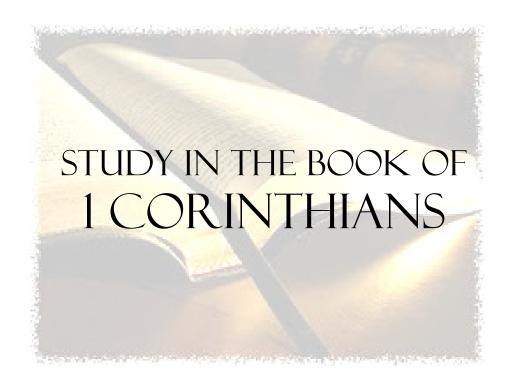


CHRISTIAN RESOURCES



By: Bishop Warwick Cole-Edwardes

THE GOSPEL IN A SEX-SATURATED SOCIETY (1: 1-3)

Bibliography.

Be Wise - Warren Wiersby
Called to be Saints - Robert Gromacki
1 Corinthians - John Mac Arthur

INTRODUCTION

No book of the Bible has more to say to today's church than Paul's 1st Epistle to the Corinthians. Today we live in a society that could be termed a sex-saturated society, but Sodom and Corinth were exactly the same.

1. HISTORICAL BACKGROUND.

Corinth was located on a narrow strip of land connecting Northern Greece and the Peloponnesus, it also formed a land bridge between the Adriatic and Aegean Seas. Corinth became the capital of the province of Achaia. It was destroyed by the Romans in 146 BC. But later because of its importance it was rebuilt by Julius Caesar in 46 BC. When Paul arrived in Corinth there was a population of 500,000, it was a very important commercial city, a city known for its wealth and pleasure, and at the highest point in Corinth was a temple to the goddess Aphrodite. Also in Corinth there was a large stadium, where athletic contests were held every two years.

2. PAUL IN CORINTH

The founding of the Corinthian church is recorded by Luke in Acts 18:1-18. Paul left Athens and went to Corinth alone, having sent Timothy and Silas to the Macedonian churches. He worked as a tent maker to make money, and he found two lovely friends, Priscilla and Aquila, who were also tent makers. Each Sabbath Paul preached in the Synagogue, and many people were saved, so much so that they moved to the house of Justus, next-door to the Synagogue, even the leader of the Synagogue was converted. Sadly tremendous opposition developed and Paul had to go, while he was away he hears that the church is having enormous problems, and so he writes this letter to answer questions and to deal with problems.

$A. \qquad \underline{AUTHOR} \quad (1:1)$

Paul tells us three things about himself.

1. An Apostle of Christ Jesus.

What a transformation has occurred in his life, from being a strict Pharisee, persecutor of believers, and a blasphemer of the name of Jesus, he is now an apostle of Christ Jesus. The word apostle literally means a messenger, a missionary, someone sent to preach the gospel. Paul has now become an apostle

2. Called to this position.

He never assumed this position, nor did he aspire to this position, the false teachers did (2 Cor. 11:13-15), but not Paul, rather he was called.

3. By the will of God

Paul was deeply conscience that he was what he was by the grace of God alone. God had not only chosen him to salvation, but also called him to apostleship, by the will of God, and therefore Paul is in a position to give an authoritative answer to the problems in Corinth, because he was called and sent by God.

B. <u>READERS</u> (1:2)

Paul gives us 6 characteristics of the believers

1. The Church of God

Paul begins by reminding them that they were members of the Church (**Ekklesia**), the called out ones, those whom God had purchased with His own blood, but it is called the church of God, what a privilege to belong to God's family

2. At Corinth

That gives us their geographical position and so a believer lives in two worlds: In God and in Pietermaritzburg, we are going home but we live in Pietermaritzburg now. We are to be in the world but never of the world.

3. Sanctified in Christ Jesus

This word means to render sacred by consecrating any person or thing to the service of God. Grammatically it means that they had been separated by God from the world for Himself in a decisive event in the past and they would continue to remain in a sanctified position.

4. Called to be saints (holy)

This New Testament word is commonly expressive of inward purity and consecration of the soul to God. <u>Hodge</u> "believers are saints in both senses of the word, they are inwardly renewed and outwardly consecrated."

5. Who call on the name of the Lord Jesus Christ.

To call on the name of the Lord Jesus Christ is to worship Him. It is to look to Him for all our needs, only God can give us all our needs, the Christian is to be habitually calling on Jesus.

6. Their Lord and ours.

A true believer lives under the Lordship of Christ, Jesus is Lord.

C. BLESSINGS (1:3)

It is a two fold blessing:

Grace.

The unmerited favour of God, grace is sufficient for our every need. <u>Grace for responsibility.</u>

2. Peace

The fruit of grace for every Circumstance

3. Source

From God our Father, and the Lord Jesus Christ. Notice how God is now our Father, by creation and re-creation. He is my Father who loves me and cares for me and Jesus is my Lord

THANKSGIVING (1:4-9

INTRODUCTION

After his brief introduction to the Corinthians. During which he has reminded them of their position in Christ. He automatically leads in to that of thanksgiving and he says, "I always thank God for you." The reminder is that we may fail but if we are a child of God we are brothers and sisters, oh that we would learn to thank God for each other! In this passage he explains why he gives thanks for the Corinthians.

- A. <u>For Grace</u> (v.4) "Because of His grace given you in Christ Jesus." The verbal form refers back to the time of their conversion, where they first received the gift of God's righteousness through faith. Paul is grateful to God for giving His grace to the Corinthians and saving them.
- B. For Enrichment. (v.5) "For in Him you have been enriched in every way" C.K. Barret. "You were made rich," and that is true for any conversion.
 - 1. Quantity "in every way" this is an all embracive term
 - 2. Quality.
 - a) In all your speaking
 They were now able as never before to communicate the gospel.

 Barret "The Corinthians now had something to speak about and they could speak about it."
 - b) In all your knowledge.

 They had come to a thorough knowledge of the gospel.

 Hodge "They were second to no other church either as to doctrinal knowledge or spiritual discernment." The were greatly enriched. The Corinthians were therefore enriched, gifted, and yet very sadly useless.
- C. <u>For Confirmation</u> (v.6-7) "because our testimony about Christ was confirmed in you and therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus to be revealed."
 - 1. <u>Do not lack any spiritual gift</u>

They had not only the inward gifts of repentance, faith, knowledge, but also those of miracles, healing, speaking in tongues and prophecy in abundance. No other church was superior to them in these respects. By God's grace they had the gift of salvation (Rom 5:15), they also had the gift of general blessing (Rom11:29), and they also had the gift of special abilities (Rom 12:4), and therefore they did not lack any spiritual gift.

2. As you wait for our Lord Jesus Christ to be revealed.

This is the characteristic of the Christian they eagerly wait for Christ's second coming. All our religion is with regards to that, we believe it, we hope for it, and we prepare for it.

D. <u>For preservation</u> (v.8) "He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ."

1. He will keep you strong to the end.

Notice the emphasis is not on they keeping themselves, the emphasis is rather on God keeping them, this is assurance and security.

2. So that you will be blameless on the day of our Lord Jesus Christ.

This means there will be no condemnation strong enough to sentence us to hell; clothed in the righteousness of Jesus Christ we are blameless.

E. <u>For faithfulness.</u> (v.9) "God who has called you into fellowship with His Son Jesus Christ our Lord is faithful."

In the face of Corinthian unfaithfulness, Paul was overwhelmed with the thought of God is faithful, his Word is sure, His promises are certain, He has called us into fellowship with Christ and now He will keep us to the end because He is faithful, not because we are faithful.

THE PERIL OF A DIVIDED HOUSE (1:10-12)

INTRODUCTION.

Having introduced the letter Paul now analyses the church splitting situation. and for the rest of 1 Corinthians he is going to deal with problems, but in this section he lays down some guidelines when dealing with division.

A. The grounds of his appeal. (v.10)

1. <u>I appeal to you.</u>

It is interesting to notice that the word used in the Greek is *paraklao*, one of the titles used for the Holy Spirit and it is based upon a verb which means to call to ones side, Paul comes alongside them

2. Brothers.

This is crucial, they are not friends or enemies, they are brothers adopted by God into the family of God, bought with the blood of Christ, indwelt by the Holy Spirit.

3. In the name of our Lord Jesus Christ.

This means out of their regard for Christ. Hodge "Their reverence and their love for Christ, and regard for His authority as their Lord, should induce them to yield obedience to Paul's exhortation."

B. The goals of his appeal (v.10)

Paul has three goals:

1. For unity of speech.

'So that you may agree with one another.' This is a phrase to express agreement, if you aren't in agreement the world will be confused.

2. <u>Elimination of schisms.</u>

'So that there may be no divisions among you' and the reason is fourfold.

- a) Division always weakens
- b) Division always leads to strife.
- c) Division always leads to confusion.
- d) You will lose your effectiveness.

3. Unity of attitude.

'So that you may be perfectly united in mind and thought', this means:

- a) Mend or repair
- b) To restore it to effectiveness

And this must be in mind and in thought, your mind is important.

C. The reason for his appeal. (v.11-12)

He has heard from the household of Chloe that there were contentions among them. This word means more than a difference of opinion, so it was not quiet; it had developed into shouting and anger. But Paul felt it wasn't over truth but personalities

1. Traditionalists (of Paul)

Probably these were his earliest converts and were probably reluctant to change anything that was in place while Paul was there

2. Open- minded (of Apollos)

Apollos went to Corinth after Paul left, he became a very gifted preacher, from Alexandria, he probably adopted the allegorical method of interpretation, therefore he would have tended to be flexible and agree to some more modern meaning.

3. Legalists (of Cephas)

This group was legalistic and pharisaical.

4. Exclusive (of Christ)

Spiritually proud people and because of this there was a very sad situation in Corinth, the Church had lost its effectiveness and now Paul is called to deal with the situation.

THE GREAT DIVIDE (1:13-18)

INTRODUCTION

Paul in dealing with the seriousness of the situation states 4 truths:

A. Is Christ divided? (v.13)

This is a powerful agreement, the Corinthians failed to grasp that together they were the body of Christ and individually members of it. Because it was one body we aught to keep the unity of the Spirit in the bond of peace (**Eph, 4:3**).

B. Faith in Paul cannot save.

'Was Paul crucified for you?' Again this question expects a negative answer (1Tim.1:15). Paul himself was a sinner of course, he could not save. We ought never to exalt a man do not detract from the work of Christ on the cross!

C. People cannot be baptized in the name of Paul.

Again the answer is negative, baptism brings you under the Lordship of Jesus, not Paul and that is why Paul stated that Christ did not send him to baptize, but to preach the gospel. This preaching was never to be with the words of human wisdom otherwise the cross of Christ is emptied of its power.

D. The great divide (v.18)

But there is a true division. "For the message of the cross is foolishness to those who are perishing, but to those who are being saved it is the power of God".

1. The preaching of the cross.

- a) God is holy a holy God has been offended because of sin.
- b) God is just Jesus the man of sorrows.
- c) God is love
- d) Cross speaks of the perfect sacrifice It is finished
- e) Invitation to come and live.

2. To those who are perishing it is foolishness.

3. To the saved it is the power of God.

GOD USES NOBODIES (1:18-31)

INTRODUCTION

In these verses two important truths are underlined:

1. The difference between human and divine wisdom

The difference between the way God thinks and the world.

2. The people God uses

Regardless of who we are God can use us and greatly bless our lives.

A. <u>Understand the difference between human and divine wisdom</u> (v.18-25)

1. Human wisdom is foolish. (18-20)

In these verses, only two groups are mentioned there are those who are perishing and those who are saved. There spiritual condition determined their evaluation of the cross, for those who are perishing it is foolishness, nonsense, absurd. But for those who by God's grace have been saved the message of the cross is the power of God unto salvation. To support his argument Paul quotes **Isaiah 29:14**, when the Assyrians threatened Judah the councillors advised the king to get the support of Egypt, but this advice was opposed by Isaiah who exhorted the king to trust in God alone, Isaiah's council was mocked by the wise men in Jerusalem, however, Isaiah's council was right, Egypt never came and an angel of God killed 185,000 Assyrians. The wisdom of the world was confounded by the wisdom of God. To draw this home Paul asks three questions:

- a) Where is the wise man?
- b) Where is the scholar?
- c) Where is the philosopher?

Answer: They have gone and they are dead, the wisdom of this world perishes, it is foolish.

2. Human wisdom cannot save (v.21-23)

In God's sovereign purposes and wisdom He planned that exalted human wisdom would never be the instrument of knowing God and being saved. E.g. during the Medieval period, there was Thomas Aquinas. During the rationalism movement there was Descartes. In the 19th century there was Schleirmacher. Evolutionists there was Darwin. Through these philosophers people never came to know God, but through the foolishness of what we preached souls are saved. In **v.22** Paul continues his argument, Jews demand signs, Greeks look for wisdom, **but we preach Christ crucified** and to the Jews that is a stumbling block and to the Greeks it is foolishness.

3. <u>Divine wisdom can save</u> (v.24-25)

To the saved Jew who looked for a sign, they saw it in the death and resurrection of Jesus. To the Greek who looked for wisdom they saw it on the cross, God's solution for the problem of sin.

B. <u>Understand the nature of God's calling</u> (v.26-31)

1. It is not based on man's position (v.26)

Not many were wise, not many were influential, not many were of noble birth. C.Hodge "Therefore we must learn that the things which elevate people in the world, knowledge, influence, and rank are not the things which lead to God and salvation."

2. <u>It therefore shows divine interest</u> (v.27)

3. This is all contrary to the expectations of people (v.27-28

He chose the lowly things of the world and the despised. Hodge "God wanted to convince the world of the little value of the things on which they prided themselves and by exalting over them those who they despised,"

4. This removes all human boasting (v.29)

5. This results in the glorification of God (v.30-31)

In this verse Paul underlines again what we have in Christ. Christ is our:

- a) wisdom
- b) Righteousness
- c) Sanctification
- d) Redemption

Let him who boasts, boast in the Lord.

CONCLUSION

In this section we therefore see clearly the tools God uses, they are always contrary to the expectations of people and they result in glory to God.

HOW TO WITNESS EFFECTIVELY (2:1-5)

INTRODUCTION

In these verses we are given an insight into how the apostle Paul went about his work, it wasn't with self-confidence or with a sense that he had all the answers. He gives us a picture of how to witness effectively.

A. $\underline{\text{Method}}$ (v.1)

- 1. <u>Go to where the people are</u> 'when I came to you brothers' People aren't going to come to the church, we must go to where the people are.
- 2. <u>Don't rely on human rhetoric</u> 'I did not come with eloquence'
- 3. <u>Don't rely on human wisdom</u> 'all superior wisdom'
- 4. <u>Content</u> 'I proclaim to you the testimony about God'

B. Message (v.2)

'I resolve to know nothing while I was with you'

- 1, Person of Christ 'except Jesus Christ'
- 2. Work of Christ 'and Him crucified' (see 1:22)

C. Manner (v.3)

'I came to you in weakness, fear and much trembling'

- 1. Own insufficiency 'in weakness'
- 2. <u>Inner fears</u> 'fear and much trembling' This is the way to do God's work

D. Means (v.4)

'My message and my preaching were not with wise and persuasive words, but with a demonstration of God's power.'

- 1. Not with wise and persuasive words
- 2. Demonstration of the Spirit's power

E. Motive (v.5)

'So that your faith might not rest on men's wisdom, but on God's power'

GOD'S WISDOM (2:6-9)

INTRODUCTION

<u>LEON MORRIS</u> "Up to this point Paul has been insisting that the gospel owes nothing to human wisdom, both the message and the messenger were despised by the wise and the great of the world. But he does not mean that Christianity is contemptible and so he proceeds to show in v.6-9 something of its dignity and depth. It embodies the wisdom of God"

- A. <u>Divine Wisdom can be known only by the mature</u> (v.6) 'among the mature'
 Paul recognizes that not all Christians are mature and have full understanding,
 they are saved but babies. <u>Gromacki</u> "The mature believer is someone who has
 experienced growth and who applies the Word of God to moral decisions and
 who has the ability to teach what God has taught them"
- **B.** Divine Wisdom is not of this age nor of the princes of this age (v.6)

 Recall all the great thinkers of the past whether in science, medicine, or philosophy, very few of them were saved and understood the gospel.
- C. <u>Divine Wisdom is God's Wisdom</u> (v.7)
 It is derived from God.
- D. <u>Divine Wisdom is a mystery</u> (v.7)
 It was hidden and undiscoverable by human reason.
- E. Divine Wisdom is hidden to unbelievers (v.7) (2 Cor. 4:4)
- F. <u>Divine Wisdom manifests the eternal plan of God</u> (v.7)

 The gospel was thought and planned by God even before man was formed and amazingly Paul says it was for our glory.
- G. <u>Divine Wisdom was unknown to the rulers who crucified Jesus</u> (v.8) Whether it was Annas, Cephas, Pilot, or Herod they were blind to the gospel.
- H. <u>Divine Wisdom is contrary to man's experience</u> (v.9)
 Beyond natural knowledge.
- I. <u>Divine Wisdom is prepared by God for those who love Him.</u> (v.9)

 <u>C.K. BARRET</u> "It is not knowledge (gnosis) but love which is touchstone of Christian maturity and spirituality."

THE HOLY SPIRIT AS OUR TEACHER (2:10-13)

INTRODUCTION

In the previous 9 verses, Paul has stressed the foolishness of human wisdom and also the true wisdom of God, which was seen in the gospel of our Lord Jesus Christ. Now in **v.10-13** Paul wants the Christians to see how essential the ministry of the Holy Spirit is in obtaining spiritual wisdom.

A. The Holy Spirit is Essential in Revelation (v.10-11)

- 1. We see the blindness of the unconverted (1:21, 2:7, 2:8, 2:14)

 The unconverted although brilliant academically are spiritually blind to the things of God, only the Holy Spirit can open their eyes.
- 2. God reveals the truth to us 'But God has revealed it to us.' Paul is in no doubt as to who has the truth, the learned philosopher or the humble Christian, it is us (Eph.1:9, 2 Cor.4:6). This revelation has taken place by His Spirit.
- The reason why the Holy Spirit reveals 'the Spirit searches all things even the deep things of God.' When it says the Spirit searches it doesn't mean that the Spirit searches with a view to obtaining information, rather it is a way of saying that He penetrates into all things, there is nothing beyond His knowledge, In particular Paul specifies the deep things of God Hodge: "No-one but a divine Person is competent to make a revelation of the thoughts and the purposes of God."

B. The Holy Spirit is Essential in Illumination (v.12)

This point clarifies what Paul has already stressed, but it takes it one step further, the Holy Spirit now teaches from within a believer. So Paul says we have not received the spirit of the world, but the Spirit of God, the purpose is so that we may understand what God has freely given us. e.g. justification, glorification, union with Christ.

C. The Holy Spirit is Essential in Instruction (v.13)

From revelation to illumination to instruction, and this is what he now speaks of **Ryle:** "The Lord has made no dumb Christians."

- 1. <u>Negative Not in words of human wisdom</u> Not with the skill of rhetoric.
- 2. <u>Positive</u> <u>With words taught by the Spirit</u>

CONCLUSION:

From the above it is clear now how totally dependant we are on the work of the Holy Spirit, without the work of the Spirit there is no revelation, illumination and instruction.

<u>THREE KINDS OF MEN</u> (2:14-3:4)

A. The Natural Man

This is the man that the Bible speaks of being without God and without hope Morris: "This is the man whose horizons are bounded by the things of this life," He is a worldly wise man Hodge "By natural man therefore we must understand the un-renewed man, the man under the influence of his human nature as distinguished from those who are under the influence of the Holy Spirit." Fisher "The natural man is not in a way fully human, his humanity has been corrupted by the power of sin." So the natural man is unsaved and unregenerate.

- 1. They have **No** appreciation of spiritual things 'He does not accept the things of God for they are foolishness to him'. The word accept means to welcome, embrace, and make it your own. But even **v.14** says they are foolishness to him, absurd, insipid. They are like deaf men judging music.
- 2. They have no comprehension of spiritual things.'He cannot understand them because they are spiritually discerned.'The effect of sin on the human soul is to make it blind to the truth

B. The Spiritual Man (v.15)

This is the person who has been saved by the grace of God and is growing, they have two marks:

- 1. <u>Capable of discernment</u> 'He makes judgement about all things.' Because he is possessed by the Holy Spirit he can come to a judicious position about the worth of all things. He has discernment to evaluate everything.
- 2. He is a cause of amazement

The Living Bible translates it as "the spiritual man has insight that baffles and bothers the man of the world. He is appreciated by no-one who has not the Spirit"

C. The Worldly Man (3:1-4)

- 1. <u>Immaturity</u> 'mere infants in Christ' Immaturity during infancy is normal, but if that condition continues it is monstrous
- 2. <u>Diet</u> 'I give you milk not solid food'
- 3. Marks
 - a) Jealousy
 - b) Quarrelling
 - c) Division

<u>1 CORINTHIANS</u> STUDY 10 BUILDING FOR ETERNIT

BUILDING FOR ETERNITY (3:5-17)

A. <u>A Farmer</u> (v.5-9)

- 1. Man's Work.
 - a) We are only Servants
 - b) We are just Instruments 'through whom you came to believe'
 We are only tools in the hands of God, as the Lord assigns to each his task
 - Some planters and others waterers
 But God gives the increase, this stresses the comparative unimportance of the work, it is God who brings the increase.
 - d) We will receive wages for work accomplished
 Each will be rewarded according to his own labour, <u>Hodge</u> "The rule of reward is not the talents or the gifts nor the success of the Christian, but their labour." This brings the humblest Christian onto the same level of the most exalted Christian. And so a faithful, hardworking missionary labouring in obscurity without fruit, he may receive a reward far greater than a successful minister. Rewards are given for labour and faithfulness.

2. God's Work.

From God's perspective there are five aspects to His Work:

- a) God gives the converts (**v.5**)
 - This means that when a soul is converted it is the work of God.
- b) God gives the increase.
 - Whenever the work grows it is God's work, 'God made it grow' (v.6)
- c) God gives wages to the labourers.

In accordance with the labourers work and faithfulness God will reward, 'each will be rewarded according to his labour' (v.8)

Warfield "Reward is proportion to the labour not the results."

- d) God works with each worker (v.9)
 - 'For we are God's fellow-workers'
- e) The church belonged to God 'You are God's building'

B. <u>A Builder</u> (v.10-17)

1. <u>Master Builder - Foundation.</u>

Paul saw himself here as a master builder and he sought to lay a solid foundation for his work; if the foundation is shaky, the building is going to collapse.

- 2. After Builders Materials
 - a) Permanent building materials
 - i) Gold spiritual, done in the power of the Spirit
 - ii) Silver sacrificial, to work for Jesus takes sacrifice
 - iii) Precious stones steadfastness of our work
 - b) Perishable building materials
 - i) Wood careless work, no preparation, and no hard work
 - ii) Hay worthless service
 - iii) Stubble left overs.

CONCLUSION: In this section, it is very clear how we work for the Lord, all the work must be done by the Spirit, counting the cost and pressing on regardless, we never give up. We never use careless work or offer God what's left over. And so that final Day will test the quality of our work, the Day of Judgement will make it clear..

1 CORINTHIANS STUDY 11 THE TRUE SERVANT OF GOD

(3:16 -4:5)

INTRODUCTION

Paul proceeds with the same argument, we want to be the best that we can be for God, when the fire tests the quality of our work, we want it to stand the test.

A. Warnings (3:16-22)

In these verses three clear warnings are given to the servant of God.

1, Do not defile the temple of God (v.16)

The servant of God is very careful never to defile God's temple, which is our lives. There will be no habit that brings dirt into our body, we'll never do anything that will damage or deprave our body.

2. Do not exalt human wisdom (v.18-20)

The logic is very challenging here, do not deceive yourself, to in any way elevate yourself is self-deception. Those who are impressed with their own wisdom must be very careful; we should become a fool that we may become wise.

3. <u>Do not glory in man</u>, (v.21-22) Whether Paul, Apollos or Cephas.

B. Characteristics (v.4:1-2)

1. Servant

The first mark of a servant of God is their servant spirit, they do not want to throw their weight around, they want to serve others.

2. Stewart

In that society a steward would manage the affairs of the master's household and so the Christian worker is a steward of the secret things of God, delve into it and teach the truths of the Word.

3. Faithful

Remember it is not giftedness, it is not success, it is faithfulness.

C. Judgements (4:3-5)

The question is who decides whether someone is a good leader or not.

1. Human Judgement (v.3)

Every human worker must always know that there will be criticism, but we must be very careful that criticism doesn't stop us from being what God intends us to be,

2. Self Judgement (v.3)

The reason is that sometimes we are too severe on ourselves, but on other occasions we are too soft on ourselves.

3. We must take note of Divine Judgement (v.4+5)

Paul lived such a life that he could say 'my conscience is clear.' and also remember that Christ will bring to light the hidden things of darkness.

BIBLICAL PINS FOR PUFFED-UP CHRISTIANS

(4:6-21)

A. Paul's Admonition (v.6:8)

Paul says that the biggest hindrance to the work is pride.

1. Pride is Unscriptural (prov.16-18, Dan 4:37, Jam. 4:6)

2. Pride is Unspiritual (v.7)

In this verse Paul asks three questions:

- a) What makes you different from anybody else?
- b) What do you have that you didn't receive?
- c) Why do you boast?

3. Pride is Unsocial (v.8)

In this verse Paul is very sarcastic. Their pride had caused them to become smug and self-satisfied and they therefore withdrew from others and became unsociable and so Paul intended to reduce those Corinthians to speechless shame.

B. Proper Attitude (v.9-13)

In contrast to the Corinthians high opinion of themselves Paul and the apostles looked like failures in comparison...

1. <u>Christians are Spectacles</u> (v.9)

We are spectacles to the world, anyone who has surrendered all for Jesus Christ will become an entertainment to the heathen world. (v.10-11)

2. <u>Christians MUST enter the Battle</u>

3. Christians MUST be willing to Suffer (v.13)

Paul said we are regarded at times as the refuse of the earth.

C. <u>Paul's Word of Exhortation</u> (v.14-21)

Here Paul's tone changes and he reminds the Corinthians of the influence of his life on their lives.

1. In Conception (v.14-16)

In was through Paul's ministry that they were saved.

2. In Instruction (v.17)

Nor only did Paul instruct his converts but he sent Timothy to them.

3. In Correction (v.18-21)

Some of them have become arrogant and very hard on Paul.

CHURCH DISCIPLINE; AN IGNORED DOCTRINE

(5:1-13)

INTRODUCTION

In the opening four chapters we dealt with the problem of division in the church, but now in chapter 5 we come to the 2^{nd} major problem in the church which is that of defilements that were in the church. Instead of the church changing society, the city was changing the church. And so chapter 5 emphasizes the church's responsibility to maintain the integrity of the membership and the purity of its fellowship.

A. The act of Sin (v.1)

1. It was well-known

The adverb actually implies that this was something that was commonly known, it was no secret everybody in Corinth knew about it.

2, <u>It was sexual immorality</u>

Greek word is *porneia*; it is a general term for sexual immorality. It was shocking in the sense that it wasn't even done among pagans.

3, <u>It was specific</u>

A man has his father's wife, this was condemned in God's law (Lev 18:8, Deut 22:30). It probably was a son sleeping with his step-mother. The question is what was happening, was the father dead, divorced, or did the son seduce her while the father was at work?

B. The Attitude of the Church (v.2)

1. Pride

The tragedy was that the church did nothing, it was apathetic. The church was preoccupied with themselves, that no sin could move them out of their complacency.

2. <u>Lack of mourning</u> (Jam 4: 9+10)

The church should have been mourning over what happened

3. Lack of discipline.

Paul says they should have put this man out of the church, but they did nothing.

C. The attitude of Paul (v.3-5)

1. He had judged the man (v.3)

While not present physically he got involved, it was in that sense that he passed judgement.

2. He desired a unified authority (v.4)

Between the church, Paul, and our Lord Jesus.

3. He wanted the sinner disciplined (v.5)

That church member must be handed over to Satan. (Job 1:12, 2:6) (Luke 22:31, 1Tim 1:20). Outside of the church is the world, which is the sphere of Satan's dominion. In essence Paul was calling for the Man's excommunication, the withdrawal of all local church privileges. But the purpose is to destroy that sinful nature, that his soul may be saved.

D. The Appeal of Paul (v.6-13)

- 1. <u>Do not glory</u> (**v.6**) your attitude has been wrong.
- 2. Purge out the leaven (v.7) that little bit affects the whole.
- 3. <u>Keep the feast</u> (**v.8**) with sincerity and with truth.
- 4. Be separate (**v.9-11**) from fornicators, do not eat with them.
- 5. Discipline there must be an operation removing the cancer.

LAWSUITS AND CHRISTIANS (6:1-11)

A. Their Problem (v.1)

Their divisive spirit was so strong in the church that when disputes arose among the fellow believers, they were taking each other to court; they were going before the pagan judges. For Paul this was inconsistent that those who had a right standing before God should appear before the unconverted to receive justice.

B. Their Ignorance ((v.2-6)

- 1. Saints will judge the world (v.2)
 - This is referring to the future and final judgement, in which it is said that the saints will somehow assist.
- 2. Saints will judge angels (v.3)
- 3. How much more should saints judge themselves (v.4-6)

C. Their solution (v.7-11)

- 1. You begin by admitting your sin (v.7-8)
 - Sometimes in our argument says Paul, be prepared to be wrong. (Matt 5:39), than go to court (Col 3:13+14).
- 2. Recognize the position of the unsaved (v. 9-10)

Homosexuals, adulterers, idolaters, thieves, drunkards, slanderers, will not inherit the kingdom of God. They will not get into heaven, unless they turn to Christ.

3. Rejoice in their salvation (v.11)

But you are:

- a) Washed
- b) Sanctified such were some of you
- c) Justified declared not guilty in the name of our Lord Jesus Christ.

1 CORINTHIANS STUDY 15 **GUARDING OUR BODIES**

(6:12-20).

INTRODUCTION

This gospel affects every area in our lives, especially our bodies, in (v.12-20) Paul lays down four principles for our bodies.

Principles for the body (v.12-13) A.

All things are lawful and permissible

The principle is that we have liberty in Christ, we do not live our lives based on a series of do's and don'ts of course this does not include activities forbidden in Scripture. But with regards to food, drink, and sexual attractions all things are lawful.

All things are not beneficial 2.

So our desires for food or drink or sex have limitations. Is it good for me?

3. Slavery is to be avoided

> In other words the satisfaction of our desires must never become a god, no habit must enslave you.

4. Desires are only temporary

> God created food so that it would satisfy the needs of our physical stomach, and then He designed the stomach so that it could use the food for its health.

В. **Purposes of the body** (v.13-14)

He now clarifies what are the purposes of the body.

Negative 1.

> The body is not meant for sexual immorality, what a word for our sick Society today.

2. Positive.

> But for the Lord, our body is to be used for the honour and the glory of God.

C. **Perversion of the body** (v.15-18).

Believers should recognize their union with Christ.

Paul is shocked at the Corinthians ignorance over sexual matters; a believer is in union with Christ.

2. Believers should avoid union with prostitutes.

The two cannot go together!

Believers should flee for all sexual sins. 3.

D. Possession of the body (v.19-20)

Believers are indwelt by God.

God is living in our bodies.

2. Believers are bought by God.

Our bodies have been bought by the blood of Christ.

1 CORINTHIANS STUDY 16 HOW TO BE HAPPILY MARRIED

(7:1-16)

A. <u>Purity</u> (v.1-9)

Notice how very practical the Bible is, it speaks directly to the issues and here Paul deals with sexual intimacy in marriage,

1. For Singles (v.1)

It is clearly stated that all sexual relationships before marriage are wrong.

2. For Couples (v.2-5)

Four principles for their sexual fulfillment are given:

- a) Marriage usually necessary.
 - While there are some who have the gift of being single, the majority are to be married, especially because there is so much immorality.
- b) Marriage partners should satisfy each others sexual needs. In marriage, it is unnatural not to have sex; each partner should see that they satisfy the others sexual needs.
- c) Marriage partners belong to each other (**v.4**). The husband body is not his own it belongs to his wife as well. The wife's body is not her own it belongs to her husband as well. And so in marriage each should be motivated not to have their own desires satisfied, but rather to meet the others needs.
- d) Sometimes abstain from sex (v.5)

 This is only to be done when both parties agree for a short time and then they must get together again.

3. Permitted or commanded ? (v.6-7)

I say this as a concession, not a command; Paul is quick to point out that both single life and married union are permitted not demanded.

CONCLUSION

How sad it is to see how far our society has gone from this, there are now pornography shows and massage parlours, people living together outside of marriage. Rule Number.1 for a happy marriage there must be purity.

B. Permanence (v.10-11)

Paul gives four directives to stress the permanence of marriage.

- 1) The wife must not divorce her husband.
- 2) If this has taken place she must remain unmarried.
- 3) Or attempt reconciliation to her husband.
- 4) The husband must not divorce his wife.

C. **Power** (v.12-16)

Paul not speaks to a couple where there is an unequally yoked situation.

- 1. The marriage should continue (v.12-13)
- 2. <u>Reasons</u> (**v.14**)

The unbelieving partner and the children are blessed through the believer, it is a wonderful thing to have a believing partner

3. Reasons for ending the marriage (v.15-16)

If the unbelieving partner comes and says I want out, then you must let them go.

HOW TO BE HAPPY THOUGH UNMARRIED (7:7-9; 25-29; 32-40)

A. Some have the gift of being single (v.8, 26)

There are some believers who have the gift of being single

B. The activity of the single state. (v.29-31)

Paul is teaching us that we must not permit this world to control our spiritual development, but rather eternal activities and duties.

C. Be free of care. (v.32-35)

1. Of the man (32-34)

The unmarried man can give of his time and his life more that the married man because the married man must also look after his wife and children.

2, <u>Of the woman</u> (**v.34**)

Same with the woman.

3, <u>Reasons</u> (v.35)

Singles have less stress and they serve without distraction.

D. The Father of a young lady (v.36-38)

1. He can give her (v.36)

The father of the young lady can give her.

2. Or he can keep her (v.37)

Under certain conditions the father may not want to give his daughter away, in that case the daughter must keep herself pure.

3. He has a choice. (v. 38)

E. Widows and consecration (v.39-40)

Paul lays down that once a lady has become a widow she can remarry but she must marry a believer

QUESTIONABLE ISSUES (8:1-13)

INTRODUCTION

In this Chapter Paul is going to give us three important principles which will guide us into making the right decisions on questionable issued. In Corinth when an idol worshipper offered sacrifices to their god, part of the animal was burnt on the altar but the rest was given to the priest and the worshippers who would then share a meal together. So the question came: Can a Christian eat meat which has been sacrificed to the idol, or after a wedding ceremony, could you partake in the meal afterwards.

A. The Intellectual Principle (1-4)

- 1. Knowledge alone is insufficient
 - a) Puffed up this kind of person is a menace, their whole manner is detestable
 - b) Never complete we can never know everything and so we are always seeking to grow in our knowledge

2. Love is the proper basis (v.3)

A genuine love for God will be seen in a genuine loving concern for God's children.

3. Knowledge is necessary (v.4-6)

In Christian liberty love must form the foundation but knowledge is the superstructure

- a) An idol is nothing (**v.4**)
- b) Only one God exists
- c) Names and reality are different (v.5)
- d) There is one God only (v.6)
- e) There is only one Lord

B. The Spiritual Principle (v.7+8)

- 1. <u>Spiritual Reality</u> When we make our decisions, remember that some are spiritually mature while others are spiritually weak.
- 2. <u>Spiritual maturity</u> always be careful of a weak conscience, a believer should always do what is his responsibility.

C. The Social Principle (v.9-13)

- 1. Don't hinder
- 2. Don't hurt

LIBERATED CAPACITY (9: 1-27)

INTRODUCTION

Paul continues in Chapter nine to deal with meat offered to idols. Paul has given us the three principles to use, but now in chapter nine, Paul illustrates this from his own life and he will show us that there were certain rights that he had, but did not exercise them. Paul freely chose not to use them and gives us the reasons.

A. RIGHTS THAT PAUL DID NOT USE (9:1-14)

- 1. <u>As an Apostle</u> (v.1-6) Paul says that it was his right as an apostle to be given food and drink and so the Corinthians were under a responsibility to provide for Paul, but Paul chose not to do that.
- 2. <u>As a human being</u> (v.7-10). As a human being Paul also had the right to a salary. A soldier does not pay for his uniform, a farmer eats the crops he sows and a shepherd drinks milk from the flock. It is biblical to get a salary but Paul chose not to.
- 3. <u>As a minister</u> (v.11-14) Paul now moves from the general principle of wages to the specific application of financial support to spiritual support. Paul founded the church in Corinth and so was their spiritual father, but again did not use that right!

B. REASON WHY PAUL DID NOT USE HIS RIGHTS (9:15-18)

- 1. <u>His motivation</u> (**v.15**) Paul's motivation was his incredible love for the souls of the Corinthians and his work.
- 2. <u>His responsibility</u> (v.16) Paul's responsibility was to preach the gospel and it would be the hardest thing in the world to take that privilege away from Paul.
- 3. <u>His reward</u> (v.17-18) Paul's reward was the sheer joy of preaching even though there was no support.

C. RIGHTS THAT PAUL DID USE (9:19-27)

- 1. <u>To serve</u> (v.19-21) Paul exercised the right to be a servant. To the Jew, Paul became a Jew, to those under the Law, Paul became like them and so the purpose was to win them for the Lord Jesus Christ.
- 2. <u>To the flexible</u> (v.22+23) Paul exercised his right to be flexible. To the weak, he became weak and so Paul became all things to all men.
- 3. <u>To excel</u> (v.24-27) Paul's great longing was to excel as a Christian and to that end Paul beat his body into subjection and disciplined his life so that at the end Paul might not be disqualified.

THE DANGER OF OVER CONFIDENCE (10:1-14)

INTRODUCTION

v.12 would be the key verse of this chapter and it says, "be careful that you don't fall" in this chapter Paul gives us some of the warning and shows us the great danger of being over confident.

A. THE BEGINNINGS OF THE CHRISTIAN LIFE (v.1-5)

1. Guidance

For forty years Israel had the guarantee of God's guidance, under the cloud they were led day by day (Num 14:14, Ex 13:21+22).

2. Deliverance

"They passed through the sea" By God's miraculous intervention they went through the Red Sea (Ex.14:22).

3. Assurance

They were baptized into Moses in the cloud and the sea. The sea floor was under them, sea walls were on either side, and the cloud was above, under the leadership of Moses

4. Sustenance (**v.3+4**)

For forty years God nourished them with daily manna. But ultimately it was Christ who sustained them (Jn 6:32+33). However, in spite of those great blessings God was not pleased with them (v.5) and most of them died in the desert.

B. <u>FAILURES WHICH CAN RUIN THE CHRISTIAN LIFE</u> (v.6-10)

1. Lust. (v.6)

They lusted especially after the old life in Egypt.

2. Idolatry (**v.7**)

"Do not be idolatrous," the ultimate illustration of this was the golden calf.

3. Fornication (v.8)

In one day 23,000 people died (Num.25: 1+2)

4. Tempting Christ (v.9)

And they killed the snakes (Num. 21:6).

5. Murmuring (**v.10**)

"Do not grumble as some of them did."

C. LESSONS TO BE LEARNED (v.11-14)

1. Keep us from pride (v.12)

If you think you are standing firm, be careful that you don't fall.

- 2. God adjusts are temptations (v.13)
- **3**. God is faithful

He will not let you be tempted beyond what you can bear.

HOW TO LIVE AS A CHRISTIAN IN A PAGAN SOCIETY (10:16-11:1)

A. <u>OUR ACTIONS ALWAYS HAVE SPIRITUAL IMPLICATIONS</u> (v.16-22)

1. Christians always are with Christ (v.16-17)

Especially at Holy Communion, the bread is the symbol of the body of Jesus, the cup the blood of Jesus. When we participate we demonstrate our oneness with Jesus, but it also shows that we are one with our brothers and sisters in Christ (v.17)

- 2. The Israelites with Jehovah (v.18)
 - Both the people and the priests were united to Jehovah and to each other when they are the animal that was offered.
- 3. <u>It was the same with pagans with demons</u> (v.19-20)
 In the same way a pagan in eating meat offered to idols expresses their fellowship with the demons and that is why you can't eat with demons and drink the cup of the Lord.

B. OUR ACTIONS HAVE SOCIAL IMPLICATIONS. (v.23-33)

- 1. Principle repeated (v.23-24)
 - a) Everything is permissible but not everything is profitable.
 - b) Is it edifying?
 - Does it build me up in Christ?
 - c) We must not be selfish
 - "Nobody should seek his own good"
- 2. Principle illustrated (v.25-30)
 - a) The meat market (v.25+26)
 - When you go to the market of course you can buy meat, because the earth is the Lord's.
 - b) The private dinner (v.27).
 - Eat whatever is put before you.
 - c) The religious dinner (v.28-30).

 In the religious connotation the Christian may refuse out of concern for a weaker brother.
- 3. Principle commanded (v.31-11:1)
 - a) Do everything to the glory of God. (v.31) "Whether you eat or drink, or whatever you do, do it all for the glory of God".
 - b) Give no offence (v.32-33)
 - No believer should become an obstacle for the edification of another believer.
 - c) Be followers of Paul (v.11:1)
 Follow me as I follow the example of Christ

THE PATTERN FOR AUTHORITY FOR CHURCH AND FAMILY (11:2-16)

INTRODUCTION

Paul is going to be dealing with the whole question of authority.

A. ORDER

- 1. In the Trinity, the Father, the Son, and the Holy Spirit are equal, (Eph 1:3-Father), (Heb 1:8 Son), (Acts 5:3+4 Holy Spirit. But in order to carry out the plan of redemption there is an order of function
- 2. The head of the woman is the man (Gal 3:28)
 In Christ we are one, there is spiritual equality, but in the church functionally the head of the woman is the man.
- 3. The head of the man is Christ

B. <u>VIOLATION</u>

Whenever that order is violated it will lead to disorder, chaos, and unhappiness.

1. By the man

In the local church when the men pray or prophecy their head is not covered, the reason of course was that the veil or the covering was a sign of subjection to the authority of another on the human level.

2. Woman (v.5+6)

When a woman prays or prophesies her head was to be covered, because in that culture the veil was a symbol of modesty and submission. E.g. In Corinth there where about 1,000 temple prostitutes and when they entered the city centre they would appear with their heads uncovered and the people would immediately recognize them, that is why Paul said this. Your appearance is important it says something about you. The ladies were not to give the impression they were willing to submit.

C. BASIS (v.7-12)

The basis for the authority of the man in the home and church.

1. Creation (v.7-9)

Here Paul reminded the Corinthians man was made first and woman was made to be a helper to the man.

2. Submission (v.10)

Not only from creation but also because of the angels a woman should submit. The lesson here is that the angels fell because of their pride and insubordination.

3. <u>Co-operation</u> (v.11+12)

While the man is the head over the woman there is co-operation, together they labour for the glory of God.

D. RIGHTNESS (v.13-15)

Paul now makes three further observations.

1. Veils of women

In the eastern culture the veil was the mark of marriage and subordination and that is why Paul exhorted the ladies to keep that.

2. <u>Hair of men.</u>

If a man has long hair it is a disgrace, perhaps the right interpretation is that the hair of a man ought not to be long so that you have to look twice if it a man or a woman

3. Hair of women

Glory for women to have long hair.

E. <u>RESISTANCE</u> (v.16)

Paul is saying here, this is beyond argument, there is no other way. In fact if you go against this you are going against what God has desired and this is serious.

1 CORINTHIANS STUDY 23 ATTITUDES IN WORSHIP (11:17-34)

INTRODUCTION

In the same vein, Paul now takes these attitudes of authority and brings them to church worship.

A. THE CRITICISM OF PAUL. (v.17-22)

In these verses Paul challenges them on how they were desecrating the Lords table.

- 1. Church was divisive (v.18-19)
- 2. Church was selfish (v.20-21)

In the early church they would celebrate the agape feast, first everybody would bring their meal and they would share it together and then have Holy Communion. But, what happened in Corinth was disgraceful, some of them would eat and not make sure that others had their share and even worse some of then drank too much wine and then they would come to Holy Communion drunk.

3. Church was shameful (v.22)

B. THE COMMAND OF CHRIST. (v.23-26)

This is the most accurate and clearest description of the Lord's Supper in all the Bible.

1. <u>Its transmission</u> (v.23)

Paul received his instructions on the Lord's Supper directly from Christ because he wasn't in the Upper Room.

- 2. <u>Its nature</u> (v.23-25)
 - a) It is a time of **Remembrance**
 - b) It is a time of <u>Proclamation</u>
 The Lord's Table is like a visual sermon, it proclaims the finished work of Christ.
 - c) It is a time of **Expectation** "Until He Comes"

C. THE CHASTISEMENT OF GOD (v.27-30)

1. Its basis (v.27-29)

They were eating and drinking in an unworthy manner, their sin was "not discerning the Lord's body."

2. <u>Its prevention</u> (v.28)

"Let a man examine himself," in other words there must be self-examination.

3. Its nature (v.29-30)

Unworthy participation will bring the judgement of God, even sickness.

D. THE JUDGEMENT OF THE BELIEVER (v.31-32)

Paul gives us the reasons why there must be self-examination.

- 1. The prevention of judgement.
- 2. The occurrence of judgement

Again self examination will stop that

E. THE COUNSEL OF PAUL (v.33-34)

As a father he counsels this church that when they come together wait for all to receive and to give time for self-examination.

<u>I CORINTHIANS</u> (Chapters 12 – 14)

INTRODUCTION

In the next few chapters, Paul is now going to be dealing with a very contentious issue for Corinth. One that had the potential to split the church and so he gives us his teaching.

PART I - Chapter 12

1. A comparison of Christian and pagan pneumatics (v.1-3)

"Now about spiritual gifts", <u>Gromacki</u> "A spiritual gift is an ability given to the Christian out of the grace of God, through the Holy Spirit and controlled by the Spirit in Christian service and growth." He then reminds them of their pagan days when ecstatic utterances were made by the pagan priest, under the control of a false god, and this was considered to be the greatest religious experience. The key verse is v.3 where Paul reminds them that it is only by the Spirit that Jesus is able to be spoken of as Lord. This means in practice that however ecstatic in form or profound in matter an experience may be, if it degrades Jesus it is not of the Holy Spirit. The main function of the Spirit is to exalt Jesus!

2. The nature of spiritual gifts (v.4-6)

The emphasis in these verses is on the sovereignty of God, "as He wills." God gives the gifts as He determines, they are not gained by human initiative or organization, He gives as He wills.

3. The Spirit becomes visible (v.7)

The recipients of the gifts, is to every believer and so the Spirit becomes visible (Rom,12:3) (Eph. 4:7), every believer has a gift.

4. Different types of spiritual gifts (v.8-11)

We do not all have the same gift, some have the gift of wisdom, others knowledge, others faith, others healing or prophecy, or tongues or interpretation. They are all different, but the Lord determines who gets what gift.

5. One body - many members (v.12-27)

In **v.12** – we belong to the body of Christ, in **v.13** – we become members by being baptized by the Spirit into the body. This means that there can be no inferiority feeling (**v.15+16**), but also we cannot feel superior (**v.17-21**), we need one another.

6. Charisma and offices (v.28-30)

In the New Testament besides the gifts which are given to all, there are special offices and ministries, Eg. Some are apostles, others prophets, teachers, healers, helpers, administrators. But again no one person has all the gifts.

7. Striving in love

The most important is to (v.31) "strive to love". That is the greatest of all gifts and so Paul develops that in Part 2 where he deals with that aspect.

PART 2 CHAPTER 13

8. Gifts without love are useless (v.1-3)

- a) Speaking in tongues without love is useless (v.1)
- b) Knowledge without love is useless
 Service and martyrdom without love is useless.

9. The nature of love (v.4-7)

It patient, kind, never jealous, never proud, never puffed-up, it does not boast, it is not rude, it is not irritable, it keeps no record of wrongs, it rejoices in the right, bears all things, believes all things, hopes all things, and endures all things.

10. <u>Love is absolute - the gifts are relative</u> (v.8-13)

Love never ends, whereas all the gifts are imperfect and pass away, but love will never end. The greatest gift and the most precious thing to demonstrate in a life, is to love. But sadly, in the church at Corinth they had exalted speaking in tongues to be the greatest. And so in **Chapter 14** Paul now comes and shows a balance.

PART 3 CHAPTER 14

1. The gift of speaking in other languages (v.1-25)

"The gift of speaking in tongues was the Spirit given ability to speak in a known foreign language in the public worship service in the local church. The content of speaking consisted of magnifying God, which involved the revelation of God's character and His works. The interpretation involved translation and caused the people to be edified and to praise God" In **Chapter 14** he addresses the problem which had arisen in Corinth because of their misuse. A phase that develops though out these verses is "but rather." And in **v.1-23** he gives seven reasons why this gift wasn't as important as the others.

c)

- i) Not everyone understands the person who is speaking in tongues (v.2)
- ii) Tongues is self-centred (v.4)
- iii) Tongues by itself is an incomplete gift (v.5)
- iv) The person speaking in tongues without interpretation is compared to just speaking in the air (v.9-11)
- v) The person speaking in tongues has no benefit to himself to which he can testify to (v.14+15)
- vi) Excessive speaking in tongues will discredit the church and the outsiders will say you are out of your mind (v.27)
- vii) Excessive tongues will only bring confusion (v.33)

So in summary he says to the Corinthians, if you are wanting the gift that will most benefit the church you, will not choose tongues.

2. <u>Directions for public worship</u> (v.26-33)

- i) <u>Unless there is interpretation the gift should never be used</u> (v.28)
- ii) There should never be more than two or three (v.27)
- iii) Two people or more should never speak in tongues at the same time (v.27)
- iv) It is preferable not to speak in tongues in a public service. (v.2,5,12.)

CONCLUSION

The impression one receives from **Chapter 14** is that if you are looking for the best gift you would not seek for tongues and so he has placed balance on the problem there was in Corinth.

THE GLORIOUS GOSPEL (15:1-11)

INTRODUCTION

Paul now draws this letter to a close and in **v.1-11**, and he again reminds the Corinthians of the glorious gospel we are to preach.

- 1. He preached it with all his heart
- 2. They received it
- 3. He stood firm in the gospel
- 4. By it they were saved.

A. <u>Christ died for our sins</u>

- 1. <u>It is Historical</u> "Christ died"
- 2. <u>It is Redemptive</u> "For our sins"
- 3. <u>It was planned</u> "According to the Scriptures"

B. <u>He was buried</u>

C. He rose again

- 1. <u>Fact</u> "He rose again"
- 2. <u>Time</u> "On the third day "
- 3. <u>Plan</u> "According to the Scriptures"
- 4. Proved
 By His appearance to Peter, to the 5,000, to the Apostles
- 5. <u>In changed lives</u>

E.g. Paul's own life