



Life between The Cross and The Resurrection

1 Corinthians 8-11

Prayer Points

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Cover Picture—The Temple of Apollo at Corinth

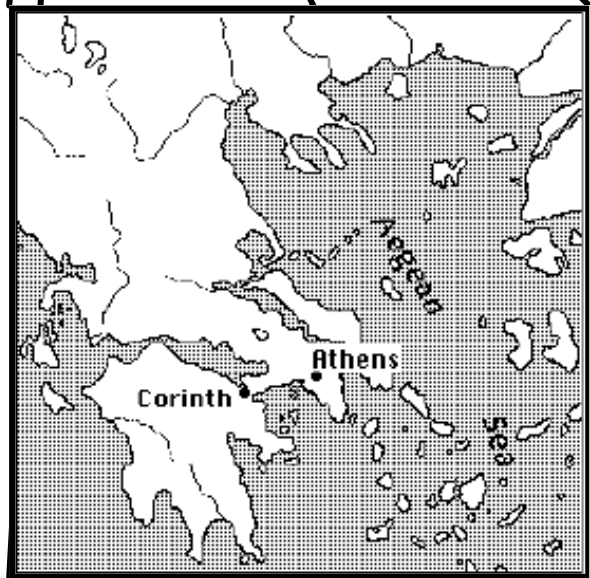
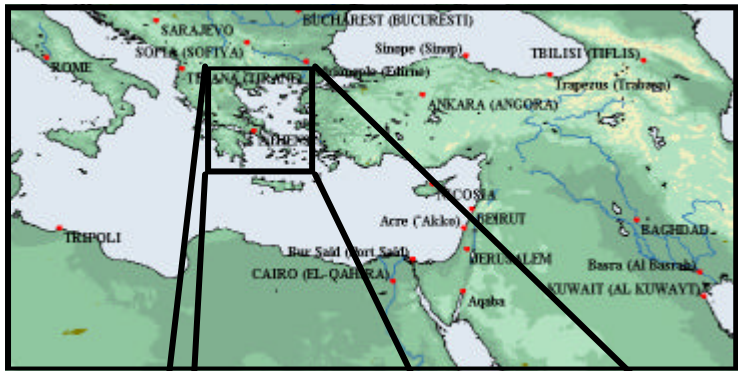
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CENTRAL SYDNEY Presbyterian Church

Changing God's World Through God's Word

Prayer Points



9. What should people examine themselves about before they participate in the Lord's Supper?

10. So what do you think it means in v29 to not 'recognise the body of the Lord' cf 1 Corinthians 10v17?

11. Why have some become sick and some have died v30? What is the antidote?

12. What is the value of God's discipline v31-32?

13. What is the solution to their eating?

14. What applications could this have to us?

1. Freedom that Destroys

1 Corinthians 8

1. What two things does Paul contrast in v1-3?

2. Is Paul denigrating knowledge per se?

3. So what sort of knowledge puffs up?

4. Is love without knowledge all right?

5. So where is the balance to be found?
Discuss.

6. What 'bit' of knowledge did they get right?
7. In what way were there many 'gods' and 'lords' in Corinth?
8. Read Deut 6v4 – "Hear, O Israel: the Lord our God, the Lord is one."
How does this form the background of 1 Cor 8v6?
9. v7 – What doesn't everyone know?
10. How does this shed light on the situation Paul is writing to? (v7)
6. In v23-27 Paul reminds them of what he received and what he has delivered. What are the main points of this tradition?
7. How is the practice of some Corinthians in the Lord's Supper completely out of sympathy with the Supper's intention?
8. People have traditionally associated unworthy eating and drinking in the Lord's Supper with being unworthy – not holy enough. But if we read this verse in the light of the previous verses how were some Corinthians being unworthy?

3. When they came together in this way what did they celebrate v19?

4. Why does Paul contend that they are not in actual fact eating the Lord's Supper?

It seems that when the groups came together some of the groups or individuals, who were wealthy, started without the others. By the time the others arrived, (possibly slaves and lower classes who didn't have the same amount of freedom), there was little to eat and in fact some of the others who were early were also drunk!

5. How does he criticise the Corinthians v22?

11 What is important to remember about food? (v8)

12 How might someone being seen eating in a temple cause a brother to sin? (v9-10)

13 What knowledge is the knowledgeable person in v4 missing that Paul provides in v11?

14 How is being a follower of Jesus more than just a matter of my rights (freedoms) and why?

15 What is Paul prepared to do in regard to his rights?
(v13)

16 Discuss – How do we develop a real Christian life?

5. Body Language

1 Corinthians 11v17-34

For Paul the symbolism (there is that word again) of the Lord's Supper was important. So important was it that it's meaning was to shape the bad behaviour of some who attended.

1. Paul has no praise for the Corinthians in regard to their meetings why v17?
2. From v18 it seems that the church at Corinth met in households, maybe like our 'home groups', and then came together in the larger group as a church. It could be that the home groups provided the seed bed for the divisions Paul mentioned earlier. How can we insure that our home groups don't develop in this way?

10. Paul is calling on the 'nature of things' - the differences between men and women as a testimony to the creator's intention. In effect he is saying long hair for men is to make them feminine and short hair for women masculine and this amounts to a reversal of God's created order. How does Paul establish the authority of this practice v16?

2. Freedom that Serves

1 Corinthians 9

We live in a world where our relationships are increasingly defined by the word 'rights'. This is in reality an attempt to hold back sin in the world. We must state our rights so that they won't be infringed by another. Another will demand their rights so they will not be downtrodden. Unfortunately stating our rights does not always ensure good relationships. Rights are not the same as love, self sacrifice or mercy. They fall far short of God's intention. They are a must in a fallen world but God calls his people to far more than expressing their rights. He calls us to Christ likeness.

Read verses 1-6

1. What is the problem about Paul's apostleship?
2. What two things does he list as evidence of his apostleship?
 - 1.
 - 2.

3. What three issues does Paul suggest people are raising as examples of his inferior apostleship?
 - 1.
 - 2.
 - 3.

4. What is the main issue that these three issues are a part of?

There is a question as to whether the 'trouble makers' – those who are casting doubts on the quality of Paul's apostleship, are Jewish or Gentile. What fits best? The issue seems to be that he works with his hands because he will not accept payment from the Corinthians! (It is interesting to note that he was quite comfortable in receiving the support of the Macedonian churches and so when Silas and Timothy came from there (Acts 18v5) Paul was able to devote himself exclusively to preaching.) While, there is no doubt that the Jews followed him through Greece dogging his steps, their opposition was based upon the content of what Paul was saying and his readiness to accommodate himself to the Gentiles rather than his apostolic strategy of not taking money (especially from the Corinthians). My guess is that this is more

What is Prophesying? Prophesying covers a wide range of activities. What is probably most important is that it is not the same as prophecy in the Old Testament in regard to its authority. The prophets of the Old Testament spoke with the authority of God himself in the New testament this is largely a function of the apostles, those sent by Jesus. The New Testament prophets find their focus not so much in revelation and building up but through application and insight.

Image and Glory There is no doubt that Genesis 1-2 is the background at least for part of the ideas in v7-10 - Human beings are made in the image of God Gen.1v26 the association with image and glory is a little more difficult until we look up Psalm 8v5. There is a definite association of glory and image all the way through our passage. My guess is that 'image' is the physical manifestation of another's being and therefore where their glory is seen.

8. Describe the reasons for one entity being the image and glory of another v7.

9. In v11-12 Paul seems to be correcting a position where women could be considered simply an appendage to men. How?

but now women keep their own name and both husband and wife have wedding rings. To argue that the symbol does not guarantee, so we should dispense with the symbol, is to fail to understand the nature of symbolism.

So what is the problem? It seems that wearing the hair out or uncovered was a statement of independence from her husband. It may well have been to be portrayed as pagan prophetess. Paul is keen to show that God's kingdom in Christ is not the obliteration of God's order of creation. So what about cutting the hair? Well it might have something to do with how women in wartime might try and look like a man so they could escape rape or in a lesbian relationship look manly.

7. Read through chapters 11-14 and write a brief description of what going to church might be like in Corinth. What are the differences between our church going and theirs?

of a Gentile problem and possibly especially a problem in a city that prided itself on rhetorical skills. In the Greek world it had been a long established tradition that orators would charge for their teaching. The more you charged the more you said about yourself and how good you were. These people were called 'sophists' – wisdom people. Paul's activity of preaching would have looked much like there wisdom peddlers but Paul's failure to charge would have been seen in this culture as an admission of inferiority.

5. What three examples from a human point of view does Paul give to justify his 'right' to receive recompense for his work 7-8?
6. What does the law say in regard to 'workers' v7.
7. Paul then returns to the image of workers in God's field (1 Cor.3v5f) what does this have to say about Paul's right of payment?

8. In v13-14 Paul cites one example and one authority concerning support. What are they?
 - 1.
 - 2.

9. From all of these examples and authorities what does Paul believe he has established beyond any shadow of a doubt?

10. Why then didn't Paul make use of his rights v12b, 15-18?

Tent - Making

Means leather working. Priscilla and Aquilia were leather workers who befriended Paul and enabled him to do work at times other than those devoted to teaching (Acts 18v3). Manual labour was despised by cultured Greeks because it was the province of slaves and the lowly.

3. How are we to understand the nature of true headship (Eph.5v22-33)?

4. Does it help wives to know that men are under a head and so is Christ? How?

5. In verses 4-6 Paul reminds the congregation at Corinth of the practical out workings of the order of creation. Why shouldn't a man cover his head when he is praying or prophesying v7?

6. Why should a woman cover her head (or have her hair up) when prophesying or praying v7?

Symbolism - We are as a culture not very good at understanding things symbolically. That is, something physical represents something greater than the physical. In fact the drive to have no difference between the sexes has tended to obliterate the symbols that one denoted submission. The woman taking the man's name is a symbol of 'submission' as was the wedding ring

Man and Woman or Husband and Wife – do the words ‘man’ and ‘woman’ mean any man and any woman or does it mean ‘husband’ and ‘wife’? Greek has no different word for ‘husband’ and ‘wife’ other than ‘man’ and ‘woman’. Are we able to get an idea from the context which is the better reading? It seems that Paul is referring to the creation narrative of Genesis 2. Given that it is probably best to take man and woman as husband and wife.

What does the word ‘head’ mean? The two options are ‘head over’ or ‘source of’. So the options appear to be either that of a hierarchy or that of origin. Ultimately it is unhelpful to have these two ideas separated. In the Biblical narrative source is the basis of hierarchy. Adam came from God through Christ, and woman came from Adam.

1. Read v3 and construct the hierarchy:

2. To our ears headship sounds simply authoritarian and draconian why do we think like this?

11. If Paul accepted money who would he be like in Greek culture? How would that have hindered the gospel?

12. What can’t Paul boast about preaching the gospel? So what can he boast about then?

13. How is Paul’s ministry like the message he proclaims?

Central Sydney started with the generosity of others. Just as the burden did not fall on the new church until it was established so the Macedonian churches provided the means of paying for Paul’s ministry (2 Cor 11v7-8 Was it a sin for me to lower myself in order to elevate you by preaching the gospel of God to you free of charge? I robbed other churches by receiving support from them so as to serve you.) Pray to God with thanks for Wee Waa, I ntown Atlanta, Alstonville, Albury, Randwick and Ministry and Mission.

14. Paul presents us with a profound challenge in v19. Having freedom and possessing rights provides him with the possibility of being Christ-like. Look up Philippians 2v5f. What similarities are there?

15. What rights do we possess that in forgoing we could be Christ-like?

16. Read v19-23. What is the fixed motive behind Paul's flexible behaviour?

17. Who are those who have the Law and what Law is it?

18. Who are those who do not have the law?

4. God's Order in God's Church 1 Corinthians 11v2-16

There is no doubt that there are passages of the Bible that we find jarring to our modern ears. This can be for a number of reasons; we fail to understand the context or our world is out of step. We must be careful when we are tempted to reject certain teaching that the reason is a sense of our culture's superiority. Cultural chauvinism is just as ugly as male chauvinism!

The situation:

Part of Paul's program of planting churches was to pass on traditions - Teaching/positions that formed the building blocks of Christian belief. Since his departure, it seems that some people were 'disputing' these traditions and bringing into contention the unity of the people of God. One such 'tradition' concerned the order of creation as it was expressed in worship times within the community.

23. What should be the secondary motive to all our actions v32,33?
24. How does Matthew 22 v35-40 follow this pattern?
25. How closely did Paul follow the pattern of Jesus?
26. What needs to change in your life for these principles to live in you?

19. If Paul was not under the Law (OT) what did it mean to be under the Law of Christ? Does v22-23 shed any light on it?
20. How has Paul managed to come back to the point he was making in chapter 8 and how should Christians respond to each other?
21. Paul's life must have looked inconsistent from the outside but there was a higher consistency. What was it?
22. How do Paul's words in v24-27 teach us that the Christian life and Christian ministry is not 'a walk in the park'?

23. How might some of the Corinthians themselves be accused of 'running aimlessly'?

24. We have already referred to Philippians this study. How might Phil.2v12-13 shed light on our task as God's people?

25. What are some application questions for this study?

1

2

3

4

17. Some Corinthians have made their 'freedom' (rights) the determining factor of their ethics. What does Paul suggest it should be v24?

18. There were no secular butchers in Paul's day like ours. There was no way to tell if the meat sold at the 'meat market' came from a temple. Why should the Corinthians have no problem with buying it and eating it v26?

19. How is it different to v20?

20. What is a believer to do if he is invited to another's place for dinner?

21. What is a believer to do if he is invited to another's place for dinner and someone points out the meat is sacred meat? Why?

22. What should be the prime motive of all our actions v31?

12. Paul in v14-22 compares and contrasts three meals.
What are they?
- 1.
 - 2.
 - 3.
13. Each is more than just a meal it is a meal with a host.
Who are the three hosts?
- 1.
 - 2.
 - 3.
14. In chapter 8 Paul said that there were no other 'gods' or 'lords' but that didn't mean there was no reality behind the idol. What is the reality behind the idol?
15. How might this be applied today?
16. Read 1 Corinthians 6v12f how is it similar to 10v23-23?

3. Freedom to be God's Alone 1 Corinthians 10-11v1

Last week we finished by looking at the passage from
Philippians 2v12-13

¹² Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, ¹³ for it is God who works in you to will and to act according to his good purpose.

The tension of Divine sovereignty and human responsibility looms large in sections such as these. And yet the biblical writers don't lessen the tension, rather they bring together and weld what we think are two mutually exclusive ideas.

Salvation in our passage today is considered first up from the human response of our responsibility.

1. Why does Paul draw on the history of Israel v6,11?

2. Where else in 1 Corinthians has Paul used the story of Israel to teach the church?

3. Paul wants to draw some parallels between Israel and the Church at Corinth. Fill in the boxes below.

	Israel	Corinthians (Christians)
Baptism		
Meal		

4. Did having baptism and a common meal save the Israelites? Why not?

5. What is the difference between magic and Christian faith?

6. What displeased God about the Israelites? (Ex.13v21; 14v22,29; 17v6; 32v6; Num.25v1-9; 21v5-6; 16v41,17v5,10,16v49) Have the Corinthians committed similar sins. Fill in the table.

	Sin 1	Sin 2	Sin 3	Sin 4
Israel	idolaters	Sexual immorality	Test the Lord	Grumble
Corinthians				

7. Read v12. What do you think it means when it says 'if you think you are standing firm'?

8. Why should the Corinthians not be arrogant?

9. Why can they be confident but not cocky v13?

10. When did these temptations come upon Israel on the way to the Promised Land or in the promised Land? (Ex.13v21; 14v22,29; 17v6; 32v6; Num.25v1-9; 21v5-6; 16v41,17v5,10,16v49)

11. What does this say about where we are in the Christian Life (what is our Promised Land) and how to live the Christian life?

At first sight it might look like there is a 'standing' in v12 and one in v13 'stand', but in v13 there is no word stand it is the word to persevere.