



STANDING IN THE GAP

THE THIRTEENTH ANNUAL STANDING IN THE GAP LECTURESHIP

1 Corinthians, Chapters 9-16

Friday, January 27, 2012 – Sunday, January 29, 2012

Jason Hilburn, Lectureship Director

TIME	TOPIC	SPEAKER
Friday 9:00 A.M.	"I Write Unto You...the Commandments of the Lord"	Charles Broyles
Friday 10:00 A.M.	"When Ye Come Together Into One Place"	Billy Bland
Friday 11:00 A.M.	"A Way to Escape"	Derrick Coble
<i>Lunch provided by the Nesbit congregation</i>		
Friday 1:00 P.M.	"Under the Law to Christ"	Garland Elkins
Friday 2:00 P.M.	"Let All Things Be Done Decently and In Order"	Gary Colley
Fri. 2:00 P.M. (Ladies)	"In the Twinkling of an Eye"	Irene Taylor
<i>Dinner break</i>		
Friday 7:00 P.M.	"That They May Be Saved"	Keith A. Mosher, Sr.
<i>Break until Saturday afternoon</i>		
Saturday 2:00 P.M.	"In Malice Be Ye Children"	Patrick Morrison
Saturday 3:00 P.M.	"Evil Companionships Corrupt Good Morals"	Clifton Angel
Saturday 4:00 P.M.	"When That Which Is Perfect Is Come"	Tim Burroughs
Sat. 4:00 P.M. (Ladies)	"The Head of the Woman is the Man"	Crystal Byrd
<i>Break until next morning</i>		
Sunday 9:00 A.M.	"If it Be a Shame...Let Her Be Covered"	Bobby Liddell
Sunday 10:00 A.M.	"They Which Preach the Gospel Should Live of the Gospel"	Robert Jefferies
<i>Potluck Lunch</i>		
Sunday 6:00 P.M.	"Let Your Women Keep Silence in the Churches"	Wade Webster
Sunday 7:30 P.M.	"Then Cometh the End"	Robert R. Taylor, Jr.

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"A WAY TO ESCAPE"

1 Corinthians 10:13

Derrick Coble

INTRODUCTION:

1. Our salvation in Christ is so unique and special that God called it great (Heb. 2:2-3).
2. Why is salvation so great?
 - A. We have a great God who provided it for us (Psa. 48:1).
 - B. We have a God who is great in His mercy and kindness (Psa. 117:2).
 - C. We have a great Savior that made it all possible (Heb. 13:20).
 - D. We have great promises (2 Pet. 1:4).
3. Paul needed to remind the Corinthians how horrible it would be if we lost our salvation.
 - A. Paul knew that he could lose it (1 Cor. 9:27).
 - B. The Corinthians had heard the right message (1 Cor. 2:1-2).
 - C. They Corinthians had obeyed in the right way (Acts 18:8).
4. The danger of losing our way is always present (1 Cor. 10).
 - A. Paul reminds the Corinthians of the idolatry of Israel (1 Cor. 10:7; Exo. 32).
 - B. Paul reminds the Corinthians of the fornication Israel committed (1 Cor. 10:8; Num. 25).
 - C. Paul reminds the Corinthians of how Israel tempted Christ (the spiritual Rock that followed them) (1 Cor. 10:9; Num. 21).
 - D. Paul reminds the Corinthians of how Israel murmured against Moses and Aaron wishing they had died in Egypt or the wilderness (1 Cor. 10:10; Num. 13, 14).
5. Paul sums up these examples by saying that they/we must be careful not to lose our way in thinking that we stand alone (1 Cor. 10:12).
6. In those times of difficulty when we struggle with temptation, tribulation, and outward trials, we must remember that God never leaves us in that without any help.
7. There is a way to escape, but we have to look for it and we have to take it.

DISCUSSION:

I. FLEEING

- A. "There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able" (1 Cor. 10:13).
 1. All of the trials, tribulations, and temptations that we have faced are not new with us.

2. Whatever it is we are going through or face on a continual basis, someone else has already faced it.
- B. God won't allow us to be tempted beyond our ability to overcome.
- C. There is a progression of temptations to sin (James 1:13-16).
- D. Jesus prayed, "And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen" (Mat. 6:13).
 1. God leads us not into temptation by delivering us from the Evil One and providing a way for us to overcome (1 John 4:4).
 2. One of the ways that we can overcome is by fleeing.
- E. Note the example of Joseph (Gen. 39).
 1. Joseph was brought down to Egypt, the Lord was with him, and he was prosperous.
 2. Potiphar made him overseer, putting all that he had in his house and his field into Joseph's hand – everything except his wife.
 3. Joseph refused the temptation and knew that God was watching (Gen. 39:9).
 4. Joseph wanted to please God and overcome temptation – He saw a way of escape and took it.
- F. Note the example of David (2 Sam. 11:1-5).
 1. David lingered behind at Jerusalem which led to his downfall.
 2. When he saw Bathsheba, he could have acted in the manner of Joseph and fled, but chose not to do so.
 3. The progression of sin from James is clearly seen (James 1:13-15).
- G. We are responsible for ourselves like Joseph and David (Ezek. 18:20).
 1. There is a choice we have to make (1 John 3:9-10; 5:18).
 2. The choice we make may be fleeing (1 Cor. 10:14; 6:18).
 3. When we flee the temptation, the Devil will flee from us (James 4:7).

II. FIGHTING

- A. Paul continues by writing the following: "but will with the temptation also make a way to escape" (1 Cor. 10:13b).
 1. A way to escape is literally translated as, "a way out of a defile" or "an exit" (Strong's and Thayer).
 2. Thayer says it is applied figuratively to the way of escape from temptation.
 3. The Greek term employed is *ekbasis* and is only found here and in Hebrews 13:7, where it is rendered as "end."
 4. What we need to know is that while Satan is busy tempting, God is busy providing, and we have to be busy fighting.
- B. We have to be fully prepared in our armor every day (Eph. 6:11-17).
 1. It is faith that we take with us as a shield that enables us to quench all the fiery darts of the wicked (Eph. 6:16).

2. Paul also encouraged Timothy to fight: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. 6:12).
- C. We must fight by using the Word of God (truth) to combat the lies of Satan.
- D. Note the example of Jesus (Matt. 4).
 1. Jesus was hungry, but chose not to satisfy the physical, and fought with the spiritual (Matt. 4:2).
 2. He could have shown how amazing and special He was, but he fought again with God's Word (Mat. 4:6).
 3. He could have immediately taken the kingdoms of the world but fought once more with the Word of God (Mat. 4:8-9).
 4. Jesus was successful in fighting through His trial by using the best weapon available (Heb. 4:12; Eph. 6:17).
 5. The result was that the Devil "departed from him for a season" (Luke 4:13).
- E. Note the example of Ananias and Sapphira (Acts 5).
 1. They sold some land and kept back part of the price in deceit (Acts 5:3).
 2. Peter asked the pointed question, "was it not in thine own power?" (Acts 5:4).
 3. It was in their power to choose the right way, fight against sin and Satan, and escape death; however, they did not.

III. FORTITUDE

- A. The end of 1 Corinthians 10:13 states, "That ye may be able to bear it."
 1. Sometimes our escape is simply the ability to endure the trials we are facing.
 2. The Greek word is *hupophero*, which means "to bear by being under, bear up" (Thayer).
 3. This is the same word that is translated as "endured" in 2 Timothy 3:11 in relation to Paul bearing persecutions.
- B. We call this, "fortitude."
 1. Webster defines fortitude as "strength of mind that enables a person to encounter danger or bear pain or adversity with courage."
 2. We "bear up" under the pressures and hardships of life gaining more strength at the throne of the Father (Heb. 4:16).
- C. We can make it through anything because we trust in God's faithfulness to us (Heb. 2:18; 2 Pet. 2:9).
 1. There is a connection between suffering and glory (Rom. 8:17-18).
 2. Trials help to produce assurance (Rom. 5:3-5; 8:38-39).
- D. Note the example of Job (Job 1:8, 21; 2:9; 13:15-17; 19:25).

CONCLUSION:

1. Christians can sin and be lost (Gal. 5:4).

- A. Satan will provide snares for us (2 Tim. 2:26).
- B. His desire is to deceive us to follow Him (Rev. 12:9).
- 2. God does not want anyone to be lost (2 Pet. 3:9).
 - A. He provides a way for us to escape.
 - B. We must respond in obedience to Him (Mat. 7:21-23).

“EVIL COMPANIONSHIPS CORRUPT GOOD MORALS”

1 *Corinthians* 15:33

Clifton Angel

INTRODUCTION:

1. “Evil companionships corrupt good morals.”
 - A. This is a commonly known passage.
 - B. However, too often, it is not a commonly applied passage.
2. In consideration of this commonly-used passage:
 - A. We will study the **placement** of the passage.
 - B. We will break down the **principles** within the passage.
 - C. We will consider the **purpose** for the passage.
 - D. We will observe the **prompt** after the passage.

DISCUSSION:

I. THE PLACEMENT OF THE PASSAGE.

- A. Among the misunderstandings of the church of Christ at Corinth was the confusion concerning resurrection of the dead.
 1. “How say some among you that there is no resurrection of the dead?” (1 Cor. 15:12).
 2. It is this false teaching that Paul addresses in 1 Corinthians 15.
- B. Leading up to our passage, Paul pens powerful precepts proving resurrection.
 1. The **Gospel** hinges upon resurrection (1 Cor. 15:1-11).
 2. **Preaching Christ** hinges upon resurrection (15:12-16).
 3. Our **salvation** hinges upon resurrection (15:17).
 4. Our **hope** hinges upon resurrection (15:18, 19).
 5. Christ **IS** the “firstfruits” of resurrection (15:20).
 - a. And **resurrection** hinges upon this fact!
 - b. There are an abundance of individuals that witnessed the risen Christ at different times in different places (15:5-11).
 6. Without resurrection, there is no **Life after death** (15:21, 22).
 7. Without resurrection, there is no **final coming of Christ** (15:23).
 8. Without resurrection, there is no **uniting with our Father in Heaven** (15:24-28).
- C. “Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” (15:29).
 1. On this point, I will not be dogmatic other than to refute the false teaching and practice of Mormonism concerning this verse.
 - a. Even if we cannot say for absolute surety to what Paul is referencing, we can say for absolute surety what he is

NOT teaching.

- b. By no means is Paul teaching that the living should be immersed to save the souls of the dead.
 - c. Such would be a staunch contradiction to clear Scriptures.
 2. However, it is possible that Paul is referencing such a practice.
 - a. John Waddey contended such and referenced the pronouns as part of his argumentation (1982 Denton Lectures, p. 311-312).
 - b. If this view is true, Paul is in essence saying, "They that are teaching that there is no resurrection are contradicting themselves since they are practicing this idea of being baptized to save the dead."
 - c. If the dead rise not, what benefit is there in being baptized in the place of the dead?
 - d. Once again, Paul is not teaching this practice, nor condoning this practice, but pointing out that such a practice is contradictory to the false teaching of no resurrection.
 3. Another good and safe view of this verse is that Paul is addressing the hope of being reunited with the dead in Christ.
 - a. Some reference 1 Thessalonians 4:13ff in connection with this idea.
 - b. Many are immersed into Christ with the sure hope that they will one day see their loved ones that have died in the Lord.
 - c. If the dead rise not, why even be immersed? For such an action would be vain, and such hope is false.
 4. Also, the healthy view of some, concerning this verse, is that biblical baptism is done in view of eternity.
 - a. David Lipscomb professed this idea of being baptized to secure one's welfare after death (*A New Testament Commentary on First Corinthians*, Gospel Advocate, p. 234-235).
 - b. If the dead rise not, why perform an act which secures the state of one that is resurrected?
 5. I like Lipscomb's comment, "There is no doubt that the allusion is to some act performed in expectation of future benefit to themselves, which would be lost if the dead did not rise" (p. 235).
- D. "And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" (1 Cor. 15:30-32).

1. Paul's faith in the resurrection of Christ, and the final resurrection of the dead is evident in his course of life.
 2. "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day" (Acts 22:3).
 3. "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ" (Phil. 3:4-7).
 4. "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, that are without, that which cometh upon me daily, the care of all the churches" (2 Cor. 11:22-28).
- E. "Let us eat and drink; for tomorrow we die" (1 Cor. 15:32).
1. If the dead rise not, this life is all we have.
 2. It is the mindset of the world because the world has no appreciation nor acknowledgement of the pertinence and truthfulness of the final resurrection.
- F. "Be not deceived: evil companionships corrupt good morals" (1 Cor. 15:33).

II. THE PRINCIPLES WITHIN THE PASSAGE.

- A. Let us consider the principle of "Deception."
1. "Be not deceived."
 - a. "**Do not err**, my beloved brethren" (Jas. 1:16).
 - b. "How think ye? if a man have an hundred sheep, and one of them be **gone astray**, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is **gone astray**?"

- c. Deception causes one to be error and to be led astray.
 2. It is the devil's expertise.
 3. We spend all of our lives seeking to be expert preachers, teachers, parents, et al.
 4. The devil spends all of **our** lives seeking to be an expert at deceiving us.
 - a. He has wiles, methods (Greek *methodeia*) (Eph. 6:11).
 - b. He is always walking about as a roaring lion, seeking whom he may devour (1 Pet. 5:8).
 5. "There is no resurrection."
 - a. This is it. Life is short; live it up!
 - b. "Eat and drink; for tomorrow we die".
 - c. The only pleasure you will ever receive is the pleasure you have now.
 6. "There is a resurrection, but the Redeemer allows me to revel."
 - a. This is a modern deception of the devil.
 - b. "I can be a Christian AND live like the world".
 - c. In his book *So You Want to be Happy?*, Eric Owens states:

"The reason 'Christianity' is not growing as it once did is this: There is no distinction between those who profess it and those who deny it" (p. 9).
 - d. The Apostle John exhorted, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15-16).
 7. We must study the methods of the devil and put on the whole armor of God so that we can stand against him (Eph. 6:10-18).
- B. Let us consider the principle of "Evil".
 1. "Evil" is found 613 times in the King James Version of the Bible, 132 of those times being in the New Testament.
 2. Such frequency is evidence of God's desire for us to be aware of evil and to avoid it.
 3. However, the original word here is only used 51 times in the New Testament.
 4. The story is told of a professor that denied the existence of God in front of his college students with the foundation for his belief being that **evil** exists, and if God created everything, then He created evil, which is contradictory.
 - a. As the story goes, a brave student kindly challenged the professor's logic by asking a few questions.
 - b. The questions were arranged as such, "Professor, does cold

exist?" The professor replied, "Of course cold exists!"
The student kindly responded, "Cold does not exist;
rather, it is word we use to define the absence of heat."

c. The student continued, "Likewise, evil is not from God, but
rather is the absence of God in our lives."

5. If we do not choose to have God in our lives, evil lurks at the door.

C. Let us consider the principle of "Companionships".

1. This word only appears here in the New Testament.

2. A.T. Robertson, in his *Word Pictures in the New Testament*, states that
this word comes from a word meaning "a crowd, gang, bunch."

3. By definition, a companion is one with whom we spend a great
amount of time.

a. Companionships are found in friends.

b. Companionships are found in co-workers.

c. Companionships are found in family.

d. Companionships are found in courtships.

e. Companionships are found in things (computers,
televisions, radios, et al.).

4. May we be diligent to have the same attitude as the Psalmist in
choosing our companions: "I am a companion of all them that
fear thee, and of them that keep thy precepts" (Psa. 119:63).

D. Let us consider the principle of "Corruption."

1. The manner of many forms of corruptions is that of progression.

a. Mold on cheese begins small and progressively grows.

b. Mold on bread begins small and progressively grows and
will move to other bread with which it comes in contact.

c. Cancer begins small and progressively grows.

d. So also is the manner of sin.

2. "Blessed is the man that walketh not in the counsel of the ungodly,
nor standeth in the way of sinners, nor sitteth in the seat of the
scornful" (Psa. 1:1).

E. Let us consider the principle of "Good Morals."

1. *Chrestos ethos* looks a lot like "Christian ethics" to me.

2. Our word "ethics" does come from the Greek "*ethos*", but
"*Chrestos*" is a completely different word than "*Christos*."

3. However, it is obvious that *Chrestos* comes from *Christos*.

4. In other words, all that is **good** comes from **Christ**--He is our very
example for **good**, and proper ethics are derived from His
divine nature!

5. Our "morals" or "ethics" guide us into our actions and decisions; if
they (our ethics) be corrupted, our actions and decisions will be
corrupted.

F. Coming in contact with evil corrupts our ethical standards.

1. When the cheese is contacted by mold, we must remove the mold.
2. When the bread is contacted by molded bread, we must remove the molded bread.
3. When the body is contacted by cancer, we must remove the cancer.
4. Otherwise, complete corruption can be the result.
5. "Be not deceived; evil companionships corrupt good morals."
6. If the spirit is in contact with an evil companion, we must remove ourselves from the evil companion.
7. The concept is easy in principle, but much more difficult in practice.
 - a. If we have had a certain group of ungodly friends for a long time, and then we obey the Gospel, how easy will it be for us to remove ourselves from those friends?
 - b. If we are courting someone we really like and to whom we have grown very close, but we realize we have been deceived into his or her evil companionship, how easy will it be for us to remove ourselves from that person?
 - c. If we have grown attached to a certain form of media or entertainment that we have realized is evil and have invested a lot of money in purchasing items pertaining to that particular form of media/entertainment, how easy will it be for us to remove ourselves from such companionship?

III. THE PURPOSE FOR THE PASSAGE.

- A. The principles within the passage certainly have far reaching applications, but let us put the passage back into its context.
- B. "How say some among you that there is no resurrection of the dead?" (1 Cor. 15:12).
 1. As aforementioned, there were some in the midst (companions) of the brethren that were denying resurrection of the dead.
 2. Such denial is without proper knowledge, and is evil.
- C. "Be not deceived; evil companionships corrupt good morals" (15:33).
 1. The concept may not have been foreign to them.
 2. However, deception prevents one from seeing the evil in their companions.
 3. Therefore, "be not deceived"!
 4. How are we to avoid being deceived?

IV. THE PROMPT AFTER THE PASSAGE.

- A. "Awake to righteousness..."
 1. Open your eyes to that which is right.
 2. Remove yourselves from those evil companions.

3. "Be sober, be vigilant..." (1 Peter 5:8).
- B. "...and sin not..."
 1. A dear brother recently told me of a man online denying the demand for obedience in the New Testament.
 - a. "Christians need to stop trying not to sin," he said.
 - b. Nothing could be further from the truth!
 2. "Shall we continue in sin, that grace may abound? God forbid" (Rom. 6:1-2).
 3. "My little children, these things write I unto you, that ye sin not..." (1 John 2:1).
 4. "...And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).
- C. "...for some have not the knowledge of God..."
 1. The opposite of God is evil; therefore, a lack of knowledge of God leads to one being evil, and if he is a companion, he is an evil companion.
 2. The word here in the original is that from whence we get the word "agnostic"--does not know.
- D. "...I speak this to your shame."
 1. It is apparent that some of the brethren in Corinth had allowed their false-teaching companions to corrupt their good morals.
 2. For having such companions and being led away from the knowledge of God, these brethren should feel ashamed.

CONCLUSION:

1. "Evil companionships corrupt good morals."
2. In consideration of this commonly-used passage:
 - A. We have studied the **placement** of the passage.
 - B. We have broken down the **principles** within the passage.
 - C. We have considered the **purpose** for the passage.
 - D. We have observed the **prompt** after the passage.
3. May we always be diligent to be "awake to righteousness, and sin not" (1 Cor. 15:34).
4. May we always be diligent to proclaim, "I am a companion of all them that fear thee, and of them that keep thy precepts" (Ps. 119:63).
5. May we always be diligent to remember, "Evil companionships corrupt good morals" (1 Cor. 15:33).

**“I WRITE UNTO YOU...
THE COMMANDMENTS OF THE LORD”**

1 Corinthians 14:37

Charles Broyles

INTRODUCTION:

1. In 1 Cor. 14:37 the Apostle Paul writes: *“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.”*
2. Just before he made this statement, Paul had just completed his arguments regarding spiritual gifts and their use in the early church.
3. Also there were those in Corinth who felt they were receiving some kind of special revelations and assumed the right to change things.
 - A. Some of them claimed to be prophets or even apostles.
 - B. Thus Paul questioned their authenticity by setting up the criterion by which one could determine the accuracy of his teaching, and that he was writing by inspiration of God.
 - C. Throughout this epistle Paul had been claiming to be speaking by inspiration, and if such a one failed to agree with what God said through the Apostle Paul by inspiration, then he was not to be recognized as a true leader of the church.
 - D. He also said in verse 38 that ignorance of this fact did not change the matter as well; God’s commandments for the church were delivered through His apostle.
 - E. Jesus applied this same principle in his final message just before His crucifixion (John 12:48-50).
 - F. It was John who stated this same principle when he wrote his first epistle (1 John 4:1-6).
4. Most people in the world, who believe the Bible is the Word of God, will admit that it was written by inspired men.
 - A. God speaking through men is the authority underlying every word in the Bible.
 - B. Not some, but all the Bible is the result of that miraculous act of inspiration, which came as a result of revelation.
5. This revelation came through a divine chain of authority as presented in John 13:20, where Jesus says, *“Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.”*
 - A. *“For he (Jesus) whom God hath sent speaketh the words of God”* (John 3:34; emphasis mine C.B.).
 - B. God sent Christ to speak His words (John 12:49-50).
 - C. Christ then sent the apostles to speak His words to the rest of the world

(John 20:21).

- D. To receive the teachings of the apostles is to receive Christ, and to receive Christ and His teachings is to receive God.
- 6. When Paul said the things that he was writing and speaking about are the commandments of the Lord, he was speaking by divine authority (1 Cor. 14:37).
- 7. We are going to look at the elements of God delegating that authority to others, down to the point of it being in written form to know, love, obey, and apply to our lives.

DISCUSSION:

I. ALL AUTHORITY RESIDES WITH GOD.

- A. God's authority is an aspect of the eternal dominion over His world (Ex. 15:18; Psa. 29:10; 146:10; Dan. 4:34ff).
 - 1. God is not in submission to any superior power or force.
 - 2. He is Himself the Source from which all authority must come.
 - 3. God is the Creator and the Sustainer of the universe in which we live (Gen. 1:1).
 - 4. God is its sovereign Ruler, and thus He has regal authority over mankind.
 - 5. Therefore, men are subject to God and should live for His glory.
- B. With regard to the potter and clay, the Apostle Paul talked about in Romans 9:21, God could make Israel as He so desired.
 - 1. It is not said that we are as clay in the potter's hands, but that God has the right over us that the potter has over his clay.
 - 2. Jeremiah even referred to God's sovereign authority over the universe in that wonderful story of the potter's house (Jer. 18).
 - 3. Therefore, we find that both the Old and New Testament writers had recognized God as sole Sovereign of the universe.
- C. These writers also repeatedly urged men to recognize and submit to God's authority.
 - 1. All who might ignore this divine authority would incur God's divine wrath as is portrayed in the book of Isaiah.
 - 2. Such is the case in the Old Testament with God exercising authority over His people through prophets, priests, and kings.
 - a. It was their function to proclaim God's message to the people (Jer. 1:7ff).
 - b. It was also their job to teach people His law (Deut. 31:11), and then to see to it that the divine law was carried out accordingly (Deut. 17:18ff).
 - 3. The ultimate in respect for the authority of God is to accept it and submit to it, because it is God speaking.
- D. God is our Maker, our Preserver and our Benefactor and has, therefore, the right to command, and it is our absolute duty to obey (Eccl. 12:13).

- E. God has given the right to command obedience to others by His delegating His divine authority to His Son, Jesus Christ.

II. ALL AUTHORITY OVER FLESH IS GIVEN TO THE SON (John 17:2).

- A. The writer of Hebrews states, *"God who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son"* (Heb. 1:1).
 - 1. The Son Himself said, *"And the word which ye hear is not mine, but the Father's which sent me"* (John 14:24).
 - 2. So God now speaks to us through Christ.
 - 3. Just before Jesus ascended to be with His Father in Heaven, He gave His apostles the great commission by exclaiming, *"All power (authority-exousia) is given unto me in heaven and in earth"* (Matt. 28:18).
 - 4. Now when Christ speaks, we are to obey exactly what He commands us to do.
- B. Christ is to the New Testament what God was to the Old Testament as divine authority.
 - 1. The authority claimed by Christ is that authority which comes from the nature of His being—The Son of God.
 - 2. Jesus Christ is God's supreme revelation to man.
 - a. He was God in the flesh (John 1:14).
 - b. In Him dwells all the fullness of the Godhead bodily (Col. 2:9).
 - c. A manifestation of the glory of God, an *"image of the invisible God"* (Col. 1:15)
 - d. In Christ we have a tangible, visible representation of the substance of God.
 - e. We see God in him: *"He that hath seen me hath seen the Father"* (John 14:9).
 - 3. Jesus was the perfect manifestation of the love of God, as God sent His only begotten Son so that man might live (John 3:16-17).
- C. The one who does not accept the deity and the authority of Christ will substitute his wisdom for anything he thinks is better than what Christ has authorized.
- D. The very foundation of Christianity rests upon the deity and authority of Christ.

III. THE APOSTLES' WORD IS AS AUTHORITATIVE AS CHRIST'S WORD

- A. This is all due to the supernatural guidance they received of the Holy Spirit (John 16:7).
 - 1. Christ promised the Holy Spirit, which was to guide them into all truth in the conveying of the Gospel message to the world (Luke 24:49; John 16:13).
 - a. When the Holy Spirit came to them in Jerusalem, they would begin

- their proclamation of the gospel (Acts 2:1-38).
- b. Those 3,000 on the day of Pentecost that obeyed the gospel of Christ *"continued steadfastly in the apostles' doctrine"* because they recognized that the apostles were specially empowered ambassadors of Christ Himself.
 - c. Paul later commented about this fact: *"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God"* (1 Cor. 2:9-10).
 - d. He made clear that what they received was not the spirit of the world, but the Spirit of God (1 Cor. 2:11-12).
 - e. It was not the teaching of mere men revealed by the Spirit, but the Spirit of God revealed the will of God (1 Cor. 2:12-13).
2. Jesus said to them, *"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me"* (John 13:20).
 - a. If we are not willing to listen to the apostles, then we are not listening to Christ, because Christ has given the apostles His Word.
 - b. Jesus said in Luke 10:16, *"He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."*
 - c. So when we reject what the apostles have said, we have rejected Christ; and then we have rejected God Almighty.
 - B. Paul makes mention of the fact that the authority that he possessed as an apostle had been given to him by Christ (2 Cor. 10:8; 13:10).
 - C. The church rests upon the foundation and authority of the apostles and prophets with *"Christ Jesus himself being the chief cornerstone"* (Eph. 2:20).

IV. THE SCRIPTURES ARE GOD'S ONLY AUTHORITY TODAY!

- A. Since it is the case that:
 1. All authority resides with God, and
 2. God has delegated that authority to His Son, Jesus the Christ, and
 3. God has revealed His will by means of the Holy Spirit to the apostles and certain other New Testament writers, then,
 4. One can know for certainty of the authority of God's Word, the Bible.
- B. The Truth that was proclaimed by the apostles and prophets of the early church was first oral, and then written.
 1. Both had the same authority.
 2. The Word of the apostles, whether oral or written was considered to be the Word of Christ Himself, inspired by the Spirit of God, as the authority or commandments of God.
 3. Paul writes, *"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but*

- by the revelation of Jesus Christ" (Gal. 1:11-12).*
- C. Every word of the Bible is inspired, or "God-breathed" (2 Timothy 3:16-17).
 - 1. There are some in the world today that look at the Gospel accounts Matthew, Mark, Luke and John as being the only words of Christ that need to be followed and especially the words of Christ in the red letter edition.
 - 2. They truly have a misconception of the word "all" in 2 Tim. 3:16--all means all, and not just parts of it are inspired.
 - 3. Every part of the Bible is inspired completely, entirely, and equally.
 - 4. To be thoroughly furnished is to be completely authorized by all of the Scriptures.
 - 5. In order for man to be pleasing to God, he must submit to the authority of the Scriptures, because the Word of God is living and active even today (Heb. 4:12).
 - D. We are commanded to study and rightly divide the Word of Truth so as to be approved unto God as acceptable workmen (2 Timothy 2:15).
 - 1. This means that the Bible is God's Word of Truth and must be correctly understood if we are to be approved of God.
 - 2. The very words of Jesus, even though He never wrote a single word of scripture, will judge us in the day of judgment (John 12:48).
 - 3. These words are only found in the Bible, as He inspired His apostles and prophets by the Spirit.
 - 4. If a man obeys not the writings of the apostles, he is rejecting the very commandments of God (1 Cor. 14:37).
 - 5. God commands in no other way.
 - E. The commandments of the Lord are to be respected.
 - 1. The one who defies the authority of the apostles, defies the authority of Christ, and thus he defies the divine authority of God (Matt. 28:18-20).
 - 2. All who teach error by adding to or taking away from God's divine will are doing the work of the devil (Deut. 4:2; 12:32; Rev. 22:18-19).
 - 3. We must submit to the teaching of the Bible, the Word of God, to be pleasing in God's sight.
 - 4. To do otherwise is to fail to "*speak as the oracles of God*" (1 Peter 4:11).

CONCLUSION:

- 1. What the Apostle Paul was trying to convey as he wrote by inspiration "*the things that I write unto you are the commandments of the Lord*" is that the Bible is our only authority, it is to be respected as God's Word, and that the Word of God does differ from the doctrines of men.
 - A. The world needs to learn this, for that difference is the difference between either eternity in heaven or hell.
 - B. God has given us His Word by delegating that authority to Christ, who delegated that authority to the apostles by inspiration of the Holy Spirit to be

- written down for us today in a book called The Bible.
- C. Thus we have the inspired, inerrant, complete, powerful, and authoritative Word of the eternal God.
2. The Bible reads today just as it did in the first century.
 - A. What was meant then it means now.
 - B. It will read tomorrow like it does today.
 - C. It will read when you die just as it does today.
 - D. The years will not change the way it reads and what it means.
 3. We in the Lord's church have the responsibility of preaching that Truth to every person on this earth and of defending it against every challenge raised against it.

"IF IT BE A SHAME...LET HER BE COVERED"

1 *Corinthians* 11:1-16

Bobby Liddell

INTRODUCTION:

1. God has, for all times and cultures, made a distinction between men and women, and He expects men and women to recognize and embrace the different roles given, by God Himself, to male and female.
2. This cannot be done without understanding and adhering to God's plan concerning authority.
 - A. God is the head of Christ.
 - B. Christ is the head of man (males).
 - C. Man is the head of woman.
3. In view of the above, Paul wrote to the Corinthians and addressed the keeping of a custom that affected the perception of society toward Christians individually, and the church as a body.
4. We shall consider the following:
 - A. God's unchanging ranking of authority.
 - B. Christians' respect for social customs.
 - C. God's role for male and female.
 - D. Coverings, comeliness, contention, and custom.

DISCUSSION:

I. GOD'S UNCHANGING RANKING OF AUTHORITY.

- A. Follow Paul (11:1).
 1. In connection with the closing verses of chapter 10, Paul, inspired apostle, wrote that the Christians at Corinth should imitate (mimic) him (cf. Phi. 3:17).
 2. They were to do so just as (and only as) he imitated Christ (contextually, in the sense of his humble service, in seeking the salvation of others, and not in seeking to please himself).
- B. Keep the ordinances (11:2).
 1. Paul commended his brothers and sisters in Christ for remembering him.
 2. He also commended them for remembering (and holding fast) the precepts, or traditions (cf. 2 The. 3:6), he had given to them (as an apostle).
- C. Submit to the Head (11:3).
 1. He also wanted them to perceive and understand the God-given ranking of authority.

- a. The head (one who is over another, to whom the subordinate submits) of every male is Christ.
 - b. The head of every woman (especially meaning the wife in submission to her husband [Tit. 2:1-5]) is the male.
 - c. The head of Christ (the Anointed) is God (Theos).
 - d. Christ is equal with God, but He is subordinate to God (John 5:18; 14:28).
2. The principle that man is the head of woman is an unchanging principle, unaffected by time, place, or custom, and is applicable in the worship assembly, as well as in the home (1 Tim. 2:8-15; Eph. 5:22-33).
 - a. As Christ's submission to God does not demean Him, neither does the wife's submission to her husband demean her.
 - b. Brother Roy J. Hearn wrote: "Therefore, since Christ is subject to God the Father with no resentment, and man is subject to Christ, woman should respect without resentment the scripture that places her in subjection to man" (23).
 3. In contrast, the requirement that a modest, submissive woman be "covered," is not an unchanging principle, but a custom of that time and place.

II. CHRISTIANS' RESPECT FOR SOCIAL CUSTOMS.

- A. Christian males must respect social customs (when social customs are not in conflict with God's Word) (11:4).
 1. Every male praying to God, or prophesying (teaching, or proclaiming that given by revelation from God, or speaking by inspiration) having his head covered (from "down" [kata]; that is, having something hanging down from his head), would, in that society, disgrace his head; that is, Christ.
 2. The question is, "Why?"
 3. Since God had given, to man, the authority to lead in worship, were a male to have his head "covered" when "praying or prophesying," he would be, in his appearance, as if he were a female (effeminate), and would, by so doing, act contrary to the God-given ranking of authority.
 4. Zerr wrote: "The original Greek word for covered means to be veiled so as to hide the face" (23).
- B. Christian females must respect social customs (11:5).
 1. Obviously, there was a time and place where a woman could pray or prophesy, but God prohibited her from doing so in the time and place that she would "have dominion over a man" (1 Tim. 2:11-12).

2. It is not now, nor has it ever been, the case that in Christian worship God has given a leadership role to women, over men, not even to women possessing spiritual gifts (1 Tim. 2:8-11; cf. 1 Cor. 14:34-35).
 - a. Women may not, with God's approval, in the worship assembly (when men are present) lead singing, teach, preach, lead prayer, or serve at the Lord's Table, or in the collection.
 - b. Women may not serve as elders or deacons (1 Tim. 3:1-13), nor may women teach Bible classes when men are present.
 - c. Women could, with God's approval, pray and prophesy in the presence of other women and children.
 - d. If under consideration in this passage were such meetings, the situation may have been that women were casting off their covering when men were not present, without regard to the impropriety of doing so.
 3. We must keep in mind that not only in the worship assembly, but also in public and in private, a Christian woman will submit herself to her husband.
 - a. Every woman praying or prophesying (cf. Acts 2:17-18; 21:8-9) having her head unveiled (ASV), disgraced her head, in that society, for that was one with her having shaved or sheared her hair.
 - b. There were two coverings, as shown by this passage: the veil and her hair, but there is not one word, in this passage, about a hat, napkin, doily, or handkerchief.
 - 1) The veil was not a napkin, doily, or handkerchief.
 - 2) It was not a hat.
 - 3) It was a veil that wholly covered the head and face.
 4. Let those, who would bind the keeping of such a custom of that day upon godly women today, keep this in mind and be consistent in their teaching and practice.
 - a. Some women wear hats, napkins, doilies, or handkerchiefs upon their heads, erroneously thinking they are obeying God by doing so.
 - b. Such a practice would not have met the requirements of Paul's instructions then, and would not meet such requirements even if the custom were bound today.
- C. Was wearing a "covering" a custom, or a law from God?
1. R. F. Knox, Jr. wrote: "It must be remembered, this passage is not to be taken out of its context. The context indicates a woman's praying and prophesying. The text describes the customs of the

day with regard to the way a woman dressed, showing either a prostitute or unchaste woman compared to the chaste woman. The 'head covering' at the time this passage was written was a sign of submission and chastity" (265).

2. Coffman wrote: "the first paragraph (vv. 1-16) undoubtedly refers to social customs" (163).
3. Customs change, and come and go, but God's Word stands.
 - a. Were it a universal requirement for Christian women to be veiled, Paul would not have had to write concerning this subject.
 - b. That Christian women understood that they were free, as far as any law from God, to go unveiled presented the need for the Holy Spirit to instruct them to be covered in Corinth, in keeping with the Corinthian's social custom.
4. For a Christian Corinthian woman to pray or prophesy with her head not veiled was obviously impudent, improper, and indecent – according to that social custom.
 - a. She would, by so doing, act contrary to the accepted custom of the day, and to the God-given ranking of authority.
 - b. Thus, she would show herself to be immodest and not in subjection.
 - c. Would a woman's wearing a doily, or a hat, have given the same appearance, or have served the same purpose, in Corinth, as the covering described in this text?
 - d. Absolutely not!

D. Christians should be careful never to give the appearance of engaging in shameful conduct (11:6).

1. IF it were disgraceful, the woman should be covered wholly with a veil.
 - a. In Corinth, the prostitutes went unveiled, and openly displayed and advertised their wicked profession, by the sign of their unveiled shaved or shorn heads.
 - b. It was a shame for a woman to pray or prophesy unveiled, for it was "the mark of a woman of loose morals" (Morris, 151).
 - c. Should a Christian woman have disregarded this custom, she might as well shave her head, or be shorn, for she would appear to be a harlot.
2. "The most imposing temples in the area were the temple of Apollo and the temple of Venus or Aphrodite, the goddess of love...as many as one thousand priestesses or prostitutes were maintained daily. This was a part of their heathen worship. These harlots advertised themselves by walking in the

courtyard with face unveiled and head uncovered and often shaven. These were heathen priestesses selling themselves into whoredom for the purposes of pleasing Aphrodite" (James, 353).

3. The point is this: for a woman to be unveiled was an indication, to the Corinthians, that she was immoral, and that she was independent; that is, not in subjection.
 - a. She would disgrace her husband (if she had one).
 - b. Covering her head did not put the woman into subjection to the man--God did that.
 - c. Covering her head did symbolize, to the society of that day, her subjection (and her modesty).
 - d. Woman's subjection to man is not the consequence of custom, but the command of God; therefore, her subjection is not a social custom, and is not limited to the first century, nor to the assembly.

E. Roy Deaver wrote: "Paul stresses that the Christian women of Corinth were not to appear without their veils. He gives five arguments:

1. Such would indicate failure to recognize and to respect the headship of man;
2. Such would indicate failure to recognize and to respect pertinent facts of the creation--facts indicating woman's subordination;
3. Such would be a failure to show proper respect for the angels, present in Christian worship gatherings;
4. Such would be contrary to their own sense of propriety.
5. Such would be contrary to the practice of the churches and the specific instructions of Paul" (80).

F. He then stresses: "The woman's veil, in Corinth meant--

1. That she was concerned about decency and wanted to be regarded as a pure woman. She did not desire to be identified with the ordinary prostitutes of Pandemos;
2. That she recognized and respected the sacred principle of woman's being in subjection to man--that this was a relationship divinely established;
3. That she desired to be in harmony with an inherently right, meaningful custom; she did not desire to be unnecessarily offensive to others;
4. That she did not want to bring reproach upon the church of the Lord;
5. That she did not want to be offensive to God or to His angels" (81-82).

G. Brother Knox wrote, "One of the things one should notice is the word 'if'; 'if it be a shame....' The word 'if' is a conditional conjunction. What is the condition of this passage? It is the custom which would declare the

action under consideration to be immoral in the context. In their society, if a shaved head was not a sign of immorality, then the Holy Spirit would not have commanded Paul to write these words. The point which needs to be strongly emphasized, is that in any society where some particular custom is a sign of immorality, the Christian must not participate in that action in any way!" (270).

H. Where there is no such custom, there is no such requirement.

1. To apply a temporary, localized custom as if it were a permanent, universal principle is to miss the point of this passage.
2. "Drawings in the catacombs do not bear out the assumption that Christian women wore veils at services in the early church" (Marsh, 397).
3. There is no such custom in our society; thus, there is no requirement upon Christian women to be veiled today.
4. Consider the washing of feet, and the holy kiss (John 13:14; 1 The. 5:26).
 - a. Both were customs in the first century, but we do not practice them in our society, and we do not sin by failing to keep these customs today.
 - b. Just as with the "covering," there are principles, involved with the customs of washing feet and the holy kiss, which we do need to remember, and by which we are to conduct ourselves.
5. Were wearing a hat, today, symbolic of purity and submission, all Christian women would do well to observe such a custom.
6. Some teach that 1 Corinthians 11 demands that Christian women, in worship assemblies today, must wear an "artificial covering" when worshipping God, AND that women must not cut their hair (ever).
 - a. We would all agree that if a sister wants to wear a covering when worshipping, we would not tell her that she could not, or that she should not.
 - b. As well, if a sister wants to leave her hair uncut, we would not bind upon her that she must cut her hair.
 - c. BUT, to require that ALL Christian women MUST wear an artificial covering when worshipping, and that NO Christian woman should cut her hair (ever), is to bind where God has not bound.
7. G. C. Brewer wrote: "The man who says that Paul was giving the sanction of inspiration to the then existing custom with its symbolism, thus making it a divine law which must be obeyed for all time, is compelled by every demand of logic as well as by the plain facts in the case not only to demand that women wear

long hair but that they also always wear a veil or headcovering in worshipping God. According to that position any woman who comes into a worshipping assembly with uncovered head is a rebel against God's authority. She should be withdrawn from if she persists in her rebellion. There can be no escape from this conclusion."

8. Roy Deaver observed: "For a Christian woman to appear on the street or in a gathering in Corinth without her veil would have been for her to have thus identified herself with the ordinary harlots of Aphrodite Pandemos. Such would have brought shame and reproach upon the church," but that, "in our day, and in our culture," such is not the case. "If the time ever comes when all the impure women of Fort Worth identify themselves by carrying a red purse on their right arm, I will argue strongly – in the light of 1 Corinthians 11:2-16 – that it would be a sin for a Christian woman of the area to carry a red purse on her right arm" (81-83).

III. GOD'S ROLE FOR MALE AND FEMALE.

- A. Rather than give a "new commandment," the inspired writer looks back to the creation of man and woman, and makes the application to the customs of Corinth (11:7).
 1. A male ought not to cover his head, forasmuch, as he is the likeness and glory of God.
 2. But the woman is the glory of the male.
 3. Thus, as man is the glory of God (in reflecting His glory), the woman is the glory of the male.
- B. The order of creation (11:8).
 1. The male did not originate from the female; but the female from the male, as plainly shown by Genesis 2.
 2. "For Adam was first formed, then Eve" (1 Tim. 2:13).
- C. The wife was created for the husband, to be his helpmeet (11:9).
 1. The husband was not created for the wife.
 2. Woman originated from man, as God took from Adam a rib, "And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man" (Gen. 2:21-22).
 3. Woman was created from man, for man.
 4. She was given by God to man to be his glory.
 5. Is the woman inferior?
 - a. God did not punish woman by making her subordinate to man, for that position was in place before Eve sinned.
 - b. Nor, did God make man the head of the woman because of her inferiority spiritually.

- c. God created the male for the role of headship (authority over the woman), and made him the best suited of the two for that role.
 - d. God, not man, or the church, defined the roles of male and female.
- D. Paul, by inspiration, gave a conclusion based on the foregoing (11:10).
 - 1. The word translated "power," means authority.
 - a. It would have been a disgrace for a woman to be unveiled, or to have hair that made her look like a man, or like a prostitute.
 - 2. Some believe this passage means because of the angels observing the woman; she should not seem to be rebellious before them.
 - 3. It was not a sin for a woman, of that day, to cut her hair!
 - a. It would have been wrong for her to cut her hair in a way that disgraced her husband.
 - b. It would have been wrong for her to cut her hair in a way that brought shame upon her, the church, and the Lord.
 - c. For it would have been wrong for her to cut her hair in a way that made her appear to be an immoral woman.
- E. Rather than this passage's teaching the unworthiness and unimportance of the woman, in comparison to the man, as some purport, it clearly reveals the God-given interdependency of both, based upon their fulfilling their respective, divinely appointed roles (11:11).
 - 1. Obviously, males and females are different, but they are not without (separate from) each other, in the Lord.
 - 2. Difference does not mean that one is more important, worthy, or loved by God than the other, but it does show God's plan for both man and woman to supply what is necessary that both, together, may comprise the whole.
 - 3. While the woman is subordinate to man, man is subordinate to Christ; thus, in their relationships, both man and woman have God-given responsibilities (Eph. 5:22ff).
 - 4. Since, for proper functioning, there must be a head, God has chosen to make man the head of the woman.
- F. The first man, Adam, came from God, and the first woman, Eve, came from the first man, but the second man, and every man since, came from woman (11:12).
 - 1. So, neither can say there is no need for the other, and both must agree in their need for God, from whom all things (as He is the Source), including His plan for the roles of man and woman, came.

2. Thus, in view of creation and procreation, neither man nor woman is inferior, insignificant, or of lesser value.

IV. COVERINGS, COMELINESS, CONTENTION, AND CUSTOM.

A. The Corinthian Christians could come with a proper conclusion (11:13).

1. The inspired apostle called upon the brethren at Corinth to consider the facts, and come to the right conclusion, from proper reasoning.
 - a. If an "uncovered" woman would be considered, according to the social customs of the day in the city of Corinth, to be an ungodly prostitute, who would think she could pray or prophesy in a way that would be considered proper?
 - b. Surely, they could "judge" accurately in order to determine when a custom should be kept in order to avoid bringing shame upon the church, and when a custom should not be kept if it were to be contrary to God's will.
 - c. It is not the case, as Morris wrote, that: "Christians adopted a distinctive practice of their own" (152), but they could readily discern what was considered to be proper conduct.
2. The perception of the people of Corinth, although it was the most wicked city of that day, made a difference in how Christians in that city should appear.

B. Today, in our society, there is no such custom.

1. A Christian woman, who worships without a covering today, does not manifest rebellion against God or against the authority of her husband.
 - a. She does not appear to be a prostitute.
 - b. If it were the case that in our present society, "the godly woman must wear an artificial covering when worshiping and that she should refrain from cutting her hair" (Jackson), then, among those whom we know as Christian women, as faithful sisters in Christ, 99.9% of them would not meet the conditions, as set by the writer of the quote above, of being godly women!
2. Opinions, held by our brethren vary, but remember we are not bound by opinions of men.
 - a. To require that godly women, in our society today, wear a "covering," and/or never cut their hair, is to go beyond the commandments of Christ, to act without divine authority, and is to bind that which God has not bound.

b. Some brethren even teach that a woman must be “covered” whether worshiping in public, or in private (Lipscomb, 166-167).

C. What does “nature” mean (11:14)?

1. Nature might mean natural (from the word meaning growth), or it could refer to that called second nature; i.e., long-established practice, or custom (cf. Eph. 2:3).
2. Both teach the difference between men and women.
 - a. There is in every society, of which I am aware, a visible, discernible difference made between the men and women, usually, and especially, in the areas of dress and length of hair.
 - b. It would have been a disgrace for a male to have hair that would make him look like a woman; that is, to show him to be effeminate, still God has not defined, in inches, how long is "long."
3. Whereas long hair on the man was shameful, long hair on the woman was proper (11:14).
 - a. Why? Because of the demand for a distinctive difference between male and female.
 - b. As man is the glory of Christ, and woman is the glory of man, so her hair is a glory to her.
 - c. Her hair was given her "for" (from anti, meaning instead of) a covering.

D. This verse does not give license to those, who are fond of strife, to disagree, and by disagreeing, to do as they pleased (11:16).

1. The "churches of God" have shown, by their behavior, what is correct, and the keeping of the custom of "covering" was observed.
2. Remember, there is no custom, in our society, for a woman to be veiled when worshiping.
3. There is no command from God, applicable to women today, that requires them to be veiled when worshiping.
4. Should one want to argue with the teaching of this passage, let him beware that he not argue that the keeping of social customs was unimportant, although such customs were not commanded by God; that is, neither Christians, nor the churches of God required that which these social customs require, still, both understood that the keeping of the customs that did not violate God's law would be proper.
 - a. To refuse to conduct oneself in a way that would be considered to be correct would hinder influence among that people, and would thwart the Cause of Christ.

- b. Some have the capacity and the demeanor to argue indefinitely, especially about their pet doctrines, and such is contentiousness.

CONCLUSION:

1. Customs are temporary, but the principles guiding correct practice in any culture transcend time and place; yet, as Coffman wrote: "Any time that Christian men or women adopt styles, whether of clothing or hair, which are widely accepted as immoral, anti-social, anti-establishment, or in any manner degrading, such actions constitute a violation of what is taught here" (170).
2. Three key points of this passage are these:
 - A. God's unchanging ranking of authority.
 - B. Christians' respect for social customs.
 - C. God's role for male and female.
3. What should we learn from 1 Corinthians 11:1-16, concerning acceptable roles of men and women, and the customs concerning clothing and hair?
 - A. God, and almost every society through the ages, has expected men to be men, and women to be women.
 1. Men, who act or dress like women, do so to their shame.
 2. Women, who act or dress like men, do so to their shame.
 3. Christians, who act or dress like the wicked people of the world, do so to their shame.
 4. Defiant, rebellious men and women show disrespect and dishonor.
 5. How can such bring glory to God?
 - B. As Christians, we must not disregard acceptable social customs of our day, but we should always conduct ourselves, clothe ourselves, and groom ourselves as to give clear evidence of purity and propriety (modesty, decency, respectability, and good manners); that is, of our understanding of how properly to avoid any perception of association with that which is considered to be representative of rebellion, vulgarity, ungodliness, immorality, or social offense.
 - C. Yet, we must keep in mind that customs, that are contrary to God's will, should not be followed, even if doing so would be socially acceptable, and without any stigma attached.

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“IN MALICE BE YE CHILDREN”
1 *Corinthians* 14:20

Patrick Morrison

INTRODUCTION:

1. The church at Corinth was beset with problems of every sort.
 - A. There were divisions among them (chapter 1).
 - B. One was involved in open sin and the congregation was doing nothing about it (chapter 5).
 - C. They were taking one another to court (chapter 6).
 - D. They were arguing over spiritual gifts (chapters 12-14).
 - E. Some were teaching false doctrine concerning the resurrection (chapter 15).
2. In spite of the many problems, these were still God’s people.
 - A. They were called saints, even though they were not acting like it (1:2).
 - B. They were brethren (1:10-11).
 - C. They needed to be reminded from whence they had come and where they were going (6:11).
3. How could a congregation rife with myriads of troubles ever be what God intended for them to be?
 - A. There was a great need for more teaching.
 - B. There was a great need for exhortation, encouragement, admonition.
 - C. There was a great need for repentance and forgiveness.
 - D. There was a great need for spiritual maturity.
4. In the text before us, Paul admonishes the brethren in Corinth to act as children in regard to malice, but in understanding be men (14:20).
 - A. This is such a simple summation, yet so very profound.
 - B. Congregations of the Lord’s people today would do well to heed these words of admonition!
 - C. What can these words teach us?

DISCUSSION:

I. A SIGNIFICANT THREAT

- A. Corinth was being torn apart over numerous internal strivings.
 1. What was the cause of all of the trouble?
 2. Was it false teaching? Apathy? Ignorance? Pride?
 3. All of these contributed to the troubles in Corinth, but these did not account for all of the problems found therein.
- B. Paul is clear as to the source of their troubles:
 1. 3:1-2 – “And I, brethren, could not speak unto you as unto

spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto were ye were not able to bear it, neither yet now are ye able.”

2. 13:11 – “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.”
 3. 14:20 – “Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.”
- C. It seems as though Paul understood quite well what their struggle was.
1. They had failed to grow up!
 2. So many of the brethren in Corinth were spiritual Peter Pans!
 3. They exhibited no desire to move beyond the milk of the Word.
 4. The meat of the Word is reserved for those who are willing to put in the time and effort (Hebrews 5:12-14).
- D. In their debates over spiritual gifts, the brethren in Corinth were showing themselves to be spiritual imps.
1. They were bickering over which gift was greater.
 2. They were treating those who spoke in tongues as spiritual giants while relegating the other spiritual gifts to second-class status.
 3. Instead of using the gifts God had given them to build up the church, many were abusing these gifts as a means of self-promotion, thereby tearing down the church.
 4. The worship assembly had become a showcase of one-upmanship and vainglory.
- E. Their childishness was destroying the congregation from within!
1. Brethren were choosing sides rather than choosing to stand with the Lord.
 2. Selfish ambition had become the primary motivation for many rather than selfless love.
 3. The congregation was growing weak and sickly, and some among them were seemingly beyond help (11:30).
 4. If they didn’t get a handle on this soon, they would bite and devour one another until nothing remained.
- F. Many congregations of the Lord’s church today face a similar threat.
1. Some have become complacent, satisfied with their current understanding of God’s Word.
 2. Some have “settled on their lees” (Zephaniah 1:12).
 3. A lack of knowledge will destroy us (Hosea 4:6).
 4. Many are unable to discern right and wrong because they spend no time in study of the Word (1 Timothy 4:13-16).

5. Sadly, many think they have reached spiritual maturity by outgrowing the Word of God. In reality, they have just gotten too big for their breeches!
6. We will never mature in our faith and cease the childishness in the church until we grow in grace and knowledge (2 Peter 3:18)!

II. A SIMPLE TREATMENT

- A. The brethren at Corinth needed to move beyond childishness to child-likeness.
 1. They were instructed to be as “children” in malice, or evil.
 2. The word translated “children” would be better translated as “infants”
 3. An infant lacks the wherewithal to perpetrate evil, to act in a malicious manner, to harbor a grudge, etc.
 4. In understanding, we are to be “men.”
 5. The word translated “men” is from the Greek *teleios*, meaning “mature” or “complete.”
 6. Interesting that as we mature we become more childlike!
- B. Certainly, this teaching was not new to the brethren.
 1. Jesus had already taught the necessity of becoming as a little child in order to enter into the kingdom of heaven (Matthew 18:3-4; 19:14).
 2. In describing the nature of the Messianic kingdom, Isaiah stated that a little child will lead them (Isaiah 11:6).
 3. Perhaps John employed the term “little children” so very often as a means of reminding the brethren of these truths.
- C. Sadly, we often obey the antithesis of what Paul was teaching.
 1. We act as adults in regard to evil and malice while never maturing in our understanding of the Lord’s will.
 2. We act petty, pouty, and often disagreeable.
- D. What will childishness do to a congregation?
 1. It will cause us to turn all of our attention inward in order to cater to those with a “me-first” philosophy.
 2. It will cause division and strife as all will want their way.
 3. It will open wide the door for false teachers to prey upon those who are unable to discern good from evil.
 4. It will doom a congregation !
- E. What will child-likeness do for a congregation?
 1. It will lead us to a greater trust in our heavenly Father to provide our every need and make good on every promise.
 2. It will lead us to be more forgiving of one another.
 3. It will lead us to greater purity as we seek to emulate our Lord.
 4. It will lead to greater harmony and peace within.

- F. Let us resolve to become as little children.
 - 1. Romans 16:19 – Be wise about good, simple about evil
 - i. “simple” – Unmixed, undiluted, unpolluted
 - ii. Don’t allow the world to muddy the water about evil!
 - 2. Jeremiah 4:22 – Don’t let this be said of us!
 - 3. Ephesians 5:17 – We CAN and MUST know His will!

CONCLUSION:

- 1. It is past time for many within the Lord’s church to grow up.
 - A. We have too many looking to see what the church can do for them.
 - B. We have too many who are enamored with every new thing.
 - C. We need to get back to being rooted and grounded in the faith!
- 2. Let us grow up by becoming as little children.
 - A. May God help us to be more forgiving as we look to His forgiveness.
 - B. May God help us to be more trusting as we look to His goodness.
 - C. May God help us to be purer in heart as we look to His holiness.

"IN THE TWINKLING OF AN EYE"

1 *Corinthian* 15:52

Irene C. Taylor

INTRODUCTION:

1. The passage above is in the context of a study regarding the end of time.
2. The Bible does not leave us in the dark regarding what will take place when time is no more.
3. It emphasizes over and over the need for us to be prepared for the events of that day.

DISCUSSION:

I. THERE ARE MANY MISCONCEPTIONS REGARDING THE FINAL RESURRECTION.

- A. Man has perceived scenarios that are not in harmony with Biblical teaching.
- B. Religionists have predicted various specific dates on which they claim the end of time will occur.
- C. Some of these are:
 1. William Miller – 1843 and 1844.
 2. Dates in 1914, 1916, 1925, 1937, & 1945 have been set by Charles T. Russell, "Judge" Rutherford, and others.
 3. Jehovah Witnesses – 1975
 4. Jeanne Dixon 1970's – before the end of the 20th Century (12-31-1999).
 5. A man in California – May 2011; October 2011.
 6. Obviously, time continues.
- D. The Bible specifically refutes their "prophecies."
 1. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thess. 5:2).
 2. Thieves come when we least expect them!
- E. The end of time will not be stretched over a long period.
 1. Our text states: "In a moment, in the twinkling of an eye, at the last trump..." (1 Cor. 15:52a).
 2. Have you ever taken note of how quickly a child's eyes twinkle in excitement?
 - a. Twinkle is described by Webster as: "...a quick intermittent flash of light; sparkle; the very brief time it takes to wink."
 - b. This leaves no time for the rapture.
 - c. There will be no time for a thousand year reign (Rev. 20:6).
- F. The Bible plainly teaches that "...of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36).

1. Careful Bible students understand that the "signs" of Matthew 24 pertain to the destruction of Jerusalem.
 - a. What difference will it make at the end of time for one to flee to the mountains? (vs. 16).
 - b. What disadvantage will it be then for a nursing mother? (Matt. 24:19).
 - c. Verses 40-41 are not a description of the rapture.
 - d. At the end of time some (the faithful) will be saved, but others (the unfaithful and unbelievers) will be lost eternally.

II. JESUS WILL DESCEND QUICKLY (Rev. 22:20).

- A. ALL will appear before the Judgment Bar of God (Rom. 14:1-12; 2 Cor. 5:10a).
 1. No one will be excluded (Rom. 2:3; 8:1).
 2. He will come to pronounce eternal destinies (Matt. 25).
 3. He will judge fairly based on our own record (Rom. 2:6).
 - a. To those on His right He will say, "Come" (Matt. 25:34-36).
 - i. When did the righteous do good things? (Matt. 25:37-40).
 - b. To those on His left He will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41-43).
 - i. The wicked will question as to when they failed to do Him good (vs. 44).
 4. Verse 46 of Matthew 25 describes the difference between Heaven and Hell.
- B. He will come powerfully.
 1. At His first coming He came as a helpless baby, dependent upon Joseph & Mary to save His life.
 2. While on earth as a man, He taught how we should live.
 3. He gave His life, that we might live eternally if we will obey His commands.
 4. He will take the faithful home to be with Him in glory.

CONCLUSION:

1. Our life is but a vapor (James 4:14).
2. It is to be spent in preparation for eternity.
3. We should spend it serving God and be ready for His coming again (Matthew 25).
4. In the words of that beautiful song: "What will your answer be" when the time comes to give an account of our lives here below?
5. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

“LET ALL THINGS BE DONE DECENTLY AND IN ORDER”
1 Corinthians 14:40

Gary Colley

INTRODUCTION:

1. Real thinking men are important to the churches of Christ, and to the furtherance of the Gospel in the world (Rom. 1:14-17).
 - A. God, Christ, and the Holy Spirit are always masculine terms in the Bible.
 - B. “He” – never “she”; “Son” – never “daughter”; “King” – never “Queen.”
2. The Grace of God teaches us to live “soberly, righteously, and godly in this present world” (Tit. 2:11-12).
 - A. “Soberly” is to be sensible.
 - B. “Righteously” is in relationships with our fellowmen.
 - C. “Godly” is our fellowship with God.
3. Men are highly important, and commanded to be in the leadership of the church (I Tim. 2:8-12).
 - A. Elders, deacons, preachers, are to be men (I Tim.3; Tit.1 etc.).
 - B. Women are to be silent in the public worship service (I Cor.14:34; I Tim.2:12).
 - C. Hence, upon men is laid the heavy responsibility of conducting public worship.

DISCUSSION:

- I. WE ARE TO APPROACH PUBLIC WORSHIP IN A REVERENT MANNER, WITH THE PROPER SPIRIT (ATTITUDE), AND ACCORDING TO TRUTH: (Jn. 4:24; II Tim. 2:15; 3:16-17; Jn. 17:17; 8:31-32).**
- A. Jesus gave His apostles the keys of the kingdom (Matt. 16:18-19).
 1. There are keys to enter the kingdom (Jn. 3:3-5).
 2. There are keys to inherit Heaven (II Pet. 1:5-11).
 3. There are keys to proper worship (Matt. 28:18-20; Acts 2:42; 20:7).
 - B. Reverence toward God and His Word is basic to proper worship.
 1. We are to approach God and the Scriptures with the greatest of reverence: “Holy Ground” (II Pet. 1:20-21).
 2. Jesus had reverence for the written Word (Lk. 4:16-20; Matt. 4:1-11).
 3. The Bereans and the Thessalonians revered God’s Word (Acts 17:11; I Thess. 2:13).
 4. We need to act as David in laying up the Word in our hearts (Psa. 119:10-11).
 5. There is the demand for the recognition of apostolic authority (Lk. 10:16; I Cor. 14:37-38)

II. HOW DO WE KNOW HOW TO OFFER ACCEPTABLE WORSHIP?

- A. Only God can give to us what is acceptable in worship to Him.
 - 1. He has specified 5 acts of Lord's Day worship: singing, giving, preaching, partaking of the Lord's Supper, and prayer (Acts 2:42).
- B. These acts are to come from a worshipful heart. We are to be careful to perform all the acts of worship prescribed and specified by God for worship (Heb. 11:6; II Jn. 9-11; Gal. 1:6-9).
- C. We are not at liberty to offer more nor less than God has specified! (Rev. 22:18-19).
- D. There is a maxim of Law respected by all courts and lawyers and men:
 - 1. Contracts and Judicial decrees depend on this! IT ALSO APPLIES TO THE LAW OF GOD!
 - 2. "A commandment authorizes only the thing specified or included."
 - 3. "The expression of one thing is the exclusion of any other."
 - 4. There are two kinds of commands in the Scriptures:
 - a. Specific:
 - 1) Baptism = the act, the subject, the design or purpose (Acts 2:38-41)
 - 2) Music = singing only (Matt.26:30; Acts 16:25; Rom. 15:9; I Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; Jas. 5:13)
 - 3) Lord's Supper = Emblems; Every first day of the week
 - b. Generic: (Go, Teach – "How?"). (Matt.28:18-19).
- E. Some say: "It does not say, 'Thou Shalt Not!'" BUT IT DOES TELL US WHAT WE ARE TO DO. We must respect the silence of the Scriptures (I Cor. 4:6; Rom. 3:4).

III. ALL THINGS IN WORSHIP ARE TO BE DONE DECENTLY AND IN ORDER: (I Cor.14:40).

- A. All acts of worship are to be performed for the ears of God, in an appropriate and becoming manner, with propriety and good taste!
- B. It is to be rendered without noise, confusion, disorder, disunity, or in a mob-like manner.
- C. The original language comes from a military term, denoting order and regularity (Heb. 10:23-25).
- D. This is a general rule that should be the umpire of all acts of worship.
- E. It is certainly logical, simple, and easily applied, as we use common sense.
- F. Worship is never to become ritual acts, without feeling.
- G. Our actions are to be such as promote edification and call sinners to obedience (Col. 3:16-17).

IV. SUGGESTIONS IN WORSHIP THAT ARE DECENT AND IN ORDER:

- A. Public Speaking: Acquaint yourself with your material. Read it aloud over and over (in front of a mirror if necessary) until you are familiar with your lesson. Practice putting emphasis in the proper places.
- B. Song Leading: Develop and improve your talents. Be ready mentally, physically and musically. Read over the songs to be sure they are Scriptural. Sit toward the front of the audience. Announce the number distinctly, and repeat the number. Let the preacher do the preaching! Begin the invitation song at the last word of the sermon.
- C. Public Prayer: Remember you are praying to God and leading others. Do not mumble, but speak distinctly. Guard against “vain repetition” (Matt. 6:7). Use terms that properly elevate prayerful approaches to the Almighty. Address the Father (not Jesus), in the name of Jesus.
- D. The Lord’s Table: Speak loudly. Remember this is a special prayer – not a general prayer. Never do anything that would distract from this sweet and simple memorial to our Lord.
- E. Giving: Pray that the givers will give cheerfully, abundantly, and proportionately. Pass the trays quietly and in a reverent manner. Learn the procedure before attempting to serve. Dress appropriately.

(Further suggestions can be found in my book “DOWN FRONT AND READY” prepared for men’s training classes, which can be purchased during this lectureship).

CONCLUSION:

1. Worship to God deserves our very best in appearance, devotion, and reverence.
2. All acts should be done decently and in order.
3. When asked to serve always accept the honor, and do your very best. In this way you will grow each time you serve.

"LET YOUR WOMEN KEEP SILENCE
IN THE CHURCHES"
1 *Corinthians* 14:34-35

Wade Webster

INTRODUCTION:

1. Perhaps, better than any other New Testament book, the book of First Corinthians allows us to see the human side of the church. Paul paints the congregation there, warts and all.
2. As you know, the problems that plagued the church at Corinth still plague us today. Human nature hasn't really changed has it? Ignorance, immaturity, inaction, and immorality still abound.
3. Admittedly, there is one area that we do not have to deal with today that they had to deal with then. Of course, that one area involves spiritual gifts. As you likely know, several chapters in the book of First Corinthians deal with problems involving spiritual gifts. Thankfully, we live after the cessation of these gifts (Eph. 4:7-13; 1 Cor. 13). If the gifts were still available today, I am convinced that we would have the same problems among us that they had among them.
4. The passage assigned to me in this lesson falls within the section of the book that deals with the use of spiritual gifts. It is a grave mistake to assume that the information contained in these chapters does not have any application to us today. There are many things within these chapters that are extremely applicable, including the matter addressed in this study (cf. 1 Cor. 14:40).
5. The verses that I have been asked to address are found in the fourteenth chapter of First Corinthians: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Cor. 14:34-35).
6. Outline:
 - A. *The Sisters* - "Let your women"
 - B. *The Silence* - "Keep silence in the churches: for it is not permitted unto them to speak"
 - C. *The Submission* - "To be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home."
 - D. *The Shame* - "For it is a shame for women to speak in the church."

DISCUSSION:

I. THE SISTERS - "Let Your Women"

- A. Paul saw the need within the context to give special instruction to the sisters of the congregation. He had already given instructions to some of the brothers.
- B. Brother Guy N. Woods believed that the instructions were directed at the wives of the prophets. He wrote, "The *wives* of those receiving the revelations, being uninspired, were instructed to keep silent and to ask their husbands such questions as they had at home."ⁱ On another occasion, when asked who were the women required to keep silent in the passage under consideration, he answered, "They were the wives of the prophets...Forbidden to interrupt, or to make inquiry, during the progress of revelation, the apostle laid down the very sensible rule that they should await a more opportune occasion to propound their questions—i.e., until they were able to ask their husbands at home. These women were married; they had husbands; their husbands were capable of answering their inquiries at home."ⁱⁱ

II. THE SILENCE - "Keep Silence In The Churches: For It Is Not Permitted Unto Them To Speak"

- A. There are two key words in this section of our study - "silence" and "speak." The first word that must be defined is "silence."
 - 1. "Silence" comes from the Greek word *sigao*. It is used three times in the chapter.
 - a. If there were no interpreter present, the one with the gift of tongues was to be silent (1 Cor. 14:27-28).
 - b. If a prophet were prophesying, other prophets were to be silent (1 Cor. 14:30).
 - c. The women were to remain silent in the church. Even questions were to be held until they could be asked at home (1 Cor. 14:34-35).
 - 2. Thayer defines *sigao* as "to keep silence, hold one's peace."ⁱⁱⁱ
- B. The second word that must be defined is "speak."
 - 1. Speak comes from the Greek word *laleo*.

2. Thayer defines *laleo* as “to utter a sound, to emit a voice, make one’s self heard; hence to utter or form words with the mouth, to speak.”^{iv}
3. Brad Price says that the word “may be understood as the public proclamation of God’s word (this was what the tongue speakers and the prophets were doing – see verses 27 and 29). Thayer (p. 369) said the word speak in this verse describes a ‘teacher’ (women addressing the assembled congregation with a message.”^v When men were present, women did not have permission to speak. Permitted comes from the Greek word *epitrepo*. The word is used to refer to the granting of permission (Mt. 8:21, 31; 19:8). In the context before us, the woman was not granted the permission or authority to teach where men were present.^{vi} It should be noted that no man can give her the authority to teach over men because that authority is not for man to give. It belongs to Christ, the head of the church.

C. There are those who argue that the word translated as silence in the passage is absolute.

1. John Phillips noted that the word used for *silence* in the passage is a strong one. It means “absolute silence.”^{vii}
2. Brother Guy N. Woods believed that the “silence” enjoined on the women in the context (1 Cor. 14:34-35) was absolute in nature. He argued that “The silence thus enjoined would not admit of answering questions, making confession, or singing.” He believed that all “audible activity” was prohibited. He continued, “The women of 1 Cor. 14 were totally and completely silenced. That such is the significance of *sigaoō*, rendered silence here, may be gathered from other occurrences of the word in Luke 9:36; 18:39; and Rom. 16:25 where, in passive form, it is rendered “kept secret.” Brother Woods continued, “In further proof that 1 Cor. 14:34, 35, involves a restricted type of meeting not characteristic of all assemblies in the apostolic church, women are commanded to do *in other circumstances* what they are forbidden to do here...It is quite significant that the Holy Spirit, in selecting the word for ‘silence,’ in 1 Tim. 2:12, did not use the word

found in 1 Cor. 14:35, which designates total, complete absence of all sound, but one which denotes quietness..."^{viii} When asked if the meeting contemplated in 1 Cor. 14 was comparable to any convened in the church today? Woods answered, "No. In the meeting under consideration in this chapter, brethren spoke in tongues, prophesied, and exercised the gift of interpretation. These were spiritual gifts, limited in their nature to the apostolic age; hence, no longer possible in the church today. A meeting of that type is, therefore, no longer held...We have no prophets; none capable of judging in the sense here intended; there are no revelations given to those that 'sitteth by'; hence, it is impossible properly to apply the rules governing the meeting of 1 Cor. 14 to the assemblies characteristic of us today."^{ix} Woods continued, "Those who attempt to apply 1 Cor. 14:34-35 to the church today admit that women may sing (and to this extent not remain silent), but insist that they are here stopped from speaking in any other fashion. Is the silence of this passage relative (so as to allow singing), or is it absolute, forbidding the utterance of any sound? There are two words regularly used in the Greek Testament to convey the idea of utterance. The first of these two, *lego*, is by Thayer defined: 'To put word to word in speaking, to join words saying,' (*lego*, put words together). (Matt. 28:18.) 1 Cor. 14:34, 35 forbids women to *lalien* in the church, utter a sound, emit a voice, It does not allow singing; she cannot adhere to the instruction here given, and audibly confess the Savior's name. What further evidence than this do we need to indicate to us that the instructions here given were never designed to be applicable to the church today?"^x

D. There are those who believe that the silence commanded here is to be viewed contextually.

1. Wayne Jackson argued that "the terms 'silence' and 'not speak' are to be viewed contextually, not absolutely. Otherwise, a woman could not say anything in church, including singing (cf. Eph. 5:1; Col. 3:16)." He connected the instructions given to the Corinthians with the instructions given to Timothy (1 Tim. 2:12ff). Thus, a woman is not to

speak in any way that usurps the authority of the man. For example, she was to “refrain from the active and vigorous back-and-forth instructional dialogues that were characteristic of those assemblies, in which they might be liable to assume the posture of **authority** figures” (333).^{xi} In another article, he wrote, “Some of our old debaters...contended that the Greek word *sigao* (‘keep silence’) demanded absolute silence – not a sound. Since such prohibition would be inconsistent with injunctions regarding regular meetings of the church, e.g. singing, they reasoned that 1 Cor. 14:34 did not pertain to normal church meetings, hence, this context must not be applicable in our time. By such reasoning they felt they avoided a conflict with 1 Cor. 14:34...The entire case hinges upon the meaning of the Greek word *sigao*. This word never did demand an absolute, unqualified silence. Rather, the nature of the silence is determined by the context.” He further argued that this passage does not “demand that a woman be absolutely silent at church. Rather, in harmony with what the apostle taught elsewhere (1 Tim. 2:12), the woman is not to speak or teach in any way that violates her gender role. She is not to occupy the role of a public teacher, in such a capacity as to stand before the church and function as the teacher (or co-teacher) of a group containing adult men. In assuming this official capacity, she has stepped beyond her authorized sphere, and she violates scripture.”^{xii}

2. Gareth L. Reese noted, “The ‘silence’ prescribed for the women (wives) is not total silence...It is a ‘silence’ necessary for the sake of orderliness that is the topic of this paragraph.”^{xiii} F.F. Bruce noted that “to have asked one’s husband in church would have involved calling across the room, creating disorder.”^{xiv}
3. Charles Hodge argued that it was **the public exercise of the gift of prophecy that was prohibited in the women.**^{xv}
4. Brad Price argued that Paul was “speaking about women **taking a leading role in the worship service** when men were present.” He went on to explain, “Male Christians had to be ‘silent’ concerning their gift under certain conditions, but they

could still sing and pray. Here the point is similar. Paul meant there were some occasions when women did not have the right to publicly address the assembly. Since God has given the role of **public teaching** to males, if men and women were both present in an assembly, a male was to do the **teaching**. Some of the Corinthian women were not abiding by this instruction, this was creating 'confusion' (verse 33), and this had to stop. In fact, the word silence is a present tense verb (the women were to continually stay silent). This did not mean the Corinthian women were forbidden from singing; it means they could not teach in the type of assembly where men (verse 27) were present. If the women had been in a different type of assembly (an all female gathering or an assembly where they were teaching children), they could have used their gifts and abilities."^{xvi}

5. Mike Willis, in the Truth Commentary Series on 1 Corinthians, noted, "To make the instructions mean that a woman cannot say a word in the assembly of the saints is to pervert the context. In vv. 28, 30 where *sigao* appeared before, the prohibition was against publicly addressing the assembly. The tongue-speaker was to be silent (*sigao*) whenever there was no interpreter in the assembly. Similarly, the prophet who was speaking when another person received a revelation from God was instructed to keep silent (*sigao*) in order that the one who had just received a new revelation might speak. The passage, however, does not forbid him from uttering a word; instead, it forbade him to publicly address the assembly. Hence, when we read that the women are to keep silent (*sigao*) in the churches, **we must understand this to be a prohibition of her publicly addressing the assembly (i.e., as in to preach to the assembly) rather than a prohibition of her uttering a single word.**"^{xvii}
6. Wayne Jackson offers the following insightful quote from H. P. Hamann comparing Paul's instructions in First Corinthians and in First Timothy: "If we have the same writer in both letters writing on the same matter, we have the right to allow one text to explain the other, and especially to let the clearer

or more definite throw light on the less precise. So 1 Tim. 2 is the key for the understanding of 1 Cor. 14."^{xviii} Consider the following parallel between the passages:

- a. "Let your women keep silence in the churches" (1 Cor. 14:34)/"Let the women learn in silence" (1 Tim. 2:11).
 - b. "For it is not permitted unto them to speak" (1 Cor. 14:34)/"I suffer not a woman to teach" (1 Tim. 2:11).
 - c. "But they are commanded to be under obedience" (1 Cor. 14:34)/"Not to usurp authority over the man, but to be in silence" (1 Tim. 2:11).
 - d. "As also saith the law" (1 Cor. 14:34)/For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:13).
 - e. "And if they will learn anything, let them ask their husbands at home" (1 Cor. 14:35)/"And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:14). Eve took the lead and fell. She should have followed Adam.
7. The negative conjunction, *oude*, translated as "nor" in 1 Tim. 2:12, is "explanatory in force, revealing that the kind of teaching prohibited by the apostle is that which assumes dominion over the man."^{xix}
8. How does the Bible student reconcile what Paul says in the eleventh chapter allowing women to prophecy with what he says in the fourteenth chapter forbidding them to do so? Brad Price answers, "The explanation that seems to pose the fewest difficulties is that the Corinthians had more than one gathering; in some of these assemblies women were allowed to pray and prophesy. In other assemblies (the times when the men were present), these kinds of activities were not allowed. The rules in 1 Cor. 14 were in effect when the entire church was assembled and the rules in 1 Cor. 11 were used when women were not in the presence of men."^{xx} He went on

to note that the “Christian woman has opportunities to speak the Word of the Lord 168 hours a week—but not the three hours or so when the church convenes as a whole.^{xxi}

9. Women are to pray, but they are not to pray everywhere (1 Tim. 2:8). In like manner, they are to teach, but not to teach everywhere. They cannot lead in prayer or teaching where men are present.
- E. “In the churches” reveals that Paul’s instructions were not just for the church at Corinth. Other congregations were to take them and use them also.

III. THE SUBMISSION - “To Be Under Obedience, As Also Saith The Law. And If They Will Learn Anything, Let Them Ask Their Husbands At Home.”

- A. Most believe that Paul is referring back to Genesis and the statement made to the woman following her fall. God told Eve, “And thy desire shall be to thy husband, and he shall rule over thee” (Gen. 3:16; cf. Num. 30:3-13). As you know, in his statement to Timothy about the role of women, Paul referred back to two things recorded in the first three chapters of Genesis - creation (1 Tim. 2:13) and temptation (1 Tim. 2:14). It is important to note that both of these matters do not change with the passing of time. It never will be the case that the woman was first formed or that the man was formed for her or from her. Furthermore, the fact that Eve was deceived will never change.
- B. Charles Hodge noted the following: “The apostle himself seems to take for granted, in 11, 5, that women might receive and exercise the gift of prophecy. It is therefore only the public exercise of the gift that is prohibited. The rational ground of the prohibition is that it is contrary to the relation of subordination in which the woman stands to the man that she appear a public teacher.”^{xxii}
- C. Brad Price noted, “In some cases a Bible class student goes beyond asking questions; he (or she) may try to actually take over the class. There are cases when a student is so aggressive or outspoken that he (or she) essentially becomes the teacher in a class.”^{xxiii} This behavior is wrong no matter if it is a man or a woman doing it. However, in the immediate context, Paul was dealing with some women at Corinth who were guilty of this very action.

- D. It should be noted that all questions do not fall into this category. Wayne Jackson noted, “When a woman is granted permission to ask a question, and she does so with modesty and with the proper respect for her teacher, there is nothing on earth wrong with her framing that inquiry. Does anyone imagine that just because a student poses a question in class, or makes a comment, in the public school system, the he or she has somehow usurped the role of the teacher?” He continued, “The overall context—of this concluding portion of 1 Corinthians 14 - suggests that there was a definite problem in the Corinthian church, and it had to do with *aggressive* women. Some of these Corinthian sisters were asserting themselves, speaking out in such a manner as to challenge the role of the male public teachers. Under the guise of wanting information, they likely were asking pointed questions that were designed to put the service-leaders on the defensive.”^{xxiv}
- E. Gareth L. Reese noted, “Any act on the part of the wife which sets aside her subjection to her husband is in violation of ‘the Law,’ the will of God, expressed in creation and stated in His Word.”^{xxv}

IV. THE SHAME - “For It Is A Shame For Women To Speak In The Church.”

- A. Charles Hodge noted that the word translated as shame in the passage before us means “ugly, deformed.”^{xxvi}
- B. F.F. Bruce defined the word translated as shame in the context before us as “scandalous.” He further noted that the word used by Paul was a “strong word, found elsewhere in the NT only in 11:6; Eph. 5:12; Tit. 1:11. Such is Paul’s estimate of one who ignores the limits of subordination and disrupts the order of holy worship.”^{xxvii}
- C. Brad Price suggested that the word translated as “shame” could be defined as “disgrace.”^{xxviii} It was disgraceful for a woman to ignore Paul’s instructions and to usurp the authority of the man.
- D. Women who disregarded Paul’s inspired instructions relative to the role of women in the church brought shame upon the church and themselves. Of course, the same remains true today.
- E. Sadly, many today have lost their ability to blush (Jer. 6:15). They think nothing of the expanding role that many women are taking in the Lord’s church.

CONCLUSION:

1. The inspired instructions that Paul gave to the saints at Corinth (1 Cor. 14:34-35) and to the young evangelist Timothy (1 Tim. 2:8-15) tell us the same thing relative to the role of women in worship. Both passages teach us that women are not to teach or usurp authority over men.
2. Although culture has changed much since the first century, the commandments of God have not. Let us continue to worship Him in spirit and in truth (John 4:23-24).

ⁱ Woods, Guy N. **Questions and Answers**. Henderson, TN: Freed- Hardeman College, 1976, p. 106.

ⁱⁱ Woods, p. 110.

ⁱⁱⁱ Thayer, Joseph Henry. **A Greek-English Lexicon of the New Testament**. Grand Rapids, Michigan: Baker Book House, 1977, #4601, p. 574).

^{iv} Thayer, #2980, p. 368.

^v Price, Brad. **First Corinthians**. www.abiblecommentary.com. 2010, p. 679.

^{vi} Price, 679.

^{vii} Phillips, John. **Exploring 1 Corinthians**. Grand Rapids, Michigan: Kregel Publications, 2002, p. 324.

^{viii} Woods, 107-108.

^{ix} Woods, 109.

^x Woods, 110-111.

^{xi} Wayne Jackson. **A New Testament Commentary**. Stockton, CA: Christian Courier Publications, 2011, p. 333.

^{xii} Jackson, Wayne. "1 Corinthians 14:34 - 'Silence' in the Church."
www.christiancourier.com

^{xiii} Reese, Gareth L. **New Testament Epistles: I Corinthians**. Moberly, Missouri: Scripture Exposition Books, 2004, p. 540.

^{xiv} Bruce, F. F. **The International Bible Commentary.** Carmel, NY: Guideposts, 1986, p. 1380.

^{xv} Hodge, Charles. **1 & 2 Corinthians.** Carlisle, Pennsylvania: Banner of Truth Trust, 1988, p. 305.

^{xvi} Price, p. 678-679.

^{xvii} Willis, Mike. **Truth Commentaries: 1 Corinthians.** Bowling Green, KY: Guardian of Truth Foundation, 1994, p. 419.

^{xviii} Jackson, Wayne. "Woman's Role in the Church." www.christiancourier.com

^{xix} Jackson, Wayne. "Woman's Role in the Church."

^{xx} Price, p. 680.

^{xxi} Price, p. 682.

^{xxii} Hodge, p. 305.

^{xxiii} Price, 684.

^{xxiv} Jackson, Wayne. "May a Woman Ask a Question?" www.christiancourier.com

^{xxv} Reese, 541.

^{xxvi} Hodge, p. 305.

^{xxvii} Bruce, p. 1381.

^{xxviii} Price, 684.

"THE HEAD OF THE WOMAN IS THE MAN"

1 Corinthians 11:3

Crystal Byrd

INTRODUCTION:

1. The head of the woman is the man. By what or whose authority was this statement made? Was it the apostle Paul?
 - A. 2 Timothy 3:16-17 states, "ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, throughly furnished unto all good works."
 - B. This command was God's command, given through the inspired pen of Paul.
 - C. Who are we to question an instruction from our Creator?
 - D. The "great-thinkers" of today would have us believe that this idea is archaic. They would say, "We are the women of a modern world, and this idea no longer applies to us."
2. We must trust in the divine authority of our Heavenly Father and His wisdom that He imparts to us.
 - A. James 1:5 tells us, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."
 - B. Proverbs 3:5-6 states, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."
 - 1) We are told specifically not to use our simple human understanding, but to use the wisdom that comes from the study of God's Word.
 - 2) God designed the home and knows who should bear the responsibility of the headship of the home.
 - 3) People in this world look for "help" in understanding this life in many places: television, books, internet, friends, doctors, etc.; when the "help" we were searching for was sitting on our coffee tables, bound in leather, and a layer of dust covering it.
 - 4) Peter wrote, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Peter 1:3).
 - 5) God will help us understand our role as women, wives, and mothers.

- C. Paul tells us to “Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth” (2 Timothy 2:15).
- 1) We all seek approval in this life. We seek the approval of our peers, our bosses, our family, and even our society, when the approval that really matters is that of God’s.
 - 2) As written in 2 Timothy, to gain God’s approval we must **STUDY**. We must study to know what God expects of us, and to know what is pleasing to Him.
 - 3) It will not be revealed to us in a dream. God will not visit us physically and speak to us with an audible voice.
 - 4) We must study and rightly divide the Word of God to be pleasing to Him.
 - 5) We are instructed to “Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you” (Matthew 6:33).
 - 6) By seeking God first, we will be complying with God’s commands and will gain blessings from doing so; including the blessings that come from accepting the God-given role of a wife.

DISCUSSION:

I. The husband IS the head of the wife.

- A. This was God’s design, His plan.
- B. 1 Corinthians 11:3 states, “But I would have you know, that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is God.”
 1. As established in the introduction, this was a command given by God.
 2. It was not presented as an option.
- C. Ephesians 5:23 says, “For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body.”
 1. These are two passages that instruct women regarding their role.
 2. Again, it was not presented as an option, but as a command.

II. What does it mean to be “head” of the woman?

- A. In this context it means that the man has authority over the woman, just as Christ has authority over His Church.
 1. Christ was given an awesome task, to be Head over the Church.
 2. He was also given the task of being Head over the man.
- B. In that same passage we see that the husband was also given a task to do.

1. The husband was given the task or the responsibility to be head of the woman.
 2. This was a job assignment, a delegation of sorts. God wasn't playing a cruel joke on womankind. It was His plan, a plan that we all should respect.
- C. Ephesians 5 goes on to say in verses 24 and 25, "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it."
1. In this passage we can logically see that the Church is to be subject to Christ.
 2. We, as members of His Church, are to "yield to" or "surrender to" Him.
 3. This passage also logically states that the wife is to be subject to her husband. Wives are to "yield to" or "surrender to" their husbands.
 4. God gave the woman the responsibility, the job, of being submissive to her husband. "Wives submit yourselves unto your husbands, as unto the Lord" (Ephesians 5:22).

III. Where is the PLACE for submission?

- A. Webster's defines "submission" as yielding to the authority of another. It also defines it as permitting oneself to be subject to something. Another definition listed is the condition of being humble or compliant.
- B. Submission has somehow been made to have a negative connotation. It is viewed by many as an ugly word, as a chore or a punishment. That was not how God intended it.
- C. We willingly submit in many areas of our lives.
 1. Children are told to be submissive to their parents. "Children, obey your parents in the Lord: for this is right" (Ephesians 6:1).
 2. We are told to submit to our government. Romans 13:1-2 reads, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Verse 5 goes on to state, "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake."
 3. We also read in 1 Peter 2:13, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme..."
 4. We submit to our employers, to our teachers, to our peers, our families, and even to society.

5. We submit to elders. "Obey them that have the rule over you and submit yourselves; for they watch for your souls..." (Hebrews 13:17).

IV. Do we RESPECT God's command?

- A. "Wives submit yourselves unto your own husbands, as unto the Lord" (Ephesians 5:22).
 1. This verse is an imperative sentence, a command. It was not stated as a question or just a casual comment, but as a command.
 2. If we respect the divine authority which gave us this command, we will obey it without question. We will not turn a deaf ear to the commands that we do not prefer.
 3. James 2:10 states, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all."
- B. Titus chapter 2 instructs the young women to, "...be discreet, chaste, keepers, at home, good, obedient to their own husbands, that the word of God be not blasphemed."
 1. This passage instructs the young women to be obedient to their own husbands. This sentence is also an imperative sentence, indicating a command.
 2. Failure to accept the position as an obedient, submissive wife results in blasphemy of the Word of God, as stated in Titus chapter 2.
- C. Respecting God's commands means that we willingly comply with His instructions, not bitterly or grudgingly. Colossians 3:23 states, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

V. Is it IMPORTANT who we choose to submit to?

- A. One of the most important questions a young lady should ask herself, when considering a young man as a potential husband is, "Can I submit to this man?"
 1. If your responsibility in your marriage is to submit to your husband, then you should consider your choice carefully.
 2. Make sure you are choosing someone to whom you can submit.
 3. Choose someone with an understanding of his role as a husband. It will make it easier for you to fulfill your role as a wife.
- B. In the beginning God saw that it was not good for man to be alone (Genesis 2:18), so God created Eve.
 1. God took from Adam a rib to form Eve.
 2. That bone was not taken from underneath Adam's foot that he should walk over her; nor from his brow that he should lord over her. The bone was taken from his side, a place of warmth and protection.

- C. In our world today, it is frowned upon for a bride to vow to obey her husband.
 1. We are supposed to love, cherish, and honor our husbands.
 2. Unfortunately, many believe that obeying our husbands is asking a little too much of today's sophisticated, highly educated, refined and reformed woman.

VI. Do you DESIRE to submit to your husband?

- A. Do you really want to be a submissive wife? Do you want your husband to be the head of your home? If you are following God's plan, then it should be your desire to submit to your husband. God assigned every person a job or a responsibility. Are we humble and bold enough to accept the challenge?
- B. It is the man's responsibility to submit to Christ. God also gave him the responsibility and honor of being head of the wife. He is to be a provider for his family.
 1. Ephesians 5:25 states, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." In verses 28 and 29 Paul continues, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church."
 2. The man was very specifically placed in headship of the home.
- C. It is the woman's responsibility to submit to her husband.
 1. A woman has the honor and privilege of being a keeper (or worker) of the home.
 2. In Titus 2 the older women are told to teach the younger women, "to be sober, to love their husbands, to love their children." We are to reverence our husbands: "...and the wife see that she reverence her husband" (Ephesians 5:33).
- D. Obeying your husband means you are obeying God.
 1. It shows respect and honor to the home that God designed.
 2. This is God's plan for the home.
 3. If God designed this phenomenal world and all its splendor, do you not think that He knew how to design a happy home? A godly home?
 4. People pay therapists and psychologists a lot of money to help them work out problems within their homes. Do you think that those problems developed from failure to do the tasks that God assigned?
- E. Denying your husband the headship of the home, or of you, is to deny God. If you do not respect your husband's role as head of the home; then you do not respect the divine authority of our Creator.

- F. There are occasions when submitting to your husband conflicts with your obedience to God. In those instances, your allegiance must be first and foremost to God.
 - 1. God comes first in any earthly relationship. Even in a marriage, Jesus tells us that He came not to send peace (Matthew 10:34-38). In other words, there will be times when it will be difficult for us to honor the relationships here on this earth, when they tempt us to sway from God's Word. Verse 38 records Jesus saying, "And he that taketh not his cross, and followeth after me is not worthy of me."
 - 2. Peter wrote, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives" (1 Peter 3:1).
 - a. Your willingness to show submission to your unbelieving husband can serve as a wonderful example of the submission that should be shown to God.
 - b. In demonstrating this example, it may present an opportunity to teach your unbelieving husband and win him to Christ.
- G. Trust in God's plan for you and your home. Trust in God to give you the responsibilities that are best for you and your home. Accept those responsibilities, those tasks, and bring honor to your husband and your God.

VII. From what Biblical EXAMPLES of submission can we learn?

- A. Regarding Adam and Eve, who submitted to whom? In Genesis chapter 3 we read of Satan tempting Eve. Adam later allowed himself to submit to the temptation of Eve.
- B. What about Abraham and Sarah? In Genesis chapter 16, Abraham submitted himself to Sarah. They chose not to wait on the wisdom of God and took matters into their own hands. There are still consequences of that action being felt today.
- C. In the account of Ananias and Sapphira, Sapphira submitted to her husband when she should not have, because it caused her to go against God's Word (Acts 5:1-10).
- D. The ultimate example is Christ. Christ submitted Himself to the will of the Father, and came to this earth in the form of a human. Paul wrote, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:8). He submitted himself to the pains of a human body, and the scorn of those around him.

CONCLUSION:

1. The greatest problem today in women accepting a submissive role in their marriages is PRIDE.
 - A. "When pride cometh, then cometh shame: but with the lowly is wisdom" (Proverbs 11:2).
 - B. "Only by pride cometh contention: but with the well advised is wisdom" (Proverbs 13:10).
 - C. "In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them" (Proverbs 14:3).
 - D. "Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16:18).
 - E. "A man's pride shall bring him low: but honour shall uphold the humble in spirit" (Proverbs 29:23).
 - F. "Love not the world, neither the things that are in the world, If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15-16).
2. As Christian women and wives, we should respect and honor the plan for our home that God has established. God knew best when He placed man at the headship of us and our homes. His job placement for women had nothing to do with their intelligence or ability. It was simply about a job assignment. We should proudly perform the tasks that God has assigned us to do, a job that God has trusted us to do.
 - A. "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (1 Corinthians 15:58).
 - B. "And let us not grow weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9).
3. The Church is the bride of Christ. As the bride of Christ we are to submit to Him. When we, as the bride of Christ, do not submit to Christ, it is a very disappointing and discouraging thing.
 - A. Is it not the same with a husband and wife?
 - B. How discouraging and disappointing it is when a wife is unwilling to submit to her husband, thereby contributing to an unscriptural home.

"THEN COMETH THE END"

1 *Corinthians* 15:24

Robert R. Taylor, Jr.

INTRODUCTION:

1. What a quartet of power-packed words we have here.
2. They are taken from the great resurrection chapter of the Bible—1 Corinthians 15 and verse 24.
3. This is the longest of Paul's 100 chapters in the New Testament.

DISCUSSION:

I. IN THIS CHAPTER WE HAVE:

- A. The basics of the gospel.
- B. Witnesses of Christ's resurrection.
- C. They did not deny Christ's resurrection, but some there denied their own resurrection out there in the future.
- D. If they were not to be raised, then Christ has not been raised either.
- E. These are the sure consequences to follow:
 1. We are found to be false witnesses, for we have testified that He is risen.
 2. Our preaching is vain.
 3. Your faith is also vain.
 4. Loved ones who have fallen asleep have perished.
 5. We are of all men most miserable.
- F. Christ has been raised and is the firstfruits of them that slept.
- G. Because of Christ, death is not a permanent experience.
- H. In Christ shall all be made alive.
- I. What will happen when Christ does come?
- J. Why do we suffer if there be no resurrection of the dead?
- K. The glorious body saints will have in the resurrection.
- L. The victory linked with His coming.
- M. An apostolic conclusion is drawn in verse 58.

II. THE END PAUL HAD IN MIND: NEGATIVES AND POSITIVES.

- A. Negatives noted.
 1. He is not talking about the end of the temple when Jerusalem was destroyed in A.D. 70 by the Romans.
 2. He is not talking about the end of one's life which has occurred billions of times just in the past twentieth century alone.
- B. Positives presented.
 1. It will be the end of time.

2. It will be the end of the Christian Dispensation.
3. It will be the end of the Universe – the passing of the earth and the two heavens right above us.
4. It will be the end of man's probation period on earth.
5. Conversion to Christ must occur prior to the second coming of Christ.
6. There will be none of this subsequent to His advent.

III. CAN WE DETERMINE WHEN THIS END WILL OCCUR?

- A. People in the first century thought they could, as per the two Thessalonian epistles.
- B. Around A.D. 1000 people thought they could.
- C. The 1800's, the 1900's, and now into the twenty-first century have witnessed many date-setters.
 1. William Miller set dates for the 1840's.
 2. Charles Taze Russell and "Judge" Ruthford set dates early in the 1900's.
 3. Dates of 1914, 1925, 1937, 1945, 1975, 1999 and 2011 have been set by men.
- D. Jesus said no man knows – not the angels, and not even Himself at that time (Matt. 24:36; Mark 13:32).
- E. Paul and Peter both said it would be like the coming of a thief in the night (1 Thess. 5:2; 2 Pet. 3:10).

IV. WHAT HAPPENS AT THE END?

- A. Jesus Christ will come the second time (Matt. 25:31-32).
- B. The resurrection of ALL will occur – not some, the saved, at one time and others 1,000 or 1,007 years later (John 5:28-29).
- C. The final judgment will occur (Acts 17:31; Rom. 14:10, 12; 2 Cor. 5:10; Heb. 9:27; Rev. 20:11-15).
- D. The Universe will burn, and the elements will melt (2 Pet. 3:10-12).
- E. Eternity begins with Hell for the wicked and Heaven for the righteous (Matt. 25:46).
- F. Jesus will deliver the kingdom over to the Father (1 Cor. 15:24-28).
- G. There will be no earth and no Jerusalem in Palestine in which Jesus will reign for a full millennium.
- H. There will be no renovated earth for all Jehovah's Witnesses for Eternity, save the 144,000 who will be in Heaven.
- I. This will mark the end of time and the beginning of eternity.

V. WHAT SHALL WE BE DOING PRIOR TO DEATH AND HIS SECOND COMING?

- A. Work (Eph. 2:10; 1 Cor. 15:58; 1 Thess. 1:3; Tit. 3:1, 8, 14; Heb. 6:10)
- B. Worship faithfully (John 4:24; Acts 2:42; Heb. 10:25).
- C. Watch prayerfully (Matt. 26:41; Mark 13:33-37).

D. Wait (Luke 12:36).

VI. WHAT WILL THE END BE LIKE?

- A. It will be spectacular in every conceivable way.
- B. Never anything like it has ever occurred.
- C. There will be NO deniers of Christ, for all shall see Him and know He is real – not an imaginary being.
- D. There will be one eager to bash the Godhead, the Bible, and those on the right hand of justification.
- E. Two great words will be spoken – DEPART and COME.
- F. There will be the greatest number ever congregated.

CONCLUSION:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements will melt with fervent heat?" (2 Pet. 3:11-12).

“THAT THEY MAY BE SAVED”

1 *Corinthians* 10:23-33

Keith A. Mosher, Sr.

INTRODUCTION:

1. Those who have been involved in an in-depth study of the Scriptures realize that there exists a “conscience” in the message.
2. The context always demands a certain and sure meaning to its first readers and to all others who study in later years. All else is speculation.
3. The passage under consideration also has a “conscience” and must be studied in light of its first-century meaning and with no other bias in mind.
4. The apostle Paul knew that all in the first century church had “scruples” about certain practices, and that a Christian’s attitude toward another Christian had to take into account the other’s conscience about such matters.
5. A “scruple” is not an opinion, but rather is a personal faith matter because of how one thinks about God’s law. One violating one’s conscience in such a matter is said to be acting out of “faith” and sinning (Rom. 14:23, KJV).

DISCUSSION:

The reader is asked to read the verses from 1 Corinthians 10:23-33 in the New Testament and then to see the comments in this outline.

10:23 – Christian liberty is modified by expedience and empathy for another’s spiritual welfare. Of those things, which are lawful and right, wisdom still must be applied to their uses. One dare not destroy the conscience of another simply because one knows that what one is doing is right for him to do according to the scriptures. For example, is it “wrong” or “right” to eat meat offered to idols? One, thinking only of idolatry, cannot eat the meat. One, thinking only that idols do not even exist is able to eat the meat. Both matters are “expedient” to each Christian, but are dissimilar practices, neither of which is “wrong.” The attitude for the Christian who would see his brother “saved” is one of edification, and not one of dominance.

10:24 – In seeking another Christian’s well-being, one would do well to follow the command of the apostle Paul, who wrote: “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification” (Rom. 15:1-2). The “outcome” of proper use of expediency in obeying God’s law is that one is always trying to “please” one’s brother-in-Christ. Note the following concerning love: “Doth not behave itself unseemly, **seeketh not her own** (emphasis added, K.M.), is not easily provoked, thinketh no evil” (1 Cor. 13:5). “Bear ye one another’s burdens

and so fulfill the law of Christ" (Gal. 6:2). "For none of us liveth to himself, and no man dieth to himself" (Rom. 14:7). "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). A strong illustration of one who violated the principle of "saving" a brother was Cain: "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" (Gen. 4:9). The answer to Cain's inquiry from the New Testament teaching of 1 Corinthians 10:23-33 is a resounding "Yes!"

10:25 – The practical advice from Paul is that whatever is sold in the meat market or "shambles" should not be questioned as to its source. Paul was attempting to protect the "weak" or over-scrupulous one who had a problem with meat offered to idols. Paul says that buying such meat is a matter of indifference, and so if one's conscience would be bothered, it is well not to ask where the meat or provision market got the meat. (The remark here from the inspired Paul implies that if one does not know, one cannot violate one's conscience.) As far as God's law, the faith, is concerned, such meats, of themselves, were not harmful, but a "weak" brother may not understand such. The "weak" were not just new Christians, and may have memorized the whole Bible, but when it came to their scruples, they were "weak" in their consciences. Christians are to avoid any arguments about such matters (Rom. 14:1). God has no law today of clean or unclean meats, but the principle of not violating one's conscience or one's brother's conscience obtains.

10:26 – Paul quoted here from Psalm 24:1 to emphasize that since everything belongs to God, then whatever God says can be eaten or used without sinning can be used or eaten! Paul wrote to Timothy and added: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer" (1 Tim. 4:4-5). (The verse found at Psalm 24:1 was the Jewish "grace" before meals.)

10:27 – The apostle Paul uses an invitation for a Christian to the house of a non-Christian to illustrate how important it is to avoid damaging the conscience of another, even if that other one does not know the Lord. Why would a Christian unnecessarily offend someone that the Christian is trying to reach "that they might be saved?" (Compare Luke 10:7 – "And in the same house remain, eating and drinking such things as they give; for the labourer is worthy of his hire. Go not from house to house." When invited by anyone, the Christian does not refuse, unless there is some dangerous situation to avoid.) People are not to practice idolatry (cf. Acts 15:29), but this is an invitation to a house, and not to a worship service, and the Christian is not to ask questions concerning the source of the meat on the table. It is the case that the people in Corinth practiced idolatry, and for a Christian to take part in such would show approval to the

practice. But, the invitation that Paul references is to a home, and not to the temple, which visit Paul had already condemned (1 Cor. 8:10).

10:28 – Paul then surmises that someone who knew the inviter, or even the pagan who invited the Christian, mentioned that the meat on the table was that which had been offered to idols. It had then been sold as burned meat in the provision market. Paul then instructs the informed Christian **not** to eat such meat for such would trouble the non-Christian who invited the Christian. Two thoughts may be present here: (1) Either eating the meat as identified as from an idol worship service would somehow seem to be endorsing idolatry for the non-Christian, or (2) The conscience of the non-Christian would be damaged by observing a Christian's eating "meat offered to an idol."

The reader of this outline may want to stop here and ask the question as to what a Christian's participating in denominational worship might suggest to those non-Christians. What about "gospel preachers" who join denominational ministerial groups? Are they damaging the souls of the non-Christian "preachers" in those meetings?

Paul taught that **only in those gatherings where idolatry was not a question or where consciences would not be damaged** could meat offered to idols be thought of as a matter of indifference. Paul also rebuked the **superstition** that meat offered to idols was "tainted," even if one did not know how the meat had been used.

10:29 – It is necessary to note here that the apostle Paul did instruct the Christian to be guided by what the non-Christian had implied about the meat that he placed on the table. For the non-Christian may have thought it was very wrong to offer such meat to a Christian and was testing the believer to find out whether the believer was against idolatry or not. A Christian's personal liberty, according to Paul, is never judged or regulated by another man's conscience, but eating the meat that was recognized as offered to idols could very well damage the relationship, if any, between the non-Christian host and the believer. Then how would the believer reach the non-Christian who was offended, when the Christian ate the "idolatrous" meat that had been set on the table? (The mere fact that someone thinks a Christian is wrong is not proof, of course, that there is wrong, but the Christian is trying to reach that non-believer for the Lord. Note the following: "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and he were cast into the sea," Mark 9:42).

10:30 – Paul wondered how it was that his doing right could be "evil spoken of" by others. Christians from then until now have been asking the same question!

Note the following from A.T. Robertson: "Paul may be asking here as to why a Christian would risk being spoken evil of just to maintain his liberty in Christ" (Word Studies, 1 Corinthians). Paul wrote on another occasion: "Let not your good be evil spoken of" (Rom. 14:16). Paul, in the 1 Corinthian verse studied here, also may be answering a supposed objection to his teaching on matters of scruples, for Paul is pleading with Christians to make concessions for the weak consciences of brothers-in-Christ and also for the non-believers, and the apostle is discouraging the defiant and bigoted who would not mind "running over" someone else's conscience. Paul is teaching the law of love, which law is designed so that others "might be saved" along with the Christian. Paul insists that even if others speak evil of your scruples, try not to violate their consciences.

10:31 – One of the ways to avoid offending others is to put God first and to try to do all to His glory. One living for God has "denied himself," "died to himself," and has decided to follow the Christ--not one's own selfish desires (Matt. 16:24). One is to take up one's "cross" for the Lord, and a cross was a means of capital punishment in the time of Christ. So to take up one's cross means that one must die to self and always try to put others ahead of self (cf. Col. 3:3).

10:32 – When some matter of indifference arises, whether meat offered to idols, or matters of "days" (cf. Romans 14:5-60), or as today's holidays, and so forth, one is to avoid arguing about such, or insisting that others with weaker consciences practice such (which is a "stumbling block," cf. Rom. 14:13). The term translated "stumbling block" is *aproskopoi* and means that the Christian's actions have somehow enticed the weaker brother to take part in an activity which he finds violates his conscience. The "offense" mentioned here in 1 Corinthians 10:32 is that the stronger brother somehow led the weaker into what is sin to him (cf. Rom. 14:23). Some shout that they were "offended" by someone in the church, but did the "shouter" commit some sin because of the brother or was the shouter just angered by something said or done by the brother? There is a biblical difference between the English (today's) usage of offense and the Bible's message from Paul. A Christian's actions in life must have godly motives, whether one has a "weak" conscience in matters of biblical indifference or a "strong" conscience in those same matters.

10:33 – All of the forbearance Paul would have practiced toward his brethren or toward non-believers had one goal in mind: "the profit of many." That is, in matters that might be lawful for him, Paul had to decide whether he was pleasing himself or whether he, properly, had others in mind as to their spiritual needs. To the same Corinthians Paul had written: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law;

To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law. **To the weak I became as weak that I might gain the weak** (emphasis added, K.M.). I am made all things to all men, that I might by all means save some" (1 Cor. 9:19-22).

CONCLUSION:

1. The liberty of the Christian in matters of indifference is regulated by the conscience of others. No Christian is free to act in such a way as to unnecessarily place a stumbling block in the pathway of another Christian, or even in the way of a non-believer. The "strong" or less strict brother in matters of indifference must learn to make concessions for the "weaker" conscience of another.
2. However, the weaker brother cannot use his conscience to try and dominate the stronger brother. All must, as Paul put it, follow the admonition that "...if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:13).

**“THEY WHICH PREACH THE GOSPEL
SHOULD LIVE OF THE GOSPEL”**

1 Corinthians 9:14

Robert Jefferies

INTRODUCTION:

1. The text under consideration for our study from three reliable translations:
 - A. “Even so hath the Lord ordained that they which preach the gospel should live of the gospel” (1 Corinthians 9:14 – KJV).
 - B. “Even so the Lord has commanded that those who preach the gospel should live from the gospel” (1 Corinthians 9:14 – NKJV).
 - C. “Even so did the Lord ordain that they that proclaim the gospel should live of the gospel” (1 Corinthians 9:14 – ASV).
2. This morning we are examining a subject that would be described as one of those “touchy subjects.” We are talking about paying the preacher.
3. Why talk about it?
 - A. We may not realize it, but it is an extremely important subject.
 - B. If the church fails to adequately support those who preach and teach the Gospel of Christ, then there will be a failure to fully spread the Good News to the entire world.
4. In this study we want to notice three questions:
 - A. Do the Scriptures authorize paying the preacher from the church treasury?
 - B. Why did Paul choose not to accept support from the church at Corinth?
 - C. Why do some congregations struggle with paying the preacher?

DISCUSSION:

- I. **DOES THE BIBLE AUTHORIZE PAYING THE PREACHER FROM THE CHURCH TREASURY?**
 - A. Everything one does religiously must be authorized by the Scriptures. “And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him” (Colossians 3:17).
 - B. The text for our study deals with the authority for paying the preacher.
 - C. Foundational thoughts presented by the Apostle Paul:
 1. “Mine answer to them that do examine me is this” (1 Corinthians 9:3).
 2. “Answer”
 - a. Refers to a reasoned defense as in a court case.
 - b. “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a

reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

3. "Examine"

- a. This is a legal or forensic term used in a court proceeding.
- b. "Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having **examined** him before you, have found no fault in this man touching those things whereof ye accuse him" (Luke 23:14).

D. Paul will then proceed to ask them thirteen rhetorical questions. Those questions can be broken down into the following categories.

1. **His Rights.**

- a. "Have we not **power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?**" (1 Corinthians 9:4-6).
- b. Right → "power." It is most often translated "authority." "And Jesus came and spake unto them, saying, All **power** is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world" (Matthew 28:18-20).
- c. "Eat and drink"
- d. "Take along a wife"
- e. This right was also enjoyed by the other **Apostles, and the brothers of the Lord, and Cephas (Peter).**
- f. "Forbear working" (meaning manual labor).

2. **Everyday Life.** Everyday experience teaches us that a workman deserves some compensation for his labors.

- a. "Who goeth a **warfare** any time at his own charges? who planteth a **vineyard**, and eateth not of the fruit thereof? or who feedeth a **flock**, and eateth not of the milk of the flock?" (1 Corinthians 9:7).
- b. Soldier.
 1. The government pays his wages & provides a certain amount of supplies for him.
 2. He does not go to war at his own expense.
- c. Vineyard.
 1. A worker in the vineyard doesn't expect to work for nothing.

2. He expects support for his labor & looks for it from the vineyard.
3. "The husbandman that laboureth must be first partaker of the fruits" (2 Timothy 2:6).
- d. Shepherd.
 1. He had the right to use the benefits of the sheep.
 2. Those benefits would include milk, wool, and possibly even meat.
3. **The Law of Moses.**
 - a. "Say I these things as a man? or saith not the law the same also? For it is written in the **law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.** Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: **that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope**" (1 Corinthians 9:8-10).
 - b. "Thou shalt not muzzle the ox when he treadeth out the corn" (Deuteronomy 25:4; 1 Timothy 5:18).
 1. Oxen pulled a "threshing sledge" with iron wheels over the grain to separate the grain from the husks.
 2. One commentator noted, "cattle cannot read, thus this is not meant for oxen, it is meant for man. Surely the law about oxen has a much more important application than just the oxen."
 3. Application: The laborer has the right to share in the profit of the work.
 - c. "In hope."
4. **A Practical Question:**
 - a. "If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, *are* not we rather?" (1 Corinthians 9:11).
 - b. "If we have sown spiritual things among you, is it too much if we reap material things from you?" (ESV).
 - c. "And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house" (Luke 10:7).
 - d. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Corinthians 9:14).

II. WHY DID PAUL CHOOSE NOT TO ACCEPT SUPPORT FROM THE CHURCH AT CORINTH?

- A. One commentator noted that there were four major ways in the first century that moral philosophers and religious teachers found support for their individual services.
 - 1. A fee was charged for their teaching.
 - 2. To enter the household of a wealthy and influential individual, and gaining a backer.
 - 3. To beg for it.
 - 4. Working for it (in hopes that the receipt would understand support was needed to live).
- B. “If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, **lest we should hinder the gospel of Christ**” (1 Corinthians 9:12).
- C. Even though Paul had been supported by other churches, he decided that it was best to forego support for the good of the Gospel in Corinth.

III. WHY DO SOME CONGREGATIONS STRUGGLE WITH PAYING THE PREACHER?

- A. They cannot afford to pay the way they want (this is one reason, but we want to examine some of the attitudes that cause congregations to struggle with paying their preacher).
- B. **He Does Not Do Manual Labor.**
 - 1. I wish we could stop at 5pm every day, and leave our cares at the office.
 - 2. Did you know that most preachers are expected to...
 - a. STUDY
 - 1. Two sermons.
 - 2. Two-three classes per week.
 - 3. Write bulletin articles.
 - b. VISIT
 - 1. Hospitals.
 - a. Those who are there for surgeries.
 - b. Those who are there because they are sick.
 - 2. Elderly.
 - 3. Shut-ins.
 - 4. New prospects (those who have visited recently).
 - 5. New members.
 - 6. Area Gospel Meetings.
 - c. OFFICE WORK
 - 1. Some have to edit and print bulletins.
 - 2. Some have to answer all the telephone calls that come in.
 - d. FELLOWSHIP
 - 1. Time with older people.

2. Time with the younger people.
 3. Gospel Meetings, Vacation Bible School, etc.
 4. Counseling
 - a. Problems with addiction.
 - b. Problems with depression.
 - c. Marital problems.
 - d. Pre-marital.
 5. Weddings & funerals.
 5. Now remember, there are only 168 hours in a week. How much time would you say your preacher needs to spend in each area, and be the preacher you want him to be?
- C. He Makes More Than Me (Selfishness).**
1. Many have the mindset that the preacher should be on or below poverty level. People expect the preacher to take a vow of poverty.
 2. "We need to pull the reigns in. We do not want him becoming covetous."
- D. A Failure To See The Honor Of Preaching.**
1. There was a time which it was an honored and well respected position.
 2. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14).
- E. One Makes A Mistake, So They All Make Mistakes.**

CONCLUSION:

1. Does the Bible authorize paying the preacher from the church treasury? "Yes."
2. Let's be sure that our attitude is correct when it comes to support the preacher and his family in a financial way.

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“UNDER THE LAW TO CHRIST”

1 *Corinthians* 9:21

Garland Elkins

INTRODUCTION:

1. We will notice implications of the view that the Gospel is not a law.

DISCUSSION:

I. IF ANY DOCTRINE IMPLIES A FALSE DOCTRINE, THEN THAT DOCTRINE ITSELF IS FALSE.

- A. It is clear therefore that the doctrine that the Gospel of Christ is not law is false.
- B. Presently, certain men are contending that the gospel is not a law; if such were the case then, since the Law of Moses was nailed to the cross (Col. 2:14; Gal. 4:21-31; Rom. 2:14); then no one now living would be under any law of God at all (Rom. 4:15).
- C. And if it were the case (which it is not) that no one is now under Law from God, then no one could be guilty of sin.
- D. This is the case because Paul made clear that where there is no law, neither is there transgression (sin) (Rom. 4:15).
- E. Further, since Christ died in order to save men from sin, if there is no law, thus no sin, then Christ died in vain. Who can believe such error? But since it is clear that Christ did not die in vain (Rom. 5:8, 9; John 3:14, 15; Heb. 2:9; Eph. 1:7; Heb. 9:11-15; 1 Cor. 15:12-15), then it is clear that the view that the Gospel is not a law is false!
- F. Paul plainly wrote that men are made free by the Law of the Spirit of life, and “the sword of the Spirit, which is the word of God” (Eph. 6:17) is the Law to which all the world is amenable.
- G. All men are amenable to the Law of Christ: “So speak ye, and so do, as they that shall be judged by a law of liberty” (Jam. 2:12).

II. SOME QUESTIONS AND OBJECTIONS (concerning the theory that Christ’s Law concerning marriage does not apply to the world – the person who is not a Christian).

- A. When a man looks on a woman to lust after her, does he break civil law or the Law of Christ (Mat. 5:28)?
 1. (What about the song “*Standing on the Corner?*” ... “*You can’t go to jail for what you are thinking.*”)
 2. One does not go to jail for what he is thinking, yet, according to Christ, if he commits lust in his heart, unless he repents of it, he will be lost.

3. Lust does not break American civil law, or the song "*Standing on the Corner*" could not have been sung all over the land.
 4. Yet, whether saint or sinner, one is guilty of breaking the Law of Christ when he lusts (Mat. 5:28).
 5. If a man breaks the civil law when he lusts, please cite the ordinance?
 6. If he does not break the civil law, then does he not break the LAW of Christ?
- B. Do men break the civil law when they disbelieve the Gospel? (Acts 15:7-9; John 8:21-24).
1. The command to believe the Gospel is certainly not a command of civil law.
 2. When one refuses to believe the Gospel, he breaks not civil law, but the Law of Christ.
- C. Do men who refuse to repent break the Law of Christ? (Acts 17:30).
- D. If civil law permitted idolatry, would a man out of the church sin when he worships idols?
1. Greek civil law permitted the worship of idols during Paul's day.
 2. Yet to those who were not members of the church he said, "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30).
- E. Since men cannot obey law to which they are not accountable, how could people ever become members of the church, according to this theory?
- F. Name one sin that a person can repent of without ceasing the sin.
- G. Is there any true repentance that does not involve the cessation of the sin repented of? (Acts 19:18-19).
- H. How many people are included in the word "whosoever"? (John 3:16; Rev. 22:17; Mat. 19:9).
- I. What civil law does the sin of neglect violate? (James 4:17; Heb. 2:3).
- J. If one contends that Christ's Law does not apply to the world, how could he apply 2 John 9-11 to the errors of the false religions?

III. OBSERVATIONS CONCERNING THE THEORY:

- A. Paul speaks of "*fornicators of this world,*" showing that a man violates the Law of Christ in committing fornication (while in the world and before he became a Christian). He did not, however, break the civil law of the time (1 Cor. 5:9-10).
- B. Paul also shows that a man may be guilty of other sins while in the world (1 Cor. 6:9-10).
 1. Adulterers are among those mentioned.

2. They, the Corinthian Christians, were guilty of all these sins before they were washed (baptized), sanctified, and justified.
 3. This shows plainly that specific sins are held against those in the world before they become Christians.
- C. Now that it has been shown that one transgresses Christ's Law when he commits the sin of adultery while in the world, what must he do? Paul said, "But now ye also put off all these" (Col. 3:5-8).

IV. FURTHER PROOF: Some Syllogisms

A. Syllogism One

1. All laws which are addressed to all men are laws to which all men are accountable.
2. The Law of Christ, the Gospel, is a law which is addressed to all men (Mark 16:15-16).
3. Conclusion: The Law of Christ, the Gospel, is a law to which all men are accountable.

B. Syllogism Two

1. All men who obey the Law of Christ in becoming children of God are men who are accountable to the Law of Christ (Mark 16:15-16).
2. Men in the world (those out of the church) are men who obey the Law of Christ in becoming children of God (being made free) (Rom. 8:1-2).
3. Conclusion: Men in the world (all out of the church) are men who are accountable to the Law of Christ.

C. Syllogism Three

1. All men who must repent in order to gain remission of sins in the name of Christ are men who are accountable to the Law of Christ (Mark 16:15-16).
2. All the nations (every person in every nation) are men who must repent in order to gain remission of sins in the name of Christ (Luke 24:47).
3. Conclusion: All the nations (every person in every nation) are men who are accountable to the Law of Christ.

V. WHAT THIS THEORY LEADS TO:

- A. It would allow one to marry a thousand times (which would, of course, be in violation to the Law of Christ on marriage) so long as it was done before obeying the Gospel, and so long as civil law did not forbid.
1. One that thus contends could not even condemn polygamy where not forbidden by civil law.
 2. Who can believe this?

- B. It denies the universality of the Gospel (Mark 16:15-16).
- C. It would allow one to continue in a relationship which violated the Law of Christ after obeying the Gospel, so it would allow one to remain in a false religion. This, no one can believe.
- D. It denies that Christ is "*King of Kings*" and "*Lord of Lords*" (1 Tim. 6:15; Rev. 19:16).
- E. It would make it impossible for anyone to be saved, since men in the world could not obey (as this theory erroneously contends) Divine Law.

“WHEN THAT WHICH IS PERFECT IS COME”

1 Corinthians 13:8-13

Tim Burroughs

INTRODUCTION:

1. When Paul wrote to the church at Corinth, he dealt with those who were admiring their spiritual gifts in such a way as to lord over others that did not have the same gifts.
 - A. “Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?” (1 Corinthians 12:27-30).
 - 1) In this passage Paul is making a point to show that not everyone in the body (church) was qualified to do the same work.
 - 2) But, all were still very important.
 - B. The “spiritual gifts” of Paul’s day were an important factor for the church.
 - 1) The church needed these miraculous aids until the complete Revelation was given and recorded.
 - 2) After that, man could learn how to be saved and what his obligations were to God by studying God’s written Word.
2. Paul told the Christians at Corinth to desire the best gifts, and he would show them a more excellent way.
 - A. “But covet earnestly the best gifts: and yet shew I unto you a more excellent way” (1 Corinthians 12:31).
 - 1) They were told to “covet” (desire, ASV) the best gifts.
 - 2) They were to desire that which would give them knowledge.
 - B. Paul would show them “a more excellent way.”
 - 1) This way would be better than the spiritual gifts.
 - 2) This way lasts longer than the spiritual gifts.
 - C. 1 Corinthians 13:1-7

DISCUSSION:

I. PAUL INTRODUCES THE SITUATION (vv. 8-9).

- A. The Spiritual Gifts Would Cease.
 1. “Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away” (1 Corinthians 13:8).
 2. Paul shows a contrast in this verse between the spiritual gifts that must pass away and charity (love) that will last forever.

- a. He calls attention to three spiritual gifts; prophecy, tongues, and miraculous knowledge.
 - b. These three represent all of the spiritual gifts (1 Corinthians 12:4-11).
 - c. All of them would come to an end.
- 3. It is interesting to note that Paul uses two different words for "fail" in this passage.
 - a. Love never fails (*ekpipto*); prophecies will fail (*katargeo*).
 - b. "*Ekpipto*" means "to fall down from;" "*Katargeo*" means "to render idle, unemployed, inactive, inoperative" (Thayer).
 - c. Paul is saying that love will never fall down from its rightful place, but prophecies will come to a halt.
- B. The Spiritual Gifts Represent Imperfection (v. 9).
 - 1. Paul wrote, "For we know in part, and we prophesy in part" (1 Corinthians 13:9).
 - 2. Paul is saying what he knew and prophesied at that time was "in part" (*ek merous*) meaning what he (and others with spiritual gifts) had was partial, imperfect, or incomplete system of knowledge.
 - a. This simply means that God's will was not delivered all at the same time.
 - b. These spiritual gifts would play a vital role in God's Revelation to man.
 - 3. God's will was made known through inspired men part by part until finally the New Testament was completely revealed and recorded.
 - 4. In the first century A.D. Christians who possessed spiritual gifts had to depend on each other, because one person did not have all the (completed) revelation of God.
 - 5. It took some time to reveal the entire New Testament.
 - a. It was made known over a period of about fifty years.
 - b. Much was yet to be revealed after Paul wrote to the brethren at Corinth (A.D. 54-55).

II. PAUL ILLUMINATES THE SUBJECT (v. 10)

- A. The Spiritual Gifts Would Be Replaced By Something Perfect.
 - 1. "But when that which is perfect is come, then that which is in part shall be done away" (1 Corinthians 13:10).
 - 2. Now, Paul contrasts "that which is perfect" with "that which is in part."
 - a. He says that which is incomplete, or "in part" at the time of his writing will be replaced by something that is complete or "perfect" at a later time.

- b. We have seen that the “in part” under consideration is the system God used to deliver His will to man during the time of Paul’s writing.
 - c. This gives us a clue as to what the perfect is.
 - 3. The word “perfect” in this text is from the Greek word “*teleios*” which means “brought to its end, finished; wanting nothing necessary to completeness; perfect” (Thayer).
 - 4. “That which is perfect” is God’s complete written Revelation.
- C. Once God’s written Revelation was set forth in its totality, there would be no need for a system that had to be communicated “in part, partially, or imperfectly.”
 - 1. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy 3:16-17).
 - 2. “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue” (2 Peter 1:3).

III. PAUL ILLUSTRATES THIS SIGNIFICANCE (v. 11-12)

- A. “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things” (1 Corinthians 13:11).
 - 1. Paul uses an illustration of himself in verse 11 to contrast something of an immature (child-like) state with that which is mature (full-grown).
 - a. When Paul was a child he spoke with a child’s language and vocabulary, he thought as a child thinks, and he occupied himself with things children do.
 - b. But when he became a man he stopped thinking as a child and laid aside those things associated with a child.
 - 2. This verse illustrates how the church was once in a state of infancy.
 - a. But, when the complete written Revelation of God came into existence, the church became full-grown.
 - b. As more and more of God’s Word was revealed, accepted and applied, Christians grew in knowledge of Christ until the faith was once for all delivered unto the saints in all its perfection.
 - c. “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:12-13).

- d. It was at this time the Christians of Paul's day attained the unity of the faith, and the need for spiritual gifts ceased.
- B. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12).
 - 1. Paul continues the previous thought by saying "For now..."
 - a. Paul is speaking of "right now" (child-like state) in the days of Paul and those he is addressing.
 - b. Right now "we see through a glass, darkly." Paul is referring to the fact that they (in Paul's time) did not have the complete Revelation.
 - 2. The mirror is clouded or obscure now, but later, when all the Revelation is finished the image will be "face to face."

III. PAUL ISSUES THE SUMMARY (v. 13)

- A. "And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Corinthians 13:13).
 - 1. While Paul has shown the spiritual gifts were temporary, the characteristics that make up a Christian (faith, hope, and charity) will abide.
 - 2. All of these characteristics will not last forever.
 - a. Faith and hope will be fulfilled upon the faithful soul being ushered into the glory of Heaven.
 - b. But, charity (love) will last through eternity.
- B. These three are not spiritual gifts that would be done away (v. 8), and Paul is showing the importance of that which will abide over that which is temporary.

CONCLUSION:

- 1. Paul taught the Christians at Corinth a lesson on priorities.
 - A. The spiritual gifts of Paul's day would truly serve a valuable purpose, but there was something special that would take their place.
 - 1) "That which is perfect" would come and reveal to the entire world God's will and plan for mankind.
 - 2) It would last for generations after the spiritual gifts came to an end.
 - B. We are benefactors today of "that which is perfect," because we hold in our hands the Will of our Creator.
 - 1) No man today has the ability to work such miracles as they did in Paul's day.
 - 2) There are no apostles walking the face of the earth today to lay hands on those who would desire such gifts.
- 2. "That which is perfect" is the complete, written, revealed Word of God.

“WHEN YE COME TOGETHER INTO ONE PLACE”

1 Corinthians 11:20-34

Billy Bland

INTRODUCTION:

1. Unfortunately, the church of God at Corinth was a church plagued with many problems.
 - A. Unlike the church at Philippi, which eventually experienced much peace and unity, the church at Corinth sadly was divided.
 - B. Nearly every chapter in First Corinthians deals with some problem they were experiencing.
 - C. However, there was hope for the church at Corinth.
 - D. Paul, by inspiration of the Holy Spirit, gives them instructions on how to correct their problems.
2. The problem with which this section will discuss is their problem in coming together and the Lord’s Supper.
 - A. They were in such a divided condition it was impossible for them to eat the Lord’s Supper (see 11:20 ASV).
 - B. This serves as a great warning to churches today that think they come to worship God, but are divided among themselves.
3. This section will be noted under four sub-headings:
 - A. The Coming Together
 - B. The Communion
 - C. The Corruption
 - D. The Correction

DISCUSSION:

I. THE COMING TOGETHER

- A. Four times, in the context, God’s Word proclaimed the church came together.
 1. “Now in this that I declare *unto you* I praise *you* not, that ye **come together** not for the better, but for the worse” (1 Cor. 11:17).
 2. “For first of all, when ye **come together** in the church, I hear that there be divisions among you; and I partly believe it” (1 Cor. 11:18).
 3. “For first of all, when ye **come together** in the church, I hear that there be divisions among you; and I partly believe it” (1 Cor. 11:18).
 4. “And if any man hunger, let him eat at home; that ye **come not together unto condemnation**. And the rest will I set in order when I come” (1 Cor. 11:34).
- B. The Hebrews writer stated that our coming together is a command of God.

1. "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching" (Heb. 10:24-25).
 2. In addition to our worshiping God when we come together, we also exhort one another by such assembling.
 3. Christians are not to forsake the assembling (the act of coming together).
 4. Notice is given that the text did not say, "not forsaking the assembly"-- It states we are not to "forsake the **assembling** of our selves together."
 5. The church is to assemble upon the first day of the week (Acts 20:7, 1 Cor. 16:1-2), and any other time (such as Sunday night or Wednesday) when the elders of the church call for an assembly (Heb. 13:17; 1 Pet. 5:1-4).
- C. Some have started a practice called "Children's Church," also known as "The Divided Assembly."
1. Such a practice is without Scriptural authority.
 2. In order to conduct the Children's Church, adults must forsake the assembling together with the other Christians.
 3. Likewise, such a divided assembly is the very opposite of "assembling ourselves together" as commanded by God.
 4. It pits man's wisdom against God's wisdom.
 5. If we can divide the assembly based on "the needs of children" we can also divide the assembly based on the needs of the elderly, the family, the singles, the marrieds, etc.
 6. In fact, there is no command that we have to meet in a church building. If we can divide the assembly, my family could simply stay at home and worship in our house, as a family unit.
 7. If we wished to push the matter to an even more ridiculous point, fishermen could simply assemble in their boat on the lake and "worship" rather than assembling with the saints at the building.
 8. If everyone practiced this, it would destroy the church on earth, and according to some, no one would sin in so doing!
- D. The church was to come together upon the first day of the week for the purpose of eating the Lord's Supper as well as to give as they had prospered.
1. Even though what the Corinthians were doing made it impossible to Scripturally observe the Lord's Supper, the point is obvious that under normal worship, they were to come together for such purpose.
 2. They also were to give.

- a. Paul wrote; “Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come” (1 Cor. 16:1-2).
 - b. Additionally they would sing (Eph. 5:19, Col. 3:16), listen to God’s Word preached (Acts 20:7), and pray (Luke 18:1).
- E. May we as Christians look forward to the time when we as children of God assemble (on the first day of the week and other times) and worship our Father and be encouraged by each other’s worship unto God.

II. THE COMMUNION

- A. The Corinthian Christians should have been coming together as a unified body to reverently and correctly partake of the Lord’s Supper.
 - 1. The Corinthians could not observe the Lord’s Supper when they came together.
 - 2. Paul wrote; “When therefore ye assemble yourselves together, it is not possible to eat the Lord’s supper” (1 Cor. 11:20 ASV).
 - 3. The next sub-point will discuss the correction needed.
- B. The Lord’s Supper is also termed as “communion.”
 - 1. Paul wrote; “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?” (1 Cor. 10:16).
 - 2. The word “communion” comes from the word “*koinonia*.”
 - 3. *Koinonia* means fellowship, or partnership.
 - 4. When partaking of the Lord’s Supper, Christians are in partnership or fellowship with the blood and body of Christ.
 - 5. It is to be observed by those who are in fellowship with the blood and body of Jesus.
- C. Jesus instituted the Lord’s Supper as a memorial of His body and His blood.
 - 1. Matthew records; “And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins” (Matt. 26:26-28).
 - 2. Christians gathered upon the first day of the week in order to eat the Lord’s Supper, in honor of the one who gave His body and His blood for them.
 - 3. Luke wrote; “And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them,

ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7).

- D. What a wonderful opportunity for Christians to assemble together to remember and honor Jesus who died for them!
- E. How could anyone knowingly corrupt or disgrace such a wonderful honor?

III. THE CORRUPTION

- A. In spite of the fact that the Lord's Supper is a memorial in honor of Jesus and is a communion with His body and His blood, the Corinthians had corrupted it and themselves in such a way that it was impossible for them to Scripturally take the Lord's Supper.
- B. Their actions indicated they despised the church of God!!
 - 1. Paul said; "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not" (1 Cor. 11:22).
 - 2. The Corinthians were doing something that indicated they did not love the Lord's church--in fact, the clear implication is that their actions demonstrated they despised the church of God.
- C. They, in some manner, were corrupting the "love feast" (much like our "fellowship meals" or "pot-lucks") that made it impossible to eat the Lord's Supper.
 - 1. Paul stated; "When ye come together therefore into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken" (1 Cor. 11:20-21).
 - 2. They either were divided in the eating of their common meals and/or they had included their meals in the Lord's Supper.
 - 3. The ones who had plenty were eating of their abundance while others were left hungry (cf. verse 21).
- D. They were eating and drinking "unworthily."
 - 1. "Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, **unworthily**, shall be guilty of the body and blood of the Lord." And, "For he that eateth and drinketh **unworthily**, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. 11:27, 29).
 - 2. The word "unworthily" has reference to the manner in which they were eating the Lord's Supper and not the worthiness of the individual.
 - 3. However, it should be noted, if one is living in sin, he needs to correct such prior to worshipping God.

- E. Does the word “drunken” in verse 21 indicate they were using intoxicating wine (or beverage) in the Lord’s Supper?
1. The verse states, “For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken” (1 Cor. 11:21).
 2. Noticed the word “drunken” is in contrast to “hungry.”
 3. Guy N. Woods observed; “From the fact that the apostle had said some were ‘hungry’ and others, ‘drunken,’ some draw the conclusion that this means they were getting drunk at the Lord’s table, whence they infer that the fruit of the vine used in the memorial feast must have been intoxicating wine! But, this is to read into the passage more than is really there. The meal at which some were ‘drunken’ was not the Supper of the Lord, but one of common food; and, it is by no means certain that the word drunken here signifies intoxication. It is placed opposite hungry, in the text, to describe a state opposed to hunger; and the Greek word is also defined by the lexicons “to be filled, plentifully fed.” Such is very possibly its meaning here. Moreover, it undoubtedly describes the same action as that which the apostle intended by the word drink in the sentence, ‘What, have ye not houses to eat and drink in?’ (Verse 22.) Who would possibly conclude from this that Paul is telling the Corinthians that they may imbibe intoxicating liquor at home? It is sinful to drink to alcohol beverages, in any quantity, anywhere. We conclude therefore that the word drunken and the word drink, as used in these passages, may not be properly be construed to support the concept of alcoholic use” (Woods 98).
 4. James Macknight translates the word “drunken” as “filled.” He then gives the following commentary; “For when ye eat, every one with his own party taketh first his own supper which he hath brought; and the poor being excluded, one verily is hungry on that occasion, and another is plentifully fed” (Macknight, 181).
 5. There is no justification from this verse to partake of intoxicating beverages.
- F. Because of their sin it was impossible to eat the Lord’s Supper, and many of them were sick and asleep.
1. Paul wrote, “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep” (1 Cor. 11:29–30).
 2. Because they failed to discern the Lord's body and blood in the Communion, many were spiritually sick, and many were spiritually dead. This spiritual sickness and death was brought

about by improper observance of the Lord's Supper. This illustrates the importance of this act of worship to our souls! (Winton, 189).

- G. These verses definitely show us the sinfulness of being divided among ourselves, and how it is impossible to partake of the Lord's Supper if we corrupt its intended use and purpose.

IV. THE CORRECTION

- A. In order to correct this situation in Corinth, after defining the problem Paul gives a rebuke.

- 1) "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not" (1 Cor. 11:22).
- 2) If they were so hungry, they could eat at home rather than demonstrate their sinful divided state and corruption of the Lord's Supper.
- 3) Later in the chapter, Paul writes, "Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come" (1 Cor. 11:33-34).
- 4) Does Paul indicate it is sinful to eat in the church building? No - We have no indication they were eating on "church property," but likely were meeting in someone's home. Paul is addressing the sinfulness of the manner in which they were eating (one hungry, another "drunken"), not the fact that they ate together. If it is sinful to eat on church property and one must eat at home, then it would be sinful to eat at a restaurant or any other place except home! They were corrupting their worship, and we today would oppose such perversion.

- B. After rebuking them, Paul brings them back to what he had received from Jesus.

- 1) "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: 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. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:23-26)
- 2) Here one sees the great restoration principle; Paul brought their minds back to what Jesus had delivered unto him.

- 3) It is of interest to note that Jesus, the same night He was betrayed, took bread and **gave thanks**. Jesus could give thanks even after being betrayed and was about to be put to death!
 - 4) Paul brings the minds of the Corinthians back to the original purpose of the Lord's Supper.
- C. Paul gives a warning. "Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord" (1 Cor. 11:27).
- D. He then, gives an exhortation for Christian to examine themselves:
- 1) "But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup" (1 Cor.11:28).
 - 2) "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11:31-32).
- E. He gives final instruction and advice; "Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come" (1 Cor. 11:33-34).

CONCLUSION:

1. Although the church at Corinth was plagued with many problems, there was a solution to their problems.
2. There were to return to Christ, by returning to His Word.
3. The particular problem, which we have discussed, was the problem of their eating of the Lord's Supper.
4. Today, we cannot be divided and partial in our action toward one another and expect God to receive our worship.
5. The church is the spiritual body of Christ and is not to be divided.
6. May we in our worship to God, worship in harmony with one another, based on truth, and with reverence toward God. Indeed, we must!
7. "God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth" (John 4:24).

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