



# Pentecostal Spirituality

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## 1 Corinthians

A Study on Pentecostalism  
and Spirituality

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# Background & Disclaimer

## A Background

This study guide was produced from a series of messages given by Dr. Bradley Noel at the 2014 Family Camp for the Pentecostal Assemblies of Newfoundland and Labrador. In cooperation with Dr. Noel, the Formission discipleship initiative constructed this study guide for use in PAONL churches.

## B Disclaimer

Many of the questions found in this study guide are not the creation of Dr. Noel or other contributors, but were submitted from the audience in attendance at the 2014 Family Camp. We believe these questions lead to a certain level of authenticity, yet understand they can be “sensitive” questions within particular church contexts. “We encourage participants to ask questions relevant to their specific contexts, in addition to those listed.



Scripture used in this study guide is from  
the **New International Version**.

# A Survey of My Health

## 1 Introduction

Paul's letter to Corinth is an excellent example of the Apostle's efforts to ensure that the church in Corinth was healthy, growing, and becoming spiritually mature. Much like the church today, however, the Corinthian church already had an understanding of what it meant to be "spiritual" - and their understanding did not always correspond with Paul's.

## 2 Discussion 1

- Q1** How do you think NL Pentecostals have traditionally understood spiritual maturity or what it means to "be spiritual"?
- Q2** What do you think it means to be "spiritual"? Have you changed your mind on this lately?
- Q3** If we were the disciples Jesus desires, what would that look like and how would we know we were on the right track?

## 3 Scripture

If you are not growing **biblically**, you are **dying**. There is no neutral gear in the faith.

### 3.1 Background: Corinth

- Rome had destroyed Corinth in 146 BC; Julius Caesar re-established it in 46 AD.
- In Paul's time, Corinth was a young, prosperous city.
- Corinth was very multi-cultural and home to a number of religious movements.
- "To Corinthianize" was slang for immoral behaviour.

### 3.2 Background: 1 Corinthians

- Very practical book, covering a wide variety of topics: Unity, Marriage, Sexuality, Gifts of the Spirit, and Resurrection.
- Paul first founded this assembly during his visit of 49-51AD (**Acts 18**)
- *“My brothers and sisters, some from Chloe’s household have informed me that there are **quarrels** among you” (1 Cor. 1:1).*
- A number of times Paul alludes to a **division** between himself and that community:
  - They challenge whether he is a real apostle.
  - They doubt whether he is truly “spiritual”.
  - They challenge his right to correct them so strongly.
  - There is indication they considered his teaching to be “milk” for “babes”, when they had moved on to the “spiritual” stuff for the “mature”.
- Paul is addressing issues brought to him by others, or raised in a letter from the Corinthians to Paul.
- There are two prevailing issues throughout the book:
  1. Spirituality = spiritual gifts (especially tongues)
  2. They believed that God was interested only in their spirits; thus things done in the body did not affect their spirituality
- *“I always thank my God for you because of his grace given you in Christ Jesus. For in him you have been enriched in every way—with all kinds of **speech** and with all **knowledge**—God thus confirming our testimony about Christ among you. Therefore you **do not lack any spiritual gift** as you eagerly wait for our Lord Jesus Christ to be revealed” (1 Cor. 1:4-7).*

### 3.3 1 of 3 Theological Themes

- **Eschatology (Study of the “End Times”)**: believers are a thoroughly eschatological people, determined and conditioned by the reality of the future that is to come, began with the resurrection of Christ, but not fulfilled yet.
- We therefore live in the “**now, but not yet**” of Christian history.
- We live in the reality of what is guaranteed to come even though we cannot at this point observe it.

**4**

## Discussion 2

- Q1** What does it mean to be “mature” in the faith?
- Q2** Do you believe that we as Pentecostals are representing Christ well in our communities? Why or why not?
- Q3** What do you believe are some key characteristics of individuals who represent Christ as He intended?
- Q4** If spiritual Gifts (when abused) can be a negative way to measure “spirituality”, does this change your perspective on what it means to be spiritual?
- Q5** Think about the various topics Paul addresses. Individually, reflect on which of these areas you may need to address in your own life?
- Q6** If you have become too comfortable in your faith, do you think you would know? If so, how?

**3**

## Prayer / Journal

# Unity Within The Church

## 1 Introduction

As we continue hearing from Paul's instruction on quarrels within the body, we see that a church that is no longer unified runs the risk of completely misinterpreting what it means to be a believer in Jesus Christ. There is no place for disunity within the church body and Paul seeks to outline how God intends for believers to be unified.

## 2 Discussion 1

**Q1** What does “we are now living in the ‘now, but not yet’ of Christian history” mean?

**Q2** What does it mean to be in unity?

**Q3** Because we as believers need “unity”, does this mean we all have to be the same?

## 3 Theological Themes

A continued look at the theological themes within 1 Corinthians.

### 3.1 Eschatology

- Believers are a thoroughly eschatological people.
- The “now, but not yet” of Christian history.
- “and [Jesus] put everything under his feet” (Eph. 2:6-9).
- God left nothing that is not subject to Jesus. *Yet at present, we do not **see everything** that is subject to him.*
- The Kingdom of God is here. However, the Kingdom has not fully come.
- We are in the **mopping up** era.

### **3.2 Radical Obedience to Christ = Christian Norm**

- Because the Church is living with an **eternal perspective**, our lives must reflect the pattern Christ set himself.

### **3.3 The Local Church is God's Temple**

- What makes us God's temple is the **Holy Spirit** dwelling within.

### **3.4 The Local Church is the Body of Christ**

- Unity is possible because of our **common belief** in Christ and **common experience** of the the Holy Spirit.
- Unity should be based purely on the fact that we serve Jesus as Lord, and because of that, the Holy Spirit dwells in us.
- Rather than the **uniformity** that Corinthians so value, Paul is very concerned that the recognize the great **diversity** within the body.

## **4**

# Outline of 1 Corinthians

## **I. Introduction (1:1-9)**

## **II. In Response to Reports (1:10-6:20)**

- A. A Church Divided (1:10 - 4:20)
- B. Immorality and Litigation (5:1 – 6:20)
  - 1. The Case of the Incestuous Man (5:1-13)
  - 2. A Case of Litigation (6:1-11)
  - 3. Christians and Prostitutes (6:12-20)

## **III. In Response to the Corinthian Letter (7:1-16:12)**

- A. Marriage and related matters (7:1-40)
- B. Food Offered to Idols (8:1 - 11:1)
- C. Women and Men in Worship (11:2-16)
- D. Abuse of the Lord's Supper (11:17-34)
- E. Spiritual Gifts and Spiritual People (12:1-14:40)
- F. The Resurrection of Believers (15:1-58)
- G. About the Collection (16: 1-11)

## **IV. Concluding Matters (16:13-24)**



## **5** Focus 1: Disunity and Spirituality

### **5.1 7 Foci in 1 Corinthians**

- 1) **Disunity and Spirituality**
- 2) Test Cases of Morality
- 3) Marriage / Food Offered to Idols
- 4) Worship and the Lord's Supper
- 5) Spiritual People (and Gifts)
- 6) Spiritual Gifts (and People)
- 7) Resurrection

### **5.2 Focus 1: Disunity and Spirituality**

- **Chapters 1-4:** Unity and Disunity
- **Key Text** 1:11-12: "There are quarrels among you..."
- **Paul responds:** 1:18, 1:25, 27, 28, 29. 2:1-5, 2:12-14. 3:16-19, 21.
- We are not called to war with **other people**. We are called to **spiritual warfare**.
- **Key Point:** Disunity = **Immaturity**
- **3:1-4:** "I gave you milk for you were not yet ready...You are still worldly. For since there is jealousy and quarrelling among you, are you not worldly? Are you not acting like mere men?"
- The Corinthians, who were so convinced of their own spirituality, were dwelling in profound disunity.
- **Paul's point:** there is no such thing as **true spirituality** without **unity**.

## **6** Discussion 2

- Q1** Applying both part 1 & 2 of session one, how does the baptism in the Holy Spirit relate to Eschatology (the end times)?
- Q2** Why does Paul refer to the Corinthians as mere infants?
- Q3** Within Pentecostalism in Newfoundland & Labrador, how much of what we have always held dear do we need to hang onto, and how much of it is tradition that we have simply made sacred? What are some examples?
- Q4** What do you think a radical obedience to Christ looks like in 2015?
- Q5** After reflecting on these past two lessons, what does true spirituality and unity look like? And how can I improve on these key characteristics as God intended?



## **7** Prayer / Journal

## Session 2.1

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# Avoiding Worldliness

## 1 Introduction

In this session we begin by discussing what it means to live in unity as the Body of Christ, and to live with an eternal perspective. After revisiting Paul's three theological themes, we begin to examine the second of 7 foci, "test cases for morality".

## 2 Discussion 1

**Q1** What does it mean to be the church?

**Q2** How is the church God's temple?

**Q3** What does it mean to be "free" in Christ?

## 3 Theological Themes

A continued look at the theological themes within 1 Corinthians.

### 3.1 Eschatology

- Believers are a thoroughly eschatological people.
- Eternally focused people are not focused on the things of this world.
- Eternally focused people are always **kingdom minded**.
- "When we read "you" in the New Testament, it should not be interpreted individually. Rather, it is directed at the community in general. "You" is plural."

### 3.2 Radical Obedience to Christ = Christian Norm

- No matter what, I will do **whatever** God asks.

### 3.3 The Local Church is God's Temple = Body of Christ

- We are the temple because the **Holy Spirit** lives in us.

## 4

## Review

- 1 Corinthians so far...
- In chapters 1-3 Paul deals with a people that are convinced they are spiritual, because they are "not lacking in any spiritual **gift**."
- In reality, they are carnal for they do not possess unity in Christ.  
Division = **worldliness**.
- Just as the Trinity has unity in diversity, so should the church body.
- In chapter 4, Paul defends his status as an Apostle.

## 5

## Test Cases of Morality

### 5.1 Chapter 5: Expel the Immoral Brother

- **5:1** "It is actually reported that there is sexual immorality among you, and of a kind that **even pagans** do not tolerate: A man is sleeping with his father's wife."
- Paul is saying: "In case you are wondering why I might come to you with a rod in hand, just listen to what I've heard about you."
- Sexual immorality = **porneia**.
- Porneia is a major and ongoing issue in the NT church. It was so widely accepted in Greek culture that new converts seemed to have difficulty adjusting to the new moral code.
- In this case, the porneia Paul discusses is of a kind that even the Greeks forbid!
- Worse, the church is not ashamed or **repentant** – they are **proud**.
- Freedom in **Christ** does not mean you are free to do whatever you like.

**6**

## Discussion 2

- Q1** Does reading “you” as plural, and not individual, change the way you interpret Paul’s instruction?
- Q2** Further, how does this plural notion change the way you see the importance of unity?
- Q3** Why does Paul outline division as worldliness?
- Q4** Do you believe that there are instances within our Pentecostal tradition that we were proud, when we should have asked forgiveness in repentance (i.e. Spirit Baptism)?
- Q5** The Corinthians were proud of sexual immorality among them. Maybe it is not sexual immorality, but what are some examples of sin that you might have been proud of and not ashamed or repentant?

**7**

## Prayer / Journal

## Session 2.2

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# How to Deal With Judgement

## 1 Introduction

In this session we will continue our exploration of the second focus: Test Cases of Morality via Paul's teaching on the incestuous man in Chapter 5. We also discuss the notion of “do not judge” relative to both the church and the world.

## 2 Discussion 1

**Q1** Do you believe Pentecostals have done a good job resolving conflicts within the church?

**Q2** Is it our job to judge, or is it God's?

**Q3** Are there instances where we should judge?

## 3 Test Cases of Morality

A continued look at the expelled immoral brother.

### 3.1 Chapter 5: The Immoral Brother

- **3:5:** “I have already passed **judgment** in the name of our Lord Jesus on the one who has been doing this.”
- Paul has already “passed judgment?” What about “Do not judge?”
- This man should be put **outside** of the church, no longer to fellowship with believers.
- Church discipline here is not the affair of one or a few, it is performed by the **Body**.

### 3.2 The Purpose of Church Discipline

- The ultimate purpose is **remedial**, not **judgmental**. It is performed in a loving, redemptive community where the power of Jesus is present.
- This discipline is reserved for those sins which have contaminated the whole community.

### 3.3 Church Discipline Today

- With an abundance of churches, and apathetic attitudes today, this may be ineffective.
- The **storm** is here and we have not seen the tip of the **storm**.
- Gordon Fee writes, “Maybe the most significant thing we can learn from such a text is how far many of us are removed from a view of the church, in which the dynamic of the Spirit was so real, that exclusion could be a genuinely redemptive action.”

### 3.4 We Are Not Called to Discipline the World

- **5:9-10** “I wrote to you in my letter not to associate with sexually immoral people—**not at all meaning the people of this world** who are immoral, or the greedy and swindlers, or idolaters. ***In that case you would have to leave this world.***”
- **5:11** “But now I am writing to you that you must not associate with **anyone who claims to be a brother or sister** but is sexually immoral or greedy, an idolater or slanderer, a drunkard or swindler. ***Do not even eat with such people.***”
- Too many Christians advocate withdrawing from the world, while allowing the sins Paul lists in vv.10-11, including slander and greed, to exist within the Body.
- **5:12** “What business is it of mine to **judge** those outside the church?”
- “Paul didn’t expect non-Jesus followers to act like Jesus followers” - Andy Stanley

### 3.5 We Were Not a “Christian” Culture

- We, however, are used to Christendom. We therefore feel quite justified in judging a culture that is supposed to be “Christian.”
- Canadian and Newfoundland “culture” was **never** Christian. It was Christianized.
- Are you not to judge those inside? God will judge those outside. “Expel the wicked person from among you” (5:13).
- We are certainly **NOT** to withdraw from the world, and are **NOT** to judge those we freely mingle with who may not share our worldview.

**4**

## Discussion 2

- Q1** Do you believe that we as Pentecostals have allowed immorality to creep into our churches and not dealt with it collectively? If yes, what are some examples?
- Q2** For Paul, how does being mature spiritually and judgment go together?
- Q3** Do you believe we have been quick to judge those outside the church, and allow a pass for whatever happens inside the church? If yes, what are some examples?
- Q4** How should we properly deal with conflict within the body?
- Q5** Is there a conflict among you and a brother or sister that you need to address in love? If yes, how would you go about doing that?

**5**

## Prayer / Journal



## Session 3.1

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# Healthy Sexuality

## 1 Introduction

In this session we begin by concluding Paul's teaching on judging from chapter 5. In chapter 6 Paul focuses upon lawsuits among believers, as well as Christians and prostitutes. As temples of the Holy Spirit, Christians must resist all forms of sexual immorality. We then continue to chapter 7 where Paul discusses marriage, leading to a brief introduction of chapter 8, Food Offered to Idols.

## 2 Discussion 1

- Q1 Did Jesus come to make bad people good?
- Q2 Why is sexual sin so devastating?
- Q3 For Paul, is it acceptable to divorce and remarry?

## 3 Scripture

An overview of chapters 6-8:

### 3.1 Chapter 6a: Lawsuits

- Lawsuits among believers: Paul has heard that brother is taking brother to court.
- **Key Point:** When the attitudes of the **world** creep into the Church, we have already lost.

### 3.2 Chapter 6b: Christians and Prostitutes

- **6:12** ““I have the right to do anything,” you say—but not everything is beneficial.”
- Paul here seems to be quoting the letter they had sent him – “Everything is permissible for me” – and reinterpreting their statement.
- Paul is again contradicting their understanding that what is done in the body in no way impacts their **spiritual life**.

- **6:19** “Do you not know that your bodies are temples of the Holy Spirit...”
- Again, Paul emphasizes that God has redeemed our bodies as well as our spirits.
- Sexual sin is devastating because it is **physical**, **emotional** and **spiritual**.  
He drives home the point by stating that not only has God redeemed our bodies, but we are now the **actual temple of the Holy Spirit**.
- **6:20**: “Therefore, honour God with your body.”
- “For Paul there is to be the closest possible relationship between the experience of grace and one’s behaviour that evidences that experience of grace. Paul himself is concerned that the (right behaviour) should not be perceived as coming first or leading the (experience of grace). But those who concern themselves with grace without equal concern for behaviour have missed Paul’s own theological urgency.” – Gordon Fee
- This is not about doing all the **right** things to earn the grace.
- Legalism vs. holiness by grace.
- We do not live a holy life because we are terrified God is going to send me to hell. We live a holy life because of the grace that he has already freely given us through no work of our own.
- You do not need to clean yourself up before you come in and take a **bath**.

### 3.4 Chapter 7: Marriage, Divorce, and Remarriage

- Paul now shifts from dealing with the report from Chloe’s household, to the letter they’ve written in response to his first letter.
- **7:1-2**: Now for the matters you wrote about: “It is good for a man not to have sexual relations with a woman.” But since sexual immorality is occurring, each man should have sexual relations with his own wife, and each woman with her own husband.
- **7:5**: “Do not **deprive** each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer.”
- Background: It seems that some Corinthians were so **spiritual** they were depriving their married partners of sex. Also, some believers were leaving their unbelieving spouses so they could “better serve God.”
- In this passage, Paul admits that those who are single can better focus on the Lord’s Kingdom, but also suggests that very few have this **gift**...
- **6:15**: “But if the unbeliever leaves, let it be so. The brother or the sister is not bound in such circumstances; God has called us to live in peace.”
- This is known as the “**Pauline Exception**.” A believer is “not bound” if an unbeliever wishes to leave the marriage. The believer is then free to remarry.

- Overall, however, Paul's theme is "stay as you find yourself, for the time is short."
- Here Paul is saying, stay in the marriage you are in when you got saved.
  - 1-7: to the married- stay married with conjugal rights
  - 8-9: to the unmarried and widows - remain that way
  - 10-11: to the married (believers) - remain married
  - 12-16: to the married (one unbeliever) - remain married
  - 25-38: to virgins - it is good to remain unmarried
  - 39-40: if widowed, it is good to stay widowed
- Key Point: **Bloom** where you are planted...

### **3.5 Chapter 8: Food Offered to Idols (See: Next Session)**

- Background: Many religions worship by offering food to their idols. This food is then sold later in the marketplace.

## **4 Discussion 2**

- Q1** For Paul, what is the difference between legalism and grace?
- Q2** Do you believe that Pentecostals have become simply listeners of the Word and not doers? How?
- Q3** Do you believe there have been instances where Pentecostals have been guilty of making people clean themselves up before they come to church? Describe.
- Q4** Further, what are some ways we can make sure that everyone feels welcome within the church body?
- Q5** Do you have any thoughts or questions in relation to Paul's teaching on marriage?

## **5 Prayer / Journal**

# Church Is Not About Us

## 1 Introduction

In this session we look to Paul's instruction on Food Offered to Idols in Chapter 8. We identify how this was applicable in Paul's context, as well as exploring modern applications (Ch. 8, 9, & 10). We will see that there are three applications: grace vs. law, meaning of a "stumbling block", and causing the weak to stumble, vs. making the strong mad.

## 2 Discussion 1

- Q1 Is being a Christian a spectator sport?
- Q2 As Christians, we are under grace. How do we then decide what is acceptable and what is not?
- Q3 Was the purpose of the law to teach you rules, or help you identify right from wrong?

## 3 Scripture

A continued overview of chapters 8-10:

### 3.1 Chapter 8: Food Offered to Idols

- **8:4-9:** About eating food sacrificed to idols: We know that an idol is nothing at all...Some people are still so accustomed to idols that when they eat such food they think of it as having been sacrificed to an idol...Be careful, however, that the exercise of your rights does not become a stumbling block to the weak."
- **Key Point:** We *know* that we are free to do most things. But *love* for our weaker brother and sister will override our own love of freedom through grace.
- *Love, not knowledge, is the basis for Christian behaviour.*
- This shows up in the church when someone talks about "our *rights*." This is not about *us*. This is for our **weaker** brother or sister.

### 3.2 Chapter 9: Paul's Rights

- 9:1 "Am I not free? Am I not an apostle? Have I not seen Jesus our Lord?"
- 9:19 "Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible."
- While Paul was solid on certain things, he was very flexible on other things. Our challenge is to figure out what things are solid versus what things are **flexible**.
- "Whereas Paul is [immoveable] on matters that affect the Gospel itself, whether theological or behavioural, (ie, Unity, or expelling the sinful brother), that same concern for the saving power of the Gospel is what causes him to become all things to all people in matters that don't count." - Fee
- The problem with uniformity is we will have a few in the body who decide something to be **solid** and not **flexible** and then want every other believer in the body to **agree**.

### 3.3 Chapter 10a: Idol Feasts Condemned

- 10:14 "Therefore, my dear friends, flee from idolatry."

### 3.4 Chapter 10b: The Believer's Freedom

- Even after finally forbidding attendance at the pagan meals, Paul wishes to assert that *in the midst of **absolutes**, there are still matters of **grace** and **conscience***.
- **Key Point:** Absolutes are reserved for those matters which will **destroy** the community of faith. Otherwise, we express our **freedom** through **love**.
- 10:23 "'I have the right to do anything,' you say—but not everything is beneficial."
- 10:32-33 "Do not cause anyone to stumble...For I am not seeking my own good but the good of many, so that they may be saved".

## 4 Application

### 4.1 Grace vs. Law

- Law is simple - try to follow the **rules** as best you can.
- Christians, however, are under **grace**. How do we then decide what is acceptable and what is not?
- The NT gives few specifics; mostly broad principles.
  - eg. Little about dress codes, except to always be modest.
  - eg. Little about Sunday conduct, except to bring God glory.
- We decide on the basis of **love**; for **God**, and for **each other** (8: 1-3).

## 4.2 Meaning of “Stumbling Block”

- It is not simply to “**offend**” or upset one of the saints.
- This is not talking about making mature people **mad**. It is talking about making weak people **sin**.
- The concept here is that under **grace**, something may be sinful for someone, but quite **alright** for others.

## 4.3 Causing Weak to Stumble vs. Making Strong Mad

- We spend much time trying to avoid upsetting those who should be very **difficult** to upset to begin with (trees vs. seedlings?)!
- Mature saints should be nearly impossible to offend.
- We have to work out or salvation with fear and trembling, not focusing on our rights, but for our **love** for our brother and sister.
- This is not to be used by some to limit the **freedoms** of others!
- **Romans 14:13** “Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister.”
- **Romans 14:22** “So whatever you believe about these things keep between yourself and God.”

## 5 Discussion 2

- Q1** Have you ever been displeased because you “never got anything” out of a Sunday service? Why is this wrong?
- Q2** Paul said, “I have become all things to all people so that by all possible means I might save some”. How does this translate into the Newfoundland context?
- Q3** How are we able to find out what is right and what is wrong?
- Q4** As a believer, are you able to say, “Follow my example, I follow the example of Christ!” What should this look like when we consider Paul’s teaching from this session?
- Q5** Considering Paul’s application, what are examples of something that might not be okay for you, but okay for others?

# Holiness, Women, and Worship

## 1 Introduction

As we have already seen, there are some things that are okay for some and not okay for others. In this session we continue to outline how we distinguish what is absolute and what is not. We learn four questions that are necessary when discerning issues not specifically addressed in scripture. We also discuss Paul's teaching on head coverings for women.

## 2 Discussion 1

**Q1** Why does God have rules?

**Q2** Why are some things no longer sin that used to be?

**Q3** How do we live holy lives by grace?

## 3 Scripture

An Overview of Chapter 11:

### 3.1 Chapter 11a: Proper Holiness

- The proper stance for the Christian life is **gratitude**.
- How do you explain to a teenager that it's not OK to do to go to a dance?
- *So, how do we determine how to live?*
- Some things are specifically listed in **Scripture** as sin. These actions or attitudes are sinful for all believers, at all times.
- Other things are commanded for all believers, at all times.
- *Without legalism, how do we live holy lives by **grace**?*



### 3.2 The Holy Spirit Must Be Involved

- **Ezekiel 36:26-27** “I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.”

### 3.3 Know the Principles of the Word

- **Phil 4:8** “Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable - if anything is excellent or praiseworthy - think about such things.”

### 3.4 Consider the Impact of Our Actions on Our Witness to the Community

- **Col 4:5** “Be wise in the way you act toward outsiders; make the most of every opportunity.”
- **1 Peter 2:12** “Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.”

### 3.5 Under Grace We Consider the Weaker Christian

- **1 Cor 8:9** “Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak.”
- **1 Cor 8:12** “When you sin against your brothers in this way and wound their weak conscience, you sin against Christ.”

*For issues not specifically addressed in Scripture, holiness under grace involves four questions:*

- 1) Holy Spirit: Is this permissible for me to do? If No, you're done. If yes:
- 2) By acting thus, might I cause a weaker brother or sister to copy me, and have them follow me into something that is for them a sin? If so, it is a sin for me also. If not:
- 3) By acting thus, will I damage my witness and the cause of Christ in the secular community of which I am a part? If so, it is wrong for me. If not:
- 4) What are the principles of Scripture that govern my actions in this area?

*Why does God have rules?*

These rules are not about God, because He is not affected. However, it does destroy the **Body**.

### 3.6 Chapter 11a: Propriety in Worship

- **11:3** “But I want you to realize that the **head** of every man is Christ, and the head of the woman is man, and the head of Christ is God.”
- The Greek word for “head,” *kephale*, is almost never used to indicate “chief” or “person of the highest rank”. It here means “**source of life**”.
- “Paul’s concern is not hierarchical (who has authority over whom), but relational (the unique relationships that are predicated on one’s being the source of the other’s existence). Indeed, he says nothing about man’s authority; his concern is with the woman being man’s glory, the one without whom he is not complete. To blur that relationship is to bring shame on her “head.” – Gordon Fee
- Paul is saying that woman is man’s **glory**. She makes a man complete.
- **11:4-5** “Every man who prays or prophesies with his head covered dishonours his head. And every woman who prays or prophesies with her head uncovered dishonours her head-it is just as though her head were shaved.”
- *Because of the spirit of grace, women were now an integral part of the worship service.*
- People who did not have their head covered were known to be **prostitutes**. Women need to cover their heads in part because of the culture.
- Paul is not making the woman subservient to the man in this text. As woman comes from man, so man is born of woman.
- **11:13-16** “Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. If anyone wants to be contentious about this, we have no other practice—nor do the churches of God.”
- “The very nature of things” = how things normally **appear**.
- “We have no other custom” = this is a historically particular matter, not an eternal edict.
- It is nearly impossible to transfer this custom to the church today – even if we knew exactly what it is we are to transfer – and we do not.
- **Key Point:** Truly spiritual believers will at times conform to customary/societal standards, in the interest of keeping peace in the **congregation** and maintaining a strong witness in the **community**.

**4**

## Discussion 2

- Q1** The proper stance for the Christian life is gratitude. Do you believe we get this backwards?
- Q2** Traditionally, Pentecostals would give yes or no answers to questions without providing a good reason. What are some examples?
- Q3** Why do you think we hold to such a split between the “secular” and “sacred” in our lives? How do we move away from viewing everything that is “secular” as a sin?
- Q4** Women and head coverings were impacted by culture. Are there examples of something that we have held onto that were not meant for today’s culture?
- Q5** Think of something you may have struggled with because the Bible does not clearly say it is wrong. Use the four questions mentioned above and see where you stand?

**5**

## Prayer / Journal

# The Lord's Supper

## 1 Introduction

Today we begin our discussion with a brief response to God's gift of gender and issues arising in today's culture. We then continue our study to see how the Lord's Supper and communion were originally intended for believers. The Passover meal plays a huge part in understanding the proper context of the Lord's Supper.

## 2 Discussion 1

**Q1** What is the issue with gender confusion?

**Q2** Have we misinterpreted the Lord's Supper?

**Q3** Why is the Passover significant?

## 3 Scripture

An Continued Overview of Chapter 11:

### 3.1 Chapter 11b: God's Gift of Gender

- For Paul, it is important that men and women understand their roles.

### 3.2 Chapter 11b: The Lord's Supper

- **11:17** "In the following directives I have no **praise** for you, for your meetings do more harm than good..."
- **11:20-21** "It is not the Lord's Supper you eat...each of you goes ahead without waiting for anybody else. One remains hungry, another gets drunk..."
- The poor were being **abused**. The rich were gathering together and eating and drinking before the poor could get off from work, leaving nothing for them.
- The Corinthian's disregard for the poor among them was an insult to the Body of **Christ** itself.

### 3.3 A Brief Discourse on the Lord's Supper

- **The Passover Meal:** Jews ate the Passover meal to commemorate the exodus of their fathers from **Egypt**.
  - The family gathered, & the head of the family blessed the festival, and the wine.
  - Those gathered drank the first cup of wine.
  - The food was then brought in: unleavened bread, stewed fruit, greens, bitter herbs, and roast lamb.
  - The son would then ask what separated this night from all other nights, and the father would explain the story of the exodus.
- **The Bible is full of instruction to remind parents to pass these teachings down to their children:**
  - This would conclude with a song (Ps. 113-115), and the second cup of wine.
  - The father then broke bread, and blessed it.
  - He then passed it to those present, who ate it with the bitter herbs and dipped it into the stewed fruit.
  - The herbs reminded those present of the bitterness of slavery; the stewed fruit had the colour and consistency of clay, used to make bricks.
  - The lamb was a reminder of the “passing over” of the angel of death immediately before the exodus.
  - Following the eating of the bread and herbs, the **lamb** was consumed.
- Following the eating of the bread and herbs, the **lamb** was consumed.
- With this completed, the head of the family blessed the third cup of wine, as follows: “May the all-merciful one make us worthy of the days of the Messiah and of the life of the world to come. He brings the salvation of his king. He shows covenant-faithfulness to his Anointed, to David and to his seed forever. May he secure peace for us and for all Israel. Amen.”
- This was followed by a second prayer and the fourth cup of wine.
- *Each cup of wine was associated with a promise from **Ex.6:6-7**:*
  - 1) I will **bring** you out...
  - 2) I will rid you of their bondage...
  - 3) I will **redeem** you...
  - 4) I will take you for my people and I will be your God...

## Pentecostal Spirituality - Session 4.2

- Jesus' first saying comes as he is breaking the bread, eaten with the bitter herbs and dipped into the fruit. Following custom, he would have said this blessing:
- "This is the bread of **affliction** which our fathers ate in the land of Egypt. Let everyone who hungers come and eat; let everyone who is needy come and eat the Passover meal."
- He then connected his body with the "bread of affliction." Because of his sacrifice, "everyone who is needy" may come.
- Jesus' second word of institution came after the eating of the lamb, with the blessing of the third cup: "I will redeem you."
- Jesus tells those present: "This cup is the **new** covenant in my blood."
- The connection between Jesus' shed blood the establishment of a new covenant with the wine of the third cup is very clear.
- There is no record of the fourth cup; in fact, Jesus says he will not drink wine again until in the Kingdom of God – perhaps the marriage supper.
- The fourth cup signifies "I will be your **God**."
- Traditionally, after the fourth cup, those gathered would sit for hours, discussing God's past and future acts of redemption.
- They would take turns reciting/singing the second part of the Hallel - Psalms 116-118.
- When Jesus arose to go the Garden of Gethsemane, Ps.118 would have been on his lips.
  - **118:1** "Give thanks to the LORD, for he is good; his love endures forever."
  - **118:6** "The LORD is with me; I will not be afraid."
  - **118:7** "The LORD is with me; he is my helper. I will look in triumph on my enemies."
  - **118:14** "The LORD is my strength and my song; he has become my salvation."
- "**Do this in remembrance of Me**" – more than a **memory**.
- *Amnesia* involves an action, a memorial before God.
- It is not simply remembering; it is more literally an "**awakening** of the mind" to the person of Christ.

## **4** Discussion 2

- Q1** Why is gender confusion such a pressing issue today?
- Q2** Has the examination of the Passover changed the way you view Communion? How?
- Q3** How does, “Do this in remembrance of me” translate into much more than a memory?
- Q4** Why should the sacrament of the Lord’s Supper involve the past, present, and future?
- Q5** What are some examples in your own life of stories that would be valuable to pass on to others?

## **5** Prayer / Journal



# Navigating Social Issues

## **1** Introduction

In this session we answer a number of questions that were submitted, and begin our discussion of spiritual gifts.

## **2** Discussion 1

**Q1** Is it biblical for a church board to institute a dress code? Why or Why Not?

**Q2** What is gossip? What is greed?

**Q3** Would you attend the wedding of your homosexual son and his partner?

## **3** A Few Questions

Outlining a few questions:

### **3.1 Dress Code**

- It has been understood that if you are on the platform you have to dress differently than you are in the congregation.
- The challenge: The platform in your church is no more holy than the pew, and none of it is holy if you do not show up.
- The church has been better at making rules to keep people out, than helping people in.
- There is a difference between immodesty and personal preference.

### **3.2 Gossip**

- The subtle tearing down of someone.

### **3.3 Greed**

- Obsessed with obtaining more things (earthly possessions), or non sacrificial in giving.

### **3.4 Social Drinking**

- This is a warning against the abuse of alcohol. When you are raised in a legalistic culture, you want it to be a sin at all times.

### **3.5 Suicide**

- The church over the years has done more harm than good by opening our mouths in situations we do not fully understand. People need more love and support and not answers that one does not have.

### **3.6 Homosexuality**

- Would you welcome your gay son and his partner into your home and treat them as your other children?
  - Yes, the same as a heterosexual son who struggles with lust.
  - We should open our house and show love and fellowship.
- Would you attend the wedding of your homosexual son and his partner?
  - This is an instance where we should look to the guidelines for discerning what is right from wrong.
  - What you will want in this context is the mind of Christ because there is no right and wrong answer.
- For issues not specifically addressed in Scripture, holiness under grace involves four questions:
  - 1) Holy Spirit: Is this permissible for me to do? If No, you're done. If yes:
  - 2) By acting thus, might I cause a weaker brother or sister to copy me, and have them follow me into something that is for them a sin? If so, it is a sin for me also. If not:
  - 3) By acting thus, will I damage my witness and the cause of Christ in the secular community of which I am a part? If so, it is wrong for me. If not:
  - 4) What are the principles of Scripture that govern my actions in this area?

## 5 Scripture

### 5.1 Outline: Chapters 12-14

**Chapter 12:** The importance of diversity

**Chapter 13:** The pre-eminence of love

**Chapter 14:** Spiritual Gifts in the worship service

#### ■ Key Points:

- What does it mean to be spiritual?
  - The abuse of tongues within the assembly (ch14).
  - Chapters 12 and 13 lay the groundwork for the answer in 14.
- Tongues are included in every list, often last, not because it is least, but because it is the problem.
- There is no indication that the Corinthians themselves are divided on this issue. The crucial issue is what it means to be “spiritual” – *pneumatikos*.
- As noted elsewhere, the Corinthians seem to have viewed themselves as already like the angels, thus truly “spiritual”, needing neither sex in the present (7:1-7) nor a body in the future (15:1-58).
- Speaking angelic dialects by the Spirit was enough to confirm for them their participation in this high level of spirituality.
- For Paul, however, a life in the Spirit does not serve to remove one from present existence, but enables us to live simultaneously in weakness and power, looking ahead to our glorious resurrection.

## **4** Discussion 2

- Q1** Is social drinking a sin? Why or why not?
- Q2** For issues not specifically addressed in Scripture, what is a good approach?
- Q3** Has your perspective on, “what does it mean to be spiritual?” changed as we have continued in our study? How?
- Q4** Before you ask for more of God in your own life, do you need to give more of yourself first? What does that look like?

## **5** Prayer / Journal

# Gifts of the Holy Spirit

## 1 Introduction

In this session we continue our study on Spiritual Gifts. Paul introduces a new term for the church in Corinth and continues to outline how there is unity in diversity.

## 2 Discussion 1

**Q1** What are Spiritual gifts?

**Q2** How do these gifts operate?

**Q3** Are Spiritual gifts for today?

## 3 Scripture

A look at Chapter 12:

### 3.1 Chapter 12: Spiritual Gifts

- “Gifts of the Spirit” here = *pneumatikwn*.
- May be translated as either “spiritual things / gifts” or “spiritual ones”.
- Paul will create his own word = charis-mata (**grace** gifts).
- The test for true spirituality is not simply an inspired utterance, but the declaration that “**Jesus is Lord**”.
- We miss how radical that declaration was in the first century; one could only say it confessionally by the Holy Spirit.
- “The presence of the Spirit in power and gifts makes it easy for God’s people to think of the power and gifts as the real evidence of the Spirit’s presence. Not so for Paul. The ultimate criterion of the Spirit’s activity is the exaltation of Jesus as Lord.” – Gordon Fee

### 3.3 The Nine Corinthian Gifts

- Discernment: knowing by the Spirit of God what is right from wrong.
- **12:5** “There are different kinds of gifts, but the **same** Spirit distributes them.”  
“Gifts” here = charismata = grace gifts.
- **12:7-11** “Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.”
- While this is not actually a teaching on spiritual gifts, but on **diversity**, it may be possible to observe Paul’s grouping by the different word he uses to introduce #3 and #8.
- Wisdom and Knowledge are listed first because they are so highly prized by Corinth.
- He then adds five items that have supernatural endowment as the common denominator.
- He concludes with the “problem child” – tongues, and its companion
- The Gifts are:
  - Meant to edify / build up
  - For the entire Body
  - Through one believer for another
  - Temporary
  - To be eagerly sought
  - Subject to the judgment and guidance of spiritual leadership
- We know that the Spirit is at work when **humility** is increased. The Holy Spirit is not **arrogant**.
- The Gifts are not:
  - For individual blessing
  - Meant to correct individuals. The WORD corrects, delivered by the Pastor
  - “Badges of spirituality”. The very idea of their being a charismata (grace-gift) indicates that it is something undeserved.
- The NT manner of measuring spirituality is always by the **fruit**, never by the **gifts** of the Spirit.

**4**

## Discussion 2

- Q1** What does Paul mean when he describes spiritual Gifts as “charismata” (grace-gift)?
- Q2** How does humility play a role in how we are used in spiritual Gifts?
- Q3** How do we as Pentecostals become more aware of these grace Gifts and not abuse them?
- Q4** Have you ever been used in a Gift of the Spirit before? What was it like?
- Q5** Take a look at the Fruit of the Spirit, how does your life reflect these Fruit? How does the Fruit of the Spirit impact spiritual Gifts?

**5**

## Prayer / Journal



# In-Depth Look At Spiritual Gifts

## 1 Introduction

In the last session we further explored spiritual Gifts, and continue that teaching in this session. We will introduce the first of nine Corinthian Gifts, wisdom. First we will take some time to address some questions that were submitted.

## 2 Discussion 1

**Q1** We anointed the sick with oil and pray. Yet we still bury them. Why are more not healed?

**Q2** Is it OK for unmarried couples to sleep together in a Christian's home?

**Q3** Is the Baptism necessary to operate in the Gifts of the Spirit?

## 3 A Few Questions

Outlining a Few Questions:

### 3.1 Faith and Healing

- We have buried so many saints, that we have lost **faith** and **fear** has crept into the church. Our role is to pray, believe and ask God to heal their bodies. It is important to pray for the sick that they would recover.
- If our theology is correct, we are already **healed**.

### 3.2 Grace vs. Law

- *Is it OK for unmarried couples to sleep together in a Christian's home?*
- It is not our job to condemn, but to be full of love, grace and acceptance. God **loves** you like you are.
- Maybe the couple you know has been together for years and really does not know the difference. You want to show them **grace**, so maybe you want to build a relationship with them so you can tell them that God loves you the way you are, and too much to leave you like it...
- **For issues not specifically addressed in Scripture, holiness under grace involves four questions:**
  - 1) Holy Spirit: Is this permissible for me to do? If No, you're done. If yes:
  - 2) By acting thus, might I cause a weaker brother or sister to copy me, and have them follow me into something that is for them a sin? If so, it is a sin for me also. If not:
  - 3) By acting thus, will I damage my witness and the cause of Christ in the secular community of which I am a part? If so, it is wrong for me. If not:
  - 4) What are the principles of Scripture that govern my actions in this area?

### 3.3 Spirit Baptism and the Gifts

- *Is the Baptism necessary to operate in the Gifts of the Spirit?*
- Early Pentecostal leaders taught that the Baptism was the “gateway” to the Gifts. Paul’s list in 1 Corinthians 12 mentions nothing of Spirit-baptism, although as the elevation of the gift of tongues was the chief problem at Corinth, it is logical that Paul assumed those to whom he was writing would have been Spirit-baptized.
- It is not necessary to receive the **Baptism** in order to be used in the **Gifts**; however, the baptism is still **important**.
- Why make rules the Bible does not?

## 4

# Scripture

### 4.1 Outline: Chapters 12-14

**Chapter 12:** The importance of diversity

**Chapter 13:** The pre-eminence of love

**Chapter 14:** Spiritual gifts in the worship service

#### ■ Key Points:

- What does it mean to be spiritual?
- The abuse of tongues within the assembly (ch14).
- Chapters 12 and 13 lay the groundwork for the answer in 14.

■ The NT manner of measuring spirituality is always by the fruit, never by the gifts of the Spirit.

■ The fruit are miraculous; a peace that passes all human understanding.

#### **The first of nine Corinthian gifts**

#### ■ 1 Corinthians 12:7-11

■ 1. Wisdom: Spiritually knowing **what to do** in a given situation.

■ **Acts 6:2-3** So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and **wisdom**."

**4**

## Discussion 2

- Q1** Does, “we are already healed”, change the way you view healing? Does this take away previous pressure or fear?
- Q2** Why is the Pastor not your employee?
- Q3** Can you think of an example where you were quick to condemn someone instead of first showing love and acceptance? What would you do differently now?
- Q4** Can you think of an example where you saw the gift of wisdom used? Explain.
- Q5** To see evidence of fruit takes time and patience and pruning is essential to growing properly. Can you think of an instance where you were being “pruned”, but took the easy way out? What would you do differently now?

**5**

## Prayer / Journal

# In-Depth Look At Spiritual Gifts II

## 1 Introduction

Today we continue outlining the nine Corinthians Gifts from Paul and his instruction to the church in Corinth. As we continue it is important to remember that there is still unity in diversity. The Gifts of the Spirit are used with great caution because of the great power displayed by God through specific individuals. Proper knowledge of the Gifts is necessary in order to discern the how, where and when they should be used.

## 2 Discussion 1

**Q1** What is the gift of discernment?

**Q2** What if I feel I'm to be used in a Gift?

**Q3** What is the difference between the gifts of healing and miracles?

## 3 Spiritual Gifts

Nine Spiritual Gifts Continued:

### 3.1 Knowledge

- Knowing the facts about a **situation** by the **Spirit**.
- Eg. Acts 5.1-6: Peter was aware of the true intentions of Ananias and Sapphira.
- Again, Paul is rescuing a valid gift of the Spirit from their fascination with knowledge that only "puffs up" – 8:1 Knowledge puffs up, but love builds up.

### 3.2 Faith

- **Extraordinary** faith in God to move or act. Different than saving faith.
- Eg. Acts 3.1-8: Peter heals the crippled beggar at the temple gate
- Takes him by the hand, stands him up, and THEN his ankles became strong.

### **3.3 Healing**

- Being specially used by God to **deliver** people from various **illnesses**.
- Eg. Acts 5.14-15: Peter's shadow was used to deliver people from sickness.

### **3.3 Workings of Miracles**

- Literally, "Works of **Power**". Used by God to do incredible miracles for His glory.
- Eg. Acts 9.36-41: Peter raises Dorcas from the dead.

### **3.4 Discernment**

- Gifted to distinguish between those things that are of **God**, and those of the Devil.
- Eg. Acts 16:16-18: When Paul was followed by a slave girl announcing they were servants of God, Paul knew her knowledge came from a fortune-telling spirit. He cast it out. He was able to see through the "angel of light".

### **3.5 Tongues**

- Empowered by the Spirit to bring a message to the body through an **unlearned language**.
- Eg. I Corinthians 14.4-5: Tongues + interpretation = edification for the whole body.

### **3.6 Interpretation**

- Empowered to **translate** the message in tongues.
- Eg. I Corinthians 14.13-17: The one who speaks in a tongue should also pray that he would interpret, that the whole body might be edified.

### **3.7 Final Thoughts on Gifts**

- We are not operating in the gifts of the Spirit nearly the way God intended us to...
- A few messages in tongues is not all God had in mind!
- *What if I feel I'm to be used in a Gift?*
- First, we meditate on what we've received, to weigh out whether it's from God.
- Second, we discern the timing and audience.
  - o Am I to share this now? Later?
  - o With whom? An individual? The congregation?
- Third, we may need to approach our leader.

## **4** Discussion 2

- Q1** Do you believe that we as Pentecostals have not been operating in the Gifts of the Spirit the way God intended? Why or why not?
- Q2** Why is it important to discern the timing and audience when being used in the Gifts?
- Q3** How do I know if it is God, or if it is just me?
- Q4** Was there a time where you were prompted by God to do something, but you never? What would you do differently now?
- Q5** Take a minute to ask God if there is some way he can use you in the Gifts right now. Would you be obedient?

## **5** Prayer / Journal

# Overview of 1 Corinthians

## 1 Introduction

In this session we start with an overview of the material already discussed from Chapters 1-12. As we remember what we have already studied, continue to challenge yourself in areas that you may need some stretching. We conclude today with a brief discussion on manifestations versus reactions, as well as unity within the body.

## 2 Discussion 1

**Q1** Why does Paul equate disunity as immaturity?

**Q2** What is the difference between manifestations vs. reactions?

**Q3** How does the Trinity provide a basis for unity?

## 3 Overview of 1 Corinthians

### 3.1 Chapters 1-6

- Chapters 1-4: Disunity
  - Key Point: Disunity = **Immaturity**
- Chapter 5: Expel the Immoral Brother!
  - Key Point: We should not tolerate unrepentant **sin** among believers
- Chapter 6: Lawsuits among believers
  - Key Point: When the attitudes of the world creep into the Church, we have already lost.
- Chapter 6b: Christians and Prostitutes
  - Key Point: Sexual sin is different; flee from it



## **3.2 Chapters 7-12**

- Chapter 7: The believer and unbelieving spouse
  - Key Point: Remain where you were when you became a believer. Unmarried? Stay that way. Married? Stay that way also.
- Chapters 8-10: Participating in Cultic Meals/Eating Food Offered to Idols
  - Key Point: Do not let your freedom become a stumbling block to the weak. Freedom means self-sacrifice, not pursuit of personal rights. Love Limits Liberty.
- Chapter 11a: Propriety in Worship
  - Key Point: Genders are God's gift and should be preserved, even through societal customs.
- Chapter 11b: The Lord's Supper
  - Key Point: It is essential that we not partake in the Lord's Supper in an unworthy **manner** by failing to recognize as equals our brothers and sisters in the assembly.
- Chapter 12: Gifts of the Spirit
  - Key Point: diversity must be based in unity.
  - The 9 Gifts of the Spirit all come from the same source – the Trinity – which exemplifies diversity in unity.

## **3.3 Themes**

### ■ **Legalism vs. Grace**

"Legalistic remorse says, 'I broke God's rules,' while real repentance says, 'I broke God's heart.'"

- Timothy Keller

### ■ **Spiritual Gifts and Spiritual People**

Chapter 12: The importance of diversity

Chapter 13: The pre-eminence of love

Chapter 14: Spiritual Gifts in the worship service

**1 Cor 12:7-11** We have diversity grounded in unity as the Trinity does.

**1 Cor 12:7** Now to each one the **manifestation** of the Spirit is given for the common good.

- **Manifestation:** How does one possess a manifestation? One does not. You can, however, be regularly used to flow in one particular gift. Paul uses “manifestation” to refocus the church on the Spirit's activity – not their role.

### **3.4 Themes Cont'd**

#### ■ **Manifestation vs. Reaction**

How do we characterize or understand what takes place around our altars when the Holy Spirit is “moving” upon believers?

1. A manifestation of the Spirit is primarily about OTHERS; Gifts flow through us for the benefit of others.
2. Most of what we see around our altars are individual “reactions” to the Spirit, which are primarily about OURSELVES.

#### ■ **Four benefits of understanding the difference between Manifestations and Reactions:**

1. The excesses of personal reaction do not necessarily equal the Spirit.
2. We need not be afraid to use discernment surrounding reactions.
3. We can expect a wide variety of reactions, as people differ.
4. We can expect spiritual leadership to give guidance at times to improper reactions.

#### ■ **Key Point in this section:** The Trinity demonstrates God’s desire for diversity flowing out of unity.

#### ■ **Unity in the Body**

**12:14** “Now the body is not made up of one part but of many.”

**12:20** “As it is, there are many parts, but one body.”

Paul is not arguing for unity. He **assumes** unity and argues for diversity.

**12:13** “For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. He can assume unity because all believers are the **temple** of the Spirit.

And we strive so much for unity today...

## **4** Discussion 2

- Q1** After hearing the overview, what topics do you believe are most relevant for the church today?
- Q2** If Paul were writing to your church today, what do you believe are some areas Paul may be dealing with now?
- Q3** As we are close to finishing our study of 1 Corinthians, at this point, which of Paul's instructions do you feel you need to personally work on?
- Q4** Is your perspective on what it means to be spiritual still being stretched? Why?

## **5** Prayer / Journal

# Overview of 1 Corinthians II

## **1** Introduction

In this last session we will work through Chapter 13 & 14. We will see that in all things, love is always the basis for our actions. We will be able to see the importance of discernment and the need for order when the Gifts are being used, as well as how tongues and interpretation always go together

## **2** Discussion 1

**Q1** Why is love included with spiritual Gifts?

**Q2** Why are the public use of tongues in the assembly without interpretation forbidden in Scripture?

**Q3** Should we be disappointed if we leave a service feeling, “I never got anything out of that”?

## **3** Overview of 1 Corinthians

### **3.1 Chapter 12**

- **12:27** “Now you are the body of Christ, and each one of you is a part of it...31 Now eagerly desire the greater Gifts. And yet I will show you the most excellent way.”

### 3.2 Chapter 13: The Most Excellent Way

- **13:1-3** “If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom ALL mysteries and ALL knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing...”
- He begins with tongues - the problem - includes other charismata, and also self-sacrificial deeds.
- **13:4-6** “Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth...”
- **13:13** “And now these three remain: faith, hope and love. But the greatest of these is love.”
- Never mind spiritual Gifts – even along side of faith and hope, only love will endure until the end of time, as faith and hope will not be needed. Neither then will the gifts.
- **Differing Views of Spirituality**

Key Point: Without love, we are not spiritual. Without love, we cannot properly flow in spiritual gifts. Love must be the source from which and through which all of our Christian activities must flow.

### 3.2 Chapter 14: Gifts in the Assembly

- **14:4** “He who speaks in a tongue edifies himself, but he who prophesies edifies the church...”
- The key issue here is not tongues-speech itself, but **uninterpreted** tongues in the worship service which is useless because no one is edified
- The goal is edification of the Body, not glorification of the individual. “He who speaks in a tongue edifies **himself**”
- **14:6** “Now, brothers and sisters, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction?”
- **14:16** “Otherwise when you are praising God in the Spirit, how can someone else, who is now put in the position of an inquirer, say “Amen” to your thanksgiving, since they do not know what you are saying?”
- **Key Point:** Everything done must be for the edification of others; our worship together is not about **ourselves**. Tongues without interpretation does not edify the body.

## 3.2 Chapter 14: Gifts in the Assembly (Cont'd)

- **14:18** “I thank God that I speak in tongues more than all of you. 19 But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.”
- Seeking our own glory in the assembly is **childish**!
- **14:26** “What then shall we say, brothers and sisters? When you come together, each of you has a hymn, or a word of instruction, a revelation, a tongue or an interpretation.”
- Everything must be done so that the church may be built up.
- **14:27-28** “If anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret. If there is no interpreter, the speaker should keep **quiet** in the church and speak to himself and to God.”
- **Rules for the Tongue-speaker**
  - v13 For this reason the one who speaks in a tongue should pray that they may interpret what they say.
  - v28 If there is no interpreter, the speaker should keep quiet in the church and speak to himself and to God.
- **Guidance for the use of tongues**
  - There must be an **interpreter** present
  - Only one at a time may speak
  - Only two, or at the most three, may speak in tongues
- **Judging the Gifts**

Paul makes it clear that we are to be mature enough to judge what we hear.

**14:29** “Two or three prophets should speak, and the others should weigh carefully what is said...”

Discernment is necessary because the others must weight carefully what is said.
- **Judging the Gifts – for the Pastor**
  - Positive message
  - Neutral message
  - Negative message

The speaker in tongues clearly has control over himself/herself. Paul does not picture uncontrolled ecstasy!

**14:40** “But everything should be done in a fitting and orderly way.” Paul has not **forbidden** speaking in tongues, nor will he allow anyone to think he has, or teach in that way.
- **Conclusion**

**16:13-14** “Be on your **guard**; stand firm in the **faith**; be courageous; be **strong**. Do everything in **love**.”

**4**

## Discussion 2

- Q1** Do you believe that Pentecostals are doing a good enough job of showing true unconditional love to their communities? Why or why not?
- Q2** Further, do you believe Pentecostals are doing a good enough job of showing true unconditional love to their brothers and sisters in Christ? Why or why not?
- Q3** The Corinthians had elevated the gift of tongues above all others...they were using this gift as a measuring rod to determine the spirituality of other believers. Does Pentecostalism have anything in common with this attitude? What are some examples?
- Q4** Have you ever heard a message in tongues without interpretation? How do you believe this should be addressed within the assembly?
- Q5** Paul states in Chapter 16:13-14, "Be on your guard; stand firm in the faith; be courageous; be strong. Do everything in love". How does this statement reflect your own life? Are you standing firm in the faith and do you do everything in love?

**5**

## Prayer / Journal