

The Book of I Corinthians—Study Guide (Chapters 06-09)

The Bible always takes precedence in our study of God's Word. (II Tim. 3:16-17; II Pet. 1:20-21) This guide, therefore, is just a "help" and is compiled from Ambassador Class notes, commentaries & personal study.

Chapter 06: We will judge angels. Don't go to court against believers. Flee fornication.

1-2: Paul chided the members because they were going to court against each other. The saints will judge the world. We have to learn to judge in the smallest matters now. Members were taking small matters to court when they could have worked things out among themselves.

3: We will judge angels. These are the demon spirits that are now being held for future judgment. Notice II Peter 2:4 (which speaks of a place of restraint "Tartarus"), and Jude 6.

4-6: Even the least member in the Church should be able to have wisdom to judge matters. The wise judgment from members should be better than what would come from unbelievers.

7-8: Paul reminds the brethren that they should not be going to court against one another. A member should be willing to take a loss, and should be willing to be defrauded. Notice Matthew 5:40-42.

9-10: The unrighteous will not inherit the Kingdom of God. These verses list those unrepentant sins that will keep one out of the Kingdom.

11: We can change. The Corinthians had been unrighteous. They repented of their sins and came out of the carnality of the past. They were washed by the blood of Christ.

12-13: Things that are lawful may not be expedient. Paul did not want to offend others. Various clean meats that may have been offered to idols would have been lawful to eat, but Paul did not at times so as to not offend. Even the body is for the Lord. It is not for fornication.

14-15: God raised up Christ, and He will raise us up by the same power. We are the body of Christ. As such, we are not to be members of a harlot—false religions.

16-17: Being joined to a harlot becomes one body with her. This oneness is defined in Genesis 2:24. We are to be joined to the Lord, and hence we have one spirit with Him.

18: Flee fornication. When one sins sexually, that will affect the body.

19-20: Our bodies are the temple of God's Spirit. We are not our own. We have been bought with a price. We are to glorify God in our body and in our spirit. We now belong to God.

Chapter 07: Marital Instructions

1-2: The members had written Paul with some questions. This one deals with fornication. Sex outside of marriage is wrong. Each man should have his own wife, and a wife, her own husband.

3-4: The couple should experience an intimate relationship on a regular basis. Each one should be willing to give to the other, and each one should be willing to express love to the other.

5: There are times when a mate or a couple decides to avoid intimacy for a limited time in order to give themselves to prayer and fasting. But, that should be for a limited time only.

6-9: This voluntary consent to avoid intimacy for these reasons is Paul's opinion. He had hoped all men were as him—unmarried. He encouraged the widows and unmarried to remain so. However, if any decided to marry, that was fine. It is better to marry than to be inflamed over sex which could lead to fornication.

10-11: These commands to the married are now from God, they are not Paul's opinion. A couple should not divorce. If a wife does leave, she is to remain unmarried, or be reconciled to her husband.

12-13: These instructions are toward those with non-member mates. These are Paul's instructions, which were inspired by God, as they are not found elsewhere in the Bible. If an unbeliever is pleased to dwell with the believer, there should be no divorce. They should try to make that marriage work.

14: The unbelieving mates are sanctified or set apart because of the believing mate. The children are also blessed and holy, or sanctified, because of a believing parent. Notice Proverbs 20:7.

15: If the unbeliever departs the marriage, the believer is no longer bound to that marriage. God has called us to peace—there has to be peace in the relationship.

16: The believer must do his or her part to try to keep the marriage together, because that may help the unbeliever to eventually decide to obey God.

17: In whatever state we've been called—whether married or single, we are to walk in that state. In other words, one doesn't give up their marriage just because he or she is called. Paul ordered this in all the churches.

18-20: This principle is also applied to those who weren't circumcised prior to their calling. They were to remain in their called state. **VERSE 19 CONTAINS A VERY IMPORTANT STATEMENT**—"Circumcision is nothing....but keeping the commandments of God is what matters."

21-24: If a called person is a slave, he could try to become free, but if he can't, he is to remain a slave. Either way, we are free in Christ. If we aren't a slave, we still are to become Christ's servant. We are all bought with a price, so once we are called, we are not to become slaves of men. Bottom line: we are to abide in God in whatever state we've been called: bond or free, married or unmarried.

25-26: Paul now gives his opinion concerning virgins. Those who are unmarried could remain so, especially because of the present distress or persecution that was coming on the Church.

27-28: If one is bound in a marriage, or even in an engagement, don't seek to be loosed. If one was not bound, he should remain single. However, it would not be a sin to marry. Marriage sometimes brings added stresses and troubles to the flesh—such as worry, etc.

29-31: Paul thought that time was short. Those who had wives were to be as though they had none. Those who wept were to be as though they didn't weep. The thought was that the world will soon come to an end. As the world remains, continue to use it, but not abuse it. The form and fashion or scheme of this world will pass away. Notice I John 2:17.

32-34: Those who are married care for the things in the world as to how one can please his or her mate. The unmarried concern themselves with pleasing God.

35-36: Paul wrote that it is a good thing that members can serve God and be more attentive to God, without distraction. However, if a couple decided to marry, it wasn't sin.

37-38: If a man can control his own emotion; that is good, but if he marries, that is fine too.

39-40: A marriage lasts till death. The surviving mate may remarry only in the Lord, which means only in the Church. Paul said that a widow may be happier if she remained unmarried though.

Chapter 08: Foods and meats offered to idols.

1-2: We all have knowledge that anything offered to idols is useless. Knowledge puffs up and can make us arrogant. We need to admit that we all still have things to learn. Love edifies.

3: If we love God, then God knows us. He is very aware of those who obey His laws.

4: Paul then answers the question regarding the eating of foods that were offered to idols. The idol is nothing in this world. We believe that there is but One God. That is the knowledge we now have.

5: The world has many gods and lords that are worshipped. Some are in the heavens like the sun-god, and others are in the earth like the god of grain—Ceres.

6: But for us, there is One God, the Father, and One Lord, Jesus Christ. Notice Ephesians 3:9.

7: This knowledge of the One God is not in everyone. So, those who would eat things offered to idols would defile their conscience. They would still believe that it is food offered to a specific idol or god.

8: Eating of foods to idols does not commend us to God. We are neither better nor worse if we eat of those foods or don't eat of those foods. It is a non-issue with God.

9: We must be very careful, however, not to offend others, especially if we eat these foods in front of others who have a conscience problem with doing so.

10: If a newer person sees a member, who has knowledge, eating meats in an idol's temple, then he or she may be emboldened to do the same. However, that would go against the conscience of the weak member.

11: Just because a member may know it is OK to eat those meats, a weaker brother may sin by doing so and perish. The reason is that they would be eating those meats thinking that an idol really is something.

12-13: It is a sin not to be concerned about the brethren. Paul, therefore, would not eat any meat any longer just so he wouldn't cause his brother to stumble into sin. He would not cause offense to his brother.

Chapter 09: Tithing and preaching the Gospel.

1-2: Paul was an apostle to the Corinthians. The seal or certification of his apostleship was the Corinthian church. They were his work in the Lord. Paul did see Christ. Notice Galatians 1:15-18. Paul was in Arabia for three years, and was taught, not by flesh and blood, but by inspiration from God. Paul also heard Christ prior to his conversion. Notice Acts 9:3-4. And Paul also saw Christ in vision. Notice Acts 18:9-10. He also saw the throne of God in vision. (II Cor. 12:1-4).

3-4: Paul was being accused. He asked a series of questions. Didn't he have the right to eat and drink?

5: Didn't he have a right to bring along his wife, if he had one? Peter and the other apostles, and the brothers of Christ were married. Peter's mother-in-law was healed by Christ. (Matthew 8:14).

6: Paul asks if only he and Barnabas were considered less significant than the others in that they had to work in order to support themselves. This was an implication that the other apostles didn't have to work outside in other jobs because they were supported by the tithes of the members.

7: Paul uses examples. Soldiers are paid to go to war. One who plants a vineyard should be free to eat of its fruit. And one who takes care of the flock is able to eat from it and partake of the milk.

8-9: Paul was not just giving his opinion. He presented the statement from the law in Deut. 25:4. Paul also speaks of this in I Timothy 5:18. “The laborer is worthy of his wages”.

10: God speaks of this law, not for the oxen, but for our sakes. Christ’s anointed laborers should not be deprived of sustenance while laboring for God. A farmer plows in hope to eat and share in the produce which is the reward of his work in the fields. This principle is also stated in II Timothy 2:6.

11: Paul summarizes that if the apostles work and sow spiritual things, then it should be understood that they have the right to partake of their physical things—which would be the tithes.

12: The other apostles and ministers were being provided by the tithes of the members. Paul could have been a partaker as well, but he chose not to do it. He didn’t want the gospel to be hindered. The members should have recognized that Paul had rights of the tithes, and they should have offered them to him.

13-15: Those who served at the temple ate and lived off of the things of the temple. Even so, or likewise, those who preach the gospel should live of the gospel. Paul though refused to partake of the tithes.

16-18: Paul realized that preaching the gospel was a necessity in his life. He wanted to preach the gospel without charge.

19-21: Paul was free of obligation to any man, yet he became a servant of all. To the Jews, he became as a Jew. To the Gentiles, he became as one of them. The state of being a Christian is found in the parenthetical phrase: “not being without law toward God, but under law toward Christ”.

22-23: He became weak to those who were weak. The purpose was to gain all men, so as to save them. He did this for the sake of the gospel.

24: There is only one winner in a race. However, we are all individually in a race, and we all can individually receive a reward.

25-26: While in this race, we need to be temperate or balanced in all things. We are looking to receive an incorruptible crown. We are to run with a purpose, not just to beat the air.

27: Paul set an example of bringing his body under subjection to the laws of God. He was concerned that once he preached to others, even he could become a castaway. We each have to exercise self-discipline unto godliness. This scripture disproves the idea of “once saved, always saved”.