

## New Testament Letter: 1 Corinthians 8:1 – 9:18

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**An Intro to Chapters 8-10:** Questions had arisen over whether Christians should eat food sacrificed to idols.... Some in Corinth argued that idols were not real gods, so the sacrifices did not matter and the food could be eaten. Paul agreed that the idols were not real, but the decision of whether to eat the food was to be based on the way that other people interpreted that action.... The Corinthians' behavior had to be both faithful to God's commands and loving toward their fellow believers in Christ.

### Food Offered to Idols: 8:1-13

1. **8** Now concerning food offered to idols: we know that “all of us possess knowledge.” This “knowledge” puffs up, but love builds up. <sup>2</sup> If anyone imagines that he knows something, he does not yet know as he ought to know. <sup>3</sup> But if anyone loves God, he is known by God.
  - a. When we know something, *since we know it and others possibly do not*, that knowledge can make us arrogant. However, *when we have love*, that love benefits others!
  - b. By nature we do not love God (Rom. 8:7); however, once God saves us and knows us; then we respond by loving, thanking, and serving God.
2. <sup>4</sup> Therefore, as to the eating of food offered to idols, we know that “an idol has no real existence,” and that “there is no God but one.” <sup>5</sup> For although there may be so-called gods in heaven or on earth—as indeed there are many “gods” and many “lords”—<sup>6</sup> yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.
  - a. Let's keep a sharp distinction between the Triune God – *the true God*, and all so-called gods – *thus false gods*.

- b. *the Father, from whom are all things and for whom we exist*: The Father is like an architect, *the designer of all things*; we exist for Him, *not Him for us*.
    - c. *one Lord, Jesus Christ, through whom are all things and through whom we exist*: So the Father created all things and all people through the Son (John 1:3; Col. 1:16).
3. <sup>7</sup> However, not all possess this knowledge [*that idols are nothing*]. But some, through former association with idols, eat food as really offered to an idol, and their conscience, being weak, is defiled. // In other words, since they are unaware that the idols are nothing, they feel guilty when they eat food sacrificed to idols and their conscience is corrupted.
4. <sup>8</sup> Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. <sup>9</sup> But take care that this right of yours does not somehow become a stumbling block to the weak. [How could that happen? This is what Paul wrote:] <sup>10</sup> For if anyone sees you who have knowledge [*that idols are nothing*] eating in an idol's temple, will he not be encouraged, if his conscience is weak, to eat food offered to idols? <sup>11</sup> And so by your knowledge this weak person is destroyed, the brother for whom Christ died. // “...here the weak Christian is tempted by the strong [Christian] to partake in a meal which he [*the weak Christian*] regards as sinful, and thus defiles his conscience, loses his faith, and is placed on the road to perdition” (Kretzmann).
5. <sup>12</sup> Thus, sinning against your brothers and wounding their conscience when it is weak, you sin against Christ. <sup>13</sup> Therefore, if food makes my brother stumble, I will never eat meat, lest I make my brother stumble.

**Chapter 8 Summary:** The rights and the freedom of the Gospel are wrongly promoted in the Corinthian Church, leading the believers to adopt too easily the behaviors and practices of the

surrounding culture. No believer has the right or freedom to destroy the faith of others, especially those whom Paul describes as weak in the faith.

### Paul Surrenders His Rights: 9:1-27

1. **9** Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? <sup>2</sup> If to others I am not an apostle, at least I am to you, for you are the seal of my apostleship in the Lord. // For all of Paul's questions, the answer is "Yes" – he is free from the condemnation of the law; he has seen, been taught by, and been sent by Jesus, so he is an apostle; and God the Father, by the Spirit, did work in conjunction with Paul – through the Word and Baptism – to save his Corinthians readers by grace through faith in Jesus.
2. <sup>3</sup> This is my defense to those who would examine me [*who are questioning my authority*].
  - a. <sup>4</sup> Do we not have the right to eat and drink? // Yes, such things should have been provided by the congregation.
  - b. <sup>5</sup> Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas? // Yes, they had the right to do so.
  - c. <sup>6</sup> Or is it only Barnabas and I who have no right to refrain from working for a living? // They had the right to stop doing other work, and to receive all that they needed from the congregation they served.
  - d. <sup>7</sup> Who serves as a soldier at his own expense? // In the United States today regarding the tax code, there are many similarities between soldiers and pastors.
  - e. Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk? // No one does such things; therefore, Paul was indicating that he had the right to receive what he needed to live on from the Corinthians.
3. <sup>8</sup> Do I say these things on human authority? [*No!*] Does not the Law say the same? [*Yes!*]  
<sup>9</sup> For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the

grain." Is it for oxen that God is concerned?

<sup>10</sup> Does he not certainly speak for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop. <sup>11</sup> If we have sown spiritual things among you, is it too much if we reap material things from you? <sup>12</sup> If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. // Paul's unique example of not accepting support shows that "rights" must be put aside when the faith of others may be shaken. Think how that statement relates to what Paul wrote in chapter 8, about not eating food sacrificed to idols for the benefit of immature believers.

4. <sup>13</sup> Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? <sup>14</sup> In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel. // Then such people can give their full attention to the ministry.
5. <sup>15</sup> But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting. <sup>16</sup> For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me [*because of God's grace to me and my call from the Christ*]. Woe to me if I do not preach the gospel! <sup>17</sup> For if I do this of my own will [*I have gone over and above*], I have a reward, but if not of my own will, I am still entrusted with a stewardship [*so I still have an obligation to serve*]. <sup>18</sup> What then is my reward [*since I, Paul received no support from you Corinthians*]? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel. // ...Christ [*was*] preached with no tangible benefit to Paul. No one could reject the Gospel as something Paul had created for his own benefit.

## New Testament Letter: 1 Corinthians 9:19 – 10:13

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### Paul Surrenders His Rights: 9:1-27 – *Continued*

6. <sup>19</sup> For though I am free from all [not obligated to anyone], I have made myself a servant to all, that I might win more of them.
- made myself a servant to all*. Paul was willing to give up his own habits, preferences, and rights so that nothing would keep people from responding to his preaching of the Gospel.
  - Luther: “A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all” (AE 31:344).
  - The Gospel not only frees us **from** sin but also frees us **for** service. Every aspect of our lives [as noted in the verses below] is to be adapted to the needs of others so that they might [be brought] to faith in Christ. Paul is not advocating changing the Gospel message to suit the hearers.... However, the changeless Gospel empowers us to sacrifice our own rights, tastes, interests, and preferences so that others might hear the message of Christ in all its power.
7. <sup>20</sup> To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. <sup>21</sup> To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. <sup>22</sup> To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. <sup>23</sup> I do it all for the sake of the gospel, that I may share with them in its blessings.
- Jews*. Though himself Jewish, Paul refers specifically to religious behaviors through which the Jews defined their relationship to God. Paul had already abandoned such

- rites as circumcision (7:19), food laws (8:8), and the observance of certain days (Col 2:16). However, to prevent people from dismissing his preaching of the Gospel, Paul did on occasion “practice” some of [those things mentioned above].
- under the law*. Repeated for emphasis, showing that observance of “the Law” (as understood by Judaism) was of no value before God.
  - not being myself under the law*. Paul willingly submitted to the Law so that the Gospel might be heard.
  - weak*. Paul affirms the importance of learning about, respecting, and identifying with one’s hearers in order to reach them effectively.
8. <sup>24</sup> Do you not know that in a race all the runners run, but only one receives the prize? So run that you may obtain it. <sup>25</sup> Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. <sup>26</sup> So I do not run aimlessly; I do not box as one beating the air. <sup>27</sup> But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.
- self-control*. Avoiding what hinders success in the race. Here [for the Corinthians] it is the insistence on “rights” that destroy the faith of others.
  - discipline my body*. To live with a purpose, to intentionally seek the good of others. “He clearly shows that he was keeping his body under control, not to merit forgiveness of sins..., but... for carrying out the duties of his calling” (AC XXVI 38).
  - disqualified*. The result of seeking one’s way and destroying the faith of others...

**Chapter 9 Summary:** As founder of the Corinthian Church, and as an apostle, Paul is

perceived to have more “rights” than anyone else. Yet he consistently sets an example for the Corinthians, encouraging them to put off their own rights in order to serve one another.

### Warning Against Idolatry: 10:1-22

1. **10** For I do not want you to be unaware, brothers, that our fathers were...
  - a. **all** under the cloud – *The pillar of cloud by day, and the pillar of fire by night; God was with them and guided them.*
  - b. and **all** passed through the sea – *They did so by God’s great might and escaped from pharaoh’s army when the army was drowned.*
  - c. <sup>2</sup> and **all** were baptized into Moses in the cloud and in the sea – *As they came out of the Red Sea, free from Pharaoh’s rule, so we came out of the waters of baptism, free from the bondage of sin.*
  - d. <sup>3</sup> and **all** ate the same spiritual food, <sup>4</sup> and **all** drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.
    - i. *spiritual Rock that followed them. In Jewish tradition, the wisdom from God continuously supplied water to the Israelites through a single rock, which traveled with them. Paul uses this image of God’s faithful provision to heighten the shock at the faithlessness of Israel.*
    - ii. *the Rock was Christ. Paul, who describes Christ as the wisdom from God (1:30), equates Christ with this rock. Therefore, the Israelites had the benefit of being served by Christ, yet even they were not preserved against perishing (10:5). It is a warning to the Corinthians to watch out lest the same happen to them.*
  - e. <sup>5</sup> Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness. // *most of them. Contrasted with the “all” of vv 1–4. Not all the Israelites were unfaithful; so, too, not all the Corinthians [were] in*

- danger of losing the prize, only those who destroy the faith of others.
2. <sup>6</sup> Now these things [*the things that follow below*] took place as examples for us, that we might not desire evil as they did. // Just as the Israelites were unfaithful to God, so now some Corinthians were unfaithful; just as God judged Israel, so God would judge the Corinthians.
    - a. <sup>7</sup> Do not be idolaters as some of them were; as it is written, “The people sat down to eat and drink and rose up to play.” // A summary of the golden calf incident in Ex 32.
    - b. <sup>8</sup> We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. // Such things were addressed in 1 Corinthians chapters 5-6.
    - c. <sup>9</sup> We must not put Christ to the test, as some of them did and were destroyed by serpents, <sup>10</sup> nor grumble, as some of them did and were destroyed by the Destroyer. // The Son of God was begotten of His Father before the creation of the world, so He has been present during all of time.
    - d. <sup>11</sup> Now these things happened to them as an example [*we could say that God made an example out of them*], but they were written down for our instruction [*so we could learn and not repeat what they did*], on whom the end of the ages has come [*the time when the Christ has completed His saving work*].
    - e. <sup>12</sup> Therefore let anyone who thinks that he stands [*by his own strength*] take heed lest he fall. <sup>13</sup> No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it. // Think about the promises in verse 13:
      - i. God is not causing, but limiting every temptation to within our ability.
      - ii. God is always providing a way we can escape sin, rather than fall into it.

## New Testament Letter: 1 Corinthians 10:14 – 11:1

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### Warning Against Idolatry: 10:1-22 – *Continued*

3. <sup>14</sup> Therefore, my beloved, flee from idolatry [as noted above in verse 7]. <sup>15</sup> I speak as to sensible [prudent, wise] people; judge for yourselves what I say. <sup>16</sup> The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?
- In the Lord's Supper, the wine participates with the blood and the bread participates with the body – *so we receive all four!*
  - For more info, read this brochure: [The Lord's Supper: The Elements](#)
4. <sup>17</sup> Because there is one bread [as all received the Supper from one loaf of unleavened bread], we who are many are one body [pointing to all believers having been made members of the one body of Christ, with He Himself being the head of that body], for we all partake of the one bread. <sup>18</sup> Consider the people of Israel: are not those who eat the sacrifices participants in the altar?
- Cf Dt 14:22–27, where the food tithe was eaten following its sacrifice. By participating in this meal, the Israelites participated in worship of Yahweh.
  - This parallels what some Corinthians were doing when they participated in the rituals where food was sacrificed to idols, which made them participants in the worship of that idol (v 20).
5. <sup>19</sup> What do I imply then? That food offered to idols is anything, or that an idol is anything? <sup>20</sup> No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons. <sup>21</sup> You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.

<sup>22</sup> Shall we provoke the Lord to jealousy? [No!] Are we stronger than he? [No!]

- 10:20 participants with demons.** Their participation in these meals [connected with false gods], regardless of their theological position, indicated their acceptance of what took place at that altar.
- Therefore, *in a more broad application*, we should only receive from altars from which we know and agree with their teachings, so basically only altars of the LCMS. If we received elsewhere, *at a place where some teachings are different*, then we would be making a false confession – *indicating that we know and agree by going forward, yet not really knowing and probably not agreeing.*
- The Supper is not necessary for salvation, but God's assurance that we are forgiven!

**Summary of 10:1–22:** ...Even Israel, who had seen God's mighty works throughout the exodus, acted as if God was not real, as if they could rely on gods of their own creation [the golden calf] or even themselves to keep them safe.

In our age, there are many gods. Some are worshiped as such (e.g., Islam, Hinduism); others subtly become gods (e.g., money, pride).

Dr. Luther: "A god means that from which we are to expect all good and in which we are to take refuge in all distress" (LC I 2). Our society has many such gods, be they wealth, status, reputation, even family. But the one true God does not tolerate shared allegiance. If we participated in the worship of false gods or in churches that do not faithfully confess the Gospel in all its purity, this would indicate that we assent to [agree with] what that worshiping community believes. For this reason, we avoid such false worship....

## Do All to the Glory of God: 10:23-33

6. <sup>23</sup> “All things are lawful [regarding the things that agree with God’s Law],” but not all things are helpful. “All things are lawful,” but not all things build up [for example, immature believers can even be torn down or even destroyed – if we exercise our freedom without regard for their limited understanding of God’s Word; see 8:1-3 for more]. <sup>24</sup> Let no one seek his own good, but the good of his neighbor. <sup>25</sup> Eat whatever is sold in the meat market without raising any question on the ground of conscience. <sup>26</sup> For “the earth is the Lord’s, and the fullness thereof.” // **10:25 meat market. The macellum** [an ancient Roman indoor market building] in Roman cities sold all types of produce and meat. Some of this food would come from farmers or butchers, but some may have come from sacrifices in temples, sold to generate income.... So long as neither the worship of the idol took place nor its presence was invoked in the act of eating (8:4–6), all food was permitted because it had all been created by God.
7. <sup>27</sup> If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. <sup>28</sup> But if someone says to you, “This has been offered in sacrifice,” then do not eat it, for the sake of the one who informed you, and for the sake of conscience— <sup>29</sup> I do not mean your conscience, but his. For why should my liberty be determined by someone else’s conscience? <sup>30</sup> If I partake with thankfulness, why am I denounced because of that for which I give thanks? // As stated earlier, eating does not violate God’s eating-related laws, but it could or will bring harm to the conscience of the one who is ignorant of God’s Law, so, in such cases, we should abstain.
8. <sup>31</sup> So, whether you eat or drink, or whatever you do, do all to the glory of God. <sup>32</sup> Give no offense to Jews or to Greeks or to the church of God, <sup>33</sup> just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved. **11** Be imitators of me, as I am of Christ.
- a. **The summary of whether to eat idol food.**
    - i. **Unacceptable situations:** in the temple dining rooms (8:7–13), in temple rituals (10:14–22), or when an unbeliever makes a connection between the idol and the food (10:27–29).
    - ii. **Acceptable situations:** food purchased in the marketplace (10:25–26), in a nonbeliever’s home, as long as no connection to an idol is made.
  - b. The determining factor is how the other person views the food.
  - c. Showing love to others means deferring one’s theologically founded right to eat so as not to mislead them into sin (8:10–12) or leave them thinking that eating sacrificial food is acceptable (10:27–29).
  - d. To “love your neighbor as yourself” (Mt 22:39) brings glory to God.

# New Testament Letter: 1 Corinthians 11:2-26

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## Head Coverings: 11:2-16

- <sup>2</sup> Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. // *traditions*: “Christian doctrine handed down” (Friebert).

**Summary of verses 2-16:** “The situations described in this section are largely foreign to our modern context. In Roman culture, both men and women conveyed their status, including their marital situation, by their appearance. A head covering, basically a shawl draped over the head, conveyed that a woman was married and intended to remain in that situation. Some Roman women, however, sought to live as “new women” who did not intend to remain faithful to their husbands. Women who uncovered their head immodestly drew attention to themselves by signaling that they were available to other men. In the name of “Gospel freedom” and “rights,” this thinking and behavior began to influence Christians in Corinth. Paul’s instruction... reminds the Corinthians that their actions always communicate something to others. They are to refrain from behavior that communicates something at odds with the Christian life.”

- What was going on in Corinth? (Kretzmann)
  - “The apostle... has heard that some women were speaking in the public services of the Corinthian congregation, and that bareheaded.”
  - “While women were not teachers in the congregation, 14:34; 1Tim. 2:12, they were not excluded from the extraordinary gifts of the Spirit, Joel 2:28-29; Acts 2:17-18; 21:9. It might, therefore, also happen that they prayed or prophesied in a public meeting, without thereby assuming the leadership.”
- The order of headship: <sup>3</sup> But I want you to understand that the head of every man is

Christ, the head of a wife is her husband, and the head of Christ is God. // In other words: God is the head of Christ; Christ is the head of man; man is the head of woman.

- The meanings of covering or not covering the head: The outward appearance reflected the attitude of the heart.
  - A man covered: <sup>4</sup> Every man who prays or prophesies with his head covered dishonors his head [who is Christ]... // “If a man speaks or leads in public worship and has his head... covered, he dishonors his head, because he has only Christ over him and, his conduct subordinating him to the dependent wife, it brings disgrace upon Christ” (Kre).
  - A woman uncovered: <sup>5</sup> but every wife who prays or prophesies with her head uncovered dishonors her head [who is man], since it is the same as if her head were shaven. <sup>6</sup> For if a wife will not cover her head, then she should cut her hair short [which seems to be a sarcastic comment from Paul]. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. “...every woman praying or prophesying with the head unveiled disgraces her head, for she is one and the same thing, she is on a level with her that is shaven” (Kre).
  - A man uncovered: <sup>7</sup> For a man ought not to cover his head [who is Christ], since he is the image and glory of God [a reference to man in Gen. 1], but woman is the glory of man.
    - So the woman was to cover her head out of respect for the man.
    - <sup>8</sup> For man was not made from woman, but woman from man. <sup>9</sup> Neither was man created for woman, but woman for man. // Since Paul went back to

creation in this instruction, what he wrote applies to all time – NOT the covering or uncovering the head, *BUT the reality of headship.*

- d. A woman covered: <sup>10</sup> That is why a wife ought to have a symbol of authority on her head, because of the angels. // “The angels, being present in public worship, are offended by irreverence and misconduct” (Kre).
- e. No one can boast: <sup>11</sup> Nevertheless, in the Lord woman is not independent of man nor man of woman; <sup>12</sup> for as woman was made from man, so man is now born of woman. And all things are from God.
- f. What is proper for a woman? <sup>13</sup> Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? // The literal head covering is not necessary, *but it is important to maintain the reality of headship.*
- g. What is natural? <sup>14</sup> Does not nature itself teach you that if a man wears long hair it is a disgrace for him, <sup>15</sup> but if a woman has long hair, it is her glory? For her hair is given to her for a covering.
- h. A warning: <sup>16</sup> If anyone is inclined to be contentious, we have no such practice, nor do the churches of God. // Paul reminded the Corinthians that none of the churches of God have the practice of women praying and/or prophesying with their heads uncovered.

**Summary verses 17-34:** “The Corinthians have turned the Sacrament into a supper of their own making. As a result, the community of believers formed by the Gospel and the Sacrament is being harmed and individuals are falling under God’s judgment. Recalling Christ’s own institution of the Supper, Paul reminds the Corinthians to recognize what God has offered in the Sacrament: the body and blood of Christ, the forgiveness of sins, and through it the union of the Body of Christ, the Church, gathered around the altar. The Lord’s Supper is never just a private matter,

something only between God and oneself, but it is a celebration of the whole Body of Christ.”

### The Lord’s Supper: 11:17-34

- 5. A sinful attempt at celebrating the Supper: <sup>17</sup> But in the following instructions I do not commend you, because when you come together [for Word and Sacrament] it is not for the better but for the worse. <sup>18</sup> For, in the first place, when you come together as a church [the body of believers], I hear that there are divisions among you. And I believe it in part, <sup>19</sup> for there must be factions among you in order that those who are genuine among you may be recognized. // When factions and those who are genuine are present together, it becomes obvious, *based on the Word*, who is genuine and who is not.
- 6. <sup>20</sup> When you come together, it is not the Lord’s supper that you eat. <sup>21</sup> For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. <sup>22</sup> What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.
  - a. The believers certainly came together, *yet their gathering was not good*; apparently they considered their gathering to be the Lord’s Supper, yet:
    - i. They were divided – *by not including every believer.*
    - ii. They ate – *for their physical needs.*
    - iii. Some – *even got drunk.*
  - b. So their gathering was NOT the Lord’s Supper.
  - c. When we gather the focus is spiritual, not physical; we have fellowship with God *on the basis of His Word*; and we have fellowship with each other *on the basis of what we believe and confess*, for example: the Apostles’ Creed, the Nicene Creed, the Athanasian Creed, the Augsburg Confession, and Luther’s Small Catechism.

## New Testament Letter: 1 Corinthians 11:23-34

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### The Lord's Supper: 11:17-34 – Continued

7. The words of institution: <sup>23</sup> For I received from the Lord what I also delivered to you [remember, Paul was personally taught by Jesus, Gal. 1:11-12], that the Lord Jesus on the night when he was betrayed took bread, <sup>24</sup> and when he had given thanks, he broke it, and said, "This is my **body** which is for you. Do this in remembrance of me." <sup>25</sup> In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my **blood**. Do this, as often as you drink it, in remembrance of me." <sup>26</sup> For as often as you eat this **bread** and drink the **cup**, you proclaim the Lord's death until he comes.
- Paul made it clear that we are receiving **body, blood, bread, and wine**; see 10:16 for the key verse on that topic.
  - See the additional sheet: The Words of Institution – Breakdown and Comparison
8. Worthy reception: <sup>27</sup> Whoever, therefore, eats the **bread** or drinks the **cup** of the Lord in an unworthy manner will be guilty concerning the **body** and **blood** of the Lord. // So the body and blood must also be present!
- Dr. Luther's fourth Sacrament of the Altar question and answer: *Who receives this sacrament worthily?* Fasting and bodily preparation are certainly fine outward training. But that person is truly worthy and well prepared who has faith in these words: "Given and shed for you for the forgiveness of sins." But anyone who does not believe these words or doubts them is unworthy and unprepared, for the words "for you" require all hearts to believe.
  - What is the meaning of the phrase, "Given and shed for you for the forgiveness of sins"?
    - Given and shed** – Jesus, *the very Son of God, in perfect obedience to His* *father*, gave His body and shed His blood!
- ...for you** – Jesus gave and shed for you, for me, and for every single person of all time!
  - ...for the forgiveness of sins** – Jesus work had a specific purpose: *To take away the sin of the world; now – by grace through faith* – God has enabled us to believe in Jesus as our Savior; now we have many benefits, such as spiritual life, membership in God's kingdom, eternal life, the indwelling Holy Spirit, and many more!
9. Self-examination: <sup>28</sup> Let a person examine himself, then, and so eat of the bread and drink of the cup.
- These are BLC's current self-examination questions:
    - Have I been baptized into Christ?** "...all of you who were baptized into Christ have clothed yourselves with Christ" (Galatians 3:27).
    - Am I sorry for my sins?** "Godly sorrow brings repentance that leads to salvation" (2 Cor. 7:10).
    - Do I believe in Jesus as my Savior?** "...whoever believes in him shall not perish but have eternal life" (John 3:16).
    - Do I desire to follow God's Word?** "Your word is a lamp to my feet and a light for my path" (Psalm 119:105).
    - Will I receive bread–Body, wine–Blood, for the forgiveness of my sins?** "Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in

the body of Christ?” (1 Cor. 10:16) (Mt. 26:26-28).

- b. Augsburg Confession: “Confession in the churches is not abolished among us. The body of the Lord is not usually given to those who have not been examined [in private confession] [1 Corinthians 11:27–28] and absolved” (AC XXV 1).
10. <sup>29</sup> For anyone who eats and drinks without discerning the body [and blood] eats and drinks judgment on himself.
- a. *discerning the body*:
- Short for “body and blood” used throughout this section [since the two previous verses, 27 and 28, both reference body and blood].
  - Small Catechism: “Discerning” includes recognizing the “true body and blood of our Lord Jesus Christ under the bread and wine” (SC, Sacrament of the Altar, p xli).
  - [Discerning] also implies a desire for the “forgiveness of sins, life, and salvation” offered in the Sacrament.
  - Finally, in the context of vv. 17–34, [discerning] also includes a desire to end the human divisions that destroy the unity of the Body of Christ created through the Sacrament.
  - Dr. Kretzmann: [For the person *not* discerning:] “He makes no distinction between an ordinary meal and this heavenly meal; he does not realize that the true body and blood of his Savior are here present, [so his]... thoughtless use of the Sacrament is blasphemy [it does not honor God]... and [without repentance] results in the final righteous punishment of God...”
- b. *eats and drinks judgment on himself*:  
Judgment in this context means *condemnation, punishment*.
- Not everyone who was participating in the sacramental meal in Corinth was condemned—only those who did not

discern the body and so came under God’s judgment (vv. 31–32).

- Dr. Kretzmann: [Regarding the one *not* discerning the body and continuing in unrepentance:] “...his Judge, ...will, on the last day, demand an account of him with sharp reckoning, since the outward behavior is only an indication and demonstration of the unbelief of the heart.”
11. <sup>30</sup> That is why many of you are weak and ill, and some have died. // The same food [the body and blood of the Christ] that should have strengthened their faith instead caused physical harm.... Physical punishment follows spiritual problems, just as it did for Israel (10:1–13). Read 10:8-10.
12. <sup>31</sup> But if we judged ourselves truly [as in the self-examination noted above], we would not be judged [John 3:18]. <sup>32</sup> But when we are judged by the Lord, we are disciplined [Hebrews 12:5-11] so that we may not be condemned along with the world [Revelation 3:19].
13. <sup>33</sup> So then, my brothers, when you come together to eat [the Lord’s Supper], wait for one another-- <sup>34</sup> if anyone is hungry, let him eat [for the needs of his physical body] at home--so that when you come together it will not be for judgment. About the other things I will give directions when I come. // *for judgment*. To continue celebrating the Lord’s Supper sinfully would have resulted in God’s continuing judgment and, potentially, [eternal] condemnation (vv. 29–30).

#### Most of Chapters 12-15:

They were recently covered in a brief sermon series on 1 Corinthians; therefore, they are not included on these study sheets. To find those sermons to listen or read, go to these live links:

- [12:1-11](#)
- [12:12-31a](#)
- [12:31b – 13:13](#)
- [14 – Selections](#)
- [15:12-20](#)
- [15:21-26, 30-42](#)

## New Testament Letter: 1 Corinthians 15:1 – 16:24

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All references in red are from: Engelbrecht, E. A. (2009). *The Lutheran Study Bible*. St. Louis, MO: Concordia Publishing House.

**Note:** The verses below – *from chapter 15* – were not covered in the recent sermon series.

### The Resurrection of Christ: 15:1-11

1. A powerful summary: **15** Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, <sup>2</sup> and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.
  - a. For all who know they are condemned sinners, the gospel is g\_\_\_\_\_ n\_\_\_\_\_!
  - b. By God’s grace we r\_\_\_\_\_ it and s\_\_\_\_\_ upon it!
  - c. It is critical that we hold fast, thus continue believing! For those who do not, they believed in vain, thus for no purpose.
  - d. Remember, we are saved by \_\_\_\_\_ through \_\_\_\_\_ in \_\_\_\_\_ for \_\_\_\_\_!
2. The basics of the gospel: <sup>3</sup> For I delivered to you as of first importance what I also received:
  - a. that Christ died for our sins in accordance with the Scriptures,
  - b. <sup>4</sup> that he was buried,
  - c. that he was raised on the third day in accordance with the Scriptures,
  - d. <sup>5</sup> and that he appeared to Cephas, then to the twelve. <sup>6</sup> Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. <sup>7</sup> Then he appeared to James, then to all the apostles. <sup>8</sup> Last of all, as to one untimely born, he appeared also to me.
3. Paul and grace: <sup>9</sup> For I am the least of the apostles, unworthy to be called an apostle,

because I persecuted the church of God [*see below*]. <sup>10</sup> But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. <sup>11</sup> Whether then it was I or they, so we preach and so you believed.

- a. <sup>ESV</sup> **Acts 9:1-2** But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.
- b. What is grace?
  - i. G\_\_\_\_\_ R\_\_\_\_\_ at C\_\_\_\_\_ E\_\_\_\_\_
  - ii. God’s favor; God’s undeserved love; God loving us because of who He is, rather than because of what we do.

### The Resurrection of the Dead: 15:12-34

4. <sup>27</sup> For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him. <sup>28</sup> When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all. <sup>29</sup> Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?

...
5. <sup>43</sup> It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. <sup>44</sup> It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. <sup>45</sup> Thus it is written, “The first

man Adam became a living being"; the last Adam became a life-giving spirit. <sup>46</sup> But it is not the spiritual that is first but the natural, and then the spiritual. <sup>47</sup> The first man was from the earth, a man of dust; the second man is from heaven. <sup>48</sup> As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. <sup>49</sup> Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

### **Mystery and Victory: 15:50-58**

- <sup>50</sup> I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. <sup>51</sup> Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, <sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. <sup>53</sup> For this perishable body must put on the imperishable, and this mortal body must put on immortality. <sup>54</sup> When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory." <sup>55</sup> "O death, where is your victory? O death, where is your sting?" <sup>56</sup> The sting of death is sin, and the power of sin is the law. <sup>57</sup> But thanks be to God, who gives us the victory through our Lord Jesus Christ. <sup>58</sup> Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

### **The Collection for the Saints: 16:1-4**

- 16** Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. <sup>2</sup> On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. <sup>3</sup> And when I arrive, I will send those whom you accredit by letter to carry your gift to

Jerusalem. <sup>4</sup> If it seems advisable that I should go also, they will accompany me.

### **Plans for Travel: 16:5-11**

- <sup>5</sup> I will visit you after passing through Macedonia, for I intend to pass through Macedonia, <sup>6</sup> and perhaps I will stay with you or even spend the winter, so that you may help me on my journey, wherever I go. <sup>7</sup> For I do not want to see you now just in passing. I hope to spend some time with you, if the Lord permits. <sup>8</sup> But I will stay in Ephesus until Pentecost, <sup>9</sup> for a wide door for effective work has opened to me, and there are many adversaries.
- <sup>10</sup> When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am. <sup>11</sup> So let no one despise him. Help him on his way in peace, that he may return to me, for I am expecting him with the brothers.

### **Final Instructions: 16:12-18**

- <sup>12</sup> Now concerning our brother Apollos, I strongly urged him to visit you with the other brothers, but it was not at all his will to come now. He will come when he has opportunity.
- <sup>13</sup> Be watchful, stand firm in the faith, act like men, be strong. <sup>14</sup> Let all that you do be done in love.
- <sup>15</sup> Now I urge you, brothers—you know that the household of Stephanas were the first converts in Achaia, and that they have devoted themselves to the service of the saints— <sup>16</sup> be subject to such as these, and to every fellow worker and laborer. <sup>17</sup> I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence, <sup>18</sup> for they refreshed my spirit as well as yours. Give recognition to such people.

### **Greetings: 16:19-24**

- <sup>19</sup> The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty

greetings in the Lord. <sup>20</sup> All the brothers send you greetings. Greet one another with a holy kiss.

5. <sup>21</sup> I, Paul, write this greeting with my own hand. <sup>22</sup> If anyone has no love for the Lord, let him be accursed. Our Lord, come!  
<sup>23</sup> The grace of the Lord Jesus be with you.  
<sup>24</sup> My love be with you all in Christ Jesus.  
Amen.

***That concludes 1 Corinthians!***