

1 Corinthians 9 Some of Paul's thoughts about ministry. (27 verses)

1) Paul's Apostolic Ministry is proven by his work in the church at Corinth.

v. 1 Am I not free? **Am I not an apostle?** Have I not seen Jesus our Lord? **Are you not the result of my work in the Lord?** 2 Even though I may not be an apostle to others, surely I am to you! For **you are the seal of my apostleship in the Lord.** 3 This is my defense to those who sit in judgment on me. 4 Don't we have the right to food and drink?

2) Peter was married, so why is celibacy required of Roman Catholic priests?

v. 5 Don't we have the right to take a **believing wife** along with us, **as do the other apostles** and the Lord's brothers and **Cephas?**

3) Paul on financial support for himself and other ministers.

v. 6 Or is it only I and **Barnabas** who lack the right to not work for a living? 7 **Who serves as a soldier at his own expense?** Who plants a vineyard and does not eat its grapes? Who tends a flock and does not drink the milk? 8 Do I say this merely on human authority? Doesn't the Law say the same thing? **9 For it is written in the Law of Moses:** "Do not muzzle an ox while it is treading out the grain." Is it about oxen that God is concerned? 10 Surely he says this for us, doesn't he? Yes, **this was written for us**, because whoever plows and threshes should be able to do so in the hope of sharing in the harvest. 11 **If we have sown spiritual seed among you, is it too much if we reap a material harvest from you?** 12 If others have this right of support from you, shouldn't we have it all the more? **But we did not use this right.** On the contrary, we put up with anything rather than hinder the gospel of Christ. 13 Don't you know that those who serve in the temple get their food from the temple, and that those who serve at the altar share in what is offered on the altar? 14 **In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel.** 15 **But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me**, for I would rather die than allow anyone to deprive me of this boast. 16 For when I preach the gospel, I cannot boast, since I am compelled to preach. Woe to me if I do not preach the gospel! 17 If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me. 18 What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make full use of my rights as a preacher of the gospel.

4) Paul tried to approach all men in ways in which they could receive him.

v. 19 Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. 20 **To the Jews I became like a Jew, to win the Jews.** To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. 21 **To those not having the law I became like one not having the law** (though I am not free from God's law but am under Christ's law), so as to win those not having the law. 22 To the weak I became weak, to win the weak. **I have become all things to all people so that by all possible means I might save some.** 23 I do all this for the sake of the gospel, that I may share in its blessings.

5) Run your race for Jesus.

v. 24 Do you not know that in a race all the runners run, but only one gets the prize? **Run in such a way as to get the prize.** 25 Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever. 26 Therefore **I do not run like someone running aimlessly**; I do not fight like a boxer beating the air. 27 No, I strike a blow to my body and make it my slave so that after I have preached to others, **I myself will not be disqualified for the prize.**

1 Corinthians 10 Israel's history is important for the Church. (33 vs.)

1) Learning from the Jewish experience about baptism in the OT.

v. 1 For I do not want you to be ignorant of the fact, brothers and sisters, that our ancestors were all under the cloud and that they all passed through the sea. 2 **They were all baptized into Moses in the cloud and in the sea.** 3 They all ate the same spiritual food 4 and drank the same spiritual drink; for they drank from **the spiritual rock that accompanied them, and that rock was Christ.** 5 Nevertheless, God was not pleased with most of them; their bodies were scattered in the wilderness. 6 Now **these things occurred as examples** to keep us from setting our hearts on evil things as they did.

2) Examples of Israel's sins.

v. 7 **Do not be idolaters**, as some of them were; as it is written: "The people sat down to eat and drink and got up to indulge in revelry." 8 **We should not commit sexual immorality**, as some of them did—and in one day twenty-three thousand of them died. 9 **We should not test Christ**, as some of them did—and were killed by snakes. 10 **And do not grumble**, as some of them did—and were killed by the destroying angel.

3) These details were recorded for our instruction.

v. 11 **These things happened to them as examples** and were written down as warnings for us, on whom the culmination of the ages has come. 12 So, if you think you are standing firm, be careful that you don't fall!

4) God will make a way when we're tempted.

v. 13 No temptation has overtaken you except what is common to mankind. And **God is faithful; he will not let you be tempted beyond what you can bear.** But when you are tempted, he will also provide a way out so that you can endure it. 14 Therefore, my dear friends, flee from idolatry. 15 I speak to sensible people; judge for yourselves what I say.

5) Holy Communion. (See 1 Corinthians 11 for more on Communion.)

v. 16 Is not **the cup of thanksgiving** for which we **give thanks** a participation in the blood of Christ? And is not the **bread** that we break a **participation** in the body of Christ? 17 Because there is **one loaf**, we, who are many, are **one body**, for we all share the **one loaf**.

6) Demonic rituals cannot be mixed with Holy Communion.

v. 18 **Consider the people of Israel:** Do not those who eat the sacrifices participate in the altar? 19 Do I mean then that food sacrificed to an idol is anything, or that an idol is anything? 20 No, but **the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons.** 21 You cannot drink **the cup of the Lord** and the cup of demons too; you cannot have a part in both **the Lord's table** and **the table of demons.** 22 Are we trying to arouse the Lord's jealousy? Are we stronger than he? 23 "I have the right to do anything," you say—but not everything is beneficial. "I have the right to do anything"—but not everything is constructive. 24 No one should seek their own good, but the good of others.

7) Even though we have liberty, don't confirm the idolatrous beliefs of others.

v. 25 Eat anything sold in the meat market without raising questions of conscience, 26 for, "The earth is the Lord's, and everything in it." 27 If an unbeliever invites you to a meal and you want to go, eat whatever is put before you without raising questions of conscience. 28 **But if someone says to you, "This has been offered in sacrifice," then do not eat it,** both for the sake of the one who told you and for the sake of conscience. 29 I am referring to the other person's conscience, not yours. For why is my freedom being judged by another's conscience? 30 If I take part in the meal with thankfulness, why am I denounced because of something I thank God for? 31 So whether you eat or drink or whatever you do, do it all for the glory of God. **32 Do not cause anyone to stumble,** whether Jews, Greeks or the church of God— 33 even as I try to please everyone in every way. **For I am not seeking my own good but the good of many, so that they may be saved.**

1 Corinthians 11 More on church issues. (34 verses)

1) Paul's example of Jesus and Christian traditions.

v. 1 **Follow my example, as I follow the example of Christ.** 2 I praise you for remembering me in everything and for holding to **the traditions** just as I passed them on to you.

2) Head covering discussion and old legalisms.

v. 3 But I want you to realize that the **head** of every man is Christ, and **the head of the woman is man**, and the head of Christ is God. 4 **Every man who prays or prophesies with his head covered dishonors his head.** 5 But every woman who prays or prophesies with her head uncovered dishonors her head—it is **the same as having her head shaved.** 6 **For if a woman does not cover her head, she might as well have her hair cut off; but if it is a disgrace for a woman to have her hair cut off or her head shaved, then she should cover her head.** 7 **A man ought not to cover his head,** since he is the image and glory of God; but woman is the glory of man. 8 **For man did not come from woman, but woman from man; 9 neither was man created for woman, but woman for man.** 10 **It is for this reason that a woman ought to have authority**

over her own head, because of the angels. 11 Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman. 12 For as woman came from man, so also man is born of woman. But everything comes from God. 13 **Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? 14 Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him,** 15 but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. 16 **If anyone wants to be contentious about this, we have no other practice—nor do the churches of God.**

IVP on 1 Corinthians 11:2-16 on Women’s Head Coverings: “Women’s hair was a common object of lust in antiquity, and in much of the eastern Mediterranean women were expected to cover their hair. To fail to cover their hair was thought to provoke male lust as a bathing suit is thought to provoke it in some cultures today. Head covering prevailed in Jewish Palestine (where it extended even to a face veil) and elsewhere, but upper-class women eager to show off their fashionable hairstyles did not practice it. Thus Paul must address a clash of culture in the church between upper-class fashion and lower-class concern that sexual propriety is being violated. (That Greeks bared their heads for worship and Romans covered them might also be significant, given the dual affiliation of Corinth as a Greek and Roman city. But because this custom was not divided along gender lines, it is probably irrelevant here.)”

1Co 11:10. Here Paul says literally, “she ought to have authority over her own head because of the angels”; Paul means that she should exercise wisely her right to decide whether to cover her head in a way that will honor her husband (1Co 11:8-9), given the situation with “the angels.” **The “angels” have been interpreted as (1) the angels who (according to ancient Jewish interpretations of Gen 6:1-3) lusted after women and so fell; (2) the angels present in divine worship, who would be offended by a breach of propriety or affront to the husbands (cf. the Dead Sea Scrolls); and (3) the angels who rule the nations but who will ultimately be subordinate to all believers,** including these women (1Co 6:3; i.e., as a future ruler a Christian woman or man should exercise wise choices in the present, even regarding apparel).

- 1) **Male chauvinism:** does Paul teach male dominance?
- 2) **Cultural relativism:** are these verses intended as laws for all times and places?
- 3) **Messianic Judaism:** if the rules about head covering apply today, does this keep Messianic Jewish men from wearing *kippot* (*yarmulkes*)?

3) There shouldn’t be divisions within the Church.

v. 17 In the following directives I have no praise for you, for your meetings do more harm than good. 18 In the first place, **I hear that when you come together as a church, there are divisions among you,** and to some extent I believe it. 19 No doubt there have to be differences among you to show which of you have God's approval.

4) **The Lord's Supper versus having a party; and economic class divisions.**

v. 20 So then, when you come together, it is not **the Lord's Supper** you eat, 21 for when you are eating, some of you go ahead with your own private suppers. **As a result, one person remains hungry and another gets drunk.** 22 Don't you have homes to eat and drink in? Or **do you despise the church of God by humiliating those who have nothing?** What shall I say to you? Shall I praise you? Certainly not in this matter!

v. 33 So then, my brothers and sisters, **when you gather to eat, you should all eat together.** 34 **Anyone who is hungry should eat something at home, so that when you meet together** it may not result in judgment. And when I come I will give further directions.

5) **The following text is used frequently in Communion celebrations.**

v. 23 For I received from the Lord what I also passed on to you: **The Lord Jesus, on the night he was betrayed, took bread, 24 and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."** 25 **In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."** 26 For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. 27 So then, whoever **eats the bread or drinks the cup of the Lord in an unworthy manner** will be guilty of sinning against the body and blood of the Lord. 28 Everyone ought to **examine themselves** before they eat of the bread and drink from the cup. 29 For **those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.** 30 That is why many among you are weak and sick, and a number of you have fallen asleep.

Some Widely Held Communion Traditions and Terms

A. **"Transubstantiation"** This is the term meaning that the elements, when blessed by the priest are changed into **the actual physical body and blood of Jesus**. "The word was first used by Hildebert of Tours (died 1134 AD). The doctrine of the Supper was finally fixed, together with the new term, **by Pope Innocent III, at the Lateran Council 1215 AD.**"¹ **"After the consecration, the body and blood, together with the soul and divinity of our Lord Jesus Christ, are contained "truly, really, and substantially in the sacrament of the most holy Eucharist," The Council of Trent, Dec. 13, 1545**²

¹ International Standard Bible Encyclopaedia: on Transubstantiation.

² The New Unger's Bible Dictionary, on Transubstantiation.

B. “**Consubstantiation**” is a second viewpoint, developed by **Martin Luther**, that Christ’s body and blood are truly present “**in, with, and under**” the bread and wine. The elements are unchanged, but the actual body and blood of Jesus are “**present with**” the elements.”

C. “**The Majority Reform View**,” also called “**The Dynamic View**.” Calvin agreed with Zwingli that the bread and wine are to be understood symbolically. **Jesus is dynamically and spiritually present in the Lord’s Supper** through the Holy Spirit.

D. “**Memorial Act**.” The Lord’s Supper is primarily a **memorial ceremony** of Christ’s finished work. This is the viewpoint held by most Baptist and many independent churches.

E. Some Other Important Terms and Their Scriptural Connections:

1. COMMUNION: 1 Cor 10:16 The cup of blessing which we bless, is it not the **communion** of the blood of Christ? The bread which we break, is it not the **communion** of the body of Christ? KJV

Greek. **koinonia (koy-nohn-ee’-ah)**; partnership, ie (literally) participation or (social) intercourse:

2. THE LORD’S TABLE: 1 Cor 10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of **the Lord’s table**, and the table of devils. KJV

3. THE LORD’S SUPPER: 1 Cor 11:20 When ye come together therefore into one place, this is not to eat **the Lord’s supper**. KJV

4. EUCHARIST: 1 Cor 11:24 And when he had **given thanks**, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. KJV

Greek “**Eucharisteo**” (**yoo-khar-is-teh’-o**); to be grateful, to express gratitude; especially, to say grace at a meal:

Dr. Wade Taylor: “**The words of Jesus about eating the flesh of the Son of man and drinking his blood must be understood not literally but spiritually.**”

- 1. There must first be a time of preparation.**
- 2. There must then be a change in us before we partake.**

Note: We holds to the Majority Reform View and we agree with Wade Taylor. The elements don’t need to change, but we can only receive their benefits by faith. Further, any believer can serve communion; by faith, not just a priest or pastor.

1 Corinthians 12 Instructions on the gifts of the Holy Spirit. (31 verses)

1) There are many different gifts of Holy Spirit.

v. 1 Now **about the gifts of the Spirit**, brothers and sisters, I do not want you to be uninformed. 2 You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. 3 Therefore I want you to know that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit. 4 **It is the same Holy Spirit who continues to distribute many different varieties of gifts.** 5 There are different kinds of service, but the same Lord. 6 There are different kinds of working, but in all of them and in everyone it is the same God at work.

2) The gifts are primarily for the Body of Christ, not just for the recipient.

v. 7 Now to each one the manifestation of the Spirit is given **for the common good.**

3) Nine gifts are listed here, but there are other gifts and ministries at the end.

v. 8 To one there is given through the Spirit a message of **wisdom**, to another a message of **knowledge** by means of the same Spirit, 9 to another **faith** by the same Spirit, to another **gifts of healing** by that one Spirit, 10 to another **miraculous powers**, to another **prophecy**, to another **distinguishing between spirits**, to another speaking in different kinds of **tongues**, and to still another the **interpretation of tongues**.

1. **Word of Wisdom**
2. **Word of Knowledge**
3. **Faith**
4. **Gifts of Healing**
5. **Miracles**
6. **Prophecy**
7. **Discerning of Spirits**
8. **Tongues**
9. **Interpretation of Tongues**

4) The Holy Spirit decides who gets what gift.

v. 11 All these are the work of one and the same **Spirit**, and **he distributes them to each one, just as he determines.**

5) One Body with many parts.

v. 12 **Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ.** 13 For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and **we were all given the one Spirit** to drink. 14 **Even so the body is not made up of one part but of many.** 15 Now if the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason stop being part of the body. 16 And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason stop being part of the

body. 17 If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? 18 But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. 19 If they were all one part, where would the body be? 20 As it is, there are many parts, but one body. 21 The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" 22 On the contrary, those parts of the body that seem to be weaker are indispensable, 23 and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, 24 while our presentable parts need no special treatment. But **God has put the body together, giving greater honor to the parts that lacked it, 25 so that there should be no division in the body, but that its parts should have equal concern for each other.** 26 If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

6) One Body with many different spiritual gifts. (see Ephesians 4:11-13)

v. 27 Now you are the body of Christ, and each one of you is a part of it. 28 And God has placed in the church first of all **apostles**, second **prophets**, third **teachers**, then **miracles**, then **gifts of healing**, of **helping**, of **guidance**, and of different kinds of **tongues**. 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30 Do all have gifts of healing? Do all speak in tongues? Do all **interpret**? 31 Now **eagerly desire the greater gifts**. And yet I will show you the most excellent way.

1. Apostles
2. Prophets
3. Teachers
4. Miracles
5. Gifts of Healing
6. **Helping or Helps**
7. **Guidance or Leadership**
8. Tongues
9. Interpretation of Tongues

Romans 12:6 We have **different gifts**, according to the grace given to each of us. If your **gift is prophesying**, then prophesy in accordance with your faith; 7 if it is **servicing**, then serve; if it is **teaching**, then teach; 8 if it is to **encourage**, then give encouragement; if it is **giving**, then give generously; if it is to **lead**, do it diligently; if it is to **show mercy**, do it cheerfully.

10. **Servicing**
11. **Encouraging**
12. **Giving**
13. **Mercy**