

I C O R I N T H I A N S



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FIRST CORINTHIANS

CHAPTER SUBJECTS

Chapter	Subject
1	Divisions
2	The Spirit teaching; a description of spirituality
3	Carnality; the judgment seat of Christ
4	Paul's example
5	Church discipline
6	Lawsuits
7	Marriage
8	Meats offered to idols
9	Winning the race
10	Examples from Israel's history
11	Women in the church; the Lord's Supper
12	Spiritual gifts
13	Love
14	Tongues
15	Resurrection
16	Giving

STUDY QUESTIONS ON 1 CORINTHIANS

1. On which missionary journey did Paul write 1 Cor.?
2. What was the date of writing the book?
3. Where was Paul when he wrote it?
4. Where in Acts is the account of the work at Corinth?
5. How long was Paul at Corinth?
6. What was Crispus' position?
7. What was Sosthenes' position?
8. What was Galleo's position?
9. To whom is the letter addressed beside those in Corinth?
10. What was Apollos' style of preaching?
11. Was Crispus eventually saved?
12. Was Sosthenes eventually saved?
13. What do Jews ask for?
14. What do Greeks seek?
15. When does God reveal what eyes have not seen?
16. Explain "comparing spiritual with spiritual (2:13).
17. Define a natural man.
18. Define a spiritual man.
19. Define a carnal man.
20. Was Apollos at Corinth before or after Paul?
21. What is the Christian's foundation?
22. How does a Christian suffer because of his works of wood, hay, straw?
23. What is required of stewards?
24. Whom are we to imitate?
25. What was the sin called "fornication" in 5:1?
26. What does "destruction of the flesh" mean?
27. Was the disciplined man in danger of losing his salvation?
28. Does leaven represent good or evil?
29. By whom will angels be judged?
30. What is a better course of action than suing a brother?
31. When were you sanctified?
32. When is something unlawful?
33. Are sinning Christians indwelt by the Holy Spirit?
34. How does Satan tempt Christians?
35. What was Paul's marital status?
36. What is the other possibility concerning Paul's marital status?
37. How did Paul summarize the Lord's teaching on divorce?
38. What makes children holy?
39. What is my interpretation of "not under bondage" (7:15)?
40. How many idols are there in the world?
41. Who is the weaker brother?
42. How do you know Peter was married?
43. Could Paul expect churches to support him?
44. Why did Paul work?
45. What does "castaway" or "disqualified" refer to in 9:27?
46. What is the basic meaning of baptism?
47. How many died altogether because of sinning with Baal of Peor?
48. What is one way of escape in trials?
49. What should guide you about going or not to a heathen feast?
50. What is the glory of God?

(OVER)

51. How do you know that the covering is more than a woman's hair?
52. What does it mean to eat the Lord's Supper in an unworthy manner?
53. Define a spiritual gift.
54. What does the baptism of the Holy Spirit do?
55. How do you know all Corinthians did not speak in tongues?
56. Were all the believers in Corinth baptized with the Spirit?
57. When will tongues cease?
58. What is the "perfect" of 13:10?
59. Why is it so important that tongues be interpreted?
60. What were the actual tongues Isaiah prophesied of (14:21)?
61. To whom are tongues a sign?
62. What are the essentials of the gospel?
63. -69. Name 7 consequences of denying resurrection in 15:13-19.
70. What is the mystery of 15:51?
71. Who are the mortals who put on immortality?
72. Why was Paul taking a collection?
73. What is the standard for giving today?
74. How was the holy kiss practiced?
75. What does Maranatha mean?

1 Corinthians 2-3

4 types of people are described in 2:14-3:4.

1. The natural man (2:14). Greek: psychikos. The unsaved person (Jude 19 and Rom. 8:9). He does not receive (welcome) the things of the Spirit because he does not possess new life in Christ.
2. The spiritual person (2:15). Spirituality includes 3 things: (1) regeneration; (2) control by the Holy Spirit or yieldedness; (3) time. See also Heb. 5:11-14.
3. Babes in Christ: ^(3:1) Greek: sarkinos. Weakness is involved as expected of a new believer. Diet: milk. Remedy: growth.
4. Carnal Christians (3:3). Greek: sarkikos. Self-willfulness is involved. Remedy: confession.

3:11-15 is a central passage on the judgment seat of Christ (see also 2 Cor. 5:10 and remember Acts 18:16-17. Service and rewards are in view, not salvation and destiny in heaven or hell (see v. 15). Rewards are pictured as crowns (9:25).

1 Thess. 2:19--crown of rejoicing
2 Tim. 4:8--crown of righteousness
James 1:12--crown of life
1 Peter 5:4--crown of glory

(Also note Rev. 2:10; 3:11; 4:4, 10).

The "temple" in 3:16-17 refers to the local church.

1 CORINTHIANS 5-6

Chapter 5--some notes on the interpretation of various words and phrases in this chapter.

- v. 1--fornication or immorality. Though this word usually means an adulterous relationship, here it seems to have a specialized meaning of incest. The woman was apparently the man's step-mother and because she is not disciplined she apparently was not a believer. Relationship with a step-mother was expressly forbidden in Lev. 18:8. This seems to be the meaning of "fornication" in Acts 15:20 and 29.
- v. 5--deliver to Satan. See same phrase in 1 Tim. 1:20.
- v. 5--destruction of the flesh. See also 1 Cor. 11:30 and 1 John 5:16.
- v. 6--on leaven see Lev. 12:15 and Matt. 13:33.
- v. 11--"not even to eat with such a one." What kinds of relationships could a believer have with another believer under has been disciplined according to this phrase: What would be included and what excluded.
- v. 13--do you think this verse has any bearing on today's emphasis on civil righteousness?

Some notes on Chapter 6.

1. Notice how many times Paul says "Do you not know" (vv. 2, 3, 9, 15, 16, 19). Find the same question in 3:16; 5:6; 9:13, 24.
2. Verse 3--judge angels. We will evidently have a part in judging Satan and the fallen angels (Matt. 25:41). This may also mean we will preside over the good angels in the future.
3. Note the specific kinds of sexually immoral people Paul condemns in v. 9: fornicators (very broad), adulterers, effeminate (the word literally means "soft" and refers to male prostitutes), homosexuals. In Rom. 1:27 Paul also condemns lesbians.
4. The classic example of "flee immorality" (v. 18) is Joseph in Gen. 39:12.

Here is another way of looking at Chapter 6.

It is illegal to:

- defame the gospel, v. 1
- debase your position, vv. 2-6.
- defraud your brother, vv. 7-11
- do the expedient, v. 12a
- do the enslaving, v. 12b

but it is always legal to be holy.

1 Corinthians 7

1. Did Paul give preference to the married or single state? (vv. 7-9)
2. Did Paul and Christ approve of divorce or separation? (vv. 10-11)
3. Did Christ allow an exception to His no-divorce teaching? (Matt. 5:32)
4. Did Christ give us any instructions about spiritually mixed marriages (v. 12)
5. What is Paul's teaching about spiritually mixed marriages? (vv. 12-13)
6. What is meant by the unbelieving partner being "sanctified"? (vv. 14-15)
7. What is meant by the children being "holy"? (v. 14)
8. What is meant by saving the husband or wife? (v. 16)?
9. Did Paul advocate freedom for slaves? (v. 21)
10. What is "the present distress"? (v. 26)
11. What should be the believer's relation to the world system? (v. 31)
12. Who should approve of a marriage? (v. 36)
13. When is a remarriage permitted? (v. 39)
14. What is the restriction on a remarriage? (v. 40)

1 Corinthians 8

- v. 1--when an animal was offered to an idol, one portion was burned as the offering; another went to the offerer; another to the priest. If the priest did not want his, then it was offered for sale in the market. Was such meat contaminated was the question.
- v. 4--the argument is this: since there is only one true God, then idols have no true reality; so if you offer something to nothing, nothing has happened to the something.
- v. 11--perish or ruin in this verse refers to something temporal, not eternal.
- v. 13--this same principle is reiterated in Gal. 5:13.

Two questions: (1) who is the weaker and who is the stronger brother in the example of v. 10? (2) how can I tell if another believer is really stumbled by something I do?

1 CORINTHIANS 9-10

In chapter 9 Paul illustrates the principle of restricting one's rights (8:13) by his own ministry in which he restricted his right to expect to be supported by those to whom he ministered. He had the right to take money from them but did not do so.

Paul's right was based on:

1. the example of others, vv. 4-6
2. the common practice, v. 7
3. the Scripture, vv. 8-10
4. the spiritual nature of ministry, vv. 11-14

Paul's restriction on himself was based on:

1. his desire to see all kinds of people saved, v. 22
2. his desire to win the race, vv. 24-27

In chapter 10 Paul elaborates on the statement in 9:27. He shows how Israel, the recipient of God's favor (vv. 1-4), disobeyed God in their wilderness wanderings.

1. They wanted wealthy religion, lusting after the food of Egypt (Numbers 11:4).
2. They wanted visible religion, making the golden calf (Exodus 32:1-14)
3. They wanted worldly religion, committing adultery with the women of Moab (Numbers 25:1-9).
4. They wanted easy religion, one without discipline (Numbers 21:1-6).
5. They wanted democratic religion, grumbling about the leadership of Moses and Aaron (Numbers 16).

In the rest of chapter 10 Paul returns to the question of eating meat offered to idols, discussing whether a believer could eat such meat in three different circumstances.

1. Don't eat at heathen religious festivals, vv. 14-22.
2. Do eat at home if you wish, vv. 23-26.
3. Do eat at a private meal at the home of an unbeliever unless a weaker brother would be stumbled, vv. 23-26.

The chapter closes with 4 principles for Christian conduct:

1. do all to the glory of God, v. 31
2. give no offense, v. 32
3. do what profits others, v. 33
4. imitate Christ, 11:1

THE GIFT OF TONGUES

I. THE GENUINE, SCRIPTURAL GIFT OF TONGUES

A. Its Mention in the N. T.

Mark 16:17; Acts 2:4; 10:46; 19:6; 1 Cor. 12:10, 28, 30; 13:1, 8, 14:2-39.

B. Its Limitation—Not Given to All Believers, 1 Cor. 12:13, 30.

C. Its Nature—actual earthly languages not known to the speaker. Acts 2:4, 11 compared with 2:6, 8, dialect: "language of a nation or region." Not ecstatic speech.

When was Acts written? About 62. When was 1 Cor. written? About 55. The known (Acts) should interpret the supposed unknown (1 Cor.).

Every other use of glossa refers to a foreign language (Rev. 5:9; 7:9; 10:11; 11:9).

II. THE COMPARISON OF THE GIFTS OF PROPHECY AND TONGUES, 1 Cor. 14:1-19

Do uninterpreted tongues benefit the church? (v. 5)

Do uninterpreted tongues benefit the speaker? (vv. 4, 14-15)

III. THE PURPOSES OF THE GENUINE GIFT OF TONGUES

A. To reveal truth (vv. 12-13)

B. To attest to the truth of the Christian message (vv. 21-22)

C. To judge those who reject the Christian message (vv. 21)

IV. THE REGULATIONS FOR THE GIFT OF TONGUES

A. Two or three at the most (v. 27)

B. One at a time (v. 27)

C. Must be interpreted (v. 28)

D. No confusion (vv. 26, 33)

E. No women (v. 34)

V. WHAT IS THE PRESENT DAY PHENOMENON?

A. It occurs world-wide, even in non-Christian religions

B. It may be of God or may not

C. It may be a Satanic counterfeit or may not

D. It may be a natural, made-up experience. "There is no mystery about glossolalia. Tape-recorded samples are easy to obtain and to analyze. They always turn out to be the same thing: strings of syllables, made up of sounds taken from among all those that the speaker knows, put together more or less haphazardly but which nevertheless emerge as word-like and sentence-like units because of realistic, language-like rhythm and melody. . . . All specimens of glossolalia that have ever been studied have produced no features that would even suggest that they reflect some kind of communicative system. . . . Glossolalia is not a supernatural phenomenon. It is, in fact, a very natural phenomenon. . . . In fact, anybody can produce glossolalia if he is uninhibited and if he discovers what the 'trick' is. . . . Nothing 'comes over his vocal chords.' Speech as people imagine does not originate there anyway. It starts in the brain. That is where the instructions to the vocal organs come from." William J. Samarin, Tongues of Men and of Angels, pp. 227-8.

1 COR (NAS)

Add to 1:1 who had become a believer.

Add to 1:17 not in cleverness of speech. Not with persuasive eloquence or argumentation.

1:23 Christ crucified was a stumbling block to Jews who expected a political savior, and foolishness to Greeks who considered anyone who would be crucified of no account.

1:30 righteousness of justification. holiness. Present, progressive sanctification. redemption. Future glorification.

2:7 mystery. The gospel which Paul proclaimed which is understood only by divine revelation.

3:6 Paul was the evangelist; Apollos, the edifier; but God made it all happen.

3:13 quality, not quantity, of works is the basis of judgment.

3:17 If any man contributes to the collapse of a local church (whether a believer or a professing believer) he will be severely disciplined by God.

4:5 At the judgment seat of Christ when motives are revealed, all believers will receive some praise from God, for all will bear some fruit.

4:9 spectacle. Lit. a theater, referring either to gladiator contests or to a triumphal procession of a Roman general bringing captured soldiers to the arena. Likewise, the apostles in the arena of this world were fighting to the death.

4:21 As their spiritual father, Paul would exert discipline (rod) if necessary.

Add in 5:1 both O.T. and Roman

Add #2 at the end of 5:1 That nothing is said about discipling the woman seems to indicate she was not a Christian.

Add to 5:7 (during which all yeast was removed from the houses)

5:11 To have familiar fellowship with someone under discipline might indicate approval of what he did. So do not even eat with such--an obvious act of fellowship.

6:1 a case. Cases involving property; not criminal cases which the state would try.

Add to 6:4 (expressing irony that believers would prefer to take their cases to unbelievers).

Add to 6:7 (because greed or vengeance win)

Add to 6:10 Male prostitutes and homosexuals.

Add #2 to 6:10 Socrates and 14 of the first 15 Roman emperors practiced homosexuality.

6:10 People whose lifestyles exhibit wickedness, not fruit, show they are unsaved and will, therefore, not inherit the kingdom of God.

6:16 Adultery creates a union but not a marriage.

6:20 glorify. Show God's character in our bodies.

7:6 this refers back to the advice of v. 2. by permission because marriage is not a must.

Add to 7:12-13 Such spiritually mixed marriages are to stay together if at all possible.

7:27-28 Because difficulties or persecution may come (v. 28), stay either married (27a) or single (27b); still, if one marries it is not sin.

7:36 Some translations understand any man to refer to the bridegroom, but it is better to understand the father, since the verb in v. 38 usually means "to give in marriage", and bridegrooms do not do that, fathers do.

Add to 8:1 ,and whether to eat in the temple of an idol.

Add to 8:5 , and that demons can be behind idols (10:20).

8:9 liberty to eat.

8:12 sin against Christ because of the union of all believers with Christ.

9:12 If the Corinthian church supported others, was not Paul even more deserving of their support? Yet he did not take it.

New 9:20-21 When ministering to Jews Paul became as one under the Mosaic Law. When working with Gentiles (those without law) he accommodated to them. But in neither case was he lawless, always submitting himself to the highest law, the law of Christ.

9:22 the weak. With weak Christians, Paul restricted his liberty (8:9-13). all things to all men. Not at the same time (an impossibility), but in each differing situation Paul accommodated so as to win as many as possible.

10:5 most of them. God was displeased with all but two, Joshua and Caleb.

Add to 10:25-28 A believer has the liberty to eat such meat unless questioned in which case he should restrict his liberty (v. 28).

10:30 Because Paul does not want his liberty to provide a reason for condemning him, he will voluntarily restrict it for the glory of God.

10:31 The mention of Jews separate from the church shows that Israel was not replaced by the N.T. church but remains distinct in this age.

Add to 11:5 shaved. A sign of disgrace.

11:8-9 Woman came from man's body and was made for the sake of man (Gen. 2:22).

11:11-12 Men and women are interdependent, and women are not inferior to men since they give birth to all.

11:19 factions. When this happens, it can serve a good purpose of distinguishing those who are faithful.

11:23 received from the Lord. Not necessarily directly, but likely through others, though nonetheless authoritatively.

Add to 11:25 after supper. After the Passover meal.

12:2-3 Paul infers that in their pagan days they were led to worship idols by powers outside themselves; i.e., demons. A believer, led by the Spirit of God would never curse Jesus but rather acknowledge His supreme lordship; i.e., His complete deity as Yahweh.

Add to 12:8-10 distinguishing of spirits. To discern between true prophecies from false, satanic ones.

Add to 12:13 all made to drink of one Spirit. A reference to the Spirit's living and dwelling within us (John 7:37-39).

12:25 We take the cares of others on ourselves; we cast our own cares on our Lord (1 Pet. 5:7 where the same word is used).

Add to 12:28 The Corinthians were dislodging the more important gifts by promoting the spectacular gift of tongues.

Add to 12:31 The more excellent way means an entire manner of life which always displays love rather than always seeking to display one's spiritual gifts.

13:3 Philanthropy and martyrdom without love can be egotistic.

13:6 The Corinthians were rejoicing in evil according to 5:2.

13:8 Love will never come to an end, but gifts will, though not necessarily all at the same time. Prophecy, for example, was a gift given for the founding of the body of Christ (Eph. 2:20).

Add to 13:10 Some understand this to refer to the completion of the canon of Scripture, but that would mean we now see more clearly than Paul did.

New 14:2 a tongue. The burden of proof rests on those who understand this to be ecstatic speech, since tongues on the day of Pentecost clearly were intelligible human languages (Acts 2:4,6,8,11), and one should always interpret the less clear by the clear.

14:4 edifies himself. In his emotions and worship, but not in his mind since, without interpretation, he does not understand what he is saying. *or thinks himself to be something special. cf 11:25 & is condemning*

14:5 Interpreted tongues benefit as much as prophecy, since both are understood by the hearers.

14:7-9 Just as musical sounds need to be distinct to be useful, so speech should be in intelligible language.

14:14-15 Since praying or singing (in church or in private) in uninterpreted tongues does not engage the mind, it is better to pray or sing in a language everyone understands so that the gift may be used fruitfully.

14:21-22 Just as the Assyrian foreign language was a sign to unbelieving Jews of coming judgment (Isa 28:11-12), so also tongues (languages) were a sign of the truth of Christianity and a warning to those who reject its message.

14:39-40 The remedies to the Corinthians' abuses of tongues were (1) to give proper importance to prophecy, and (2) regulate the use of tongues.

Add to 15:4 Attested to by the many witnesses, and the perfect tense which

Add to 15:13-19 there is no resurrection,

15:27-28 This is not to imply that the Son is inferior to the Father, but when death is conquered at the end of the millennium, then all things will be under the administration of the triune God.

Add to 15:51 The rapture of the church described in vv. 51-58 was a mystery unknown in the O.T. but now revealed.

16:19 Aquila and Priscilla, tentmakers whom Paul first met at Corinth (Acts 18:2), had moved to Ephesus and made their home available to the church.

16:21 Paul stopped dictating at this point and wrote the remainder himself.

16:24 In spite of the stern rebukes in this letter, Paul assures the Corinthians of his love for all of them.