

# **I Corinthians**

*Prepared by Trevor Bowen*



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## Lesson 1 – Introduction

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### Occasion for Writing

The Corinthian church was a mess! Although only a few years had passed since its establishment by Paul and his extended first stay of at least 18 months (**Acts 18:11, 18**), by the time of writing the **I Corinthian** epistle, the Corinthian church was manifesting gross carnality, immorality, and overall immaturity! Multiple members had contacted Paul with various questions and concerns (**I Corinthians 1:11; 16:17-18**), which were systematically addressed in this first Corinthian epistle (**I Corinthians 1:10; 7:1, 25; 8:1; 11:2; 12:1; 15:1; 16:1**). It appears that this included even directly addressing some erroneous slogans and arguments (**I Corinthians 6:12, 13, 18; 8:1**). Although Paul hoped to visit Corinth again for an extended visit, he wrote this epistle in its place, while he stayed in Ephesus taking advantage of a “*great and effective door*” (**I Corinthians 16:5-9**).

### Theme and Key Verses

At first, it may appear that **I Corinthians** does not really have a theme. It may seem a simple compilation of answers to random questions and issues that a few Corinthian brethren communicated to Paul. However, immature carnality and unrestrained immorality seems to be the combined root of many of their problems. Love, unity, humility, purity, and holiness are common themes and commanded virtues throughout the letter. However, the overall theme of the letter may be most succinctly stated by the reappropriated excerpt, “*Be mature*” (i.e., grow up). The following key verses reflect these common themes:

- *Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.* (**I Corinthians 1:10**)
- *... for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?* (**I Corinthians 3:3**)
- *Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* (**I Corinthians 5:7-8**)
- *And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God. ... Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.* (**I Corinthians 6:11, 19-20**)
- *Let no one seek his own, but each one the other's well-being.* (**I Corinthians 10:24**)
- *... whatever you do, do all to the glory of God. Give no offense, either to the Jews or to the Greeks or to the church of God, just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved. Imitate me, just as I also imitate Christ.* (**I Corinthians 10:31-11:1**)
- *Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice*

*in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. (I Corinthians 13:4-7)*

- *Brethren, **do not be children in understanding**; however, in **malice be babes**, but in **understanding be mature**. (I Corinthians 14:20)*
- *Watch, stand fast in the faith, be brave, be strong. **Let all that you do be done with love.** (I Corinthians 16:13-14)*

## **Background**

### **I. Author – “Paul, called to be an apostle of Jesus Christ through the will of God”**

#### **A. Internal Evidence:**

- a) Paul references himself at the opening of the letter (**1:1**). Also, the entire letter lends itself to the authorship of Paul.
- b) Sosthenes is also mentioned at the introduction of the letter; however, he is mentioned as a “*brother*” in contrast to Paul’s apostolic title. Although Sosthenes may have sent greetings, he would not have been an inspired joint-author.

#### **B. External Evidence:**

- a) Clement of Rome (95 A.D.) quotes from both **I and II Corinthians** in his letters to the Corinthians and attributes both letters to Paul. Other numerous apostolic fathers have quoted and attributed **I and II Corinthians** to Paul.
- b) Few critics have disputed the authorship of these letters. However, of the few critics who have endeavored to deny the Pauline authorship, most have managed only to discredit themselves (Coffman 5).

### **II. Establishment of the church at Corinth**

- A. The Corinthian church was established by the apostle Paul (**Acts 18:1-21**), during his second missionary journey (Map 1), about 51 A.D.
- B. Capital of the Roman province of Achaia, Corinth was a large commercial port city that was a converging point for large amounts of wealth, immorality, and idolatry.
- C. In spite of the corrupt culture in which it was entrenched, the work at Corinth was to have many members (**Acts 18:9-10**).

### **III. Date of Writing: 53–57 A. D.**

- A. Two basic dates are given for the writing of **I Corinthians**. One time span is late 53, early 54 A.D.; the other date is late 56, early 57 A. D. Lenski, Lipscomb and Barnes support the later dating. Jenkins, Curry, Coffman, Willis, and Waldron support the earlier dating.
- B. By using clues and subtle references, an approximate timeline can be calculated to relate events surrounding the establishment of the Corinthian church and the writing of **I and II Corinthians**. These events are matched to the timeline of secular history by the reference of Gallio, who was the proconsul of Achaia. He was mentioned in **Acts 18:12** shortly after the establishment of the church. It is upon the date of his ruling that Paul’s second

letter to the Corinthians and all related events are based. The discrepancy in dating **I** and **II Corinthians** arises from the two different dates used for Gallio's short rule.

- C. Paul's reference to the opening of a "*great and effective door ...and there are many adversaries*" may describe the conditions shortly after the book-burning in Ephesus, while resistance was mounting but before the Demetrius' riot had transpired, which helps date the book (**I Corinthians 16:8; Acts 19:1, 10-20:1**).
- D. The discrepancy between dates for the writing of **I Corinthians** is of little importance to us as students of God's Word, but understanding the general time of writing can be useful in better placing the Corinthian church in its proper historical context. This helps us to better understand problems that the Corinthians faced and the themes that Paul weaves throughout **I** and **II Corinthians**.

#### IV. Background to the writing of **I Corinthians**

- A. After Paul's departure, the Corinthian church erred in multiple points, prompting this severe letter of rebuke from the apostle. Instructions were also included in the letter to withdraw from a man who was publicly known to be committing gross adultery (**I Corinthians 5**).
- B. **I Corinthians** was written while Paul was on an extended stay at Ephesus (**I Corinthians 16:8**), during his third missionary journey (Map 2).
- C. The first Corinthian letter did contain encouraging thoughts, but it was on the whole a corrective letter.

#### V. The Lost Letters

- A. In Paul's first letter (**I Corinthians 5:9**), he mentions "*I wrote to you in my epistle...*" Since Paul used the past tense, this quotation leads many scholars to conjecture that there must have been a lost letter written before **I Corinthians**.
- B. Some scholars believe that this may be referring to **I Corinthians** itself. This argument is based upon the fact that the tense of the verb "*I wrote*" (Greek epistolary aorist tense) could technically, possibly referred to the letter that he was writing at that moment, **I Corinthians**.
- C. However, many scholars correctly point out that although this could technically be true, it would make Paul's message into nonsense. It would be impossible for the Corinthians to have already misunderstood a statement that Paul was just then writing (**I Corinthians 5:9-10**).
- D. The most likely truth is that Paul wrote some kind of letter that he sent to the Corinthians before he wrote **I Corinthians**. It should be remembered that if this letter was necessary to us, then the Holy Spirit would have preserved it for us.
- E. Some scholars believe that a second lost letter may have been written between **I** and **II Corinthians**. Paul references a "*severe*" letter that he wrote in **II Corinthians 2:4; 7:8**.
- F. However, in all likelihood this refers to **I Corinthians**, which could surely be regarded as a "*severe*" letter that Paul would have written out of "*much affliction and anguish of heart*".

# General Outline

With the exception of greetings, closing, and some instruction on the collection, the epistle of **I Corinthians** largely follows a systematic answering of the issues and questions from Corinth, which provides its basic outline. The book may be divided into 3 general sections. The first group primarily corrects carnal envy, strife, and division in its most obvious forms. The second corrects various immoralities and questions, most of them sexual in nature. The third set of corrections again addresses outward signs of inward carnality, divisiveness, jealousy, competition, and infighting. However, these attitudes are more subtly manifested in various applications. Although Paul's correction concerning false doctrine about the resurrection may have also been related internal division and immaturity, it is here separated because it is more difficult to directly associate.

## **I. Greeting (1:1-3)**

## **II. Correcting Obvious Manifestations of Carnal Envy, Strife, and Division (1:4-4:21):**

- A. Correcting sectarian division according to men, failure to glory in God (1:4-1:31)
- B. Preaching only God's wisdom with His power – not according to men (2:1-16)
- C. United laborers for God – not for self-promotion (3:1-23)
- D. Apostolic responsibility, service, and authority (4:1-21)

## **III. Correcting Various Immoralities (5:1-6:20):**

- A. Correcting church tolerating flagrant adultery (5:1-13)
- B. Correcting public prosecution of brethren (6:1-8)
- C. Responsibility to use body to glorify God, not continue in immorality, especially fornication (6:9-20)
- D. Answering questions about marriage (7:1-40)

## **IV. Correcting Further Manifestations of Carnal Envy, Strife, and Division (8:1-14:40):**

- A. Correcting abuse of liberty to destroy weak brethren (“*Meats Offered to Idols*”, 8:1-11:1)
  - a) Foregoing liberty in eating meat to avoid destroying weaker brother (8:1-13)
  - b) Example in foregoing liberty, service, and self-discipline as an apostle (9:1-27)
  - c) Danger of arrogant knowledge and liberty as path to idolatry (10:1-11:1)
- B. Correct abuses within worship (11:2-14:40)
  - a) Correcting abuses of headship and head-covering (11:2-16)
  - b) Correcting abuses of Lord's Supper and brethren (11:17-34)
  - c) Correcting abuses of spiritual gifts (12:1-14:40)
  - d) Correcting boasting and self-elevation based on gift of tongues (12:1-31)
  - e) Superiority of love over spiritual gifts (13:1-13)
  - f) Regulation of tongues and spiritual gifts within the assembly (14:1-40)

## **V. Correcting Error on Resurrection (15:1-58)**

## **VI. Closing Instruction, Exhortation, and Farewell (16:1-24)**

## **Commentaries**

- Barnes, Albert. “Barnes’ Notes on the Old & New Testaments: II Corinthians – Galatians.”
- Coffman, James Burton. “First & Second Corinthians.” Volume 7
- Curry, Melvin. “Truth Commentaries: The Book of 2 Corinthians.”
- Jenkins, Ferrell. “New Testament Epistles: First Corinthians.” Florida College Notes.
- Lenski, R. C. H. “The Interpretation of St. Paul’s First and Second Epistles to the Corinthians.”
- Lipscomb, David and J. W. Shepherd “A Commentary on the New Testament Epistles: I Corinthians.” Volume 7. Gospel Advocate, Nashville, Tennessee, 1987.
- MacKnight, James. “Commentary and Notes on the Epistles.”
- Willis, Mike. “Truth Commentaries: First Corinthians.” Third Edition. Guardian of Truth Foundation, Bowling Green, KY, 2008.





Map 1 – Paul’s Second Missionary Journey



Map 2 – Paul’s Third Missionary Journey

## **Lesson 2 – Glorifying in the Wisdom and Power of God, I Corinthians 1:1-2:5**

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### **Introduction**

The epistle of **I Corinthians** begins with a traditional greeting, except Paul references “*Sosthenes our brother*”. More critical to the main point of the letter, he makes reference to their “*sanctification in Christ Jesus*”, and that they are “*called to be saints with all who in every place call on the name of Jesus Christ our Lord*”. Even in the introduction, Paul begins to immediately hammer the themes of dependence upon God, boasting in Him, and the unity of Christians.

### **Questions**

1. How does being “*sanctified in Christ Jesus, called to be saints*” relate to the central themes?
2. Why was it important for the Corinthians to be thankful with Paul that they had been “*enriched in everything by Him in all utterance and knowledge ...so that you come short in no gift*”?
3. To what level or degree of unity did Paul call the Corinthians? Was this a request or a command?
4. Upon what lines were the Corinthians apparently dividing? How does “Christ” fit into this list?
5. What does Paul mean that “*Christ did not send me to baptize but to preach the gospel*”? Does this imply that baptism was not commanded, not important, or not required for salvation?
6. How has God “*destroyed the wisdom of the wise*”? How does the gospel trip up man’s wisdom?
7. What kinds of people are less likely to be converted and found among Christians? Why?
8. Why has God so designed the world and the gospel?
9. How did both Paul’s circumstances and preaching reflect this design choice by God?

## Lesson 3 – Servants of God, I Corinthians 2:6-3:23

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### Introduction

Not only had God designed the gospel to deny opportunity for the mighty or wise to boast, He hid the gospel from discovery and revealed it in His time. Therefore, all preachers who taught the truth only communicated the wisdom that God originated and willed for man. They spoke only what God designed. Furthermore, such men were only servants of God, commissioned by Him and sent into His vineyard. Although men play a part and must be careful how they build for God, ultimately all success and glory belongs to God – not men. Only by recognizing the fundamental source of their salvation and the many workers in God’s kingdom, would they be able to let go of their carnal ambitions and become truly wise themselves.

### Questions

1. Paul describes himself as speaking “*the wisdom of God in a mystery, the hidden wisdom of God*”. Does this mean that we cannot understand the Bible? Please explain.
2. Did the Holy Spirit give the apostles and prophets thoughts and leave it to them to frame the words? Or, did He provide the words? What does Paul claim?
3. If carnally minded people cannot “*receive*” or “*know... the things of the Spirit of God*”, does that mean God must act on man’s mind apart from the gospel and open it to be receptive to the truth (i.e., Calvinism)? Does this limitation mandate the irresistible operation of the Holy Spirit in advance of the Word?
4. How is the spiritually minded man “*judged by no one*”?
5. How did Paul **know** the Corinthians were still carnally minded? Did he use supernatural, apostolic powers to judge their hearts?
6. Why was it silly to exalt one preacher or teacher above another, dividing according to men?
7. What is “*the Day*” in the context, and how would it “*declare*” each the quality of each person’s work? How will such people either suffer loss or receive a reward?

8. Based on the context, was Paul referring to the church or our bodies serving as a temple of God?
  
9. How were the Corinthians to avoid deception and become fools at the same time – all so they could become wise? Please explain 3:18.
  
10. What was the significance of the phrase, “*all things are yours*”, indicating all things belonging to the Corinthians, but yet they belonged to Christ and Christ to God? How can this be? What was the point?

## **Lesson 4 – Looming Judgment & Needed Discipline, I Corinthians 4:1-5:13**

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### **Introduction**

In using himself and Apollos as examples of servants and stewards, Paul demonstrates that they had thought too highly of themselves and others. After briefly explaining the correct way to value the estimation of men, Paul further contrasts what he and the other apostles have endured against what the Corinthians enjoy. Provoking genuine feelings of shame and guilt, he warns them of the dangerous destination that lies at the end of the path they are pursuing. Climaxing with stern warnings of looming judgment to be delivered at his next visit, he transitions into the need for the Corinthians to exercise their own judgment in putting away an unrepentant, adulterous man. The mechanics and need for this withdrawal are explained, while their general responsibility and scope of judgment expressed through approving association is further detailed.

### **Questions**

1. How do you reconcile Paul's indifference toward other people judging him in verse 3 with his great concern for other people's opinion and judgment of him in **I Corinthians 9:19-23** and **II Corinthians 8:18-21**? How does this indifference in verse 3 relate to this section's theme?
2. By "*judging nothing before the time*", is Paul advocating that we never observe sin, especially belligerent sin in our brother and correct him? What judgment is he telling us to postpone?
3. Was Paul being sarcastic in verses 8 and 10? If so, what can we learn about the circumstances and application of such language with others? (Consider verse 14 as well.)
4. How were the apostles "*displayed ... last, as men condemned to death ... a spectacle to the world, both to angels and men*"? Why was this done?
5. Since Paul was the Corinthians' "*father*" because he had "*begotten*" them "*through the gospel*," are we justified in bestowing the title of "Father" upon our spiritual leaders, especially if they are responsible for our conversion? If it was right for the Corinthians to recognize Paul as their Father, why can't we recognize our Fathers? (This is a Catholic proof text.)
6. What is the "*power*" that Paul mentions that he will discover in others and demonstrate if necessary upon his return visit?

7. What does it mean to “*deliver such a one to Satan for the destruction of the flesh*”? Why is it described in this way?
8. What are the 3 stated reasons for withdrawal?
9. What is our relationship to be toward those who are outside the local body of Christ?
10. Are the causes for withdrawal limited to sins specifically mentioned here? How do you know?
11. Someone says, “You can’t judge my heart! You can never judge my motives or my heart!” Is that fair or entirely accurate?

## **Lesson 5 – Moral Purity and Sanctification, I Corinthians 6:1-20**

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### **Introduction**

After addressing a major failure and reluctance to administer judgment within the church, Paul addresses a similar failure and reluctance, except judgment was being delivered to the pagan courts, shaming the church. Insistent mistreatment of their brethren is reprimanded along with a reminder against the practice of multiple sins which will prevent one from entering heaven. The requisite moral purity and discipline consistent with their sanctification and justification is expanded into a rebuke of arguments actually excusing sexual immorality.

### **Questions**

1. How will “*saints judge the world*” and “*judge angels*”? How is that relevant to the main point?
2. Practically, how might a “*wise man among you ...judge between his brethren*”? How can we apply this today?
3. Does verse 7 forbid a wife from obtaining a restraining order against a husband threatening her or her children? Does it forbid Christians reporting thieves, child molesters, etc. within the church?
4. When one becomes a Christian, does God forgive whatever illicit relationships they have formed and allow them to continue in them? How do you know?
5. What does Paul mean, “*All things are lawful for me*”? Does this mean that grace enables us to live without fear of law?
6. What is wrong with the case presented in defense of open fornication? What reasons does Paul give against sexual immorality?

## Lesson 6 – Improving One’s Life, I Corinthians 7:1-40

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### Introduction

After identifying multiple errors in the previous logic defending open fornication, Paul begins to answer another question relating to sexual morality, specifically the morality of marriage in general as well as maintaining marriage to unbelievers. After introducing a benefit to remaining single, Paul explains the value and regulations of marriage, focusing on staying married where possible. A central theme once again focuses the point, tying the desire to break off marriage to a misplaced desire to improve one’s position in life. The general principle of remaining as called – not coveting an improved station – is introduced and applied to marriage, circumcision, and slavery. It is further applied to those not yet married and the benefits they may derive under specific circumstances.

### Questions

1. Under what circumstances may one spouse “*deprive another*” and what are the limitations? What circumstances or limitations from other passages might help answer this question?
2. Does God prefer Christians, especially those who have dedicated their lives to serving Him, to prefer remaining single?
3. What does Paul mean in verses 10 and 12 when he says, “*Now to the married I command, yet not I but the Lord ...But to the rest I, not the Lord say ...*”? Does this mean that verse 12 only represents Paul’s wishes and not a command from the Lord?
4. Does **not** Paul’s instruction to the departing wife to “*remain unmarried or be reconciled*” imply approval of wives leaving their husbands, provided they abide by these options? Please explain.
5. How does the believing spouse sanctify the unbelieving spouse and make the children holy?
6. Does 7:15 loose the believing spouse from the marriage bond, if the unbelieving spouse “*departs*” and never commits sexual immorality? May the believer remarry if the unbeliever simply “*departs*” and nothing more? Please explain.



7. What are the limits of the principle outlined in 7:17-24? Can a person not seek to improve his position in life? If a person can improve his life, what is the application of this passage?
  
8. If “*circumcision is nothing and uncircumcision is nothing*”, but if “*keeping the commandments of God matters*”, what can we conclude about the commandment to be circumcised and the Old Law?
  
9. How might we still today “*become slaves of men*” in a world that has abolished slavery?
  
12. How is it “*good for a man to ...not seek a wife*”? Is a person less holy or noble if he or she marries? How can it be “*better*” to remain “*unmarried*”? Please explain.

## **Lesson 7 – Knowingly Sacrificing Liberty, I Corinthians 8:1-9:23**

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### **Introduction**

Beginning in chapter 8, Paul's attention turns to another matter and begins the 3<sup>rd</sup> section of the book, focusing primarily on self-sacrifice and love for the edification and salvation of others. Much like the Gnostics addressed by John in his epistles, some segment of the Corinthians had elevated their knowledge of idols' emptiness to excuse their abuse of their liberty to eat meat sacrificed to idols, which was influencing less mature Christians to participate in what they considered to be sin, violating their conscience and condemning them. Paul argues against such hasty exercise of liberty, heedless of its impact on others, using himself as an example in sacrifice to save others.

### **Questions**

1. Is Paul diminishing knowledge? What is the proper place of knowledge according to Paul?
2. Is Paul saying that there are other gods beside God? Please explain the statement concerning many gods and lords, but there being one God for us. Could there be a different God for others?
3. How is "*liberty*" defined in this context?
4. Are we to avoid *everything* that may offend our brother? What are the limits of the admonition found in 8:9-13?
5. Why is Paul defending his apostleship in this context? How does it relate to the ongoing point?
6. What arguments did Paul use to justify his – and other preachers' – right to receive support?
7. What can we learn about interpreting Old Testament Scripture from 9:9-11?
8. Why had Paul sacrificed his right to receive financial support for his preaching?

9. How was Paul's "*reward*" rewarding? Why would that be valuable to him – or anybody?

10. Did Paul not require others to follow "*the law*" so they could be saved? Explain. Application?

## Lesson 8 – Flee from Idolatry, I Corinthians 9:24-11:1

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### Introduction

On the topic of eating meats offered to idols, Paul now turns to the second primary reason the Corinthians were to take care in how they ate – their own salvation! Paul emphasizes that discipline is required so that one would not be disqualified. He cites Old Testament examples of similarly blessed people, who still fell and were destroyed. He denies that the Corinthians cannot help but sin, referring to the promised way of escape. Lastly, they are warned away from idolatry, which they were dangerously close to partaking. Finally, Paul summarizes many of the arguments made in chapters 8-10 in 10:23-11:1, reminding them of the higher limitations to liberty – “*seeking ... the profit of many that they may be saved.*”

### Questions

1. Paul expressed concern for the possibility that even he could “*become disqualified*”. Calvinists often dismiss the implications of apostasy by arguing that Paul is worried about losing a better spot in heaven – a heavenly bonus, a “*reward*” – as opposed to salvation itself. What does the context show? How does this relate to the Corinthians and the context?
2. What is the significance of the Old Testament Jews also being baptized and also partaking of spiritual food? What is Paul’s point?
3. What place should the Old Testament have in our studies?
4. How does 10:12 relate back to 8:2?
5. Calvinists often dismiss 10:12 as posing any threat to apostasy, arguing that any “*fall*” is only temporary – not to destruction – because the elect will always return. Is this true, or does 10:12 teach that Christians may fall away and never return? How do you know?
6. Someone caught in sin may minimize their trespass saying, “I’m only human. We can’t help but sin!” Is this fair? How do you know?

7. In their "*knowledge*", what horrible sin were some Corinthians on the verge of committing?  
How were they unwittingly playing into this trap?
  
8. Even if something is lawful, what limitations are always imposed upon it?
  
9. The Corinthians were *not* to ask about the source of their meat for whose conscience's sake?  
Why?
  
11. Specifically, how were they supposed to imitate Paul in this context? What general lessons can we learn from his example?

## Lesson 9 – Submission and Service, I Corinthians 11:2-34

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### Introduction

For a people who had shown tremendous inclinations to elevate self, strive jealously, and divide for carnal reasons, Paul offers a remarkable commendation for their general success maintaining the wearing of the covering. However, he also provides multiple arguments to shore up their continued observance of it. Sadly, their observance of the Lord's Supper was anything but commendable. Tackling multiple issues, their selfishness, arrogance, and haste is again manifested and confronted in this break-down. Both submission and sacrifice are prominent themes found in this chapter.

As Jesus silenced the Pharisees on more than one occasion with a single question (**Matt. 21:24-27; 22:18-22, 29-33, 41-46**), please bring to class what you think are *the* critical questions that will settle the issues concerning modern wearing of an artificial covering and the second offering of the Lord's Supper. Please use these questions as primers for your own study and reflection.

### Questions

1. Why would Paul have praised the Corinthians for "*keeping the traditions*"?
2. What 3 reasons or arguments are provided for woman to be subject to man? Does the woman's submission to man imply inferiority? Explain.
3. Paul states that men ought not to pray or prophesy with their head covered, but yet women should cover their heads in the same circumstances. What *reason* does he provide for this?
4. If a woman's hair is her covering (i.e., consider Paul is *not* talking about an artificial covering), then how can her being "*uncovered*" be something different than being "*shorn*" or "*shaved*"? How can she become "*shorn*" after she is "*uncovered*", if her hair is her covering?
5. Under what circumstances might a woman pray publicly? Prophecy was obviously a spiritual gift (12:10). Could "*praying*" in this context also be miraculous? If so, and if both of these have ceased, then why would a covering be required for women today?
6. How would angels relate to the topic of submission and authority? What other Bible passages might help illuminate this connection?

7. How would the Corinthians “*judge among yourselves*”, if the origin of the covering was divine ordinance?
8. How does “*nature*” teach about hair? Why did Paul relegate it to a second class argument (“*does not even nature*”), if it is from God? Where else is this word, “*nature*”, used in the Bible, and what does it mean in those instances?
9. What “*custom*” do the “*churches of God*” **not** have? Where else is this word used? Is it the same word as found 11:2? At least one translation says “**other** *custom*” (NASB). Is “*other*” in the original? How does this compare to other reputable translations? If the “*custom*” **is** the covering, how could this passage apply today?
10. What was the fundamental reason for the divisions that were manifested at the assembly?
11. What problems were identified at the beginning of this section on the Lord’s Supper? Can we assume that whatever problems the Holy Spirit identifies will be resolved by the section’s end?
12. How does the instruction to “*eat at home*” help their issue?
13. Incidentally, does this imply that Christians can **only** eat at home? (Asked to double-check consistency on honoring the silence of Scriptures.)
14. How does the reminder of the form and significance of the Lord’s Supper help their issue?
15. How does the instruction to examine one’s self help their issue?
16. How does the instruction to “*wait for one another*” resolve the issue of those “*have nothing*” and unduly “*shamed*”, “*despising the church of God*”?

## Lesson 10 – The Loving Body, I Corinthians 12:1-13:13

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### Introduction

The Corinthians' immaturity and desire for preeminence has reached an all-time low. Miraculous, spiritual gifts provided for the betterment of all were being used to differentiate and carnally elevate some Christians above others. Chapters 12-14 will focus on the misunderstanding and abuse of spiritual gifts for selfish pride instead of the betterment of the brethren. Chapter 12 directly singles out their lack of concern for each other. In reality, they were resisting God's design of the church and His purpose for spiritual gifts to promote unity in the body. Chapter 13 highlights the surpassing value and role of love over spiritual gifts. Taken together, properly applying these chapters will help any congregation grow into a united, selfless, loving body of Christians.

### Questions

1. What is the purpose and usefulness of the test provided in 12:3 from the context?
2. How are “*faith*” and “*wisdom*” generally given and obtained? How could these be given differently so as to be considered miraculous, spiritual gifts?
3. Why was it important to remind the Corinthians that there was one Spirit working through them, providing them spiritual gifts based on His will?
4. Given that the context of chapters 12-14 is spiritual gifts, please explain how “*by one Spirit we were all baptized into one body*” and “*have all been made to drink into one Spirit*”?
5. Applying 12:14-21 to us today, how might the “*foot ... say, 'Because I am not of a hand, I am not of the body'*”? Or, how might the “*eye ... say to the hand, 'I have no need of you'*”? What lessons can we learn from this passage?
6. How did God arrange the body so that there would be no “*schism*” or “*division*”? What lessons does this imply for us?
7. How are the “*gifts*” in 12:28 sorted? What is the basis of their ordering?



8. How is love “*more excellent*” than the miraculous gifts of 12:29-30?
  
9. What is the surprising ironic result of those who seek to elevate self through grand deeds versus those who lovingly sacrifice self?
  
10. Based on the context what is the “*perfect*” which is “*to come*”? Is it Jesus, heaven, or something else? How can you tell from the context? How would this relate to the Corinthians and us?
  
11. Some think the gospel would spread more effectively and be more productive if we still could convince people with miracles today? What does this text teach?
  
12. How is love greater than faith and hope? Please explain, especially in relation to context.

# Lesson 11 – Regulating Spiritual Gifts, I Corinthians 14:1-40

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## Introduction

Whereas chapter 12 dealt with the diversity of spiritual gifts and unity of the church, and chapter 13 dealt with the limited duration of spiritual gifts, chapter 14 will focus on the purpose and regulation of spiritual gifts. Verses 1-19 highlight the purpose of spiritual gifts and the consequential superiority of prophecy. Verses 20-25 focus on the implications and usefulness of tongues. And, verses 26-40 provide specific regulations for the use of prophecy and tongues in worship. Throughout this chapter not only does the Holy Spirit provide the specific application, but He also reveals the underlying general principles, enabling modern application.

## Questions

1. How was prophecy better than speaking in tongues?
2. How was their speaking in tongues similar to a “trumpet” making an “uncertain sound”? How can this apply to our preaching, teaching, and parenting?
3. What was the fundamental goal of spiritual gifts used among believers? What things does Paul mention as being required for achieving this goal?
4. By seeking and elevating speaking in tongues above all other spiritual gifts, what kind of people were the Corinthians showing themselves to be?
5. If “tongues are for a sign, not to those who believe but to unbelievers”, then why would they be ineffective on the “unbeliever” who “comes in” to their assembly? Please explain the transition between verses 20-22 and 23-25.
6. What regulations of spiritual gifts did the Holy Spirit through Paul place on the church? Why? How does this compare to modern assemblies which claim to practice tongues?
7. What are the limits of the instructions to women in verses 34-35? What does this eliminate and not eliminate?

8. Did Paul not want to teach the “*ignorant*”? Please explain the meaning and justify the tone of verses 36-38.
  
9. What is the general rule and its basis for the regulations specifically provided in the latter half of chapter 14?

## **Lesson 12 – Answering Heresy about the Resurrection, I Corinthians 15:1-58**

### **Introduction**

Although the Corinthians' corruption by the heresy denying the resurrection may not directly manifest their immaturity, its effects and results certainly do show an underlying immaturity. Some of them were in danger of failing to "*hold fast that word preached to you*" and having "*believed in vain*"! The resurrection's association with the most fundamental tenets of the gospel indicate a failure to hold fast to even the most basic teaching (**Hebrews 5:11-14; Ephesians 4:1-7**). The lack of "*knowledge of God*" was "*to their shame*". Secular thinking and related spiritual discouragement may help explain the worldliness and fruitlessness evidenced here (**15:32-34, 58**) and throughout the epistle.

### **Questions**

1. Why was it important to establish the witnesses of Christ after He was resurrected? How is that information helpful to us?
2. In what way was Paul "*as ... one born out of due time*"? How does this affect modern, latter-day claims to apostleship and sightings of Christ?
3. What are the consequences of accepting the doctrine that "*there is no resurrection from the dead*"? Please enumerate those listed by Paul. What do these *prove*?
4. Given that Christ's resurrection is established, what does the fact of His resurrection prove? Because of His resurrection, we can be confident in the resolution of what "loose ends" and promises?
5. Who are "*they*"? And, why are "*they baptized for the dead*"? How does Paul's question fit into the overall context?
6. Who is the "*evil company*" in this context? Therefore, what would be the most immediate application? Practically, how would they (and we by extension) "*awake to righteousness and do not sin*"?

7. Based on the context, what is the motive behind the question raised in verse 35? How does Paul address the underlying concern – or concerns?
  
8. What is the difference between the “*gifts*” of the first and last man? How is the natural first and then the spiritual? How do we bear the image of the “*man of dust*” and the “*heavenly Man*”? How do these truths and the origin of these two men necessitate a resurrection?
  
9. If we are to “*inherit the kingdom of God*”, and if “*flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption*”, what can we infer about the resurrection?
  
10. If verse 58 is a reasonable, applicable conclusion to chapter 15 and its topic, what can we conclude about the unstated manifestations and results of this false doctrine’s impact upon the Corinthians? What lessons can we learn from their example and correction?

## **Lesson 13 – Collection and Conclusion, I Corinthians 16:1-24**

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### **Introduction**

Before Paul closes the epistle, instruction is included to take regular collections, every “*first day of the week*”, which were gathered as relief for Jerusalem saints. Paul’s personal plans to visit them are provided, which will prove to be a source of complaint addressed in II Corinthians. Various brethren, including Timothy, are elevated in the midst of closing exhortations to faithfulness. In addition to exchanging greetings, Paul provides regulation for localized greetings and pronounces a curse upon those who do not love the Lord. With this and prayers for blessing, the first epistle to the Corinthians closes.

### **Questions**

1. Would “*laying something aside*” in a personal, individual savings account be sufficient to fulfill the command of 16:2?
2. What were Paul’s plans? Upon what were they contingent?
3. In what way might Timothy have been with them in fear? How could they have influenced this?
4. How would watchfulness, steadfastness in the faith, bravery, strength, and love have addressed the issues of immaturity that the Corinthians were facing?
5. Why were Stephanas, Fortunatus, and Achaicus worthy of elevation? Practically, how would submission to them and acknowledgement of them be realized?
6. Are we required to “*greet one another with a holy kiss*” today? Why or why not?
7. What other lessons can we learn from this epistle? What other applications can we make?

## Appendix A: Defending the Artificial Covering Position

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### Definition

This position maintains that women today must be covered using an *artificial* covering – at least during prayers of modern worship. Variations include whether the covering must be worn only in the assembly or also in private worship. Opinions also vary whether this command represents an unprecedented edict or an instinct given at creation.

### Questions

1. Under what circumstances might a woman pray publicly? Prophecy was obviously a spiritual gift (**I Corinthians 12:10**). Could “*praying*” in this context also be miraculous? If so, and if both of these spiritual gifts have ceased, then why would a covering be required for women today?
2. How would the Corinthians “*judge among yourselves*”, if the origin of the covering was divine ordinance and not a custom?
3. How does “*nature*” teach about hair? Why did Paul relegate it to a second class argument (“*does not even nature*”), if it is from God? Where else is this word, “*nature*”, used in the Bible, and what does it mean in those instances?
4. What “*custom*” do the “*churches of God*” **not** have? Where else is this word used? Is it the same word as found **11:2**? If the “*custom*” **is** the covering, how could this passage apply today?
5. At least one translation says “*other custom*” (NASB). Is “*other*” in the original? How does this compare to other reputable translations? Even if “*other*” is intended, does that not still relegate the covering to only being a “*custom*” as opposed to law or command?
6. How would angels relate to the topic of submission and authority? What other Bible passages might help illuminate this connection?
7. How does “*nature*” teach about hair? What is the message, and how is it heard? Is it heard in any way outside of Scripture? If so, please explain so as to harmonize with **II Timothy 3:16-17**.

8. Why did Paul relegate nature's teaching to a second class argument ("*does not even nature teach*"), if it is from God?
  
9. From reputable dictionaries of Bible words, what are the possible definitions of the Bible word "*nature*"? Where else is this word, "*nature*", used in the Bible, and what does it mean in those instances?
  
10. For Adam and Eve, identify and describe the "nature" God gave them. Was Adam created with "short hair" and Eve created with "long hair"? Were their male children born with only short hair and the female children born only with long hair? Were the males only capable of growing short hair and females only long hair?
  
11. Denominational Calvinists tell us that man in the Fall acquired a "sinful nature", that every man now has that "sinful nature", and that every man is now born that way in sin and is born lost, all because of Adam's sin! Are children born sinners and therefore lost? Was the "nature of man" changed by the Fall? Does the Bible tell us that the "nature of man" was defined "*in the beginning*" and has remained unchanged or was it changed after the Fall by God such that men are now born with "short hair" and that only women are now born with "long hair" or are capable of growing "long hair"? If not, when did God change the "nature" of man? Were men, following the Fall, changed by their sin or directly by God in some way such that it became a "*shame*" for men to have "*long hair*" and it became a glory for women to have "*long hair*"? If so, what "*in the beginning*" scripture informs us of this?
  
12. When did the authority and headship of God over man and the authority and headship of man over woman begin? Was this principle ever changed by God? Can we say it has been "*from the beginning*"? How was it to be shown or demonstrated "*from the beginning*"? Was it humility and submission? List all O.T. examples of men with long hair and all examples of women with shaved heads – approved or allowed by God and without shame? Did the practices shown by these O.T. examples in any way violate the eternal principles of the Authority and headship of God over Man and did they violate the authority and headship man over woman?
  
13. If God changed the "nature of man", living in the N.T. age, would this not imply that the man living today who has sinned in the Gospel age is in some way different to the "nature of the man" living before the Gospel age who sinned? Would this mean, therefore, that there are two types of fallen men needing salvation? Would this mean, therefore, that two different kinds of ransom would be required to save them? Does **I Corinthians 15:20-22** tell us that because the value of the soul of each man is the same in God's eyes (from Adam until now!) and that it takes the same



precious gift to redeem each and every one of Adam's fallen children? If so, then how was man's nature changed so as to not change his value and require differing sacrifices?

14. Does the context tell us if the women "*praying or prophesying*" were worshiping in an assembly consisting only of women (like, **Acts 16:13-16**) or in a mixed assembly of men and women? Furthermore, does the context tell us if they were already wearing a covering in everyday society and removed them in their worship? Or, does it tell us if they were not wearing them in everyday society and needed to adorn the covering in their public worship (women only or mixed assembly)? How does one prove what type of assembly is under discussion?

## Appendix B: Defending the Natural Covering Position

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### Definition

This position maintains that woman today must be covered, much like the artificial covering position; however, it holds that the woman's hair is her covering.

### Questions

1. If a woman's hair is her covering (i.e., consider Paul is *not* talking about an artificial covering), then how can her being "*uncovered*" be something different than being "*shorn*" or "*shaved*"? How can she become "*shorn*" *after* she is "*uncovered*", if her hair is her covering?
2. Why does Paul specify an occasion when a woman is to be covered, if he is referring to something that can be put on and taken off?
3. What specific times does Paul state that a woman is to be covered? Why did Paul say that a woman should be covered when "*praying or prophesying*" when he really meant at all times?
4. At what times does a woman have long hair? Why would Paul specify certain times for a woman to have long hair if she already has long hair *all* of the time?
5. The English words "*cover*," "*covered*," and "*uncovered*" in verses 3-13 come from the Greek words *katakalupto* and *akatakalupto*. The Greek word translated "*covering*" in verse 15 is *peribolaion*. Why does the Holy Spirit use two different root Greek words for one subject? Also, why is the first word used to instruct how man and women pray, while the second word is used only to explain why "*her hair is given her*"? If two different coverings are being discussed for two different topics, then how can one be used to satisfy the requirement for the other?
6. Why is a form of *katakalupto* used in the NT and the OT (Septuagint) to refer to a covering of cloth 84 times, but *not* once to the hair?
7. **Esther 6:12** states that Haman "*hasted to his house mourning, and having his head covered.*" Was his head covered with his hair, or with something artificial? How do we know that? If

Haman used an artificial covering, why should we interpret **1 Corinthians 11:4** to mean anything different, since it uses the exact same English words, "*having his head covered*"?

8. Read 13-15 as a unit. After considering the questions above, doesn't it sound like Paul is merely giving an additional argument as to why women should be covered when praying and men should not (even nature itself teaches that it is the woman who should wear an artificial covering when praying by giving her a natural covering)?

## Appendix C: Defending Custom Position

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### Definition

This position maintains that the covering was a customary expression of submission at that time in that place. The only general requirement for modern Christians is to observe the customs of submission – or customary representations of any Christian virtue – specific to their time and place.

### Questions

1. Some people tell us that the only reasons Paul gave these instructions regarding the covering were because of circumstances unique to 1st century Corinth. Why didn't the Holy Spirit see fit to share that with us? Are we dependent on fallible, uninspired men for this vital information (men who often contradict one another)? Are you absolutely certain that they are right even though Paul didn't mention this at all? If we read the Bible only, will we come to the conclusion that Paul intended these instructions to apply to 1st century Corinthian Christians, or do we have to consult other writings (by fallible, uninspired men) to learn this? Can a person read the Bible alone and learn that the covering is not applicable today because it was a custom in Corinth? Which historical source should we use to find the accurate account of the customs of that day of covering or uncovering the head by Gentiles as well as Jews? Is your source inspired? Do you put full confidence in these secular writers in spite of the fact that Paul does not mention these customs?
2. In verses 3-16 Paul gives many reasons or arguments to support his teaching that a woman should be covered when praying and a man uncovered. List these reasons and tell us which one(s) of these reasons are based on the culture or traditions unique to first century Corinth? What does that tell us about who is expected to abide by these instructions and for how long? In what verse does Paul tell us that the purpose of his teachings in this passage is for Corinthian Christians to keep local traditions or blend in with the local culture?
3. In what verse does Paul tell us that the purpose of his teachings in this passage is for Christian women to differentiate themselves from temple prostitutes or other immoral women?
4. According to **I Corinthians 1:1-2** to whom is Paul writing this letter? Who is *not* included?
5. In **I Corinthians 4:17; 7:17; 16:1-2**, he states that he teaches and directs the same in all the churches. If that is so, would he not have commanded the covering in *all* the churches as well?

6. When Paul tells the Corinthians to “*judge among yourselves*” whether it is “*proper for a woman to pray to God with her head uncovered,*” is he expressing God’s indifference on the subject? If so, please compare to **Acts 4:19** (“*Whether it is right in the sight of God to listen to you more than to God, you judge*”) and harmonize with it.
7. What are the foundational reasons given for the covering in verses 3, 7, 8, 9, 10, 11, and 12? Have these truths changed?
8. Paul argued from creation in **I Timothy 2:11-13** to forbid women teaching over men, just as he used creation to argue the basis for the covering in **I Corinthians 11:8-9**. If latter argument applied only to the 1<sup>st</sup> century, then why not the former?
9. Why did Paul spend 13 verses discussing the need for the woman to be covered if it was a custom that he negated in verse 16?
10. How did nature and custom (i.e., force of habit) provide so that “*her hair is given to her for a covering*”? Who else gave women her hair but God? Did the Holy Spirit (not man) say through Paul that long hair is a glory to women?
11. Conversely, did the Holy Spirit imply that short hair is not a glory to women? If not, please explain? Is the Holy Spirit saying that long hair (on women) is preferred over short hair? If not, why not? If they are the same, how does saying that long hair is a glory to her have any meaning at all?
12. What is different about the Nazarite vow from other things God has commanded which causes you to think God would not tell men to do that if he were regulating short hair on men through “nature”?
13. Why do men today feel that they should remove their hats to pray, but women do not feel that they should cover their heads?

## Appendix D: Defending the Spiritual Gifts Position

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### Definition

This position maintains that the covering was required for women exercising spiritual gifts (i.e., “*praying or prophesying*”). Since those gifts have ceased, this position maintains that the requirement to wear the covering has also ceased.

### Questions

1. In verses 3-16 Paul gives many reasons or arguments to support his teaching that a woman should be covered when praying and a man uncovered. List these reasons and tell us which one(s) of these reasons apply only to prophets, prophecy, or spiritual gifts? What does that tell us about who is expected to abide by these instructions and for how long?
2. For prayer in this passage to mean anything other than the usual, common meaning of the word there would have to be something in the context that demands a different meaning (e.g., “hunger” in **I Corinthians 11:34** and **Matthew 5:6**). What in this context demands that prayer means something other than the usual, common meaning of the word?
3. **Romans 12:6-8** mentions prophecy along with such things as ministry, giving, ruling, and exhorting. Are we to believe that these are miraculous simply because they are mentioned in conjunction with prophecy?
4. Verse 13 asks, “*Is it proper for a woman to pray to God with her head uncovered?*” What kind of prayer is this? Can a Christian woman engage in this type of prayer today? How do you know?
5. Why did prophets and prophetesses need to abide by these instructions regarding the covering, whereas those without the gift of prophecy did not?
6. Paul said “*the head of every man is Christ*” in verse 3, then *immediately* thereafter he says “*every man praying or prophesying, having his head covered*” and “*every woman who prays or prophesies having her head uncovered*” (verses 4-5) dishonors their respective heads. Does the word “*every*” in verse 3 refer to a different group of people than it does in verses 4-5?

7. Are you absolutely certain that “prayer” in this passage is referring ONLY to inspired prayers?
  
8. How can this ever apply, since women are to be silent in the church (**I Corinthians 14:34-35; I Timothy 2:9-15**)?

## Appendix E: Defending the Unauthorized Multiple Offering Position

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### Definition

This position maintains that the second or any other offering of the Lord's Supper beyond the first offering on any Sunday is unauthorized, lacking any command, example, or inference supporting it. Furthermore, the only authority provided for taking the Lord's Supper is assembling once every "*first day of the week to break bread*", according to the New Testament pattern (**Acts 20:7**). Anything more or anything less is prohibited by the specificity of the pattern and the silence of the Scriptures.

### Questions

1. If Jesus provided generic authority in the institution of the Lord's Supper ("*take ... eat ... drink ... remember*"), then by what authority can I bind where He did not bind?
2. In the Scriptures, the Lord's Supper is only ever observed in the evening (**Matthew 26:20-29; Acts 20:7-11**). Are we limited to *evening* observances? How about the upper room (**Mark 14:15-17; Acts 20:7-11**)? If examples limit, then are we limited to only observing in the evening in an upper room? What about with bright lights and preaching until midnight? If this hermeneutic cannot be followed consistently, then how can it be true, and why would you continue to follow it?
3. Where does **Acts 20:7** *specify* that they assembled *once* and broke bread *once*?
4. If a group comes together for a purpose, can we *necessarily assume* that all of the individuals were involved in the purpose, much less equally? If so, can we assume that if a local church comes together to study the Bible that they *necessarily* all studied together? Following this assumption (that what is true of the group is true of all the individuals), please explain: **Acts 19:29-32; I Chronicles 15:4, 15, Joshua 18:1; Numbers 8:9-10; Nehemiah 9:1-3; Acts 2:36; 3:14; 10:39, and Acts 5:21, 40-41**. Please research the "fallacy of division" for more background and explanation.
5. If I am unable to attend, would I be excused?



## Appendix F: Defending the Eat-Together Position

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### Definition

This position maintains that unity and eating together are fundamental requirements of observing the Lord's Supper. Therefore, even if authorized, additional observances of the Lord's Supper are inherently wrong since only a subset partake and meditate on the Supper, which encourages division instead of unity and being of one mind.

### Questions

1. Where does the Bible anywhere actually say that Christians should “*eat together*”?
2. What problems were identified at the beginning of this section on the Lord's Supper (**11:17-21**)? Can we assume that whatever problems the Holy Spirit identifies will be resolved by the section's end?
3. Was their failure in “*eating ... ahead of others*” an ***inherent*** problem or merely the ***occasion*** of the real problem? How can you tell the difference?
4. How does the instruction to “*eat at home*” help the Corinthians' issues with the Lord's Supper?
5. How does the reminder of the form and significance of the Lord's Supper help the Corinthians' issues?
6. How does the instruction to examine one's self help the Corinthians' issue?
7. How does the instruction to “*wait for one another*” resolve the issue of those “*have nothing*” and unduly “*shamed*”, “*despising the church of God*”?
8. Did their “*waiting for one another*” apply to waiting for brethren to arrive, be served, or be provided for? Does this refer to ensuring equal chronology or provisions?

9. Even if “*wait for one another*” means that Christians must eat at the same time, it is still provided in the context of “*when you come together*” and limited by it. Therefore, by its own context, the instruction to wait is limited and applicable only to *that* assembly – not later assemblies. Furthermore, Christians would be required to wait from one service to the next, if it was truly applicable for all services in a given day. Given this limited application, how does *waiting* in one assembly *prevent* others from taking in a following assembly?
10. How did Paul have “*fellowship*” and “*communion*” with the Corinthians in taking of the Lord’s Supper, even though he was in a different country (**I Corinthians 10:16-18**)? Does our fellowship come from our shared timing or partaking of the same altar, the Lord’s table?

## **Appendix G: Defending the Second Offering of the Lord's Supper**

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### **Definition**

This position maintains that additional offerings of the Lord's Supper are authorized by the generic authority of the commands instituting the Lord's Supper. Furthermore, the example of **Acts 20:7** is not sufficiently specific to bind. Moreover, the binding element of specific examples is generally rejected without sufficient command or inference to sustain. Lastly, the command to "*wait for one another*" refers to providing the elements for needy saints to partake of the Supper as opposed to eating at the same time.

### **Questions**

1. Would it be acceptable to partake on other days besides Sunday? Could we take it less frequently than once per week (i.e., monthly, annually, etc.)? How do you determine the Lord's Supper should only be on Sunday if examples do not limit?
2. If a church has a gospel meeting on Monday night and a Christian says he wants to eat the Lord's Supper in that assembly because he was too sick to attend on Sunday, can the church serve it to him? If not, what right do we have to deny him the opportunity to commune with his Lord?
3. How can a single person eating by themselves be "*eating together*"? Can it truly be said that the disciples have come together to break bread if only a few people break bread while everybody else does not? Is a church following the example of **Acts 20:7** and the command of **I Corinthians 11:33** when one person eats the Lord's Supper and everybody else sits there and does something else?
4. One of the problems the church at Corinth had is mentioned in **I Corinthians 11:20-21**, "*each one takes his own supper ahead of others.*" In other words they were not eating the supper together. The solution to this problem is found in verse 33, "*when you come together to eat, wait for one another.*" Are we waiting for one another as this verse commands if we eat the Lord's Supper in two separate assemblies several hours apart?
5. Is there a difference between "*the disciples came together to break bread*" and "the disciples came together and some of them broke bread because the others had already done so in an earlier assembly"? If so, how can both be authorized?

6. When the disciples come together and only a few people eat the Lord's Supper, what is everyone else supposed to be doing? Prove your answer with scripture.
  
7. What is the meaning of the word "to" in **Acts 20:7** and **I Corinthians 11:33**, and what is its significance in these verses? Is there a difference between "*when the disciples came together*" and "*when the disciples came together to break bread?*" In other words, is the purpose of the assembly an essential part of eating the Lord's Supper? And can we truly eat the Lord's Supper in an assembly in which the disciples have not come together to break bread?
  
8. **Acts 20:7** says, "*Now on the first day of the week, when the disciples came together to break bread. . . .*" And **I Corinthians 11:33** says, "*Therefore, my brethren, when you come together to eat. . . .*" Why is it that you will "*contend earnestly*" for the "*first day of the week,*" but dismiss the idea that the Lord's Supper is to be eaten in an assembly in which the disciples "*came together to break bread,*" or have "*come together to eat?*" Why is "*on the first day of the week*" a requirement, but "*the disciples came together to break bread*" not required? If you say it is required, then why do you contend that we are authorized to eat the Lord's Supper when the disciples have not come together to break bread?
  
9. Is the Lord's Supper so important that we must eat it no matter what, even if it means violating the examples and instructions in the New Testament (e.g., an assembly of the church [when eating it in a hospital room or a hotel room], and the purpose of the assembly in which we eat it [when eating it on Sunday night])?
  
10. Which of the following more closely resembles the NT example and instructions concerning the Lord's Supper?
  - A. The disciples come together on the first day of the week to break bread, and all who are present partake (a typical Sunday morning service).
  
  - B. The disciples come together for some other purpose and one person breaks bread while everybody else sits there and does something else (a typical Sunday evening service).
  
  - C. Or, something else?

11. If I am unable to attend, would I be excused? Were OT Jewish soldiers excused from OT rituals? If so, would NT saints also be excused because of work and other “ox in the ditch” situations?
12. What should be done about people who deliberately miss 1<sup>st</sup> offering?
13. Can one person eat the Lord’s Supper at home alone on Sunday? Can a couple? What about a family of four Christians? What about a group of Christians in a hotel room? If the answers are no, what Bible principle is violated?