became capital of Achaia
5. Gallia was proconsul in AD 51-52

II. Establishing the Church of Christ at Corinth A,

Paul's ministry there

1. he preached the basic kerygma
 - a. that Jesus was the Christ Acts 18:4
 - b. that Jesus died for our sins 15:3
 - c. that He was raised on the third day
 - 1) he preached the Cross 1:18, 2:2
 - 2) in demonstration of the Spirit and power 2:4
 - 3) a stumbling block to Jews, folly to Gentiles 1:23
 - a) the Cross divided believers and nonbelievers
 - b) Jews stumbled on the Law "cursed is he who hangs on a tree"
 - c) Greeks lapped up philosophy 3:18 which is folly with God
 - d. that He appeared to Peter and the twelve 15:5
 - 1) He appeared to 500 at one time, to James and the apostles
 - 2) last of all to Paul
- 2, many were converted from pagan worship I Cor 1:4, 15:11
3. he fed them the basics, deferring deeper things 2:6, 3:1-2 •
4. he preached "all things are lawful" 6:12, 8:9,10:23 and "freedom in Christ."
 - a. this meant that the Jewish Law no longer bound believers
 - b. backfired in Corinth among pagans who were unlike the Jews
 - 1) he had to modify it for their understanding 6:12 ,
 - 2) they were to seek the good of their neighbors

10:24 B. Apollos' ministry in Corinth

1. Apollos had met Aquila and Priscilla in Ephesus Acts 18:24
 - a. an eloquent Christian he knew only the baptism of John Acts 18:25
 - b. they, it seems, led him to baptism in the Holy Spirit Acts 18:26 2, he went across to Achaia (Corinth)
3. there he took up leadership of the community after Paul had left Acts 18:28
4. he brought the power gifts of the Spirit to the community
 - a. Paul implies he did not teach these in 3:1-2
 - b. Paul now must teach about their correct use in 2:12; 12-13-14
 - c. with the power gifts they wrongly think they're mature spiritually 3:18
 - d. these power gifts have caused antinomianism (faith alone, no need of

spiritual authority, each person in direct contact with God)

- 1) it is the root of dissension and party spirit
- 2) a denial of obedience to apostolic authority
- 3) a vicious circle, both cause and effect is spiritual pride

5. Apollos not anxious to return to Corinth 16:12 (RSV)

- a. events there had gotten out of control
- b. Paul always on good terms with him, doesn't blame him for problems

C. Whoever leads the Corinthian Church now, had better build well

1. Paul speaks to the successor in 3:10 ff
2. Stephanas is mentioned among others as one who has authority 16:16

III. Background to this letter called First Corinthians

A. Paul's real first letter to Corinth is mentioned in 5:9

- 1, it was concerned with not associating with immoral Christians
2. it was misunderstood to mean avoiding pagan associations
 - a. in the normal course of life that was impossible
 - b. Paul explains he meant excommunication of sinning believers
3. a fragment of this letter is thought to be incorporated into it Cor 6:14-7:1

B. They replied in a letter and by persons who came to visit Paul

1. they had written him 7:1 about marriage questions
- 2, he had heard complaints from visitors to Ephesus 1:11 Stephanas, Fortunatus, and Achaicus have come bringing news

C. Paul defends his preaching and apostolic ministry

1. he didn't pray for converts for the power gifts; they weren't ready 3:1ff
2. whoever followed him did (probably Apollos)
- 3, the immature now judge him 4:31f
 - a, then accuse him of not being the best preacher and apostolic founder
 - b. Paul defends his style 1:17ff, 2:1ff overagainst Apollos' eloquence
 - c. his weakness transmits the power of God 1:20f1, 2:3ff
 - d. he can impart deep wisdom to those who are mature 2:6ff
4. sarcasm for those who have become so prideful 4:8 ff
 - a. the apostles are dishonored, suffering, just "scum"
 - b. these "babes" consider themselves lofty kings
 - 1) they are common folks 1:26
 - 2) have nothing but Christ to boast about
- 5, criticized, he defends his rights as an apostle 9:1 ff
 - a. he should be taken care of by the community
 - 1) the other apostles and Cephas travel with a wife. 95

2) he doesn't ask for this, but earns his way 9:12, 15 b. he is a

slave for Christ 9:19, disciplined so that he won't be disqualified

D. Paul sent Timothy to handle this outbreak, but he couldn't manage it 4:17

1. he will try to come to Corinth himself soon 4:18
2. considering himself their father in faith, 4:14, he will put them in order 4:21
 - a. plans a visit after passing through Macedonia 16:5
 - b. may spend the winter with them 16:6
3. he is sending Timothy again and asks for a good reception 16:1

IV. Growing Pains - Problems with the Enthusiasts A.

Receiving the Holy Spirit's gifts of power begin the problems

1. this is on Paul's mind from the first, mentioned in 1:7, 2:12, 4:7
2. this Holy Spirit "power has made them arrogant and factionalized 4:19
3. he gives instruction on spiritual gifts 12:1 ff
 - a. there are varieties of gifts, but the same Spirit
 - 1) faith
 - 2) gifts of healing
 - 3) working of miracles
 - 4) prophecy
 - a) prophecy builds up the body 14:3ff
 - b) convicts unbelievers 14:24
 - 5) distinguishing between spirits
 - 6) tongues
 - a) tongue speakers speak to God not man 14:2
 - b) equal to prophecy only when it is interpreted 14:5
 - c) when unintelligible it does no good 14:9, 19
 - d) the spirit prays, the mind is unfruitful 14:14
 - e) Paul prays with tongues more than anyone 14:18
 - 7) interpretation of tongues is a separate gift
 - b. given for the common good 12:7 (not for individual pride)
 4. each part of the body has a different function for good of the whole 12:14
 5. in the Church are different ministries 12:28ff
 - 1) apostles (bishops)
 - 2) prophets (public expounders - priests)
 - 3) teachers
 - 4) workers of miracles
 - 5) healers

- 6) helpers
 - 7) administrators
 - 8) speakers in tongues and interpreters
- B. Pride and antinomianism
1. they have become deceived thinking they are wise 3:18, 3:3, 4:8ff
 2. they don't bend to authority without admonition 16:16
 3. they think the Spirit gifts make them special and above authority 4:7, 8 ff
- C. Effects of pride
1. dissension and faction 1:12, 3:5, 3:21, 4:6
 - a. belonging to Apollos - he first taught about the Spirit gifts
this group cite Apollos, then Christ (direct line) 1:12
 - b. belonging to Paul - those who still submitted to apostolic authority this
second group cite Paul, then Peter (apostolic mediator of Christ)
 2. spiritual puffed-upness
 - a. having "knowledge" that brings prideful behavior
 - 1). can eat food dedicated to idols because of "knowledge" that there is
no reality behind idols
 - 2) however, the weak will be affected negatively 8:7
 - 3) you have responsibility for the effect on others 8:10-11
 - b. possible to have spiritual gifts and still fall
 - 1) supernatural food and drink given to Israel in the desert 10:1ff
 - 2) yet they were disobedient and died there 10:5
 - c. take heed lest you fall just when you think you are standing 10:12
 - d. God is testing - He provides a way out 10:13
 3. disorder is a result of pride
 - a. godly order is instituted with headship 11:3
 - 1) Godhead - Father is the head, Son is under headship
 - 2) God and Man union - Christ is the head, man is under headship
 - 3) mankind - man is the head, woman is under headship
 - b. essential that woman be in order for the community to be in order 11:16
 - 1) veil, symbol of headship
 - 2) veiled women (under authority) may prophesy 11:5
 - 3) out from authority, rebel angels influence 11:10 (Eve and Satan)
 - 4) not a matter of inequality but of order 11:11
 - 5) not a matter of social mores but of Christ's own tradition 11:2, 23
 - c. disorder appears at Eucharist and at the following love feast
 - 1) not a place to eat and drink - do that at home 11:22
 - 2) eating without discerning the body of Christ condemned 11:29

- a) it accounts for weakness, illness and death
 - b) must be reverent and discern the Real Presence 11:29
- d. order at the church meeting, 14:40 14:33 the early liturgy
- 1) a hymn, a lesson, a revelation, exhortation in tongues, an
interpretation 14:36
 - 2) prophecy, tongues can be controlled 14:32 they are not a seizure
 - 3) women (unless authorized, see above) don't speak 14:34
 - a) they cause disorder 14:35
 - b) not mere social conventions, but command of the Lord 14:37
4. immorality also results from pride
- a. considered themselves "in the Spirit" no longer of the flesh
 - b. treating the flesh as though it didn't count leads to immoral acts 3:16,
6:15ff, even incest 5:1
 - c. pride puts them above common moral precepts 5:2
 - d. Paul pronounces judgment 5:3
 - e. let us celebrate Easter purely 5:7,8
 - 1) the Jewish custom of getting rid of leaven before Passover
 - 2) Paul encourages spiritual housecleaning of leaven of evil
 - 3) this letter written before Easter - mentions staying in Ephesus till
after Pentecost 16:8
 - f. glorify God in your body
 - g. don't indulge yourselves like the disobedient Israelites 10:8_
5. lawsuits among believers 6:1ff
- a. judge cases between Christians within the community
 - b. better to be defrauded than dirty the name of Christ 6:7
6. freedom misused (see 2. above)
- a. continuing to attend pagan rites and festivals 10:14
 - b. do not be partners with demons 10:21 then drink the cup of the Lord
- D. The best way of all is Love
- a. better than spiritual gifts, or *knowledge* 13:1 which can lead to pride
 - b. love is the central gift to be coveted, 13:4
 1. make love your aim 14:12, all its aspects demand humility
 2. the other gifts are desired, but secondarily 14:1
 - c. all other spiritual gifts will pass away, Love will not pass away 13:9f1

V. Other questions

- A. Marriage or not
1. marry if you are tempted to immorality 7:2

- a. the husband gives his body to the wife
- b. the wife gives her body to the husband
- c. do not deny each other conjugal rights
- 2. better to remain single like Paul, if you have the gift 7:7 ff
- 3. separation and divorce 7:12
 - a. do not separate
 - b. if you do, remain single or be reconciled
 - c. stay with an unbeliever; it consecrates the spouse and children
 - d. if unbeliever wants separation give it to him - we are called to peace
- 4. best to remain as you were when God called you to the Christian life
 - a. circumcised 7:18 or uncircumcised, don't change it
 - b. seek freedom from slavery if possible, but don't fret about it
 - c. unmarried? stay that way if possible 7:25
 - 1) betrothed couples stay celibate 7:36 (this teaching about fifty years after Mary and Joseph chose this for themselves)
 - 2) if its too difficult, marriage is not a sin 7:38
 - d. Jesus is coming soon 7:29, 31
 - 1) be freed from anxieties of marriage
 - 2) give undivided attention to the Lord
- 5. a wife is bound to her husband as long as he lives 7:39
- B. Eating food that had been offered to idols 8:1ff
 - 1. if it leads a brother astray it is a sin against Christ 8:12, 10:29
 - 2. don't raise the issue, but if it is raised, regard opinions of the weak 10: 27
- C. Eucharist
 - 1. the gospels not yet written in AD55
 - 2. Paul received these words from Christ Himself
 - a. "this is my body, do this in remembrance of me; this cup is the new covenant in my blood"
 - b. recorded also in Mt 26:26-28, Mk 14:22-24, Lk. 22:17-19 I Cor 10:16
 - c. part of Paul's mystical experiences related in II Cor 12:2
 - d. better than all Paul's protestations for proof of his apostolic anointing
- D. Resurrection of the dead
 - 1. Christ was raised from the dead 15:12 heretical teaching said no
 - a. if not, all preaching is vain and faith is vain 15:14
 - 1) then sin prevails
 - 2) eat drink and be merry because tomorrow it is all over 15:32 ,
 - b. He is the first fruits of the dead 15:20
 - 2. at His coming all who believe Will be raised from the dead 15:23
- 3. Baptism is practiced on behalf of the dead 15:29
- 4. how are the dead raised?
 - a. the seed (body) disintegrates, for a new kind of body 15:37
 - 1) perishable is raised imperishable 15:42
 - 2) sown physical, raised spiritual 15:44
 - 3) first Adam, then Christ, the man of heaven 15:47
 - a) we bore the image of Adam
 - b) we shall bear the image of Christ
 - b. there are different kinds of bodies 15:40
 - c. we shall be changed, those living and those dead 15:51
 - d. sin causes death; God gives us the victory (forgiveness) 15:56
- E. Eschatology
 - 1. Christ will deliver the kingdom to God the Father 15:24
 - 2. after destroying every other power and authority
 - 3. all His enemies will be put under His feet 15:25
 - 4. death is the last enemy
 - 5. all will be united with God 15:28
- F. Instructions for raising funds for needy in Jerusalem 16:1