



*Discovering*  
**CORINTHIANS**

**BIBLE STUDY AND QUIZZING  
FOR YOUTH**

**GENE SANFORD**







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**CORINTHIANS**



# Discovering Corinthians

**Bible Study and Quizzing for Youth**  
**By Gene Sanford**

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# User's Guide for Discovering Corinthians

*Discovering Corinthians* is best used in a "Discovery Group" setting. A Discovery Group is a group of youth committed to growing in God's Word, meeting regularly for a set period of time to study and share. The use of Discovery Groups is described in more detail in the next section of this guide. It also serves as a great group study workbook for youth involved in Bible quizzing.

Here are some guidelines to help facilitate your use of *Discovering Corinthians*:

- This study is divided into 13 Study sessions. Each Group Study lesson is written to take approximately 45 minutes. This Bible study is meant to be only a

part of a total session that includes you and your youth sharing insights from your Personal Study plus events and activities of the week and ending with prayer. A meeting of an hour to an hour and a half will provide adequate time for these components.

- Each Group Study session covers a specific section of Corinthians and also identifies a key verse for you and your participants to memorize.
- This leader's guide gives you a complete session plan for the entire Bible study portion of your weekly meeting. Each session contains the following elements designed to assist you in your preparation and presentation.

✓ **TEACHING AIMS and PERSPECTIVE** — these will help you gain an understanding of the "main points" of the lesson.

✓ **BIBLE BACKGROUND** — this extensive section will provide you with additional information that will broaden your understanding of the passage being discussed.

- The actual group study time is designed to take place through the structure of the session activities. After you've prepared yourself through studying the Purpose, Perspective, and Bible Background, read through the session activities to develop



an understanding of what to expect from the coming group study time. Make sure you understand exactly what is intended to happen through each activity; remember, also, that these activities are here to assist you. Feel free to adjust them as necessary to fit your group environment, resources, and/or time frame.

- Regarding the group activities, you will find specific instructions that actually say, “Say, ...” or are printed in ***bold italics***. This does not mean that you must quote this information word for word to your students. We’ve included this material only as a guide for you regarding what we recommend to be communicated to your group.
- Each session provides you with four activities, each one intended to bring your students into an encounter with the Scripture through a certain perspective. These activities are: Engage the Word, Explore the Word, Examine the Word, and Experience the Word. The session activities are intended to give you strong teaching options without neglecting your own creativity. Adapt and tailor the sessions to meet the individual needs and personalities of your group.
- Students are encouraged to keep personal notebooks as they read and study during the next several weeks. During the group sessions, they will often be asked to reflect in writing. Encouraging each youth to have a “notebook-type” journal will keep you from having to provide blank notepaper each time.

The first place to start on your journey through these books of the Bible is with the Word itself. Read through the books entirely before you begin your Bible studies. Then look through this leader’s guide and acquaint yourself with the contents.

## ***GUIDE TO DISCOVERY GROUPS***

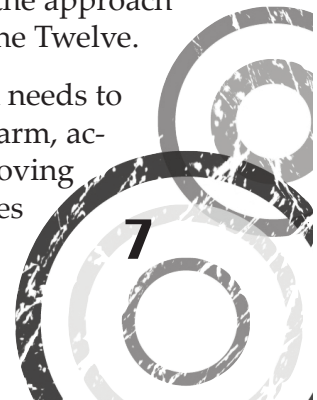
An effective small-group Bible study ministry for youth in the local church begins with Discovery Groups. Discovery Groups are important for:

- *communicating acceptance*
- *teaching by example*
- *building personal relationships*
- *modeling discipleship in a real-life setting*

There are many ways to start a Discovery Group in your church. The best way is to **invite** all of your youths to be involved. Use posters and promotional announcements beginning two or three weeks in advance to spread the word about the group. Contact persons you feel would especially benefit from the study. Also, make personal contact with those whom you think will be involved in youth Bible quizzing in the coming year, encouraging them to be involved in the group.

Another way to form a Discovery Group is to hand-pick youth who are already strongly committed to becoming all God wants them to be. These highly motivated youth will usually respond more eagerly to discipling than students at an earlier stage in their spiritual maturation. This approach to discipling is biblical and appropriate for leadership development and training; if you are not convinced, spend some time reading through the Gospels, noticing the approach Jesus chose in His training of the Twelve.

But remember, every Christian needs to be discipled and belong to a warm, accepting fellowship. In such a loving fellowship, halfhearted disciples will start to catch a vision of



their potential and will begin to develop a taste for further growth.

In many churches, all the youth will fit into a single small group. If you need more than one group, however, consider providing different groups for those with different levels of commitment. You may want to hand-pick a group for in-depth discipling, then provide other groups for those not yet ready for the intense commitment expected at this level. Rather than dividing the youth arbitrarily, you may want to set specific conditions for membership in the more in-depth group. These conditions might include disciplines of attendance, spiritual journaling, Bible study, accountability, and so on.

Any Discovery Group member must exhibit some level of **commitment**. An obvious minimum commitment is to attend the group regularly. To build mutual trust in the group, members have to get to know each other. If one group member drops in only occasionally, he or she will be a relative stranger to the rest of the group . . . at least at the level of sharing possible in the Discovery Group. The presence of a relative stranger will immediately reduce the trust level in the group, limiting the openness of sharing. Of course, some absences are inevitable. The needed commitment here is for each group member to make group attendance a very high priority so that attendance is regular. A discussion of the priority of group attendance can be helpful in the early weeks of the group.

What's the best **time** for a Discovery Group? Again, it depends upon your goals and the personality of your group. Some youths can commit themselves to a weeknight meeting, while

others may find a weekend afternoon meeting is best.

How long should we continue the Discovery Group? As long as the youths involved can stay committed. Some groups have continued year-round. Once they finished the 13-week study from the Discovering Series workbooks, they worked chapter-by-chapter on other books of the Bible or started on a new Discovering Series workbook.

It is generally best to run the group for 13 weeks. After the study has finished, there may be other youths who want to be a part of the Discovering Group. If so, locate a leader for them. Some of the youths in the original group may want to continue, while others may want to focus more on other activities. If you cannot continue as a leader, be sure another adult leader is there to carry on.

How does a person lead the Discovery Group Bible study? A small group leader is a person who makes it easy for the group to relate. He or she keeps the group moving, nudges it back on track when it begins to stray off the subject, and encourages participation in group discussions and activities. In the Bible study segment of the Discovery Group session, the leader's role is to help group members discover *for themselves* what the scripture means—how they can apply it to their lives—and then encourage them to follow through with obedience. The group leader's role is not to be a resident authority who *tells* group members what the scripture means and how they are to apply it to their lives. He or she must resist the temptation to lecture. This leader's guide offers specific suggestions for each session to help the leader serve as an effective Bible study facilitator.



## USER'S GUIDE FOR DISCOVERING CORINTHIANS

While the Discovery Group leader is not authoritarian, he or she is an authority. That authority, though, is a spiritual authority, flowing out of the authenticity of the leader's life. Youths follow the leader, not because the leader forces himself or herself on them, but because of the kind of person the leader is.

Don't be discouraged if some weeks the group seems especially distracted or if a session is sidetracked by one youth's current crisis. Realize that when working with youth, you will need to have realistic expectations and be ready to adjust. Don't be afraid, however, to intervene and steer the group back on track when needed. It might also be easy to be discouraged if you feel like your group isn't functioning like you would like it to. It will take time to establish relationships in some cases. Remember—you have 13 weeks together! Be patient and allow the Holy Spirit to work.

Remember, also, that you cannot expect more from your youth than you are willing to give. If your youth sense that their group leader is halfhearted about the study times or seems preoccupied throughout the meetings or isn't adequately prepared for the discussion, then they will most likely begin to reflect that same level of commitment. Be certain to spend the time necessary beforehand to make sure you are confident in your knowledge of the session's material. You don't need to know all the answers, but be prepared to facilitate an informative, interactive discussion.

And, as a leader, always make one of your top priorities that of keeping the group in your prayers and to ask God to help you be in tune with Him as you guide them. He will be faithful!



# OUTLINE OF 1 AND 2 CORINTHIANS

## ***1 CORINTHIANS***

- I. Relationships with Others (1:1-31)
  - A. Relationships are important (1:1-3)
  - B. Be thankful for what God gives (1:4-9)
  - C. The things that divide a church (1:10-17)
  - D. God's wisdom rejects division (1:18-24)
  - E. Our common calling draws us together (1:26-31)
- II. God's Wisdom in Christ (2:1-16)
  - A. The preaching of the cross draws us together (2:1-5)
  - B. God's wisdom unites us (2:6-16)
- III. Spiritual Maturity Creates Unity (3:1-23)
  - A. Spiritual immaturity divides (3:1-4)
  - B. Leaders who are a team unify (3:5-23)
- IV. Those Who Share the Gospel (4:1-21)
  - A. Faith stewards (4:1-5)
  - B. Humble servants (4:6-13)
  - C. Spiritual parents (4:14-21)
- V. Don't Condone Immorality (5:1-13)
- VI. Don't Compromise the Witness (6:1-20)
  - A. Settle your own differences (6:1-11)
  - B. Don't let your body lead you astray (6:12-20)
- VII. Sex, Marriage, and Divorce (7:1-40)
  - A. Guidelines for sexual intimacy (7:1-9)
  - B. The religiously mixed marriage (7:10-16)
  - C. Being content with present status (7:17-24)
  - D. Creating stability in uncertain times (7:25-40)
- VIII. Let Love Control Knowledge (8:1-13)
- IX. The Model for Leadership (9:1-27)
  - A. Laying aside rights (9:1-14)
  - B. Every person's servant (9:15-23)
  - C. Developing self-discipline (9:24-27)

- X. Learn from the Past (10:1-33)
  - A. Don't feel secure in ceremony (10:1-13)
  - B. Don't flirt with idolatry (10:14-22)
  - C. Put freedom in proper context (10:23-33)
- XI. Let Worship Unite You (11:1-34)
  - A. Be sensitive to traditions and customs (11:1-16)
  - B. Don't let differences undermine worship (11:17-22)
  - C. Remember what the Lord's Supper really is (11:23-34)
- XII. God's Gifts Unite the Church (12:1-31)
  - A. Each believer is gifted (12:1-11)
  - B. The unity is in diversity (12:12-31)
- XIII. The Greatest Gift of All (13:1-13)
- XIV. What Proclamation Does (14:1-40)
  - A. The Word that builds up (14:1-25)
  - B. Worship that builds up (14:26-40)
- XV. The Living Christ (15:1-58)
  - A. Gospel based on historical event (15:1-11)
  - B. The Resurrection, our only hope (15:12-34)
  - C. The Resurrection life (15:35-58)
- XVI. A Final Word (16:1-24)

## **2 CORINTHIANS**

- I. An Apostolic Introduction (1:1-11)
  - A. Paul greets the church (1:1-2)
  - B. Paul praises God for His comfort (1:3-11)
- II. The Apostolic Ministry (1:12-7:16)
  - A. Paul reveals his intentions (1:12-2:17)
  - B. Paul characterizes his ministry (3:1-6:10)
  - C. Paul has confidence in the Church (6:11-7:16)
- III. The Grace of Christian Giving (8:1-9:15)
  - A. Paul collects an offering (8:1-15)
  - B. Paul chooses messengers (8:16-9:15)
- IV. Vindication of Paul's Authority (10:1-13:14)
  - A. Paul answers his opponents (10:1-18)
  - B. Paul boasts in his foolishness (11:1-12:13)
  - C. Paul plans for a third visit (12:14-13:10)
  - D. Paul concludes the letter (13:11-14)







# Foolishness and Wisdom

## ***PERSPECTIVE***

The Bible is a confusing book to many youth. It was written in a time and place far removed from them. The language can sometimes be pretty complicated. And the book is so *long*!

Many youth respond by avoiding their responsibility to study the Bible, preferring instead to simply listen to what other people have to say about it. Unfortunately, that leaves them in the position of relying on others' interpretations and ideas. And it leaves them in a defensive position whenever their beliefs are attacked by non-Christians, especially those who appear to be intelligent and knowledgeable.

This lesson will help your youth understand that the Bible is a "user-friendly" book to the Christian, because the power of God and the guidance of the Holy Spirit, combined with responsible scholarship, can unlock the wonderful messages of God's Word.

## **STUDY SCRIPTURE**

1 Corinthians 1:1-2:16

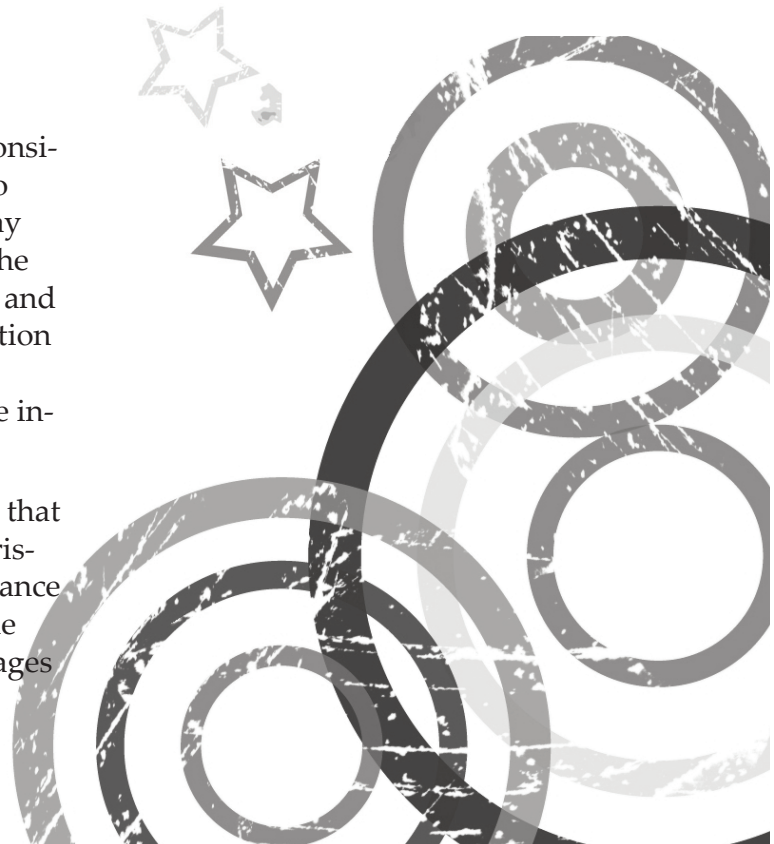
## **KEY VERSE**

"For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Corinthians 1:18).

## **TEACHING AIMS**

To help the learners:

1. Realize that spiritual truths must be approached with spiritual wisdom.
2. Appreciated that God wants to teach them truth through both careful scholarship and the guidance of the Holy Spirit.
3. Approach this Bible study with both their minds and their hearts.





### BIBLE BACKGROUND

This Bible Background, and the ones that follow, will cover the entire Study Scripture, although only a portion of that scripture is actually used in the Discovery Group session. This is done so that the leader understands the context surrounding the passages and so that he or she is prepared to help their youth.

One of the mistakes that beginning Bible students make is to assume that all portions of Scripture are alike. Actually there are many kinds or genres of literature in the Bible, and it is important to understand what kind of writing we're dealing with. In 1 and 2 Corinthians we are looking at a letter. That makes it different from the Gospels, which are a type of history, or from Psalms, which is poetry.

A large portion of the New Testament is devoted to letters like these, written by the apostle Paul to the churches and people he encountered on his three missionary journeys. Paul spent 18 months in Corinth during his second such missionary journey, founding the church there.

Corinth was one of the three most important cities in the Roman Empire, located as it was at the junction of two major trade and travel routes. It was a wealthy town, known for its excesses and immorality.

Paul wrote this letter, by his own account, because a group of Corinthians had visited him and told him disturbing stories about divisions in the church (1:11). And because he had received a letter from the church asking several specific questions (7:1). The Corinthian church

was a church in trouble! It was divided by rival factions, caught up in philosophical arguments, plagued with confusion and inappropriate behavior during worship, and struggling with practical questions about ethics and morality.

Where the Book of Romans is primarily a theological letter, 1 and 2 Corinthians are primarily *practical* letters, very specific, very straightforward, and very emotional.

Paul begins 1 Corinthians with his usual greetings, giving no clue to the stern words that would follow (1:1-9). Then he plunges right in to address the problems he had heard about.

In the first century of the Christian Church (this letter was written about A.D. 54) there were no large church buildings or cathedrals. The congregations usually met in the homes of the various believers. Corinth had a number of Christians and probably out of necessity had to divide into smaller groups in order to meet in homes. Perhaps that's where the trouble started.

The word that Paul had received from one of the Corinthians, Chloe (v. 11), was that at least four distinct factions had developed, each one claiming a different Christian "superstar," as its leader. One group claimed Paul, another Apollos, another Cephas (Peter's Greek name), and another, trying to trump the rest, even claimed to be directly in the spiritual lineage of Christ (v. 12).

This was very troubling to Paul, who could see the Corinthian church split into several "denominations." In verses 13-17 he chastises the Corinthians for claiming any leader other than Christ.

## LESSON 1: FOOLISHNESS AND WISDOM

As with all Greeks, the Corinthians prided themselves on their learning, their philosophers, and their open-air intellectual debates. Paul apparently saw this as one root of the divisiveness the church was encountering. It is important to read 1:18-2:5 carefully. At first reading it seems that Paul is minimizing the importance of learning and wisdom. That would be out of character for the apostle, since he himself was a great scholar. Paul is simply reminding the Corinthians that the message of Christ is not based on advanced philosophical reasoning, but rather on a simple truth: God took on the form of humankind in Christ and died to redeem the world. This simple truth has, indeed, been a “stumbling block” (v. 23) to many. In its simplicity, this message is “foolishness” to secular scholars and philosophers. But to the Christian, it is no less than the revelation of the “power of God” (v. 18).

The spread of the Early Church was accomplished mostly through the lower classes. Paul refers to this when he reminds the Corinthians that few of them were “wise,” “influential,” or “of noble birth” (v. 26). And yet God had chosen them to be the bearers of the simple message of Christ. Even Paul himself, when he was with them, did not present himself as wise and powerful, but as the humble servant of Christ (2:1).

In 2:6-16 Paul discusses the wonderful truth that “God’s secret wisdom” (v. 7) is revealed to the believer through the Holy Spirit (v. 10). That does not mean that the Bible is a mysterious or mystical book, inaccessible to ordinary people. What it does mean is that one does not understand spiritual truth through the intellect alone, but rather through the spirit working with the intellect. That should be a good reminder to all of us

who engage the task of Bible study. While there is certainly no substitute for careful research and study, the beginning point of Bible study is an attitude of openness and receptiveness to the guidance of the Holy Spirit.

## SESSION ACTIVITIES

### ENGAGE THE WORD

#### *It’s Bible Study Time!*

Since this is the first lesson in this series of Bible studies, begin by helping your students focus on how they approach the task of studying the Bible. The first activity describes three fictional youth on their way to a Bible study. To make this activity more interesting, ask three of your youth to take on these roles, complete with props, with you as the narrator.

#### IT’S BIBLE STUDY TIME

The youth of Westgate Church are arriving for the first session of their fall Bible study group. Let’s stand at the door and watch.

There’s Sara the Scholar, walking up the steps to the church carrying two huge bags that appear to be quite heavy. Hey, Sara, what’s in those bags?

“I’ve got a Bible encyclopedia, a Bible dictionary, three different commentaries, an atlas of the Holy Land, a 12-foot time chart, Bible study guides from two different book stores, and a super new Bible study program for my computer, which my brother Sam is carrying. I’m all set

to tackle any problem or question that comes up tonight!”

And there’s Sam the Slacker, strolling up the sidewalk with nothing but his pocket New Testament in hand. Hey, Sam, aren’t you prepared for tonight’s study?

“You bet I’m prepared. I’ve got the Word right here. What else do I need? I mean, all you have to do is read what’s written, right? It’s all there in black and white!”

And here comes Praying Paul, tripping on the cracks in the sidewalk since his eyes are closed. Hey, Paul, what are you doing?

“Can’t you see? I’m praying. We’re going to be studying the Holy Bible tonight. You’ve got to wrap yourself up in prayer or you won’t understand the Scriptures. God’s Word is mysterious and full of hidden messages, and only the person who is tuned in to the Holy Spirit can unravel the secrets!”

*Ask: What a Bible study this is going to be! These youth probably won’t get past verse 1 before Sara, Sam, and Paul are embroiled in an argument. So who’s right? Who has the right approach to studying the Bible? (A show of hands will work, but another idea is to let the three youth who have taken the roles move to corners of the room. The rest of the group can then join the youth they most identify with. At this point in the lesson, don’t comment on which of the three approaches is better. Just let the scriptures that follow speak for themselves.)*

## EXPLORE THE WORD

### 1. WELCOME TO 1 CORINTHIANS

Read or present in your own words the following information:

*When beginning a study of any portion of the Bible, one of the first questions you have to ask yourself is, “What kind of writing is this?” It’s the Bible, of course. It’s holy writing.*

*Yes, but in addition to that, what kind of writing is it? In many ways the Bible is an anthology. You’ve probably had to carry around one of those heavy literature books for an English class that has all kinds of poetry, short stories, drama, and essays in it. That’s an anthology. The Bible is an anthology, too, because it contains many different kinds of writing. We have history in books like Genesis, 1 and 2 Kings, and the Book of Acts. We have poetry in books like Psalms and other scattered chapters in the Old and New Testament. And, among other kinds of writing, we have letters.*

*A big chunk of the New Testament is taken up with letters, most of them written from the Apostle Paul to the various congregations and people he met on his several missionary journeys. That is the kind of writing we encounter with 1 and 2 Corinthians.*

*Corinth was an important city in the ancient world. In fact, it was the third most important city in the Roman Empire. It was located strategically at the intersection of two important travel and trade routes, one going north and south, the other going east and west. It was a wealthy city, given to excess, and known throughout that part of the world for its immoral living.*

## LESSON 1: FOOLISNESS AND WISDOM

*Paul visited Corinth on his second missionary journey, spending a year and a half there and founding a church, all described in Acts 18:1-18. A couple of years later he wrote the Christians in Corinth a series of letters. Although some of those letters have been lost, we have at least two of them preserved, known as 1 and 2 Corinthians.*

*Apparently Paul wrote the letter we call 1 Corinthians for two reasons: a group of Corinthians had visited the apostle and told him that there was trouble in the young church (see 1:11), and the church had written him a letter containing a number of questions about specific concerns (see 7:1).*

*Before we dig into this book chapter by chapter, it would be very helpful for us to get a broad overview of the entire letter. You can do that in less than an hour by skimming through the entire book. If your Bible has section titles, read these and then read one or two verses in each section. Don't try to read every verse (unless you have a couple of hours). Just get acquainted with this intriguing letter. Do it before we meet again next week. Well, let's jump into chapter 1.*

### **2. TROUBLE IN RIVER CITY (AND CORINTH, TOO!) (1:1-17)**

*After his usual friendly greetings (vv. 1-9), Paul plunges right into the problems he had heard about. Because this letter was written before churches began to erect buildings, the church met in the homes of the believers. Since there were way too many Christians in Corinth to meet in one home, various smaller groups began to form and take on their own identity. Apparently some of these groups had adopted various Christian leaders as the leader of their "home church,"*

*and rivalries between the groups soon erupted.*

Have someone from the class read 1 Corinthians 1:1-17 and then discuss the following questions as a class:

- *If you stopped reading after verse 9, what sort of letter would you expect to follow?*
- *Your school has a team name (the Tigers, the Spartans, the Wolverines), a school song, a school mascot, and school colors, all prominently used and displayed at sporting events. In Corinth there were apparently at least four "teams" in the church. How were these "teams" identified? (Note: "Cephas" was the Greek name for the Apostle Peter.)*
- *What was wrong with each of these "teams" claiming a different leader?*
- *Do you see any parallels between what was going on in Corinth and the present church?*

### **3. WILL ALL THE "BRAINS" PLEASE STAND? (1:18-2:5)**

*One of the things that all Greeks were proud of was their philosophy. That was true for Corinth as well. The city was filled with men eager to expound at great length on any subject. No doubt some of this fondness for philosophy and intellectual debate entered the church.*

Have someone read 1:18-2:5 and discuss these questions as a class:

- *At first glance, it appears that Paul is putting down education and intelligence.*



*But we know that Paul himself was a brilliant scholar. He uses the term “foolish” to highlight one of the most important aspects of Christianity. Why do you think that is?*

- *Although it is important to become as informed as possible, especially about things that really matter like the Bible and theology, it is also important not to lose sight of the simplicity of the message of Christ. Can you put that message into one simple sentence?*
- *In the early centuries of Christianity, the Church spread fastest among the lower classes, just as it has in many great revivals since. Why do you think Paul reminds the Corinthians of their lowly beginnings in verses 26-31?*
- *Paul even reminds them that when he was with them, he did not use sophisticated arguments or present himself as some great man (2:1-5). What is Paul trying to teach the Corinthians by his own example?*

#### **4. SHHH, I’VE GOT A SECRET (2:b-1b)**

*Continuing with his line of thought, Paul further explains what he means about not being too dependent on human wisdom and intelligence. Here he introduces the idea of the Holy Spirit as the revealer of God’s truth to those who listen to Him.*

Have someone read 2:6-16 and answer these questions as a class:

- *Paul talks about “God’s secret wisdom” in verse 7. What do you think this secret is?*

- *You’re at the beginning of a Bible study. The book you’re holding in your hand is, we hope, written with intelligence and knowledge. You’re being encouraged to study and use your mind to explore these passages. Have you taken the time to ask the Holy Spirit to help you understand what these verses are about? If not, do so now.*

### **EXPERIENCE THE WORD**

Now ask your youth to respond again to the three youth from the first activity (Sara, Sam, Paul). Your students should be able to identify what each of those youth is missing.

*Sara is too dependent on other people’s scholarship, thinking that you have to have a lot of education to understand the Bible. Sam underestimates the amount of dedication, study, and spiritual discernment that it takes to understand the Bible. And Paul goes too far in making the Bible a magical and mysterious book whose truths can only be unlocked by someone of superior spirituality.*

*The truth, of course, lies in a combination of all three positions. The Bible isn’t a simple book that can be taken at face value. Nor is it a book that requires either a Ph.D. or some kind of mystic knowledge to understand. What it does require is careful study under the guidance of the Holy Spirit.*

Close the session by giving your youth a few moments of quiet time to invite the Holy Spirit to guide them as they study 1 and 2 Corinthians.

End with prayer.







# Babes in Christ

## ***PERSPECTIVE***

It was not too many years ago that virtually every sermon and Sunday School lesson was about how to be saved. Many who grew up during that time did so with only the most elementary concept of what Christianity was all about. Even today, many youth do not understand that salvation is only the first step in a Christian life. Consequently, many youth groups are really not much more than spiritual “nurseries,” filled with born-again Christians who have not grown much beyond their birth.

This lesson uses the example of the Corinthians to illustrate the need for spiritual growth. In it your youth will examine some behaviors and attitudes that indicate stunted growth. They will also make plans for their own spiritual growth.

## **STUDY SCRIPTURE**

1 Corinthians 3:1-4:21

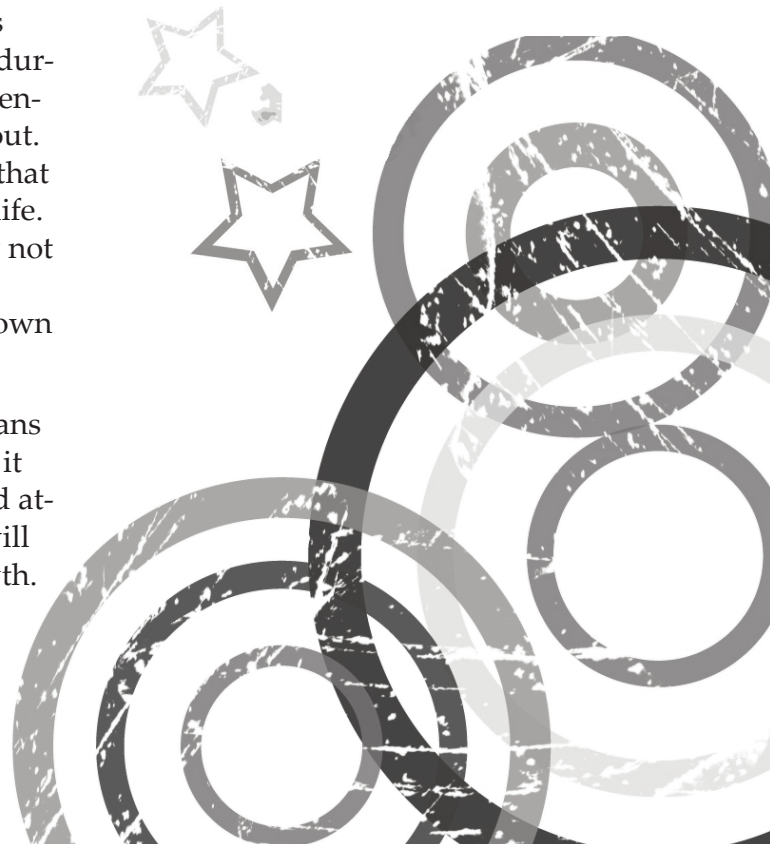
## **KEY VERSE**

“Brothers, I could not address you as spiritual but as worldly – mere infants in Christ. I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready” (1 Corinthians 3:1-2).

## **TEACHING AIMS**

To help the learners:

1. Understand the concept of spiritual growth.
2. Desire to grow spiritually.
3. Identify behaviors that will help them grow spiritually.



**BIBLE BACKGROUND**

In Romans 12:3 Paul writes, “Do not think of yourself more highly than you ought.” It is clear in the first four chapters of 1 Corinthians that this is exactly what is wrong in Corinth. Some of the Christians there – and apparently a large enough number to be causing real problems – were getting pretty “puffed up” (4:18, 19, KJV). And that was the main cause for the dissension that was about to tear the congregation apart.

Paul begins chapter 3 by zeroing in on the precise problem: the Corinthians were spiritual infants. When Paul spent a year and a half with them during his missionary journey, their spiritual immaturity was to be expected. After all, they had just become believers under his ministry. And so during that time, he fed them “milk, not solid food” (v. 2). That is, he taught them only the basics of Christianity. Many of the Corinthians had converted right out of pagan religions, so there was a lot of preliminary ground to cover, such as the nature of God, the history of His dealing with Israel, the birth and life of Jesus, and especially the saving power of the Cross. The Corinthians were truly spiritual babes.

However, at least three or four years had passed since Paul had left them. During that time they had been under the ministry of Apollos and others. And yet they were “still worldly” (v. 3). Although claiming the name of Christ, they had yet to adopt very much of the Spirit of Christ. Their continued spiritual infancy was evidenced in their “jealousy and quarreling” (v. 3).

Since Paul considered himself their spiritual father (4:15), he felt obligated to speak to them as a father would to his errant children.

In 3:1-15 Paul uses three metaphors, or illustrations, to describe their state. The first, already discussed, is the metaphor of infancy. Then in verse 5 he shifts to an agricultural metaphor, reminiscent of the parable of the sower in Matthew 13. Paul had planted the seed of the gospel, and Apollos had watered. But the growth belonged to God (v. 6).

In verse 10 Paul shifts to the third metaphor, that of a building. Paul laid the foundation, and others had been building on it. The foundation was Jesus Christ (v. 11). But the quality of that building would be no better than the quality of building materials used.

Continuing with the building metaphor, Paul next compares the Corinthians with the Temple. Paul is speaking to the entire congregation in verse 16, using the plural “you.” The church is the temple. And the temple was in danger of being destroyed by their divisive attitudes.

Paul again cautions them against relying on worldly wisdom in 3:18-23. Even though many of them were quite proud of their philosophy and intellect, their worldly wisdom is only “foolishness in God’s sight” (v. 19). It is spiritual wisdom they should be striving for.

Since the various factions in the Corinthian church had claimed different apostles as their leaders (Paul, Apollos, Cephas), one of the results was that they were criticizing each other’s “patron saint.” Apparently Paul had come in for more than his share of attack. Most of chapter 4 is a defense of Paul’s

## LESSON 2: BABES IN CHRIST

apostleship. For himself, he did not worry about these attacks: “I care very little if I am judged by you or by any human court” (4:3). But the criticism was damaging the church.

In 4:9-10, Paul uses irony to show them how unfair their attacks were. Then in verses 11-13, he reminds them of the hardships he and the other apostles have had to bear.

Paul finishes the chapter with another piece of fatherly warning. He was planning to visit Corinth and was prepared to come either “with a whip, or in love and with a gentle spirit” (v. 21). The words may sound harsh, but we must remember that the very life of the Corinthian church was at stake.

ing the following 4 different periods of their lives: 1 year old, 5 years old, 12 years old, Now.

Let several of them share their answers. After the sharing, ask what would happen if their favorite things had remained the same from infancy through adolescence.

*Don't you just love it when someone like a teacher or a parent says, “You're acting like a baby!”? But, admit it, sometimes it's true, isn't it? The Corinthians were apparently having the same problem with permanent infancy in their spiritual lives. Let's take a look at what Paul writes, beginning in 3:1-15.*

## SESSION ACTIVITIES

### ENGAGE THE WORD

If you really want to have fun with this lesson, do a little bit of preparation in advance to help your students get in the mood for looking at their infancy. Decorate the room with pink and blue balloons, baby shower trinkets, and pictures of babies. You might even contact parents ahead of time and ask for baby pictures of your students. Run a contest to see who can guess which picture belongs to which youth. Have a food-tasting contest in which your youth try to identify the ingredients of strained baby food. Borrow chairs from the children's department, and have your youth sit in them. Distribute stuffed animals for the students to hold. Be creative.

Then, when the mood has been established, ask your youth to list their favorite food, toy, TV show, article of clothing, and word dur-

### EXPLORE THE WORD

#### 1. *BABIES, SEEDS, AND FOUNDATIONS* (3:1-15)

*Good teachers and preachers always look for just the right illustration or metaphor to help their listeners understand what they are trying to say. In these 15 verses, Paul uses three different metaphors to describe what is happening in Corinth. As we read these verses, try to picture in your mind each of these illustrations.*

Have someone from the class read the verses and then discuss these questions as a class:

- *When Paul founded the Corinthian church just a few years earlier, he obviously taught them the most elementary truths of Christ. To what does he compare those truths (v.2)?*
- *How do you think the Corinthians might have*

responded to being called “infants”? Why does Paul say that they are still infants?

- In verse 6 Paul shifts to a different illustration, one concerning seeds. Do these verses remind you of a passage in Matthew? (See Matthew 13:1-23.) Why does Paul reject any claim of importance in the “growing” of the church at Corinth?
- Once again Paul shifts metaphors. In verse 10 he begins talking about a building. What does he say the foundation of a spiritual building must be? What happens if inferior materials are used in the building?
- As you look at your spiritual life, do you think you are an infant or an adult? Is the seed of the gospel thriving in your life or withering? What kinds of materials are you using to build your spiritual life?

## 2. GOD’S TEMPLE (3:16-23)

Keeping with the thought of building, Paul moves to an image his Jewish readers would quickly identify with: the temple. And then he shifts back to his previous thoughts about foolishness and wisdom.

Have someone read these verses and then discuss these questions as a class:

- The “you” in verse 16 is plural, meaning that Paul was thinking of the entire Corinthian church as “God’s temple.” What behavior among the Corinthian Christians would contribute to the destruction of this temple? What be-

havior among Christians today could put the temple at risk?

- It is obvious from Paul’s continued discussion of wisdom that there were some in Corinth who had been attempting to set themselves above others as wiser and more knowledgeable. What is Paul’s suggestion to them (v. 18)?
- After all the talk about the “teams” in Corinth (Paul’s, Apollos’, Cephas’), how does Paul seek to unite these factions (v. 23)?

## 3. APOSTLES ON TRIAL (4:1-13)

There is nothing wrong with team spirit unless it becomes an excuse to put down the opposing team. At any competition you can find people who think that “booing” the other team makes their team look better. Apparently in the Corinthian “teams” there was some of this behavior. And since the “teams” were taking the names of various apostles, it was the apostles themselves who were being put down. Let’s read how Paul responds to this situation in 4:1-13.

Have someone read the passage and discuss these questions as a class:

- Apparently some of the factions in Corinth had been really letting Paul have it. How does he respond to their criticism in verses 3-4?
- In verse 7 Paul asks, “What do you have that you did not receive?” Have you ever heard people who appeared to be bragging about their spirituality? Have you ever been tempted to be proud of your spiritual growth? What does Paul say to you in this verse?



## LESSON 2: BABES IN CHRIST

- *In verses 9-10 Paul uses irony to make his point. How do you feel about the tone of these verses? Do you think Paul is angry here? Or is he merely speaking forcefully?*
- *In verses 11-13 Paul drops the irony and speaks literally. If you read the Book of Acts, you will find the stories of apostles being shipwrecked, beaten, and persecuted. Why do you think Paul reminds the Corinthians of these events?*

### 4. FATHER LOVE (4:14-21)

*None of us enjoys being scolded by our parents. And Paul has done a pretty thorough job of scolding the Corinthians. But in this section he explains to them that the harsh words he has used were written with the love of a father.*

Have someone read these verses and then discuss these questions as a class:

- *If Paul's purpose in writing wasn't to make the Corinthians feel ashamed (v. 14), what was his purpose?*
- *Verse 16 may sound strange to you. It almost sounds like Paul is boasting. Compare this verse with 1 Corinthians 11:1. What is Paul really saying?*
- *Timothy was one of Paul's closest associates. You can read a little about him in Acts 16:1-3. What was Timothy's mission in Corinth to be?*
- *Most of us have heard the words "Just wait until your father gets home!" Paul uses a little of that kind of warning in verses 18-21. In light of everything Paul has written to this point, if he were to visit your church or youth group do you*

*think he would come "with a whip, or in love and with a gentle spirit?"*

## EXAMINE THE WORD

### *Which Would You Prefer: Strained Vegetables or a Big Meat Sandwich?*

In order to help your students understand what spiritual "milk" is, have them do the following:

- *I want you to imagine that you are taking the gospel to people who had never heard of Jesus. What things would you need to teach these people? (Have your students work individually or in pairs, listing their responses on a piece of paper. When everyone is done, ask them to share their ideas as you keep a list on the board. Mention the following concepts if they don't mention them: the nature of God and His love, sin, Christ's sacrifice on the Cross, repentance, forgiveness, spiritual rebirth, and eternal life.)*
- *What do you think would be the content of spiritual "solid food" as well as some of the behaviors of mature Christians? (Listen closely as they respond, as this will give you a clue about their understanding of spiritual growth and maturity. They might answer that solid food includes the idea of spiritual growth, self-sacrifice for others, entire sanctification, the Spirit-led life, regular time studying God's Word, and Christian service. In the discussion of mature spiritual behavior, you*



might refer them to Romans 12:1-2, 9-18, 21; and Galatians 5:22-23.)

## EXPERIENCE THE WORD

### WHAT'S ON YOUR MENU?

This activity gives your students two ways to think about their spiritual maturity. Before beginning this activity, assure them that you will *not* ask them to share their responses, so that they can be honest.

- *I want you to draw a straight line across on your paper, and then label the far left side "Newborn Baby" and the far right side "Ready for Heaven." This line represents spiritual growth. I want you to place a check on the line that indicates where you think you are right now. You can place the check anywhere along the line between "Newborn Baby" and "Ready for Heaven."*

---

Newborn Baby

Ready for Heaven

- *What kinds of spiritual food have you been eating lately? "Baby food" or "meat?"*
- *I want you to think about what you can do this week to start (or continue) growing spiritually. Too many youth think that they will naturally become spiritually mature as they grow older. Then tend to look at the "saints" in the congregation as examples of spiritual maturity and assume that they have to be really old – at least 40! – before they can achieve that degree of maturity. Perhaps that is true, but*

*you will never get there if they don't start now! I want you to be as specific as possible. "Loving everyone" is a fine goal, but "being kinder to my younger brother" is a lot more concrete. "Spending more time in God's Word" is admirable, but "spending 15 minutes every morning reading the Bible" is more identifiable.*

After your students have had time to respond to this last question, allow a few moments of silent reflection while you encourage them to ask God for His help in this endeavor.

End with prayer



# Everybody's Doing It – or Are They?

## ***PERSPECTIVE***

A while back, an American television station introduced a new program, "Grapevine," all about love, sex, and relationships in the '90s. The first episode concerned a "twentysomething" woman who was (gasp!) still a virgin! The other well-dressed, beautiful, upwardly mobile, hip young adults in the show spent the entire half hour trying to help her escape her unfortunate situation. The opening moments of the program even showed several of these individuals talking about their first sexual experiences. They were all in their youth when they overcame the "plight" of virginity, and not one of them was married.

This is what your youth see daily in the media. This is the prevailing attitude of our society.

## **STUDY SCRIPTURE**

1 Corinthians 5:1-7:40

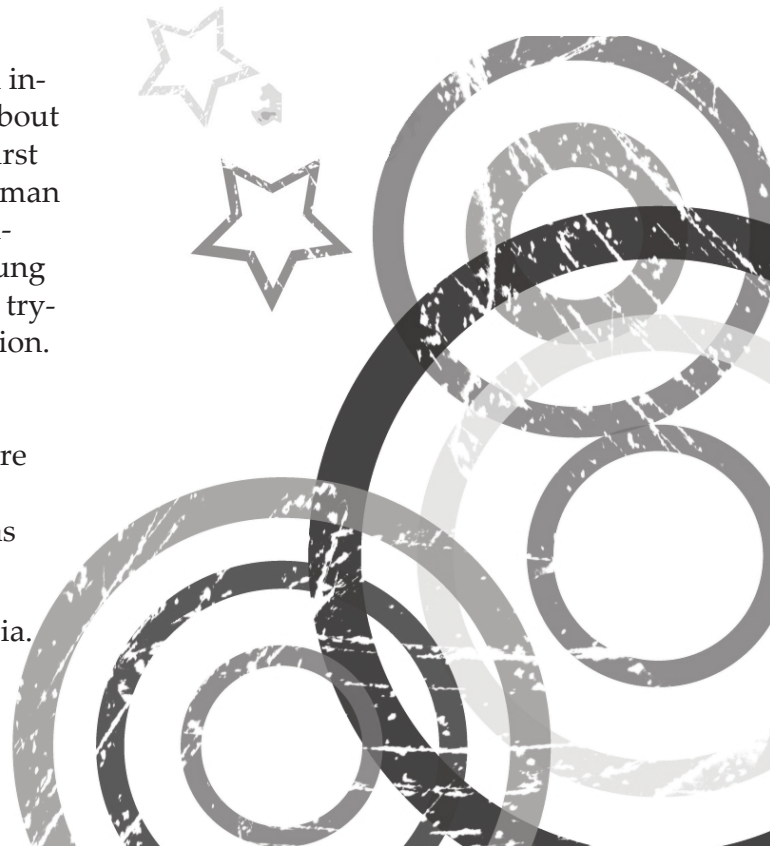
## **KEY VERSE**

"Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body"  
(1 Corinthians 6:19-20).

## **TEACHING AIMS**

To help the learners:

1. Discover what God's Word says about sexual immorality.
2. Desire to honor God with their bodies.
3. Commit themselves to a Christian life-style.



Study after study shows that a large percentage of youth – even church youth – are sexually active.

This lesson explores what Paul has to say about sexual activity in 1 Corinthians. Your youth will be forced to grapple with his instructions and apply them to contemporary living.

### **BIBLE BACKGROUND**

In chapters 5-7 Paul moves to some very specific problems the Corinthian church was facing. First he tackles the problem of an immoral affair that he has heard about. Apparently one of the Corinthian men was living with his stepmother. (We can assume that it is his stepmother because Paul does not refer to incest. We can also assume that his father is either dead or divorced from the woman, since Paul doesn't refer to adultery.)

This situation shocked Paul, since even the pagans in Corinth would condemn it (v. 1). The apostle doesn't mince words in giving instructions to the church: "Hand this man over to Satan" (v. 5). But Paul is not condemning this man to eternal punishment. Note the end of that verse: "so that the sinful nature may be destroyed and his spirit saved on the day of the Lord." The act of excommunication was not so much intended as a punishment but as a way to redeem the man's soul.

As distressing as this man's behavior was, Paul was even more shocked that the Corinthian church was not only allowing it but being proud of their liberal position (vv. 2, 6). Paul's reference to yeast in verses 6-7 is like our old saying, "A rotten apple spoils the whole bar-

rel." By allowing this man to remain in their congregation, the Corinthians were in danger of sharing his shame. And what must the non-Christian Corinthians have thought about the situation?

In a previous letter, now lost, Paul had instructed the Corinthians not to associate with sexually immoral people (v. 9). By this he doesn't mean to avoid that kind of association altogether, because the Corinthians had to live and work among non-Christians. This is an important point for us to consider. Many in the Christian Church over the ages – and in our time – would advocate a withdrawal from contact with society. But that is both impractical and unwise. Only when we live in the world can we change it. Christians are called to be *in* the world, but not *of* the world.

Although this contact with immorality cannot be avoided in the world, it should be avoided in the church. Paul is not saying that the church should not welcome sinners into its services. Indeed, we should bend over backward to get them there! But they should not be welcomed into membership while in a state of immorality.

In chapter 6 Paul moves to another specific problem. Apparently some Corinthian Christians were taking other Corinthian Christians to court. Paul says that there are two problems with this. First was the fact that Christians were asking non-Christians to settle their differences. Paul says that at the Judgment Christians will help decide the fate of the world (v. 2). How can we sit in judgment over non-Christians then if we are asking them to sit in judgment over us now? Paul challenges the Corinthians to let "even men of little account in the church"

### LESSON 3: EVERYBODY'S DOING IT - OR ARE THEY?

settle the dispute (v. 4). That is reminiscent of Jesus' teaching in Matthew 18: 15-17.

The bigger problem with this lawsuit business, however, is that such disagreements should reach that state to begin with. As Christians, the Corinthians ought to be willing to suffer some wrong at the hands of another brother rather than resort to court (v. 7). This, too, is reminiscent of Jesus' words in Matthew 5:38-42.

At 6:12 Paul returns to the problem of sexual immorality. Apparently some of the Corinthians had been saying things like, "Everything is permissible for me" (v. 12). (In the King James Version it is not clear that these words form a quotation, but we must not err in thinking that Paul is saying this.) This idea was perhaps in response to Paul's frequent teaching on the superiority of grace over the Law. But this is a mishandling of Paul's theology. The apostle rebuts this statement with statements of his own: "But not everything is beneficial...but I will not be mastered by anything."

Next Paul combines a New Testament idea with an Old Testament idea. As Christians, our bodies are "members of Christ himself" (v. 15). And Genesis 2:24 states, "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh." Paul uses these two ideas to condemn immorality: "Shall I then take the members of Christ and unite them with a prostitute? Never!" (v. 15).

In chapter 7 Paul tackles the problem of marriage. Apparently the Corinthians had written Paul a letter with many questions about marriage and Christianity (7:1). The easiest way to explore this chapter is by

looking at it whole and then identifying several themes.

First, Paul says frequently that is better for a Christian to be unmarried (vv. 1, 7-8, 26-28, 38). Indeed, the apostle himself was unmarried (vv. 7-8). (Most scholars agree that Paul was probably a widower.) It has frequently been noted that the early Christians expected the imminent return of Christ and a subsequent judgment. As the "advanced guard," the first-century Christians saw their role as one of getting the world ready for this apocalypse. Certainly that forms the context for what Paul says about marriage. (One is tempted to ask, however, is our situation that much different? Should we not live in the earnest expectation of Christ's return?)

In verses 32-35 Paul reveals the reasoning behind his opinion that singleness is preferable to marriage. Married people have divided attentions. Single people can be entirely devoted to doing God's will. The lesson to us should be that, even though we may be married, God's will should still be our first priority.

The second concept is that, even though Paul recommends singleness, he doesn't condemn marriage. Verses 2, 9, and 36 show us that Paul understands the human need for intimacy. Indeed, the apostle instructs the married Corinthians to keep their sexual relations healthy and active (vv. 3-5). It is unfortunate that in our zeal to discourage youth from being sexually active, we sometimes inadvertently give them the idea that sex is sinful. It certainly is not. It is only sinful when practiced in the wrong relationships.



The third idea that Paul deals with is divorce. In verses 10-16, Paul instructs the married Corinthians to remain married, even if they are in a marriage with a non-Christian partner.

## SESSION ACTIVITIES

### ENGAGE THE WORD

#### *FAMILY LIVING*

This activity introduces your class to Mrs. Johnson's "Family Living" class as they discuss youth sex. The opinions of six youth are given below. If you have some students who enjoy drama, ask them at least a week in advance to memorize these lines and role-play this class session for your other students.

#### FAMILY LIVING

It's third period and the students at South Central High School are finding their seats in Mrs. Johnson's "Family Living" class. Today's topic is "Youth Sex." Let's listen in as Mrs. Johnson polls her students for their opinions:

**Maria:** "I've been taught all my life that a person should wait until they're married before they have sex. But I think that's absolutely old fashioned. Maybe being a virgin until marriage made sense in the 18th century, I don't know. But now it's ridiculous. Nobody waits until they're married. At least, nobody I know! Besides, it's fun."

**Jason:** "But what about love? Don't you think it's im-

portant to be in love before you have sex? I mean, promiscuity isn't cool. But if two people really care about each other and plan to get married, then sex is OK."

**Frank:** "I agree with Maria, but I want to add something. Sex before marriage is OK as long as you're careful to prevent pregnancy. What two people do is their business—as long as a third person isn't added. It's so easy these days to prevent an 'accident' from happening. Youth sex is great; youth pregnancy isn't."

**Tina:** "And don't forget about preventing disease. We've already talked about STDs—sexually transmitted diseases—in this class. Today it can be a matter of life and death. I agree with Maria and Frank, youth sex is OK, but you've got to play safe!"

**Michelle:** "Hold on. Sex is OK if you watch out for this, if you watch out for that. Doesn't it make sense to anybody that those things to watch out for are precisely why sex before marriage is pretty stupid? Frank, there is no 100% effective way to prevent pregnancy—other than abstinence. And the same goes for disease, Tina. I mean, I'm no prude or fundamentalist or anything. I just think that the old 'just say no' thing is still the smart thing."

**Brian:** "Michelle's got the right answer, but she's using the wrong reasons. Sex before marriage is wrong because it's wrong. Period. The Bible says so. My church says so. God says so. If you live your life the right way, you won't even have to worry about things like pregnancy and disease."

### LESSON 3: EVERYBODY'S DOING IT - OR ARE THEY?

Ask your class:

- *Who do you agree with?*
- *Who do your friends agree with?*
- *Who do most of the kids in your school agree with?*

Proceed right into the scripture study. Avoid the temptation to comment on your youths' responses at this point.

## EXPLORE THE WORD

### 1. ONE BAD APPLE (5:1-13)

*You might have heard the old saying that one bad apple spoils the barrel. In the Corinthian church there was one very bad apple, and Paul is insisting that, for the sake of the church, that apple be removed.*

After you have someone read these 13 verses, discuss these questions with the class:

- *Since Paul does not use the words "incest" or "adultery" to describe the situation referred to in verse 1, it is probable that the man in question was living with his stepmother, perhaps after the death of his father. What does Paul instruct the Corinthian church to do about this man?*
- *Paul's language in verse 5 sounds harsh: "Hand this man over to Satan." Paul is saying, in effect, if this man wants to live a sinful life, let him do it among sinners, not in the church. But note how the verse ends: "so that . . . his spirit [may be] saved on the day of the Lord." What do you think is Paul's primary motive here, punishment or redemption?*

- *What bothered Paul as much as the man's immorality was the Corinthian's acceptance of it. Apparently they were "proud" (v. 2) and "boasting" (v. 6) that they were liberal enough to tolerate this situation in their midst. What is the problem with this man being in the church? (Hint: verse 6 is a lot like the "rotten apple spoiling the bunch" saying.)*
- *Paul indicates in verse 9 that he had written a previous letter to the Corinthians, a letter that has been lost. In that letter, he instructed the Corinthians not to associate with sexually immoral people. He makes a point of saying that he doesn't mean not to associate with sinners at all, because we all have to live in daily contact with non-Christians. The point is that such people should not be welcomed into the fellowship and membership of the church. Imagine for a moment that someone behaving openly in a sinful manner were a Sunday School teacher in your church. What kind of problems do you think that would create? How would the people outside (or new to) the church react?*

### 2. DON'T TAKE THE LAW INTO YOUR OWN HANDS, TAKE HIM TO COURT! (6:1-11)

*Imagine hearing about two members of your church board suing each other! How would that make you feel? What would the people of the community say? Well, that's exactly what was happening in Corinth.*

Have someone read these verses and then discuss these questions as a class:



- *The first problem is that the Christians were taking their disagreements before non-Christian courts. Here Paul says an interesting thing about the Day of Judgment: “Do you not know that the saints [meaning Christians] will judge the world?” (v. 2). If, at the end of the world, Christians will help decide the fate of non-Christians, why are non-Christians being asked to decide the fate of Christians now? What is Paul’s solution to this mess (v.4)?*
- *Read Matthew 5:25 and 18:15-17. What light do these words from Jesus shed on the Corinthian problem?*
- *In verse 7 Paul suggests an even better solution. Compare this verse to Matthew 5:39-42. What is this better solution?*
- *In verse 16 Paul quotes Genesis 2:24, which reads “For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.” How does this truth apply to sexual immorality?*
- *In the Old Testament, the Jews believed that God lived in the Temple in Jerusalem. In 3:16 Paul says that the church is God’s temple. Now he says that each individual Christian is also God’s temple (6:19). What impact does (or should) that truth have on the idea of sexual relations?*
- *Paul says, “You are not your own; you were bought at a price” (vv. 19b-20). What “price” is Paul referring to?*

### 3. YOUR BODY IS A TEMPLE (6:12-20)

*Once again Paul’s concerns turn toward sexual immorality and the Corinthians’ apparent erroneous pride in their liberality. In this passage Paul speaks to us, too.*

- *Paul begins this section by quoting what he has heard the Corinthians say: “Everything is permissible for me.” (If you are reading in the King James Version, it is not so clear that this is a quotation. But don’t misunderstand and think that Paul is saying this.) In what two ways does Paul refute this statement (v. 12)?*
- *Paul goes on to state that our bodies “are members of Christ himself” (v. 15). What do you think he means by this?*

### 4. TO MARRY OR NOT TO MARRY (7:1-40)

*This is a long section—an entire chapter. But it is all a response to a question the Corinthians had apparently asked in a letter to Paul. We don’t have that letter, unfortunately, but we can infer that the question went something like this: “Is it better for Christians to get married or be single?” Hold on to your hats. You might be surprised at some of Paul’s answers.*

Have someone, or several people, read this chapter, and then discuss these questions as a class:

- *Several times in this chapter Paul says that it is better for a Christian to be unmarried (vv. 1, 7-8, 26-28, 38). He indicates that he himself is unmarried (vv. 7-8). These verses (like all Scripture) must be understood in the context in which they were written. The first-*

### LESSON 3: EVERYBODY'S DOING IT - OR ARE THEY?

*century Christians expected Jesus to return at any moment. They considered themselves the "advance forces" to get the world ready for an imminent judgment. You might say that because of that context these verses don't apply to us. On the other hand, has the context really changed? Are we not, even in the 20th century, still God's advance forces? Should we not be preparing for an imminent return of Christ? What do you think?*

- *In verses 32-35 Paul explains why he thinks it is easier for Christians to be single than to be married. Do you agree with his reasoning?*
- *Even though Paul thinks singleness has more advantages than marriage, he doesn't forbid marriage. What understanding of human nature leads Paul to allow for marriage? (See verses 2, 9, 36.)*
- *It is important that we see clearly that Paul is not condemning sexual relations in this chapter. Indeed, he indicates that married couples should have an active and healthy sex life (vv. 3-5). What is your response to this?*
- *Paul has a lot to say about divorce here, too. Read verses 10-16 and summarize Paul's instructions.*

## EXAMINE THE WORD

### VICKY'S SECRET

This activity concerns an imaginary letter from a girl named Vicky. Ask one of your students in advance to be prepared to read this letter to the class.

### VICKY'S SECRET:

Vicky was your best friend in grade school. But during the summer after sixth grade she moved to another state. You've remained friends by exchanging letters frequently. Yesterday you got a letter from Vicky that included this paragraph:

"Remember Tim, the guy I told you about a couple of letters ago? Well, we've been dating now for three months. He is the greatest guy. He is gorgeous and he treats me really fine. I'm in love with him, and I know it's the real thing. We've talked about getting married as soon as we graduate—but that seems like such a long way off. Every time we're together, we get a little closer. Know what I mean? He's not pressuring me or anything. Really, I want it as much as he does. I know my parents would freak out if they ever found out, but I think it's just a matter of time before Tim and I go all the way. We've already talked about being 'safe' if we do. I know all about that stuff. Tim's willing to do his part to make sure nothing bad happens."

*OK, now it's your turn to write Vicky. What are you going to say?* Ask each of your youth to write a response letter to Vicky. After they have had time to work, ask several to volunteer to read their letters to the class.

## EXPERIENCE THE WORD

### HONOR GOD

If you have been listening to your students carefully, you will have a good idea of how to end this session. Perhaps a simple prayer of

dismissal will be enough. Perhaps a few moments of silent meditation on the Key Verse - ("Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body." 1 Corinthians 6:19-20) would be appropriate. If you sense that some of your youth are really struggling with this issue, offer to stay after class to discuss it further, or make an appointment with them individually. But be sensitive to the feelings of your youth, and don't single anyone out.

Close with prayer.



# Making Right Choices

## ***PERSPECTIVE***

In simpler times, perhaps it was easier to make moral and ethical decisions. All one had to do was look up the rule. But what if the circumstances have changed so much that the rule doesn't apply anymore? Or what if there is no rule to cover the specific situation?

So many of the ethical decisions youth are facing today aren't covered by the Bible or by any rule book they trust. How are they to make decisions? By what feels best? By what everyone else is doing? By what they see in the media? Unfortunately those are too often their principal guides.

This lesson will allow your youth to observe the apostle Paul as he formulated an ethical decision. They will identify the procedures and principles he used. And they will get a chance to apply those procedures and principles to some of their decisions.

## **STUDY SCRIPTURE**

1 Corinthians 8:1-11:1

## **KEY VERSE**

"So whether you eat or drink or whatever you do, do it all for the glory of God" (1 Corinthians 10:31).

## **TEACHING AIMS**

To help the learners:

1. Discover the principles the apostle Paul used to make ethical decisions.
2. Desire to use the same principles in making their decisions.
3. Practice applying these principles to contemporary issues.





**BIBLE BACKGROUND**

In chapters 8-10, Paul tries to answer a sticky question the Corinthians have asked him: Is it permissible for a Christian to eat meat offered to idols? The interesting thing about these chapters is that Paul does not have a ready answer. This is a new ethical question for him. We get to observe as he works out the answer right before us. We can follow the process that Paul goes through of exploring first one side and then the other side of the issue. And that gives us not only an insight into the mind of the apostle but also a model for making our own ethical decisions.

Apparently the question was raised by the Corinthians in their letter (see 7:1). The situation is this: Corinth, being a busy city in the Roman Empire, was filled with pagan temples and pagan worshipers. The pagan rituals involved animal sacrifice. Because the rituals demanded only a small representative piece of meat from each animal, the rest of the meat was sold in the Corinthian meat markets. The Corinthian Christians were apparently divided over whether they could in good conscience eat this meat.

Some in the church were sure that their superior enlightenment allowed them the freedom to eat the meat, since they knew that the pagan rituals were based on the faulty assumption that the various gods actually existed.

Paul first speaks to the way in which these Corinthians were making their decision. He clearly indicates that it is love, not knowledge, that should be the starting point for any ethical decision (8:1-3).

Then the apostle goes on to agree – in principle – with their reasoning. Certainly the heathen gods do not exist (v. 4). There is only one God, the Father worshiped by the Jews and by the Christians, and only one Lord, that being Jesus Christ (v. 6).

On the other hand, Paul continues, “Not everyone knows this” (v. 7). Even some of the Christians, especially those who had been recently converted still had a lingering belief in the reality of the pagan gods. These people’s conscience, being weak, might be hurt by eating the meat.

On the other hand, Paul reasons, eating or not eating does not affect our relationship to God (v. 8).

On the other hand (see how Paul’s mind – and hands – are working?), those who understand this should not allow their enlightenment to provide a “stumbling block to the weak” (v. 9). Should one of the weaker brothers see one of the stronger brothers eating meat that had been sacrificed to idols, he might be tempted to do likewise. But his remaining belief in idols would cause him then to fear that he had sinned.

“Therefore,” Paul concludes, “if what I eat causes my brother to fall into sin, I will never eat meat again” (v. 13).

Having reached that conclusion, Paul goes on to another matter, one he touched upon earlier in chapter 4. He had suffered a significant amount of criticism at the hands of some of the Corinthians. Now he again defends himself. The issue this time is whether an apostle should be paid for his work or earn his own support.

First, Paul gives a reasoned argument for paying religious workers (9:3-12a), but then

## LESSON 4: MAKING RIGHT CHOICES

he reminds them that while in Corinth he supported himself (vv. 12b-18). Acts 18:3 indicates that Paul earned his living as a tent-maker while ministering there.

Then Paul gives us a wonderful insight into his “tactics” as an apostle (vv. 19-23). In order to win converts, the apostle did his best to relate to each individual, regardless of that individual’s particular situation in life.

At this point an athletic metaphor occurs to Paul (vv. 24-27). Christians are like runners in a race. They must be diligent and disciplined, eliminating all excess activity.

Paul’s last statement in chapter 9, that he disciplines himself so that he “will not be disqualified for the prize,” launches him into an exploration of Jewish history. The people that Moses led out of Israel, though God’s chosen people, did not all make it to the Promised Land. Many of them, because of their moral and spiritual failures, died in the desert. Paul uses this historical example to warn the Corinthians: “So, if you think you are standing firm, be careful that you don’t fall!” (v. 12). Then he gives us the wonderful promise that with each temptation, God provides a way of escape.

During these excursions into the rights of apostles and Jewish history, Paul’s mind was evidently still turning over the question about eating meat offered to idols. Mentioning the idolatry of the ancient Israelites brought him back to that subject. Again we are privileged to watch the mind of the great apostle at work.

Now Paul considers the meaning of Christian Communion (vv. 14-17). By participating in that meal, Christians participate in a

very real sense in Christ’s sacrifice. Does this have a bearing on the question of eating meat? Paul now thinks that it does. Although the pagan gods are not real, participating in a pagan feast means participating in an act of demon worship, and Christians “cannot drink the cup of the Lord and the cup of demons too” (v. 21).

In his mind Paul now hears the liberal Corinthians again saying, “Everything is permissible” (v. 23), just as he heard them in 6:12. But, Paul reasons, in exercising his freedom, a Christian should be concerned not with “his own good, but the good of others” (v. 24).

Finally, Paul comes to his conclusion on the matter in verses 25-30. If the Corinthians don’t know the origin of the meat before them, it is OK to eat it. If they know that it has been previously offered to idols, however, then for the sake of others, they should refuse.

Paul wraps up the discussion with an injunction to do all to the glory of God without causing anyone else to stumble.

## SESSION ACTIVITIES

### ENGAGE THE WORD

#### *HOW DO YOU MAKE ETHICAL DECISIONS?*

The first part of this activity quizzes your students about how they make ethical or moral decisions. Read the following methods, or write on a board, and have each student



write down the method (or methods) that they use most often.

*When you have to make a decision about whether an action or attitude is right or wrong, how do you usually do it?*

1. *I just do what feels right.*
2. *I ask my parents for advice.*
3. *I try to find out if there is a rule or law that applies.*
4. *I do what my friends are doing.*
5. *I do what I see on TV.*
6. *I figure out if anyone will be hurt by my decision.*
7. *I do what's most advantageous to me.*
8. *I talk to my pastor*

Let them share their responses with the group.

*What do you think are some of the most difficult ethical or moral questions you and your friends are facing?* (This is an important question for this lesson, and the responses will be used later. Keep track of the students' suggestions by listing them on the board.)

## EXPLORE THE WORD

Not every problem is covered by a rule. The first-century apostles discovered this frequently as they tried to guide young churches. In today's Study Scripture we can watch the apostle Paul as he goes through the process of making an ethical decision about one such

problem. Begin the scripture exploration by explaining the situation in Corinth concerning eating meat offered to idols. Since this situation is so removed from the 20<sup>th</sup> century, make sure your class understands what it is all about.

### 1. WEAK CONSCIENCES AND STRONG STOMACHS (8:1-13)

*What is an enterprising pagan to do with the meat left over after a sacrifice to the gods? Sell it, of course. The Corinthian market was filled with discount meat: "Only one previous owner—and he was a god!"*

Have someone read 8:1-13 and then discuss these questions as a group:

- *The problem the Corinthians had written Paul about was this: Is it OK for a Christian to eat meat that has been used in a pagan sacrifice? Apparently there was some disagreement among the congregation about this question. Before Paul answers the question directly, he sets some ground rules. According to verses 2-3, what should be the basis for finding the answer, knowledge or love?*
- *Next Paul gives "Answer No. 1." It is a logical, knowledgeable answer and apparently the one that the "philosophers" in the Corinthian church were betting on. Summarize the answer from verses 4-6.*
- *But here comes the problem with Answer No. 1. Not everyone is smart or mature enough to realize that the idols are really nothing (v. 7). What to do about them? Laugh at their immaturity? Point out the error in their thinking? What is "Answer No. 2" (vv. 9-13)?*

## LESSON 4: MAKING RIGHT CHOICES

- *Now, we don't have to worry too much about meat that has been offered to idols today. But are there issues in our world that are similar (entertainment, food/drink, etc.)? Can you think of a contemporary question that is like the first-century problem of meat? How would Paul's instructions help us to solve that problem?*

### 2. APOSTLES ON TRIAL, PART II (9:1-27)

*Once again Paul answers the Corinthians who have been criticizing him. This time the problem seems to be about compensation. Should an apostle have to do outside work to support himself or should the congregations support him?*

Have someone read chapter 9 out loud to the class and then discuss these questions together:

- *In verses 1-12a Paul argues that an apostle should not have to support himself by doing secular work while he is preaching the gospel. Can you summarize Paul's argument?*
- *In spite of this argument, Acts 18:3 tells us that Paul was a tentmaker by trade and that he supported himself in that manner during his stay in Corinth. In verses 12b-18, Paul explains why he did this. What was his reason?*
- *In verses 19-23 Paul reveals some of his "tactics" in preaching the gospel. What are they?*
- *The last portion of this chapter is built around an athletic illustration. Paul links the Christian life to a race. What*

*do you think these verses mean-especially to you?*

### 3. THOSE WHO DO NOT REMEMBER THE PAST ARE DESTINED TO REPEAT IT (10:1-13)

*After stating that he hopes he "will not be disqualified for the prize" (9:27), Paul is reminded of the lessons the Israelite people learned during their exodus from Egypt.*

Read these verses aloud and then discuss these questions:

- *Do you know anyone who thinks that because he is a member of a church he is automatically going to heaven? Apparently some in Corinth had that idea. They had been baptized, they participated in the Lord's Supper, and they were members of the congregation. What does Paul's reference to the Old Testament story of the Israelites in verses 1-5 say to these people?*
- *What had some of the ancient Israelites done to do away with their position as God's chosen people (vv. 6-10)? Can you think of contemporary examples of these same behaviors?*
- *Paul warns, "So, if you think that you are standing firm, be careful that you don't fall!" (v. 12). But then he goes on to give a sure-fire preventative for falling. What is it?*
- *This whole section is one we don't want to take too lightly, nor do we want to misunderstand it. Some people read passages like this and get the idea that they are always in jeopardy of losing*

*their salvation. These are the people who are constantly at an altar of prayer making sure that they are still all right in God's sight. On the other hand . . . well, you say what the other hand is. Describe the kind of people who don't pay any attention to this kind of warning.*

**4. IN SUMMARY, YOU'RE FREE . . .  
TO DO THE RIGHT THING (10:14-11:1)**

*In this section Paul summarizes all that he has said in response to the Corinthians' question about eating meat that has been offered to idols. As you read this, don't let it be some old argument about something that has no relevance to you. Think about a contemporary ethical problem that you and your friends are dealing with and substitute that problem in your mind for the meat-eating problem as you read.*

After you have read these verses aloud, discuss these questions with the class:

- *Paul begins with a beautiful explanation of what happens in a communion service (vv. 14-17). Then he draws a parallel to what happens in a pagan service (vv. 18-22). How does this answer the question about eating meat that has been sacrificed to idols?*
- *Once again Paul quotes the Corinthians as he did in 6:12, "Everything is permissible" (10:23). Then he writes a line that we should all take to heart (v. 24). How does this instruction relate to the contemporary ethical problem you are thinking about?*

- *Finally in verses 25-30 Paul gives a concrete*

*and practical answer to the Corinthians' question. Does this answer relate to your contemporary problem?*

- *In 10:31-11:1 Paul wraps up this section of the letter by rephrasing what he said in verse 24. How well do your motives stack up against these?*

Before you leave this portion of the lesson, make sure that everyone understands the decision-making procedure that Paul has allowed us to see. The details of the meat-eating controversy are not nearly as important as the process.

**EXAMINE THE WORD**

**DERANGED TURTLES**

This activity gives your students a "test run" at applying Paul's principles to a contemporary problem. Following is a brief dialogue between two youth who are trying to decide if going to a particular concert is appropriate for them. Ask two of your youth to read this dialogue.

**DERANGED TURTLES**

Tom and Kathy have been invited by some of their friends to go with them to a "Deranged Turtles" concert. This is the hottest concert of the season, and everyone will be there. Tom has already accepted the invitation, but Kathy has some concerns. Let's listen in on their discussion:

**TOM:** Come on, Kathy. It's going to be a great concert. What's your problem?

**KATHY:** My problem is that I think some of the "Deranged

## LESSON 4: MAKING RIGHT CHOICES

- Turtles” songs are, well, inappropriate.
- TOM:** Like what?
- KATHY:** Like the song “Blue Turtles Rock” ... that is a blatantly racist song. And it promotes violence and drug use.
- TOM:** Give me a break, Kathy. It’s just a song. No one pays attention to the lyrics.
- KATHY:** I bet you wouldn’t say that if you came here from another country.
- TOM:** Wait a minute. How do you know so much about the song?
- KATHY:** I have their album.
- TOM:** Aha! You listen to their music! How can you turn around and say that going to the concert is wrong?
- KATHY:** Listening to their music in my bedroom is different from going to a public concert where everyone can see us.
- TOM:** How so?

*Let’s stop the discussion right here and give you a chance to participate. Is there a dilemma? Using the principles that Paul used to make an ethical decision for the Corinthians, what help can you give Tom and Kathy?*

- *What is the difference between Kathy listening to the album in her room and going to the concert? Or is there a difference?*

- *The story doesn’t indicate whether Tom and Kathy are Christians. Does that make a difference?*
- *Would it make a difference if Tom and Kathy attended a church that had a racially mixed congregation?*
- *Which of Paul’s principles is most relevant to this problem?*

## EXPERIENCE THE WORD

### ***HOW ABOUT YOUR PROBLEMS?***

Now that your students have had a test run, give them a chance to work with one of the contemporary issues they identified in the first activity. (Be prepared with a couple of contemporary issues just in case the group didn’t come up with good ones in the first activity.) Let your class decide which they want to tackle.

It is important that you let them do as much of the work as possible. Contribute to the discussion only when you think they are stuck or when they seem to be getting off track. Remember that the emphasis here is on learning the process of making decisions. If your input is perceived as authoritative, it may short-circuit the process.

Close the session by reading the Key Verse, 1 Corinthians 10:31, and challenging your youth to use this verse as a guiding principle in all their decision making.

End with prayer.





## STUDY SCRIPTURE

1 Corinthians 11:2-12:31

## KEY VERSE

“Now to each one the manifestation of the Spirit is given for the common good” (1 Corinthians 12:7).

## TEACHING AIMS

To help the learners:

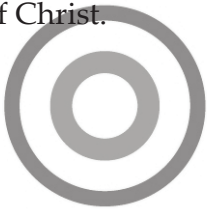
1. Understand that the church is the Body of Christ – a body of unified, gifted, and caring individuals.
2. Desire that their own group function as the Body of Christ.
3. Take steps to value and care for each other as members of the Body of Christ.



# How the Church Should Work

## ***BIBLE BACKGROUND***

In chapter 11 Paul moves to a very serious concern, one he will spend 4 chapters dealing with. A congregation is not just a collection of separate individuals; it is a unit, a group, a body. At the center of the life of every congregation is the time the members spend together, especially the worship time. The Corinthian congregation, however, was in danger of unraveling from this center. The divisive and arrogant attitudes of the some of the Corinthians, already discussed, was threatening the very core of the church at Corinth. Their worship services were disorderly, their celebration of the Lord's Supper was filled with prejudice and discrimination, and the leadership of the congregation was caught up in a struggle for power and position.





## LESSON 5: HOW THE CHURCH SHOULD WORK

Paul begins addressing these problems, in 11:2-16, with an issue that is disturbing and controversial today: the role of women in the church. Paul prefaces his remarks by outlining his view of the order of creation in verse 2. In these verses the word *head* must be understood to mean “origin” or “source,” and not “authority” or “ruler.” Unfortunately that distinction has not always been understood. Paul writes that God the Father is the Source of Christ the Son. Christ is the Source of man. (Paul also talks about his understanding of Christ as the active Agent in creation in 1 Corinthians 8:6 and Colossians 1:15-17.) Finally, man is the source of woman (see Genesis 2:21-22).

The next passage, verses 4-10, has to be understood in the historical and cultural context in which it was written. In Paul’s time, women wore their hair long and kept their heads covered in public. Only women of low morals, such as prostitutes, cut their hair or went out without a head covering. Paul neither supports nor attacks this custom. He simply *accepts* it. His concern is propriety in the church, not fashion. Because of the custom, women in the church should keep their hair long and their heads covered.

In verses 11-12 Paul declares that men and women are interdependent and equal in the sight of God. Compare this with Galatians 3:28: “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.”

The questions Paul asks in verses 13-15 might be answered by people of our time and culture differently than by the people of the first century.

In verse 17 Paul moves to a more serious problem, the disruption of the Lord’s Supper. In our services, the Lord’s Supper comprises the distribution of small amounts of juice and wafers. But in the first century, the Lord’s Supper was a full meal, referred to by Jude as a “love feast” (Jude 12). In Corinth, the various parties (evidently determined by economic class) ate by themselves. Some ate heavily, some remained hungry. What should have been a uniting celebration became a tool for separating the “haves” from the “have-nots.”

Paul gives us a beautiful description of the original Lord’s Supper in verses 23-26. This passage is used frequently in our Communion services. Then in verses 27-34 Paul sternly warns the Corinthians that their behavior is blasphemy.

Chapter 12 begins the discussion of a very serious element in the Corinthian church’s disorder. It is obvious that some members of the congregation were feeling superior because of the “gifts” they were using in the church.

We should pause here to define the word *gifts*, since it is the topic of the next three chapters. “Gifts” and “talents” are not the same thing. Many people, Christians and non-Christians alike, have natural abilities. Those are talents, and they can be useful in a variety of arenas. But when the Holy Spirit gives a believer an ability to minister to the church, that is a gift, and its use is restricted to the church. A person who has a beautiful voice that richly entertains a secular audience may leave a congregation of Christians unmoved. However, another person who has a less pleasing voice may nonetheless move a congregation to tears of joy or

praise. The first person is exhibiting a talent; the second person is using a gift.

Paul's desire is to make clear to the Corinthians that *all* gifts come from the Holy Spirit (vv. 4, 11) and are given "for the common good" of the church (v. 7). He lists several of the more common gifts in verses 8-10. This should not be thought of as an exclusive list, but rather as a representative one. (Note: the gifts of "speaking in different kinds of tongues" and "interpretation of tongues" will be discussed in the next lesson.)

In the next section (vv. 12-31) Paul gives us one of the most novel and important understandings of the nature of the Church. The Church is the Body of Christ (v. 27). And just like our physical bodies, the metaphysical Body of Christ is composed of many members. Paul uses humor in verses 15-21 to illustrate that each part of the body is necessary. Even those parts that appear to be "weaker" (v. 22) or "unpresentable" (v. 23) are critical for the body's proper functioning.

Because of this critical interrelationship of the body parts, "there should be no division in the body" and "its parts should have equal concern for each other" (v. 25). Then Paul gives us a wonderful instruction: "If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it" (v. 26).

And that is how it should be in the Body of Christ.

## SESSION ACTIVITIES

### ENGAGE THE WORD

#### *YOUTH GROUP LIFEBOAT*

Begin this lesson by posing to your class the ridiculous dilemma that follows of the eight fictional youth from the Eastside Church who must toss overboard two of their members. Your group must select which two youth will be thrown into the icy waters. The purpose of this activity, of course, is to help your youth confront their ideas about the value of individual members of a group. This "sets them up" for the lesson to follow.

#### **Youth Group Lifeboat**

Imagine that the eight members of the Eastside church youth group are sailing out Europe when their ocean liner strikes an iceberg. All of the group members climb onto one lifeboat and are lowered into the sea. Very soon, however, they realize that the lifeboat is equipped for only six people. Either two youth must be thrown overboard, or the whole group will perish.

Listed below are the eight group members, along with a brief description. You must decide which two must go!

- Tony is a 17-year-old basketball star who has never professed to be a born-again Christian. He attends church irregularly, but when he comes, he usually brings several friends with him.
- Mariah is 16 years old and is known for her beautiful voice. She sings in the church choir and is frequently a featured



## LESSON 5: HOW THE CHURCH SHOULD WORK

soloist. She never misses church of Sunday School but isn't too active in the youth group.

- Melinda is 14 years old and has just started attending church. She is a very shy and quiet girl and hardly ever opens her mouth. She and her mother live in a small apartment on the other side of town.
- Michael, 17, is the son of a local bank president. His family contributes large amounts of money to the church, and Scott frequently pays when members of the youth group go out for food after church.
- Steve, a high school senior, is the president of the church youth group. He has a dynamic personality and really knows who to get the group moving. He plans to be a minister.
- Marianne is 18 and had a baby out of wedlock. She struggles being a teen mom, and was anxious to go on the trip to get away from the baby for awhile. Her mother is taking care of the baby while she is gone.
- Kevin, 15, is the group's clown. There is no serious moment he can't break up. But there is also no one in a depressed mood he can't cheer up. The son of alcoholic parents, he is the only one in his family who attends church. He gives a clear and persuasive testimony about how God saved him during Vacation Bible School 4 years ago.
- Tania, a 17-year-old, is frequently referred to as the groups' "rebel." Although she is regular in her attendance, all the kids at school know that she par-

ties frequently with a rough crowd. She has never professed to be a Christian.

Allow your class to discuss this dilemma for as much time as you can allow. There is no need to come to an actual conclusion.

## EXPLORE THE WORD

*The next problem in the Corinthian church that Paul tackles is that of disorderly worship. The apostle isn't talking about noisy youth or crying babies. This problem is much worse.*

### 1. MEN AND WOMEN IN WORSHIP (11:2-16)

*This is perhaps one of the most disturbing and controversial passages in the New Testament. Paul begins his attempt at helping the Corinthians bring order to their worship services. And he starts at a place that is very difficult for us to understand today.*

Read these verses and then discuss these questions as a class:

- *What is your first reaction to these verses? Be honest!*
- *In verse 3 the word head means "source," not "authority." Paul is describing the order of existence:*
  1. *God the Father is the source of Christ the Son.*
  2. *Christ is the source of man. (Paul also indicates his understanding of Christ as the active agent in creation in 1 Cor. 8:6 and Col. 1:15-17.)*

**3. Man is the source of woman  
(Gen. 2:21-22).**

- *These verses must be read in conjunction with verses 11-12. Given this understanding, what is Paul saying about the relationship between men and women?*
- *Verses 4-10 and 13-16 form one of the several passages in the New Testament that must be understood in its historical and cultural context. The world that Paul and the Corinthians knew had very strict rules about how men and women were to dress and behave. The only women who cut their hair or went into public without a head covering were prostitutes and other women of low character. Decent and moral women wore their hair long and kept it covered in public. Why would that custom lead Paul to write what he has in these verses?*
- *How do you think a contemporary Christian is to deal with these verses? Should all women continue to wear their hair long and keep their heads covered? Why?*
- *Can you think of modern dress customs that might also illustrate what Paul is trying to say?*

**2. COMMUNION CONFUSION (11:17-34)**

*For many, communion means a sip of grape juice and a small wafer during a Sunday worship service. In the first century, however, communion was a part of a full meal.*

*(Remember that Jesus initiated the ceremony while He and the apostles were eating the Passover*

*meal.) While the “Lord’s Supper” generally took on the atmosphere of an all-church dinner (Jude even calls it a “love feast” in verse 12 of his short letter), in Corinth it had become a symbol of the other problems the congregation was experiencing.*

Read these verses and then answer these questions as a class:

- *In verses 17-22 Paul lists three behaviors that are causing the Lord’s Supper to be ruined in Corinth. Can you identify those behaviors?*
- *Verses 23-26 are probably familiar to you, for they are frequently read at communion services. Don’t let their familiarity keep you from missing their meaning, however. What did Jesus mean when He said that the bread was His body and the cup His blood?*
- *Verse 26 is the key to understanding why communion is still part of our ritual 19 centuries later. What are you doing every time you participate in this ceremony? Did you think about that the last time you took communion?*
- *In light of what Paul has said in verses 17-22, what do you think he means by “in an unworthy manner” in verse 27?*

**3. A GIFT? FOR ME? (12:1-11)**

*Who is more important in your church—the pastor, the Sunday School teacher, the choir member, or the custodian? If you answered with any one of those positions, you need to read these verses! Some members of the Corinthian church were convinced that they were more important than others because they had better-or at least flashier-gifts.*



## LESSON 5: HOW THE CHURCH SHOULD WORK

Read chapter 12:1-11 and then answer these questions as a class:

- *First of all, we need to distinguish between “gifts” and “talents.” Many people, Christians and non-Christians alike, are born with natural talents such as a beautiful voice, athletic ability, or business insight. But “gifts” involve a special ability given by the Holy Spirit to help the church (v. 7). In verses 4-6 Paul reminds the Corinthians that all gifts come from God. What does that say about their tendency to set one gift above another?*
- *Notice that in verses 7 and 11 Paul says the same thing: gifts are given “to each one.” What does that mean for our group?*
- *One of the ways the Body of Christ functions is through the individual gifts of each member. In 12:7-10, Paul lists a number of gifts that various members of a congregation might possess. The exact definition of these or other gifts is not as important as the principles about these gifts that Paul gives us. Thinking of our youth group, rewrite these verses in your own words so that they apply to our group: 1 Corinthians 12:4-6, 1 Corinthians 12:7, 1 Corinthians 12:11*

### **4. THE ANKLE BONE’S CONNECTED TO THE SHIN BONE (12:12-31)**

*What if all the parts of your body held a contest to see which one was the most important. What part do you think would win? What part would lose? Would you be willing to have the losing parts removed from your body? That illustration is the way Paul tries in these verses to help the*

*Corinthians understand that all members of the church are important.*

- Divide your class into groups of three or four students. Ask the groups to read the passage and then determine the main points. After the groups have had time to work, they should report to the entire class. Most of your students will pick out these main ideas:
  1. All members of the body form one unified unit.
  2. Each member of the body is necessary.
  3. Even the weaker members of the body are important.
  4. The members of the body should care for each other.
- *Think for a moment of our youth group as a smaller version of the Body of Christ. (It is, you know.) Rewrite each of the following verses in your own words so that they apply to your youth group: 1 Corinthians 12:18, 1 Corinthians 12:22-23, 1 Corinthians 12:25, 21 Corinthians 12:26*

Let them work individually as they rewrite these verses in their own words. Then ask several to share what they have written. Keep pressing them to apply these scriptures to *your* group.

*Have you ever had a sprained ankle? Did you notice how every other part of your body seemed to work overtime to compensate for that weakness? That’s what Paul is saying in verse 26. How well do you think your youth group or quiz team does at taking care of a member who is hurting?*



## EXAMINE THE WORD

### TIME FOR YOUR BODY TO HAVE A CHECKUP

*Each person (including each of you) has a gift to use for the good of the group. Many youth feel that they have no gift. We must remember that not all gifts are showy, public gifts (like singing or preaching). Some gifts are quiet, personal gifts like encouraging other youth, noticing when someone is being left out of an activity, giving time and energy “behind the scenes” in such services as preparing the room for Sunday School or cleaning up after a party. And don’t forget gifts like being able to organize an activity or motivate the group to get involved.*

*Think of each member of our group. Paul says that each one has a gift.*

1. *List the members of our group, including yourself. By each person’s name identify the gift you think that person has, including yourself.*
2. *Do you think each person is using his or her gift “for the common good” (v. 7) of your group? Is each person being allowed and encouraged to use his or her gift? If not, why not? Are you using your gift for the good of the group?*

Take a few minutes for the youth to share their responses with each other. Start by choosing one youth. All the youth in the circle should read the gift they have listed by his or her name. Then move to a second youth, following the same procedure, and so

on until each youth has listened to the gifts his or her peers see.

The next questions do not need to be answered aloud. Give your class time to think about whether all the members are exercising the gifts just listed. If they are not, perhaps the problem is that they are not being encouraged or even allowed to use their gifts. How can your group do more to encourage each member?

## EXPERIENCE THE WORD

### WHEN ONE CRIES, WE ALL CRY

Have someone read 1 Corinthians 12:22-23 (“Those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor”) and 1 Corinthians 12:26 (“If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.”)

- *I want you to think silently about whether you value every member of our group. Are you aware enough of each other’s lives to recognize when members are hurting?*
- *Do you share in that hurt?*
- *Do you also share in each other’s victories?*

Conclude with a time of silent prayer so that your youth can search their hearts in response to this lesson.

End as you lead in a closing prayer.



# The Greatest of These

## ***PERSPECTIVE***

The more things change, the more they stay the same. A visitor from Paul's century would not recognize our churches as anything in his field of experience. The architecture has changed, the music has changed, the style of worship has changed. Christian ministry now has become indebted to the 21st-century fields of sociology, psychology, communications, computer technology, demographics, and public relations. From preaching to congregations of 50-100 people just a few years ago, contemporary preachers are now reaching audiences numbering in the tens of thousands. Youth ministry, something that didn't even exist a century ago, is now a thriving profession assisted by magazines, book publishers, seminars, and seminary degrees.

But one thing hasn't changed. No matter how the *appearance* of the church may evolve, there will always be one quality that must form the

## **STUDY SCRIPTURE**

1 Corinthians 13:1-14:40

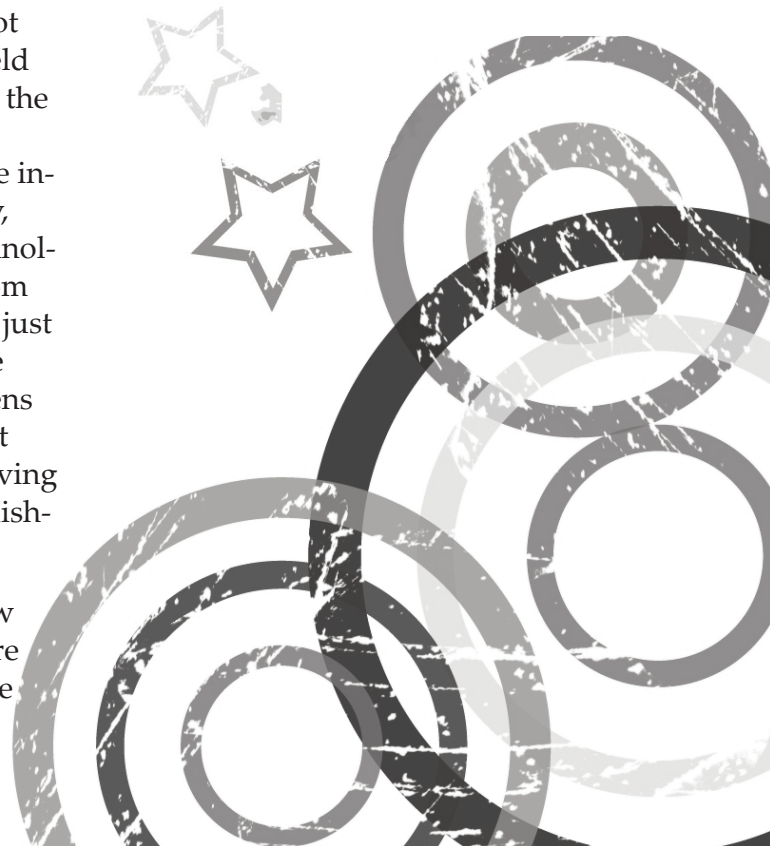
## **KEY VERSE**

"And now these three remain: faith, hope and love. But the greatest of these is love" (1 Corinthians 13:13).

## **TEACHING AIMS**

To help the learners:

1. Identify love as the quality that must form the foundation for the Body of Christ and for the exercise of all spiritual gifts.
2. Desire to exhibit the characteristics of Christian love.
3. Examine their own lives for the characteristics of Christian love.



*foundation* for all ministry – the quality of love.

This lesson will help your youth understand the characteristics of genuine Christian love, especially as it is exercised in the context of the church. It will challenge them to use love as an organizing criteria for their lives.

### **BIBLE BACKGROUND**

In chapter 11, Paul started dealing with the Corinthians about the divisiveness and disruption during their meeting times. As we read chapters 11-14, we get the idea that the worship services there must really have been a mess.

At the end of the apostle's discussion of unity in the Body of Christ and the place of various gifts, he writes, "But eagerly desire the greater gifts. And now I will show you the most excellent way" (12:31). That's one of the best promos for one of the best chapters in the New Testament, 1 Corinthians 13.

In this chapter Paul appeals to the Corinthians to aspire to the goal of love. He begins in the first three verses by saying that regardless of the gift a person may possess, if it is not exercised in a loving manner, it is worthless. Even prophecy, which the apostle considers the best gift (14:1), is of no value without love.

In verses 4-7, some of the best-known verses in the Bible, Paul eloquently sings a hymn of praise to love. He lists 15 characteristics of love: it is patient, it is kind, it does not envy, it does not boast, it is not proud, etc. In a

modern translation these 15 characteristics are clear and simple. These verses can be used even as a

checklist to evaluate the quality of one's love for others.

While these verses would be great copy for a secular greeting card, we must not lose sight of their context. Paul is talking about the congregation of Christians and how they behave toward each other. This kind of love is the kind that should be exercised in the relationships between believers.

In verse 8 Paul lists the 16<sup>th</sup> characteristic of love: it "never fails." That brings him back again to a comparison of spiritual gifts. Prophecy, tongues, and knowledge are all temporary. Only love continues. The reason for that, Paul writes, is that those gifts are limited by our mortal state. As humans, we see truth as a "poor reflection as in a mirror" (v. 12). But love is so akin to the very nature of God that it maintains the characteristics of the eternal. Remember that the apostle John writes that "God is love" (1 John 4:8). Love is the primary attribute of the Father. And when we act in love, we are acting in a godlike manner.

Paul concludes this great chapter with the thought that three qualities are eternal: faith, hope, and love. "But the greatest of these is love" (13:13).

In 14:1, the apostle picks up on the thought that he ended chapter 12 with: "eagerly desire spiritual gifts." Then he moves into a comparison of the gift of prophecy with the gift of tongues.

Questions about the validity and effectiveness of the gift of tongues concern Paul for the next 25 verses. We remember that on the Day of Pentecost, the apostles were "filled with the Holy Spirit and began to speak in other tongues" (Acts 2:4). The context of that

## LESSON 6: THE GREATEST OF THESE

verse makes it clear that the apostles were speaking in known languages. The pilgrims in Jerusalem, from “every nation under heaven,” each heard the gospel “in his own language” (vv. 5-6). The gift of speaking languages was given by the Holy Spirit for the propagation of the gospel.

But the gift that some of the Corinthians were exhibiting was a different gift. They were speaking in ecstatic or unknown tongues. This gift, a pale imitation of the gift of languages, provided a spectacular exhibition, but it had little if any merit. No one listening had any idea what these people were saying (vv. 2, 9, 16, 19, 23). Indeed, even the speakers themselves did not know what they were saying (vv. 14-15).

Paul does not condemn the Corinthians for exhibiting this gift, although he makes it pretty clear that he is not much in favor of it. If we look at this in the light of 9:20-23, we see Paul once again trying to relate to all persons in order to further the gospel.

Paul contrasts the gift of tongues with that of prophecy in this passage (vv. 1, 3-5, 12, 24). Since those listening to a message in tongues get nothing out of it, that gift is far inferior to the gift of prophecy. We sometimes think that “prophecy” refers to telling the future. But that is not a biblical understanding. “Prophecy” is the ability to communicate the Word of God in a manner that is clear and moving. Prophecy is more “forthtelling” than “foretelling.”

Although Paul grants that there may be some private value to be gained from speaking in tongues, its value to the Body of Christ is minimal (v. 4). For that reason he discourages its use in Corinth.

In the last half of chapter 14 Paul gives some very practical instruction for the conduct of a public worship service. If we “read between the lines,” we can infer that the Corinthian worship services must have been closer to a three-ring circus than to orderly worship. Apparently all the members came to church eager to participate (v. 26). That is probably not so bad, except that there was no order to their participation, and it was taking on the atmosphere of a competition. In verses 27-32 Paul attempts to provide the necessary organization.

Verses 34-35 bring us again to the problematic issue of the role of women in worship. Most first-century Christian churches were patterned after Jewish synagogues.

In the synagogue, the men sat on one side of the building, while the women sat on the other. The men led and participated in the service, while the women remained silent. (This pattern can still be seen in orthodox Jewish services.) In Jewish education, only the boys received instruction in the Scriptures. The women could not even read, let alone join with the men in interpreting the Scripture.

Even in the secular world, women took a backseat to the men. With no education and with no property of their own, women did not participate in business or government.

With that cultural background, if we look at these verses along with 11:3-10, we can get a better understanding of what Paul was dealing with. We can infer that some of the Corinthian women, in their zeal to participate in the three-ring circus, violated the local customs and “rules of order” and behaved like indecent women, not only



contributing to but increasing the chaos. In attempting to manage this explosive situation, Paul appealed to them to behave in a seemly manner.

It is obvious that we are living in a different time. In many places, women are as educated as men. Women often have the opportunity, at least in theory, to participate equally in business and government. In many of our cultures, no longer does custom and culture demand that women keep an attitude of silence and deferment in order to be considered “proper.” Their participation in worship, therefore, would not be construed as a disruption of an organized worship service.

## SESSION ACTIVITIES

### ENGAGE THE WORD

#### *THE NIGHT OF PATTY’S REVENGE*

The lesson opens with a fun and fantastic tale about a girl who had a little trouble exercising her spiritual gift. If you have a youth who is good at storytelling, ask him or her several days in advance to prepare this story. Or ask several of your youth to prepare to act the story out for the class. Don’t be afraid to have a little fun presenting Patty’s outrageous story.

#### *THE NIGHT OF PATTY’S REVENGE*

*It was a night that no one in the Maple Street Church youth group will forget. The youth had gathered peacefully enough for their weekly Bible study meeting,*

*completely unaware that something strange was about to happen. Just as the meeting got underway, Patty burst into the room. (Later, witnesses would say that there was a strange look in her eye from the very beginning.)*

*During the previous week Patty had been reading about spiritual gifts. When she came across the gift of “discernment” she knew she was on to something. Discernment is the ability to distinguish the truth from lie. It is having such insight into another person’s life that falseness stands out clearly. “That’s my gift!” Patty had shouted, frightening her dog Pookie. “I can always tell when those kids are putting on a false front. And at the next Bible study I am going to exercise my gift!”*

*And that’s what she did. As soon as Brad, the youth group president, stood up to introduce the passage that the youth were going to study, Patty stood up too.*

*“Just wait a minute, Mr. Holy-on-Sundays.” Oblivious to the gasps in the room, she continued. “You get up here every week like some kind of boy preacher, filled with goodness and sanctity. But I can see right through you. I know that your heart is filled with desire and lust. I know where your mind is when you’re on a date with Little Miss Saintly.”*

*Before anyone could stop her, Patty turned to Brad’s girlfriend, Laura. “And you! You want us all to think that your greatest dream is to be a preacher’s wife. What kind of congregation is going to put up with your addiction to soap operas and steamy novels, huh?”*

*Without dropping a beat, Patty grabbed another youth group member, Tony, by the*



## LESSON 6: THE GREATEST OF THESE

back of his collar and pulled him to standing. "Don't snicker, Mr. Piety. I know how you make a show of putting your tithe in the offering plate in front of the whole congregation. But you don't really put in ten percent, do you? That little envelope only contains a couple of dollars, when you are earning \$100 at your job."

By that time, several youth were making a dash for the back door. "Hold on there, Spiritual Sammy!" Patty screeched. "It's no wonder you're trying to run. You know I know about last Friday night and the party you went to. Shame on you!"

Eventually Pastor Dave, the Maple Street Church youth leader, and his wife Evelyn were able to wrestle Patty to the ground while someone dialed the ambulance. Soon the paramedics whisked Patty away, never to be heard from again. That night will always be remembered as "The Night of Patty's Revenge."

After the story has been presented, conduct a brief discussion about what went wrong with Patty. Your youth will have several ideas. It is not important that they all agree on any one answer. And be sure you don't try to guide them to the "right" answer. Just let them explore. The Bible study that follows will do the teaching.

### EXPLORE THE WORD

In chapters 13 and 14 Paul continues his discussion of the behaviors in the Corinthian church that are causing division and disruption. In the 13th chapter, however, perhaps one of the best known chapters in the Bible, he deals with the problems

by urging the Corinthians to strive for a goal of excellence.

#### 1. THE MOST EXCELLENT WAY (13:1-7)

Paul ended his discussion of the many parts of the Body and the many gifts given by the Holy Spirit in the last chapter with these words: "But eagerly desire the greater gifts. And now I will show you the most excellent way" (12:31). If that doesn't propel you into the next chapter, nothing will. Hang on for some of the finest writing in the New Testament!

Have someone on the class read 13:1-7, and then answer these questions as a class:

- The pattern Paul set up in verses 1-3 draws our attention immediately to the subject of the chapter. The pattern goes like this: "If I exercise [a certain gift] but don't have [a certain quality] the gift isn't worth anything." Can you identify the gifts Paul lists and the quality he says is necessary to make the gifts really worthwhile?
- Let's assume for a moment that Patty did have a genuine gift, the gift of discernment. What was wrong with the way she exercised it?
- Verses 4-7 are just packed with things to think about. Paul gives us 15 attributes or qualities of God's love. Make a list of each of these attributes.

#### 2. THE GREATEST GIFT (13:8-13)

Paul began this chapter by listing a few gifts or acts of service and indicating that they are nothing without love. Now he returns to the idea of gifts.

Read these verses and then answer these questions as a class:

- Remember that the Corinthians were pretty “puffed up” about their gifts. What does Paul say about at least three of their gifts, compared with love, in verse 8?
- What is the problem with knowledge and prophecy (vv. 9 and 12)?
- What do you think Paul is saying to the Corinthians in verse 11?
- Paul says that three qualities are permanent: “faith, hope and love” (v. 13). Define these three and then explain why “the greatest of these is love”?

### **3. THE GIFT OF TONGUES (14:1-25)**

At Corinth, some of the members were exercising a “gift” that seems strange and unusual: the gift of speaking in tongues. Let’s read these verses to see what Paul has to say about this gift.

- In the Book of Acts we read that on the Day of Pentecost the apostles were “filled with the Holy Spirit and began to speak in other tongues” (Acts 2:4). The context of this verse makes it clear that the apostles were speaking known languages, since each of the visitors to Jerusalem from “every nation under heaven . . . heard them speaking in his own language” (Acts 2:5-6). The “gift” that the Corinthians were exercising, however, was different. What is the difference? (See verses 2, 9, 16, 19, 23.)

- Paul does not condemn this gift, although he makes it plain that he is not very much in favor of it. Go back and read 1 Corinthians 9:20-23. Do you think this sheds some light on why Paul did not outright condemn the Corinthians’ practice?
- Although we frequently think of “prophecy” as telling the future, that is not what the word really means in this context. The gift of prophecy is what we would call the gift of preaching or speaking for God. It is the ability to proclaim God’s Word in such a way that listeners understand it and are moved to action by it. Why is this gift so superior to the gift of tongues? (See verses 1, 3-5, 12, 24.)
- The interesting thing about the gift of tongues is that some of the speakers themselves don’t understand what they are saying (see verses 14-15). How worthwhile is a gift like this, even to the one who has it?

### **4. TAKE YOUR TURN (14:26-40)**

When you read this passage, you get the idea that the worship services at Corinth must have been more like a three-ring circus than formal and orderly church services. That’s what Paul has been getting at for four chapters.

Have someone read 14:26-40, and then answer these questions as a class:

- Apparently in Corinth everyone came to the worship services eager to have a part (v. 26). That much is good. But there was apparently no order or organization to their contributions. How does



## LESSON 6: THE GREATEST OF THESE

*Paul try to remedy this situation in verses 29-33?*

- *Again Paul does not forbid the Corinthians to speak in tongues, but he limits the exercise of this gift in verses 27-28. What do you think is his purpose?*

*Most of the early Christian churches were structured like Jewish synagogues. Even today in orthodox Jewish synagogues, the men sit on one side of the church and the women sit on the other. The men participate in the service and the women remain silent. This is another of those historical and cultural contexts that we must take into account in order to understand what Paul is saying in verses 34-35. We should also remember that in the time Paul was writing, women were rarely educated. In the Jewish schools, only the boys were allowed to study the Scripture. That is why the women were not allowed to participate. They could not even read the Scriptures, let alone intelligently speak about them. Even in the secular world, women's lack of education and opportunity kept them from participating in business or government. If we look at these verses in the light of what Paul wrote in 11:5-6, we get the idea that there were some women in Corinth who were violating all local customs in their zeal to be heard, even though they lacked the training to properly comment on the Scriptures.*

- *Would you want someone—man or woman—preaching in your church's pulpit who has absolutely no education and is merely saying whatever he or she thinks?*
- *In what ways is our culture and context completely different from the one in which Paul wrote?*

## EXAMINE THE WORD

### LOVE IS. . .

This activity gets to the heart of the lesson, an examination of the kind of love that Paul is talking about.

*What is the meaning of the word "love?" We say we "love" our parents, our country, the latest album from the hottest group, our puppy, and pizza. But when Paul says that "love" is the greatest, he's not talking about pizza-loving love. He's talking about a quality defined by rich characteristics.*

- *Let's go back to our lists of the 15 attributes or qualities of God's love that we made earlier in the lesson. (Be prepared to define some of these characteristics for your younger youth, especially if they are using an older translation.)*
- *I want you to think of a situation in which a Christian youth would have an opportunity to exercise that characteristic. Use your own life as a source for this. For example, for the characteristic "Love is not self-seeking," you might remember a time when you had the choice to bypass an opportunity so that your younger sister could take advantage of it. For the characteristic "Love does not delight in evil," you might remember a time when you were told that the boy who seriously beat you in a school election was injured in an automobile accident, and you had the choice of enjoying that information or exhibiting concern for the former competitor.*

Allow time for your youth to share their situations with the class. If you have time, ask the students

to act out some of the situations. Then you can discuss the choices the youth were faced with and why only the choice that exhibited love would be consistent with a Christian testimony.

## **EXPERIENCE THE WORD**

### ***SELF-INVENTORY TIME***

The last activity in this lesson allows your students to reflect on how well they exhibit this kind of love in their lives.

*Please refer back to your list of the 15 characteristics of love from the previous activity. For this activity, you will not be asked*

*to share your responses with the group. I want you to think about each of these characteristics, and then rate yourself on a scale of 1 to 5, with 5 meaning that this quality is always evident in your life and 1 meaning that this quality is never evident in your life.*

After everyone is done, ask them to do the following: *Now I want you to choose one of the characteristics from the list that you would like to work on. Please decide on an action that you can perform this week to exhibit that characteristic. Be realistic and specific.*

End class with prayer.





# Victory over Death

## ***PERSPECTIVE***

Every few months there is another article published in another magazine about the phenomenon called “near-death experience.” These articles explore the sensations, visions, and emotions that people who have technically died and then been brought back to life experience during the few moments of “death.”

Regardless of how much validity you give such experiences, the growing number of articles, books, and even movies about these phenomena are powerful testimony to the need most people feel to understand death.

In spite of their age, your youth think about death. Most of them have experienced the death of a friend, a family member, or a schoolmate. Although the subject of death may be a difficult one for us to discuss, it is of vital interest to our students. It is also one of the fundamental questions of religion.

## **STUDY SCRIPTURE**

1 Corinthians 15:1-16:24

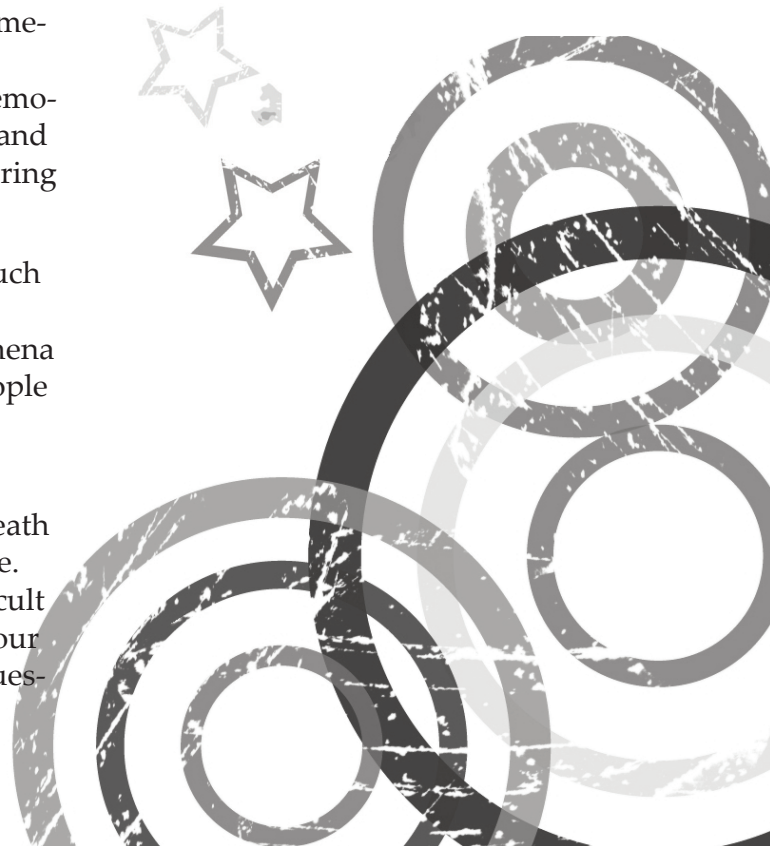
## **KEY VERSE**

“For as in Adam all die, so in Christ all will be made alive” (1 Corinthians 15:22).

## **TEACHING AIMS**

To help the learners:

1. Realize that there is indeed life after death, an eternal life that all Christians can await with excitement.
2. Feel comfortable about their own mortality and about what will happen to them after death.
3. Structure their lives in light of eternity.





This lesson will expose your students to Paul's doctrine of bodily resurrection. Without getting lost in the theological details, it will help your students understand that death is not something for any Christian to fear. On the contrary, the Christian concept of death allows the believer to celebrate in the face of darkness.

### ***BIBLE BACKGROUND***

At the beginning of chapter 15, Paul abruptly shifts gears and begins a discussion of the resurrection of Christ. Verse 12 gives us a clue about the relevance of this discussion. Apparently there were some in Corinth who were denying the doctrine of bodily resurrection that Paul had taught them.

It must be remembered that this letter was written very early in the Christian era, perhaps around A.D. 55. It was written even before the four Gospels. Everything the believers in Corinth knew about Christ they had learned from Paul and the other missionaries. There was no New Testament to refer to. There were no books of theology to study. There was only the oral teaching that they had been given.

That fact should make it easier for us to understand how difficult it was to keep the message and theology of the church on track in the apostle's absence. That is why Paul strongly instructs the Corinthians to "hold firmly" to what he had taught them (v. 2).

Then Paul gives the three-part theological formula that forms the foundation for all of the gospel: "That Christ died for our sins according to the Scriptures, that he was buried, that he was

raised on the third day according to the Scriptures" (vv. 3-4). As important as the life and teachings of Jesus are, without His death, burial, and resurrection, He would be merely a wise teacher, not a Savior.

Paul rolls through a list of post-Resurrection appearances in verses 5-8, including his own encounter with the risen Christ on the Damascus road. He does this in order to prove that the Resurrection was real, witnessed by many people over a period of time.

In verses 12-24 Paul moves to the theological implications of the Resurrection. Here he is discussing not only the resurrection of Christ, but also the resurrection of all believers. He presents a two-way bind: if Christ was not raised from the dead, no one can be; if no one can be raised from the dead, Christ was not (vv. 12-13). And then he states quite strongly, "And if Christ has not been raised, our preaching is useless and so is your faith" (v. 14). This issue is not one merely of philosophical speculation; it is the core of the gospel. If Christ was not raised, and we will not be raised, then Christ has not conquered sin and death and has nothing to offer us.

In verses 23-28 Paul links the resurrection with the final days of the world. In those days, all who have died will be resurrected.

In verse 32 Paul quotes a contemporary Greek play that we are still quoting today: "Let us eat and drink, for tomorrow we die." That certainly is the watchword for much of our world. This life is all we have, so we should "go for all we can!" While Christians certainly should enjoy life as much as anyone, and there is nothing in Christian doctrine that prevents an exciting and adventurous life (take Paul's life, for ex-

## LESSON 7: VICTORY OVER DEATH

ample), it is what happens *after* life that gives this earthly existence its meaning.

We must understand that Paul is talking about a *bodily* resurrection. Many who believe in an afterlife have a concept of disembodied spirits floating around in a nebulous metaphysical environment. Paul says, however, that we will have bodies. But what kind of bodies?

Paul makes it clear that he is not saying that our present earthly bodies will be reconstructed and reunited with our spirits. (One theologian has even preached against cremation because it destroys the body and makes a physical resurrection impossible, revealing his lack of understanding of Paul's point here.) Lacking precise terminology to discuss such a mysterious reality, however, Paul resorts to metaphor to illustrate. He talks about how a seed dies and then comes up with a different form (vv. 36-38). He mentions that among the animal kingdom there are various types of bodies (v. 39), and he discusses the differences in the heavenly bodies (vv. 40-41).

Then he shifts to a series of contrasts to explain the difference between the physical bodies we now inhabit and the spiritual bodies we will be given at the resurrection. Our present bodies are perishable, sown in dishonor and weakness, and natural. Our new bodies will be imperishable, raised in glory and power, and spiritual (vv. 42-44). We have inherited our natural bodies from Adam, who was constructed from dust (v. 47). But we will inherit our spiritual bodies from Christ, who came from heaven (vv. 47-49).

Even those who are alive at the last moment of this universe will change from physical bodies to spiritual bodies (vv. 51-53).

The importance of all this is that it demonstrates the power of Christ over death. Paul has already labeled death as “the last enemy to be destroyed” (v. 26). In the last few verses of this chapter the apostle nearly has an old-fashioned shouting spell over the idea of death being defeated: “Where, O death, is your victory? Where, O death, is your sting?” (v. 55). Two things make people fear death: the unknown and the thought of ceasing to exist. Because Christ conquered sin and death, neither of those fears are valid for Christians. We *know* what will happen to us, and we know that we will continue to live, in new bodies, through eternity. For Christians, death is no more than the passageway into a better existence. This is the assurance that all Christians, including youth, can have.

At the beginning of chapter 16 Paul moves to another topic, the offering he is collecting for the other churches. Paul wisely instructs the Corinthians to lay aside an amount each week in keeping with their income. This tradition is continued, of course, even into our century.

In 16:5-20 Paul rounds off the letter with miscellaneous instructions and greetings. Then, in verse 21, he takes the pen from the hand of his secretary and writes the last few words himself. Although this has been a difficult letter, full of charges and defenses, admonitions and instructions, chastisement and encouragement, the love of Paul comes through clearly from the first words to these last handwritten verses.

# SESSION ACTIVITIES

## ENGAGE THE WORD

### ***SAD TIMES AT JEFFERSON HIGH***

Begin this lesson by reading to your class the story printed below. This is a serious story about a serious topic. Allow the mood of the story to turn your students' thoughts toward the topic of death.

#### **SAD TIMES AT JEFFERSON HIGH**

*The members of the youth group were gathered at their usual table in the cafeteria. Unlike their normal atmosphere of fun, however, a dark cloud hung over their table. The same was true of most of the tables and groups in the large room.*

*It had been announced that morning that Kevin, one of the most popular guys at school, had been killed in an auto accident the night before. Almost everyone at Jefferson High School knew Kevin. He had been an athlete, an above-average student, a member of the school band, and president of the senior class. And now he was dead.*

*Since the announcement, nearly every teacher had ignored the day's lesson plans and had instead allowed the students to talk about Kevin and about their feelings. Of course everyone was grieving in his or her own way. Death had become a reality in the halls, something that most people don't like to think about.*

*Many discussions turned to the question of what happens when someone dies. One student said, "When we die, we die. That's it." Another expressed her belief in reincarnation, the idea that our souls continue on in another life. Many of the Christian students, of course, spoke of their belief in heaven, while others scoffed at that "old-fashioned concept."*

*Some students voiced their own fears about death. The death of a classmate brought it too close to home. "It's the one great unknown" one teacher had commented. The anthropology teacher talked about how every culture has created its own mythology of death and what happens after.*

*Mythology. Tricia, the secretary of the church youth group, rolled the word around in her head. "Is that all our belief in eternal life is—mythology?"*

After you have read the story and given your class a few moments to think about it, ask them:

- *Does the story make you sad?*
- *Does it bring up memories?*
- *Does it frighten you?*

Do not comment on their responses at this point, even if their comments reveal an erroneous understanding of death. This is a time for them to express their feelings, not for you to teach the lesson. That comes later. Of course you will need to be sensitive to any of your students who have experienced the loss of a friend or loved one. But don't be afraid to discuss the subject. Talking about it is a good way to take the fear out of it.

## LESSON 7: VICTORY OVER DEATH

### EXPLORE THE WORD

*All too quickly we come to the end of 1 Corinthians. It has been a unique book, a difficult book, a wonderful book. Before we finish, however, there are still some ideas to consider.*

#### 1. THE CORE OF THE GOSPEL (15:1-11)

*We must never forget that 1 Corinthians was written very early in the history of the Christian Church, sometime around A.D. 55. In fact, this letter was written before the Gospels of Matthew, Mark, Luke, and John. The Corinthians had no New Testament in which to find the stories about Jesus that are so familiar to us. All that they knew about Jesus was what they had learned from Paul and the other missionaries.*

*That must have been an exciting time in which to live. But it was probably also a confusing time. What if two different visitors told two different stories about how Jesus died? Which story would you believe? And if someone in your church decided to believe something entirely different yet, to what source would you appeal to prove him wrong?*

Have someone read 15:1-11, and then lead the class in a discuss of these questions:

- *If you were bringing the gospel to people who had never heard of Jesus, what would you tell them? What do you think are the two or three most important facts about the life and ministry of Jesus?*
- *In verse 3 Paul makes it very clear that he did not invent the message he had preached to the Corinthians. Where did he get the gospel?*

- *Verses 3-4 give us a three-point theological statement that is at the very heart of the gospel. Even though the language may be familiar to us, we can't skip over these verses. Let's read them again slowly two or three times. What do these verses mean?*

*The appearance of the risen Christ to Peter is described in Luke 24:34. The appearance to the Twelve is described in Luke 24:36-49 (and in Matt. 28:16; John 20:19-23, 26-29; see also Acts 1:3). The appearance to 500 disciples and to James are not recorded in the New Testament. Let's go back and read about these resurrection appearances in the passages listed.*

- *What impact do you think these appearances had on the people who witnessed them?*
- *What impact did they have on the church?*
- *You can read about Jesus' resurrection appearance to Paul in Acts 9:1-19. What is different about this appearance? Why does Paul include it in this list?*

#### 2. EAT, DRINK, AND BE MERRY, FOR TOMORROW . . . (15:12-34)

*Now Paul reveals why he has addressed this important theological issue. Just like all the other issues he has written about in 1 Corinthians, this one also came from the Corinthians themselves. Apparently some of them had been doubting whether the resurrection was a reality—for Jesus or for anyone. Let's read Paul's answer to these people and then talk about it.*

- *The question humankind has been asking since the*



beginning is this: "What happens when we die?" Many, of course, answer "Nothing. We die and that's all." But Christian theology holds that there is life after death, that death is not the end of existence. Paul says to the Corinthians that if there were no resurrection, there would be several results. Can you find three results of this in verses 13-15?

- What happens to our faith as Christians if the resurrection of Christ is not true (see vv. 14, 17, 19)?
- Genesis tells us that death came to humankind because of Adam's sin. That is what Paul is referring to in verse 22. What came to humankind because of Jesus?
- In verses 24-26, Paul says that death is the "last enemy" that Christ will destroy. What do you think Paul means?
- In verse 32, Paul quotes a line from a Greek play that we are still quoting: "Let us eat and drink, for tomorrow we die." Do you know anyone with this philosophy of life? What is wrong with this philosophy?

### 3. VICTORY OVER DEATH (15:35-58)

If this sounds freaky to you, it did to some of the Corinthians, too. "How are the dead raised? With what kind of body will they come?" they asked (v. 35).

Have someone read aloud chapter 15:35-58 for Paul's response, and then answer these questions as a class:

- Paul makes it very clear that he is not talking about a reconstruction of the

physical body that we have here on earth. But he has trouble explaining just what kind of body he does mean. So he resorts to metaphors, or illustrations. The first one, in verses 36-38, concerns a seed. For the next illustration, verse 39, Paul uses the animal kingdom. Paul finally refers to astronomy for a third illustration (vv. 40-41). Thinking about these three metaphors, how would you explain the kind of body Paul is talking about?

- Paul next turns to a series of contrasts in verses 42-44 to explain the difference between the physical body we have now and the spiritual body we will have at the resurrection. Think about the adjectives (descriptive words) Paul uses in these verses. Which kind of body sounds better to you?
- Finally Paul uses the same contrast he used in verse 22, the difference between Adam and Christ (vv. 45-49). In your own words, how are Adam and Christ alike? How are they different?
- What happens to those who are still alive at the last moment (vv. 51-53)?
- In verses 54-57 Paul almost begins to shout in his excitement about the things he is discussing. Do these things make you excited? Why or why not?

### 4. LAST THOUGHTS (16:1-24)

Finally the time has come for Paul to sign off. There are only a few "housecleaning" chores remaining.

Have someone read through this chapter aloud, and then discuss these questions as a class:

## LESSON 7: VICTORY OVER DEATH

- *The first four verses of this chapter concern an offering Paul was collecting for the other churches. Paul gives some very practical advice in verse 2. How do we continue to observe that advice in our churches?*
- *In this letter Paul has said some very stern things to the church at Corinth. He has indicated that some members of that church have been quite harsh in their criticism of him. What is the tone of verses 5-20?*
- *It was common for Paul to dictate his letters to a scribe, or secretary. The last four verses, however, Paul writes with his own hand. What messages does he convey in this manner?*

### EXAMINE THE WORD

#### **SO WHAT DOES DEATH MEAN TO YOU?**

The important part of any Bible study is getting the ideas off the pages of the Bible and into the lives of the learners. This activity asks your students to participate in the story of Kevin (from the opening activity) by explaining to a school class what Christians feel about death. Note the word *feel*. This should not be simply a repetition of the doctrine discovered in the last activity. It should be a revelation of how the doctrine impacts your students' feelings. Your youth may work individually or in pairs on this.

*In the story that opened this lesson it was not revealed whether Kevin, the young man who had died, was a Christian. Let's suppose that he was. And let's suppose that he was a member of your youth group. Now let's also suppose that Kevin was in several*

*of your classes at school. Two days after Kevin's death, one of your teachers invites you to speak to the class about what Christians feel about death. What would you say?*

Ask several to volunteer to share their response with the entire class. The object here is for your students to begin to realize that, while the rest of the world faces death with *fear* and *loathing*, Christians can face it with emotions such as *expectation*, *confidence*, and *victory*.

### EXPERIENCE THE WORD

#### **WHO'S THAT KNOCKING ON MY DOOR?**

It is *not* the purpose of this lesson to use death as a tool to frighten students into conversion. Just the opposite. The prospect of victory over death and eternal life should *attract* individuals to the gospel.

But it is important to draw the lesson down to the very personal level. How does (or how should) the concept we have studied in this lesson affect our daily lives? A belief that death simply ends life often leads to an "Eat, drink, and be merry" life-style. Does the Christian understanding of death lead to a different lifestyle?

*If the only people who die were old people who have lived a full life, maybe it would be easier to understand. But babies die, youth die, young adults die. All of us die eventually.*

*We've all heard the saying, "Eat, drink, and be merry, for tomorrow you die." If death is simply the end, then that saying makes sense. But if*

## DISCOVERING CORINTHIANS

*there's something else after death, maybe there's also another way to approach life.*

*I want us to each take a few moments to think about our own death. This doesn't need to be sad, morbid, or creepy. Death is, after all, a fact of life. But think about death as a Christian. How should the ideas you have studied in this lesson affect the way you live? How would you like it to affect the way you live?*

Give your students a few moments to reflect on this question. There is no need for any of them to share their thoughts unless they want to. Work to make this a warm, tender moment, not a manipulative or threatening time. Ask the Holy Spirit to guide you in closing the session.



# The God Who Says “Yes”

## ***PERSPECTIVE***

If you talk with the great number of people in their 20s, 30s, and 40s who are estranged from the church, you will find that most of them have a faulty concept of God.

Many of them grew up with a God who says “No,” a God who is judgmental and punitive. Their God was constantly spying on them, just waiting to catch them in an indiscretion or moment of weakness.

Others grew up with a God who says “Yes” one moment and “No” the next, a capricious and fickle God who has to be coerced into loving them. Their God demanded constant attention and appeasement.

The seeds for these faulty concepts of God were sown during these individuals’ childhood and adolescence. Unfortunately, some of your youth may be struggling with such concepts as these.

## **STUDY SCRIPTURE**

2 Corinthians 1:1-3:6

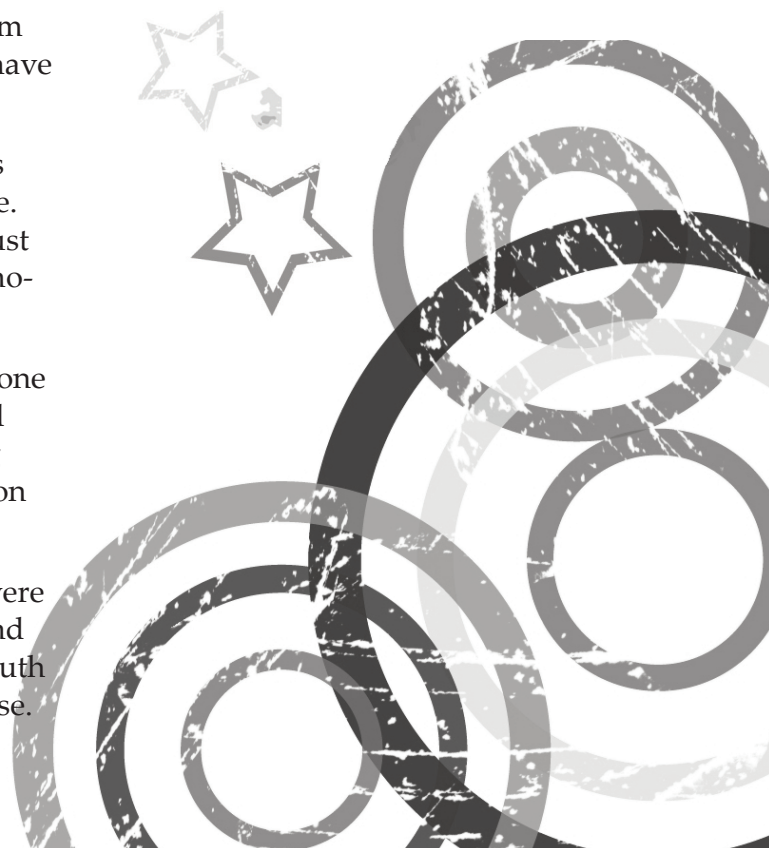
## **KEY VERSE**

“For the Son of God, Jesus Christ, who was preached among you by me and Silas and Timothy, was not ‘Yes’ and ‘No,’ but in him it has always been ‘Yes.’ For no matter how many promises God has made, they are ‘Yes’ in Christ” (2 Corinthians 1:19-20a).

## **TEACHING AIMS**

To help the learners:

1. Understand that God is on their side.
2. Feel grateful for a caring and loving God.
3. Respond to God’s initiatives.





The purpose of this lesson is to help your youth understand that the God of the Bible is a God who says “Yes,” who is on our side, who moves in every action for the good of humankind and those who love Him.

## **BIBLE BACKGROUND**

Welcome to 2 Corinthians, one of the most difficult books in the New Testament. Much of its difficulty comes from the fact that so much is missing. There are references to past letters that may or may not refer to 1 Corinthians. There are references to visits from Paul that we have no record of. One has to do a lot of “reading between the lines” to figure out what’s going on. But it’s a book with a lot of treasure hidden among the mysteries.

After the traditional greeting (vv. 1-2), Paul begins the text of the letter with a paragraph of thanksgiving and praise to the “God of all comfort” (v. 3). We must remember that Paul did not write his letters from the comfort of his home in Antioch. Letters like this one were written while he was traveling and spreading the gospel. In effect, Paul writes from the front lines. As we find recorded in Acts and in these letters, Paul faced daily threat and danger (see 2 Corinthians 6:5-10; 11:24-28).

In this passage (1:3-11) Paul thanks God for the abundant comfort He provides in the midst of trial. Not once does Paul complain or blame God for the tribulations. Nor does he indicate that a loving God should spare him from the distress. Paul sees his sufferings as participation in the sufferings of Christ (v. 5). And he understands that the suffering has posi-

tive results: “This happened that we might not rely on ourselves but on God” (v. 9). There is almost a joyous tone as Paul recounts the misfortunes that have befallen him. So great was his faith and so resolute his confidence in God that the hardships never defeated him.

In 1:12-2:4 Paul attempts to explain to the Corinthians a change in his itinerary. He had told them that he would visit them twice, once on the way to Macedonia and once on the return trip (1:15-16). However, his plans changed. Apparently the first visit did not go well. Paul refers to it as a “painful visit” (2:1). Rather than subject them to a second such visit, Paul changed his travel plans. That, however, caused some in Corinth to criticize the apostle for being irresponsible. Paul defends his decisions in these verses.

Also in these verses is the passage from which we get our Key Verse. As Paul explains to the Corinthians that he is not capricious and fickle, he notes that God, likewise, is not capricious and fickle. “For the Son of God...was not ‘Yes’ and ‘No,’ but in him it has always been ‘Yes’” (v. 19). He continues, “For no matter how many promises God has made, they are ‘Yes’ in Christ” (v. 20a).

The city of Corinth, with its plentiful temples and pagan gods, was familiar with gods who said “Yes” one day and “No” the next. Paul did not want his own change of plans to reflect on his God. The Father of Christ is not an inconstant being who must be constantly appeased and cajoled through offerings and rituals in order to act in favor toward humankind. Rather, all of His activity toward humankind clearly indicates His love and favor. The culmination of this, of course, is seen in the birth and death of

## LESSON 8: THE GOD WHO SAYS “YES”

Jesus Christ. All of God’s promises to humankind find their fulfillment in the gracious gift of the Son. A God who acts with such love and self-sacrifice can be trusted to always act with consistency and blessing.

As evidence of this, Paul reminds the Corinthians that God “anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come” (vv. 21-22). Paul paints a picture of God as a faithful landlord who “marks” his property with his own seal and pays a security deposit to guarantee completion of the arrangement. God’s activity toward us now is but the security of great blessing in the life to come.

In 2:5-11 Paul refers to a member of the Corinthian congregation who had been punished for sinfulness. This is perhaps the man referred to in 1 Corinthians 5. At any rate, Paul is now urging forgiveness for the man. This is another clue to God’s activity toward us. When we sin, there are consequences, but God’s activity is redemptive rather than punitive. The purpose of discipline is to restore, not to destroy.

In 2:12 Paul begins briefly to talk again about the events of his missionary journey but quickly plunges into another paragraph of thanksgiving. The God who says “Yes” now “leads us in triumphal procession” (v. 14). Paul gives us a fragrant metaphor to describe his (and our) function in the world. We are the “aroma of Christ” (v. 15). Then he shifts to another metaphor, telling the Corinthians that they are “a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God” (3:3).

Paul concludes this section by reaffirming his confidence in God and in the new covenant, structured not on the “letter” of the law but on the “Spirit [that] gives life” (3:6).

## SESSION ACTIVITIES

### ENGAGE THE WORD

#### *TELL US ABOUT YOUR GOD*

Begin the session with the story of Ted and Celia, two former church youth who have since turned their backs on God and the church. If you have a couple of young adults in your congregation who would help you with this, let them play the roles of Ted and Celia while you play Pastor Williams.

#### TELL US ABOUT YOUR GOD

*Ted and Celia Franklin are a young couple in their early 30s who have just moved into the neighborhood of the church. Since Pastor Williams makes a habit of calling on all the new neighbors, he stops by their house one evening. After a few moments of conversation, Ted and Celia reveal that they are not in the habit of attending church. In fact, they have some pretty strong negative feelings about church and about God. Each of them grew up in a church family but left the church in their 20s. Let’s listen in as they explain their feelings to Pastor Williams:*

**TED:** I grew up being afraid of God. All my life I was taught that God watched me like some mean school teacher, just waiting to catch me having some impure thought or

indulging in something pleasurable. The rules of my church all dealt with what I couldn't do. It seemed that there was nothing I could do that was fun. I heard a lot of sermons about God being a judge who would hold me accountable for every little mistake. The threat of hell was invoked every time I misbehaved. When I was a youth, I lived in constant panic that God would read my thoughts and discover that I was just as "sinful" as everyone else. I can relate to people who had abusive parents. I had an abusive God. Finally, I just got tired of living under such guilt and worry—so I left the church.

**CELIA:** I have a lot of those same kind of memories. But the God I grew up with could also be kind and loving—when He wanted to be. We were always thanking Him for his blessings, which I guess meant a warm home and food on the table. And any time someone narrowly missed being killed in some accident we thanked God for saving their lives. But it seemed that you could never tell when God was happy or when He was angry. So I grew up doing everything I knew how in order to stay on His good side. I went to church, put money in the offering plate, read my Bible, and tried to be kind to other people. But it was like I was constantly giving treats to a monster so that he would love me and not hurt me. I decided that a God who needed so much attention wasn't worth my time.

After your class has heard this story, ask them to respond.

- *What is wrong with Ted and Celia's concepts of God?*

- *How could they get such concepts?*
- *Do any of you feel the same way?*

## EXPLORE THE WORD

*Welcome to Corinthians part 2 (everyone loves sequels)! Some time has passed since Paul's first letter to Corinth. There has probably even been a visit to Corinth. Some old problems have been solved, some new problems have occurred.*

*As was suggested for 1 Corinthians, it would be very helpful for you to get an overview of the entire letter. This book is only 13 chapters long, so you can read through it lightly in less than an hour. If the Bible you're reading from has section headings, note those and read a few verses in each section. Don't worry about reading every word or even every verse. Try to read 2 Corinthians before the next class.*

### 1. THE GOD OF COMFORT (1:1-11)

*We must remember that Paul is not writing this letter from a comfortable chair somewhere in Antioch. He is still traveling, still bringing the gospel to new converts, still facing danger and persecution. In many ways, this is a letter from the "front lines," being written by a foot soldier who is experiencing quite a bit of "action."*

Have someone from the class read these opening verses, and then discuss these questions as a class:

- *Skip ahead just a little bit to 2 Corinthians 11:24-28. These verses give us a clue to the kind of "action" Paul was seeing on his missionary trips. Now look at 1:3-4. What do these verses reveal to us*

## LESSON 8: THE GOD WHO SAYS "YES"

*about the character and faith of the apostle?*

- *Many people erroneously think that suffering comes as the result of doing something wrong. But Paul has done nothing wrong—and yet he is suffering. How does he interpret the origin of his suffering (v. 5)?*
- *In verse 9 Paul gives us an insight into how trouble can actually help us. What is that insight?*

### 2. A CHANGE OF PLANS (1:12-2:4)

*In this section Paul gives us a rather sketchy view of some of the things that have happened since writing 1 Corinthians. The apostle's relationship with this congregation is very complicated. One gets the idea that the ongoing "negotiations" between Paul and the Corinthians have been difficult.*

Read these verses as a class and then answer these questions:

- *It appears that Paul once again has been forced into a defensive position by a group of Corinthians bent on criticizing him. Paul had promised the Corinthians that he would visit them twice, both on his way to Macedonia, and on his way back (vv. 15-16). But things didn't turn out that way. He wound up making only one visit—and that one was "painful" (2:1). What does Paul say in defense of his change of plans (1:12, 17, 23)?*
- *What do you think Paul means when he says that in Jesus Christ "it has always been 'Yes'" (v. 19)?*

- *Paul says that all of God's promises are ways of saying "yes" to us (v.20). What do you think this means?*
- *In 2:3-4 we find a reference to a previous letter, probably 1 Corinthians. What does this reference remind you of from our study of that letter?*

### 3. A TIME TO FORGIVE (2:5-11)

*Do you remember the incident about the Corinthian church member who was living with his stepmother? Let's read 1 Corinthians 5:1-5 to refresh our memories. Chapter 2:5-11 probably refers to that incident.*

After you have read these verses to the class, discuss these questions as a group:

- *In verse 5 Paul makes it clear that the individual's sin didn't hurt the apostle as much as it did the entire congregation. Why do you think this distinction is important?*
- *Verse 6 indicates that the congregation did indeed punish the man. What was the punishment Paul had recommended in 1 Corinthians?*
- *Now that the man had been punished, what was Paul's instruction (vv. 7-8)?*

### 4. WHAT IS THAT SMELL? (2:12-3:6)

*As Paul traveled around the Roman Empire he was keenly aware of his position as ambassador for Christ. And he tried to help his converts understand that they, too, shared that position.*

Have someone read these verses, and then discuss these questions as a group:



- *In verse 14 Paul says that “through us [God] spreads everywhere the fragrance of the knowledge of him.” Then he goes on to say that to those who do not accept Christ the aroma is “the smell of death,” while to those receiving the gospel it is “the fragrance of life” (vv. 15-16). What do you think you smell like to your friends?*
- *It was common in Paul’s day (as it is in ours) for ambassadors and other traveling professionals to carry letters with them from former associates recommending them to new clients. Paul says in verses 2-3 that he doesn’t need such a letter. Why not?*
- *If your life is a letter, “written not with ink but with the Spirit of the living God” (v. 3), what is written on it?*
- *In verse 6 Paul again uses the word “letter,” but this is an entirely different subject than the one just discussed about letters of recommendation. Here he is talking about the “letter of the law.” That is a phrase we still use. Someone who follows the “letter of the law” pays close attention to every technical detail of the law, even if doing so violates the “spirit of the law.” Paul says that he is a minister of a “new covenant,” one that operates on the principles of the “spirit” rather than the “letter.” What do you think he means?*

## **5. WHAT IS GOD LIKE?**

*Let’s try to find out what kind of God the apostle Paul worked for.*

Divide your class into 4 groups, and assign each

group one of the scripture passages: a. 1:3-11; b. 1:18-20; c. 1:21-22; d. 2:5-10. Each group is to read their passage and record what they find out about Paul, the Corinthians, and especially about God. (If time permits, have them look up these additional verses and see what they say about God: a. Romans 5:6-8 ; b. Romans 8:28, 32 ; c. 1 John 3:1, 16.)

## **EXAMINE THE WORD**

### **TEST TIME**

This activity is a multiple-choice quiz about the nature of God. None of the questions are too hard, so all of your youth should “pass.” You can have them answer the questions personally and then discuss their answers, or simply discuss the questions as a class and come up with the answers as the class. There might be some discussion about a couple of the questions that have more than one possible answer. Rather than pushing the discussion toward the “right” answer, however, let your youth work together to find a consensus.

### **Test Time**

Now let’s take a little quiz about God. Choose the best answer for each of the following questions:

1. What does God think about us humans?
  - a. He thinks we are worms – a bunch of lying, miserable, unworthy sinners.
  - b. He thinks of us as pets – creatures to be petted, played with, and trained.
  - c. He thinks we are His children – to be loved, protected, and occasionally disciplined.

## LESSON 8: THE GOD WHO SAYS "YES"

2. What is God's basic attitude toward us?
  - a. Love
  - b. Anger
  - c. Irritation
  - d. Apathy
3. Who is God most like?
  - a. Santa Claus
  - b. Ebenezer Scrooge
  - c. A Nice Father
  - d. A Judge
4. What does God want for you?
  - a. He wants me to be perfect.
  - b. He wants me to be happy.
  - c. He wants me to behave.
  - d. He wants me to get what I deserve.
5. When you do something wrong, what does God do?
  - a. He says, "Oh, that's OK."
  - b. He gets angry and punishes me.
  - c. He allows me to experience the natural consequences of my error.
  - d. He loves and forgives me.

*ways been "Yes." For no matter how many promises God has made, they are "Yes" in Christ.* Allow your class some time to meditate on this verse. Then, being sensitive to the leading of the Holy Spirit, close the session in the way that seems best for your class. Consider these options:

- You may wish to close with a simple prayer of praise and thanksgiving.
- You might go around the circle, asking each youth to voice a one-sentence prayer addressed directly to God, using "You" and "Your." (This helps them pray to God rather than at each other!)
- Perhaps some of your youth might wish to respond aloud to this lesson, sharing what they have learned about God.
- You might feel the need to offer to stay after the session to talk with any who are having difficulty understanding who God is and what He wants.

## EXPERIENCE THE WORD

### ***GOD IS ON YOUR SIDE***

If you have been listening carefully to your students during this lesson, you will have discovered quite a bit about how they view God. It may be that some of your students have already formed negative images. Some of your students may be moving in the direction of Ted and Celia, from the opening story. It is important that these youth hear the message of this lesson. A proper understanding of the nature of God is the surest indicator of an individual's continued spiritual faithfulness during his or her life.

*Today's Key Verse is 2 Corinthians 1:19-20a, "For the Son of God, Jesus Christ . . . was not "Yes" and "No," but in him it has al-*



## STUDY SCRIPTURE

2 Corinthians 3:7-6:2

## KEY VERSE

“God was reconciling the world to himself in Christ, not counting men’s sins against them. And he has committed to us the message of reconciliation” (2 Corinthians 5:19).

## TEACHING AIMS

To help the learners:

1. Realize that God has taken the initiative in reconciling humanity to himself.
2. Be thankful for God’s initiative.
3. Respond to God’s invitation to reconciliation and to participate in the ministry of reconciliation.



# The God of Reconciliation

## *PERSPECTIVE*

One of the primary distinctions between Christianity and other world religions is that Christianity teaches that God has taken the initiative in reconciling humanity to himself. Other religions prescribe sacrifices, adherence to complicated laws, and participation in ancient rituals – all done by the humans – in order to bridge the gulf between humanity and God. But, because of God’s love demonstrated in Christ’s sacrifice, all *we* have to do is accept His offer of reconciliation.

Although many of the youth in your group might have grown up in the church and appear to be leading spiritual lives, they should periodically be reminded of the basic facts of salvation. Those who are Christians need to acknowledge again their dependence upon Christ’s sacrifice for salvation. Those who have not yet made the



## LESSON 9: THE GOD OF RECONCILIATION

choice to accept God's offer personally need to be given that opportunity frequently.

This lesson explains the initiative God has taken on our behalf and how to accept His offer of salvation. It also reminds those youth who are Christians that they are "ministers of reconciliation," with the responsibility and opportunity to share God's offer with others.

### **BIBLE BACKGROUND**

At the end of the last lesson, Paul had just made reference to the "new covenant," the new way God deals with the world, not through the "letter," or the law, which kills, but through the Spirit, who gives life (3:6). This is one of Paul's favorite themes.

Now he expands a bit on that idea. He begins with events from the Book of Exodus. We read in Exodus 34:29-35 that when Moses came down from the mountain carrying the stone tablets, "his face was radiant" with the glory of God. So radiant, in fact, that he veiled his face for the sake of the people. Paul asks, if the glory of the old covenant was so great, "will not the ministry of the Spirit be even more glorious?" (v. 8).

He moves on to use the idea of Moses' veil metaphorically. The Jewish people, Paul says, are still wearing a veil whenever they read the law (vv. 14-15). This veil causes their minds to be "dull." Only in Christ is the veil removed (v. 14).

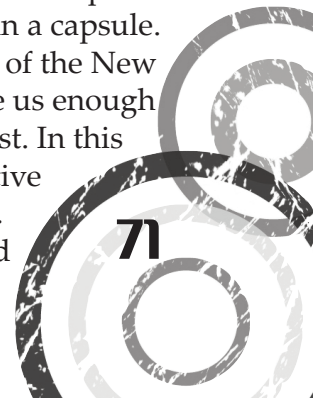
Because he is the minister of such a glorious new covenant, Paul says that he is careful to keep his ministry above suspicion (4:2). One senses here again that Paul is defending

himself from the attack of some of the Corinthian congregation.

Lest he sound like he is bragging with all this talk of being a minister of the glorious new covenant, however, he states that he is very aware that the glory is being carried in "jars of clay to show that this all-surpassing power is from God and not from us" (v. 7). He goes on to explain that his humanity causes him to be hard pressed, perplexed, persecuted, and struck down. But in spite of the trouble, he is not crushed, not in despair, not abandoned, not destroyed (vv. 8-9). As in the last lesson, Paul does not complain or blame God for his misfortune. Rather he sees his difficulties as a way to "carry around in our body the death of Jesus" (v. 10). Paul says that even though he is "wasting away" physically, he is "being renewed day by day" spiritually (v. 16). Then he reminds the Corinthians that his earthly trials are for the sake of "an eternal glory that far outweighs them all" (v. 17).

This mention of eternity sets Paul off on the theme of heaven in chapter 5. He says that our earthly bodies are "tents" in comparison with the "house" that we will have in heaven (5:1). Then the apostle indicates that he would much rather move on to that house than stay in his tent (vv. 2-4). But, living "by faith, not by sight" (v. 7), Paul is content to serve God until the Day of Judgment.

In 5:11-6:2 we find one of those Bible passages that contains the gospel in a capsule. If there were no other portions of the New Testament, this one would give us enough of the gospel to lead us to Christ. In this section we read of God's initiative in the process of reconciliation. Even though it was humankind





that rejected God and refused to live in obedience, He “reconciled us to himself through Christ” (v. 18). In the Christ act, “God was reconciling the world to himself in Christ, not counting men’s sins against them” (v. 19). Then Paul gives us this theological jewel: “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God” (v. 21). What a glorious truth! In the estrangement between God and humankind, God has taken the first step toward reconciliation. He offers us full pardon and forgiveness. All that we have to do is respond.

The second theme in this section is Paul’s compulsion (v. 14) to persuade people (v. 11) to respond to God’s initiative. It is not enough that we become reconciled to God. We must also participate in what Paul calls the “ministry of reconciliation” (v. 18). Indeed, we are “Christ’s ambassadors” (v. 20) in this task. This has been the challenge since the beginning of Christianity. Salvation is not a jewel we hide away, but rather a treasure so abundant that it demands to be shared.

## SESSION ACTIVITIES

### ENGAGE THE WORD

#### ***“BLEST BE THE TIE THAT BINDS”***

*All of us have experienced the frustrating situation of having friends who aren’t speaking to one another because of an argument. We know that if one of them would only apologize first, both would be sorry for the estrangement.*

*This lesson begins with such a story in order to help your youth begin thinking about estrangement and reconciliation.*

#### **Blest Be the Tie That Binds**

*All of their friends were worried. Jesse and Luke had been best friends since sixth grade. And now they weren’t speaking to each other.*

*It started last week when Luke borrowed Jesse’s car for a date. Jesse had loaned Luke his car many times. (In fact, some people weren’t even sure which guy actually owned the car, since both seemed to drive it equally as much.) But this time there was a problem.*

*After Luke’s date, he parked the car in front of Jesse’s house and put the keys in the ashtray, as always. The next morning when Jesse went outside, he noticed a scratch all along the passenger’s side. It looked like either someone had dragged a key or a knife along the car, or else the drive of the car had scraped it against something.*

*Jesse immediately called Luke to find out what had happened, but Luke denied knowing anything about the damage. Before Jesse could say anything else, Luke started yelling and saying that it was unfair for Jesse to blame him. Then he hung up.*

*The next day at school Luke avoided Jesse, even when they had the same class. By lunch, everyone knew that something was wrong.*

*As the days went by, several of their friends tried to get Luke and Jesse back together. Luke was adamant that he would not apologize first. Jesse insisted that he had nothing to apologize for.*

## LESSON 9: THE GOD OF RECONCILIATION

*Their friends knew that as soon as one of them took the first step, it would all be over. But neither guy would initiate the reconciliation."*

After the story has been presented, ask your class these questions:

- *Have you ever been in a situation like this when two of your friends have been fighting? What did you do?*
- *Have you ever been one of the two not speaking?*
- *Do you think that if one of these two boys initiated a reconciliation, the other would respond?*
- *Even though Jesse is not apparently at fault, what would happen if he were the first one to speak?*

You will probably need to define *reconciliation* for your group. Tell them that *reconciliation* is when two parties who have been separated are brought back together again, with their disagreement settled.

## EXPLORE THE WORD

*In this section Paul leaves the specific problems of the Corinthian church and writes some great material for us to deal with.*

### 1. THE OLD VS. THE NEW (3:7-18)

*In the last verse of our last lesson, Paul referred to the "new covenant," one that would not operate under the death-giving structure of the "letter" of the law but under the life-giving structure of the Spirit (3:6). Now he goes on to explain what he is talking about.*

Have someone from the class read 3:7-18, and then discuss as a class these questions:

- *The "letters on stone" (v. 7) that Paul talks about are the original Ten Commandments that Moses brought down off the mountain to give to the Israelite people. Let's read Exodus 24:15-18 and 34:29-35 to get the Old Testament background for this passage.*
- *Paul refers to the Old Testament system of laws, regulations, sacrifices, and rituals as "the ministry that brought death" (v. 7) and "the ministry that condemns men" (v. 9). What about the Old Testament system causes Paul to be so critical of it?*
- *Paul uses the Old Testament story of Moses wearing a veil to cover his face in order to illustrate some contemporary things. When he says that when the Old Testament is read the Jewish people still wear a veil, he is not talking about a literal veil. What is he talking about?*
- *How does the veil of Old Testament thinking get taken off (v. 14)?*

### 2. GOD'S GLORY IN HUMAN VESSELS (4:1-18)

*Paul ended the last section with some pretty uplifting words: "And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit" (3:18). But now he's afraid that that language sounded too much like bragging.*

Have someone read chapter 4, and then discuss these questions as a class:

- *“Therefore” Paul says, since he is a minister of the new covenant with its life-giving energy, the style of his ministry must reflect this. In what ways does Paul conduct (or not conduct) his ministry to reflect the values of the new covenant (v. 2)?*
- *What do verses 4-6 tell us about Jesus?*
- *In verses 7-12 Paul explains that God has chosen imperfect humans like us to carry the glorious message of Christ. Why do you think God did this?*
- *Notice how being a vessel of such glorious news helps Paul maintain confidence and strength in the face of hardships. What does that say to you?*
- *What hope keeps Paul going (vv. 17-18)?*

### **3. THIS WORLD IS NOT MY HOME (5:1-10)**

Read verses 1-10 and then answer these questions as a class:

- *During his missionary journeys, Paul frequently faced the very real possibility that he might die at any moment—from shipwreck, from wild beasts, or from angry mobs. How do you think these events in his life influenced the first verse of this chapter?*
- *Most people would probably say that they would prefer not to die. In fact, most of us do everything in our power to prolong life as long as possible.*

*How does Paul’s attitude in verses 2-4 differ?*

- *What gives Paul the confidence he talks about in verse 6?*
- *Do you consider verses 9-10 a threat or a promise? What makes the difference?*

### **4. NEW CREATIONS (5:11-6:2)**

*Paul’s life was spent taking the gospel to people who had never heard of Christ. What drove him to do this? Guilt? Fear? An attempt to appease God? In these verses he allows us to see into his heart for the answer.*

Have someone read these verses aloud, and then discuss these questions as a class:

- *At first glance, it appears that Paul is serving God out of fear (v. 11). But is Paul referring to his fear of God, or the fear that people who do not know God will experience at the end of life? (Read verse 10 for a clue.)*
- *What does Christ’s love compel Paul to do (v. 14)?*
- *Verse 17 is perhaps one of the greatest verses in the New Testament. Think about this verse for a few moments and then write what it means to you.*
- *God created a world for humans to enjoy and gave them very few rules to obey. But in their pride and rebellion, humans refused to obey even those few rules and demanded self-determination. Consequently, humans became cut off from God’s presence and love. To “reconcile” means to bring two parties together who have been separated by disagreement. God and humankind have*

## LESSON 9: THE GOD OF RECONCILIATION

*been separated by humanity's willfulness and selfishness. According to verses 18-19, who has taken the first step in achieving a reconciliation? (God took the initial step in reconciliation. He did this by allowing Jesus Christ to die for our sins. He demanded no punishment for us before we could be reconciled. In His grace and love, He has freely offered reconciliation to us.)*

- *Verses 17-21 form another capsule gospel. If this were all of the Bible that existed, what would you know?*

### EXAMINE THE WORD

#### THE MINISTRY OF RECONCILIATION

*Since God reconciled humanity to himself through Christ's atoning sacrifice, what does that mean for those of us who are Christians? Paul talks about that, too:*

- *"Since, then, we know what it is to fear the Lord, we try to persuade men" (5:11).*
  - *"For Christ's love compels us" (5:14).*
  - *"All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation" (5:18).*
  - *"And he has committed to us the message of reconciliation" (5:19).*
  - *"We are therefore Christ's ambassadors, as though God were making his appeal through us" (5:20).*
1. *What does it mean to have "the ministry of reconciliation"? (Having the "ministry of reconciliation" means that we have been given the oppor-*

*tunity and responsibility to carry the message of reconciliation to others.)*

2. *What is the "message of reconciliation"? (The "message of reconciliation" is that Christ died for our sins so that we could be reconciled to God.)*
3. *How can we be "Christ's ambassadors"? (We are "Christ's ambassadors" in our world when we represent Him in sharing this message of love and forgiveness. Have the class give practical examples.)*

### EXPERIENCE THE WORD

#### "BE RECONCILED TO GOD"

As you close this session, you will need to be sensitive to your students, to the environment, and to the Holy Spirit. You can choose to emphasize either or both themes of the lesson. If you feel that there are youth in your group who have not yet invited Christ into their lives, you will want to explain the way of salvation clearly and lovingly. If you sense that you have students who are ready to respond, either give them a chance to do so right in the classroom now, or ask them to stay after class for a few moments to speak with you privately.

*If you are not a Christian, God has taken the first step to reconcile you to himself: Christ died for your sins so that there would be no cause for separation. He invites you to be made "a new creation." How do you do that?*



## DISCOVERING CORINTHIANS

1. *Recognize that God loves you and has offered you reconciliation.*
2. *Admit that there is a separation between you and God caused by ignorance and by willful disobedience.*
3. *Be genuinely sorry for the sin and rebellion in your heart.*
4. *Accept God's offer of reconciliation by inviting Christ into your life as Lord and Savior.*

If you sense that most or all of the students in your class are already Christians, you will want to invite your students to respond to

Paul's challenge to become ministers of reconciliation. You might take a few moments to discuss how your youth can do that. Encourage them to have a specific plan to be "Christ's ambassadors" to their friends and family.

*If you are already a Christian, consider seriously Paul's challenge to become a "minister of reconciliation." What can you do this week to respond to that challenge? How can you share the "message of reconciliation" with your friends?*

Close with a prayer of commitment.



# Unequal Yokes

## ***PERSPECTIVE***

If some people had their way, all Christians would retreat away from all non-Christians and segregate entirely with Christians. Perhaps that would protect us from spiritually unhealthy relationships, but it wouldn't be too practical.

The trick is to figure out how to be *in* the world without being *of* the world. You might say that our youth need to be *insulated* against bad influences without being *isolated* from all non-Christians. It's tough enough for youth to be Christians – holding on to their values, avoiding evil activities, giving time for spiritual growth – without feeling like freaks. Insisting that they associate exclusively with other Christians only further complicates their lives.

What are Christian youth to do? This lesson will explore Paul's instructions to avoid unequal partnerships with unbelievers, balanced against

## **STUDY SCRIPTURE**

2 Corinthians 6:3-7:16

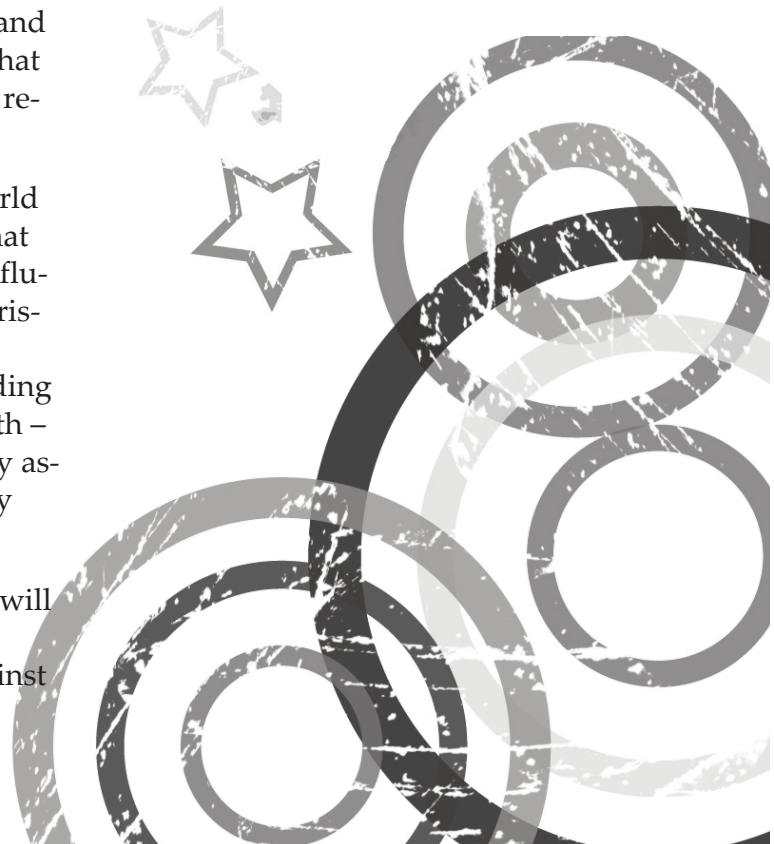
## **KEY VERSE**

“Do not be yoked together with unbelievers” (2 Corinthians 6:14).

## **TEACHING AIMS**

To help the learners:

1. Realize that close associations with non-believers can jeopardize their spiritual health.
2. Desire to protect their spiritual health.
3. Examine their non-Christian associations.



the need to associate normally in this world. Your youth will be encouraged to examine their relationships to determine what harm, if any, they may be doing to their spiritual health.

## **BIBLE BACKGROUND**

In 2 Corinthians 6:3, Paul returns to the problems caused by those in the congregation who have attacked him. Their attack was apparently serious enough to cause the apostle to spend much time defending himself, something he is obviously not comfortable doing.

As before, he begins his defense by listing the hardships he has suffered during his missionary journeys. This list, however, has an interesting structure. The first part of the list (6:4-5) contains afflictions as we see in other lists. But then he shifts to a list of positive responses to the hardships, in verses 6-7. In verses 8-10 he lists several contrasts that indicate the difficult nature of his life.

Finally, in verses 11-13, Paul speaks plainly and sternly to the Corinthians: “We are not withholding our affection from you, but you are withholding yours from us” (v. 12). He pleads with them, as a father would to his children, to open their hearts to him.

In 6:14-7:1 we find what appears to be a parenthetical section, since 7:2 follows so neatly after 6:13. Some scholars assume that this next section is out of place or is even from a different letter. Regardless of how it arrived at this location, it is a very important section. In these verses Paul urges the Corinthi-

ans to avoid being influenced by their pagan neighbors. “Do not be yoked together with unbe-

lievers,” Paul says in verse 14. The language comes from Deuteronomy 22:10: “Do not plow with an ox and a donkey yoked together.” The Old Testament law recognized the added burden animals must suffer when unequally yoked. Here, Paul uses that agricultural maxim to illustrate the difficulty Christians face when partnered with non-Christians.

Although this verse is frequently used to refer to marriages between Christians and non-Christians, it has broader implications than that. Paul is telling his readers that any kind of relationship that implies a partnership or an interdependence with nonbelievers is trouble for the Christian. He goes on to ask a series of rhetorical questions, beginning with “What do righteousness and wickedness have in common?” (v. 14). The implied answer to each of these questions is “nothing” or “none.”

This is a particularly relevant discussion for youth, especially when it is broadened to include other relationships in addition to marriage. Because Paul is speaking so forcefully here, it appears that he is forbidding *any* contact with nonbelievers. But he has already written in 1 Corinthians 5:9-10 that association with the world is necessary. Jesus himself prayed for His disciples *not* that God would remove them from the world but that He would “protect them from the evil one” (John 17:15-16). In that prayer Jesus was recognizing that a Christian can be *in* the world without being *of* the world.

Another point to consider here is that only a few verses earlier Paul wrote that Christians are to be “Christ’s ambassadors,” bringing the “ministry of reconciliation” to the people of the world (2 Corinthians 5:18-20). Obviously, we cannot share the gospel with

## LESSON 10: UNEQUAL YOKES

nonbelievers if we do not associate with them. And our associations must have some degree of intimacy and friendship in order for us to have the right to speak to them so personally.

The solution seems to lie in the *nature* of the relationships. Christians must do business, live in neighborhoods, go to school – all in the company of nonbelievers. But the relationships between Christians and non-Christians must not approach the level of being “yoked” together. Individuals who are “yoked” together share common goals, are dependent on each other, and influence each other’s behaviors and attitudes. The Christian youth must guard his or her relationships carefully so that the influence of the nonbeliever does not cause spiritual damage.

In 7:2 Paul continues with his line of thought from 6:13, asking the Corinthians to open their hearts to him. He refers again to a previous letter that caused the Corinthians sorrow. This may refer to 1 Corinthians or to another letter that has since been lost.

The apostle indicates that he is not sorry for the grief his letter caused the Corinthians. At first this sounds harsh until you see his reason: “because your sorrow led you to repentance” (v. 9). Here we see, as we did in 2:5-11, that the goal of discipline is not punishment but redemption. All of us in positions of authority (including parents) should remember this. The pattern that Paul has set before us is (1) swift and effective discipline in order to confront the offender with the seriousness of the offense; (2) time for godly sorrow to develop; then (3) warm and loving reconciliation with the offender as he is welcomed back into fellowship. Nowhere in this pattern is seen an allowance for the

anger of the authority figure to be vented through punitive activity.

Paul concludes this chapter with language that would indicate that at least the majority of the Corinthian congregation had been reconciled to the apostle. This is especially apparent in the manner in which they treated Titus, Paul’s emissary (vv. 13-16).

# SESSION ACTIVITIES

## ENGAGE THE WORD

### THE ODD COUPLES

This activity creates a fictitious talk show about Christians partnered with non-Christians. If you want to have fun with this, ask three young adults to play the roles of the guests while you play Oprah. Be sure to give them their “scripts” well in advance so that they can be prepared. They don’t need to memorize word for word, but they do need to be familiar with the material.

#### Odd Couples

*Imagine this: One day you’re flipping through channels on the TV when you hear the announcer say, “On the next Oprah: Christians who got too close to non-Christians.” Wow, you think, I’ve got to see this! So the next day you tune in to Oprah to see what’s happening. There are three people on the stage, and you listen as they tell their stories:*

**PEGGY:** I was only 17 when I started dating Phil. My parents were against it from the beginning. See, we were a church



family, pretty religious. But Phil's family never went to church. Phil wasn't what you would call wild, but he did like to have fun. After we graduated from high school we got married, over my parents' objections. At first, I continued going to church. Phil said he didn't mind, but I could always tell he wasn't too happy when I left. So I started cutting back on church attendance just to keep peace in the house. Pretty soon we were going camping on the weekends—or out with friends, or traveling. Even when we stayed home we had lots to do. Before long, I wasn't attending church at all. That's when Phil started moving up in the company and being invited to all sorts of parties. Naturally I went with him. Phil never was a heavy drinker, but he did drink. It wasn't long before I did, too. After a couple of years, I realized that I wasn't even praying anymore.

**MARVIN:** After I graduated from college I went into business with my roommate. We were equal partners in a lumber supply business. Things were great the first few years. We were making really good money. Then the recession hit and things got tight. Ron, my partner, suggested some ways that we could save money. I was all for that, except that the ways he was suggesting weren't quite legal—things like keeping some of our profits hidden from the IRS, underpaying some of our younger employees, stuff like that. Because we were equal partners, we both had to agree on everything. It became very difficult to work with Ron.

Finally, I sold my half of the business and got out.

It just wasn't worth my spiritual health to keep the business.

**TREVOR:** Randy and I were best friends all through high school and college. We even got married on the same day. We were each other's best man! Randy and his wife, and my wife and I, did everything together. Everything, that is, except go to church. Carol and I were Christians. Randy and Brenda weren't. When Randy joined a men's social club he asked me to join too. I went with him once, but I didn't feel too comfortable. After all everyone was drinking and gambling and just generally behaving badly. So I told him I wouldn't join. But he kept at me and eventually I gave in. The club also had a lot of weekend activities, especially on Sunday. In order to keep my membership I had to attend a certain number of these activities. Eventually, missing that much church and being around those guys really hurt my spiritual life. I know Randy wouldn't purposely hurt me for anything, but he just doesn't understand spiritual things.

After the presentation, ask your class for their response. You might use some of these questions to begin the discussion:

- *Are these situations realistic?*
- *Have you ever known someone like one of these three guests?*
- *How closely do you think Christians should associate with non-Christians?*
- *Do you think it is dangerous for Christians to marry, be in partnership with, or be best friends with non-Christians?*

## LESSON 10: UNEQUAL YOKES

At this point in the lesson, just listen to your youths' responses, without comment. That will help you as you proceed through the rest of the lesson.

### EXPLORE THE WORD

*In these chapters Paul again returns to specific problems in the Corinthian church, especially their attacks on him.*

#### 1. PAUL SPEAKS STERNLY TO HIS CHILDREN (6:3-13)

*As we have noted before, there was apparently a large group in Corinth that had been attacking Paul. Frequently in both 1 and 2 Corinthians, Paul has reluctantly had to defend his honor and his ministry. These verses form one of the sternest of these defenses.*

Have someone read 6:3-13 and then answer these questions as a class:

- *If you are reading out of the New International Version, Paul says that he and the other apostles "commend" themselves (v. 4). An earlier version of the NIV says "We show ourselves to be servants of God." Do you think Paul defends himself and his ministry so many times for his own benefit? Or is there another reason why the Corinthians need to have confidence in the apostle?*
- *In verses 4-5, Paul lists some of the hardships he has suffered. Read also 2 Corinthians 1:8-9 and 4:8-9. How would you describe the life of an apostle?*
- *In verses 6-7, Paul shifts from listing hardships to listing the way in which he*

*responded to the hardships. Why is it so important for Paul to include these things in his listing?*

- *In verses 8-10, Paul lists six contrasting states. Let's read through these slowly. How would you feel if you encountered these things?*
- *Finally, in verses 11-13, Paul speaks directly to the Corinthians who have attacked him. What does he ask of them? Do you think his request is fair?*

#### 2. WHAT GOES AROUND COMES AROUND (6:13-7:1)

*These verses seem to form a kind of parenthesis in Paul's thinking, since 7:2 seems to connect so neatly to 6:13. Perhaps at some point during the early centuries these verses got out of place. Or perhaps an idea came to Paul as he was dictating this letter and he wanted to discuss it while it was on his mind. Regardless, there are some very important instructions in this section.*

After you have someone read these verses, lead the class in a discussion of these questions:

- *Paul says quite strictly, "Do not be yoked together with unbelievers" (v. 14). (Unless you are in a rural area, you may have to explain a bit about plowing with animals and the use of the yoke.) This verse is often used to discourage young Christians from marrying non-Christians, and certainly that would be included in what Paul is saying. But he is also talking about other kinds of relationships. In what ways can*

*a Christian unwisely become “yoked together” with non-Christians?*

- *Paul goes on in verses 14-16 to ask five questions that really all ask the same thing. He does this, of course, for emphasis. Obviously the apostle feels strongly about this point. What do these five questions really say? What are the answers to each question? (Note: Belial is another name for Satan.)*
- *Remember that Corinth was a busy city with a lot of pagan idolatry, including many temples to many heathen gods. It was hard for the Corinthian Christians to avoid contact with all the idol worship. (Remember the discussion in 1 Corinthians 8:1-13 about eating meat that had been sacrificed to idols?) Why is Paul so concerned that the Christians will mingle too much with their heathen countrymen?*

### **3. AGAIN PAUL SPEAKS TO HIS CHILDREN (7:2-7)**

*Paul now picks up the thought he left in 6:13. Let’s re-read (or summarize) 6:3-13 before reading this passage since the two sections are connected. The apostle is still dealing with those who have attacked him.*

After you have someone read both sets of verses, answer these questions:

- *In 6:13 Paul called the Corinthians “my children.” How do verses 2-4 sound like a father speaking?*
- *Go back and read 2:12-13 before you read*

*7:5. Why was Paul so distressed before he heard from Titus?*

- *What news did Titus bring Paul (v. 7)?*

### **4. SORROW BRINGS REPENTANCE (7:8-16)**

*Here Paul talks again about a previous letter (see 2:3-4). This might be a reference to 1 Corinthians or to another letter that has been lost. In either case, it must have been a stern letter, because it caused the Corinthians much sorrow.*

Read these verses and then lead the class in a discussion of these questions:

- *Paul says that he is not sorry, indeed he is happy, that his letter caused them so much sorrow. Why does he say this (v. 9)?*
- *Notice again that Paul talks about discipline being redeeming rather than punishing. We’ve seen that before in 2:5-11. That’s a very important distinction for us to make. What is the difference? How can discipline be redemptive rather than punitive?*
- *What is the difference between “godly sorrow” and “worldly sorrow” (v. 10)?*
- *What do verses 13-16 indicate about the relationship between Paul and the Corinthians? How is this different from 6:11-12?*



## LESSON 10: UNEQUAL YOKES

### EXAMINE THE WORD

#### *IN THE WORLD BUT NOT OF IT*

Ask three students in advance to be prepared to read John 17:15-16; 1 Corinthians 5:9-10; and 2 Corinthians 5:18-20. These verses provide a balance to the Study Scripture and raise the question “What kind of associations with nonbelievers are OK, and what kind of associations are not OK?”

- *In the Old Testament quotations in verses 17-18, it is clear that God expects Christians to avoid contact with non-Christians. Does that mean all contact?*
- *Are we to isolate ourselves completely from non-Christians?*
- *I've asked someone to read John 17:15-16, 1 Corinthians 5:9-10; and 2 Corinthians 5:18-20. What light do these verses shed on this question?*
- *Obviously you cannot avoid contact with non-Christians. Indeed, you should not avoid that contact. Remember what Paul has just said about our being ministers of reconciliation and Christ's ambassadors (5:18-20)?*

This question should keep your class discussing for several minutes. Your class should probably decide something like this: Associations that hurt our spiritual life are not OK. Associations that do not hurt our spiritual life are OK but need to be carefully watched.

### EXPERIENCE THE WORD

#### *ASSOCIATION ANALYSIS*

You certainly don't want to be in the position of suggesting that your youth dump all their non-Christian friends. That isn't necessary. But it is necessary for them to look closely at their friendships and other associations.

*I would like you to list 10 people with whom you associate regularly and who you believe to be non-Christians. Then I want you to briefly describe the type of relationship you have with these individuals. Next, rate the closeness of each relationship on a scale of 1 to 5, with 1 being “not very close” and 5 being “very close.”*

*Now look back over your list, concentrating on those whom you have rated with a 4 or 5. Ask yourself these questions:*

- *How much influence do these individuals exert over you?*
- *Is it too much?*
- *Do any of these relationships jeopardize your spiritual condition or growth?*
- *Have any of these people ever pressured you to do something you felt would be wrong for a Christian to do?*
- *Do these individuals respect your beliefs and values?*
- *What do you need to do to keep these relationships from hurting your spiritual life?*

They do not need to share their responses with the group.



## DISCOVERING CORINTHIANS

*Jesus doesn't expect us to give up all of our friends and live in some segregated colony of Christians. But He does expect us to keep watch on our relationships and be sure that none of them are jeopardizing our spiritual life. It might be possible that if one of your friendships is causing you spiritual difficulty, you may have to back off from that relationship or end it completely. That won't be easy, and you will need the support of your Christian friends – we are here for you!*

Close the session with a prayer that your youth will be zealous to watch their relationships and keep them at an appropriate level.



# The Gift That Keeps On Giving

## ***PERSPECTIVE***

If there's one thing that nonbelievers (and some believers!) criticize the church about the most, it's money. One infrequent church attender was heard to complain, "Every time I go there, they ask for money!"

The reality, of course, is that it takes money to do the work of the Lord. And it takes generous, self-sacrificing Christians to provide that money. Many older Christians will testify that their habits and attitudes about giving were formed while they were still youth.

This lesson will ask your youth to identify the principles of Christian giving and examine their own attitudes about giving.

## **STUDY SCRIPTURE**

2 Corinthians 8:1-9:15

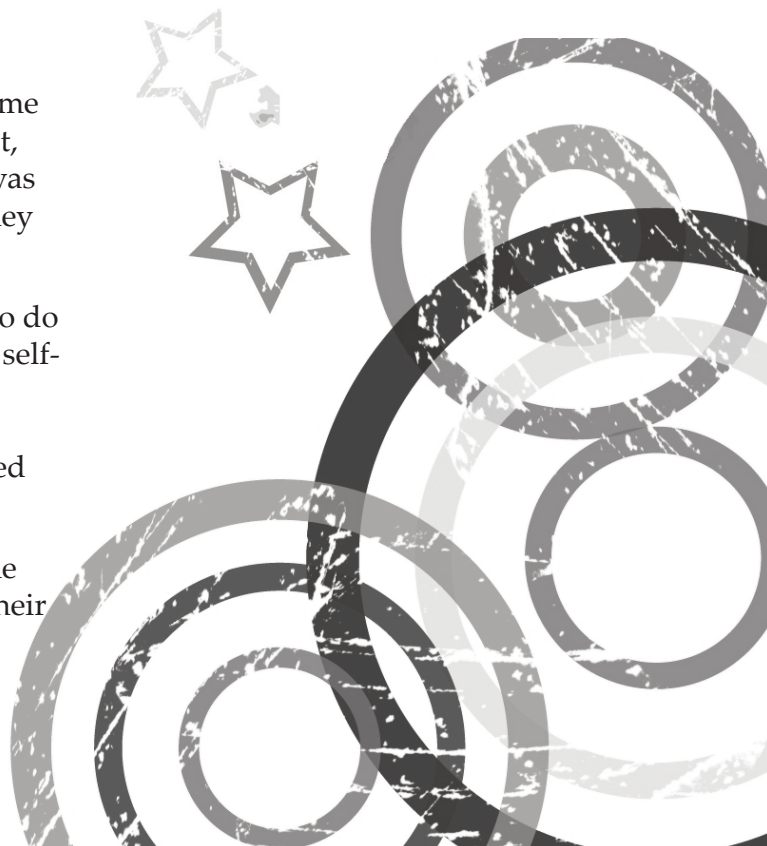
## **KEY VERSE**

"Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver" (2 Corinthians 9:7).

## **TEACHING AIMS**

To help the learners:

1. Recognize that the attitude of their giving is more important than the size of their gift.
2. Desire to give generously and regularly.
3. Examine their attitudes about giving.



## BIBLE BACKGROUND

In 1 Corinthians 16:1-4 we read that Paul was gathering up a collection. Romans 15:26 tells us that this collection was for the impoverished Christians in Jerusalem. In addition to spreading the gospel, starting and administering new churches, and instructing believers, this collection was one of Paul's tasks on his missionary journeys.

In 2 Corinthians 8-9 we find the apostle's instructions and urgings about this offering. These two chapters form perhaps the best and most complete teaching about giving in the New Testament. Paul begins by holding up the Macedonian churches as examples. In spite of the persecution they were experiencing and their "extreme poverty" (v. 8:2), these Asian Christians had contributed generously to the offering. They were examples for the Corinthians, and for us, of dedicated believers who gave out of their poverty to help others in need. They even considered such giving as a "privilege" (v. 4).

In verse 7, we find Paul listing generous giving along with faith, speech, and knowledge, attributes he has previously discussed as spiritual gifts. It is clear that giving is a spiritual gift that all believers can exercise.

Paul makes it clear that he is not "commanding" the Corinthians to give (v. 9). Indeed, such a command would deny the believers the opportunity to give generously and cheerfully. But he holds up the example of Christ – "though he was rich, yet for your sakes he became poor" – as the hallmark of sacrificial giving (v. 9).

Throughout these two chapters Paul emphasizes that it is the attitude in which

the gift is given, not the amount of the gift, that is important. In verse 12 he gives us the principle of proportional giving. This is reminiscent of Jesus' comments about the gift of the poor widow in Luke 21:1-4.

In 8:18-24, Paul indicates that several individuals have been chosen to accompany the offering so that there will be no hint of scandal or misappropriation. This is a good warning for those who handle money in our congregations. The much-televised stories of mishandling of funds in some of the nations' independent ministries should remind us that special care should be taken to ensure the safety of God's money.

In Paul's previous instructions (1 Corinthians 16) he indicated that the Corinthians should set aside a certain amount each week so that they would be ready for his arrival and for the collection. Again in this passage he urges the Corinthians to be prepared for the collection (9:3-4). While spontaneous giving is admirable, planned giving is usually more effective. Youth need to understand this principle. Giving whenever they "feel like it" may fit the whims of adolescence, but regular and budgeted giving is a better habit to establish. (This does not rule out, however, a spontaneous gift *above* the regular offering, given because our hearts have been touched by a special need.)

In 9:6 Paul talks about the principle of sowing and reaping. This is followed in verses 8-11 with promises for increase and riches. It is unfortunate that some unscrupulous religious workers have perverted Paul's language here. The apostle is not setting up a mathematical formula that guarantees a certain material return on the "investment" of money. He is talking about the *spiritual*, not material, blessings that follow generous giv-

## LESSON 11: THE GIFT THAT KEEPS ON GIVING

ing. And besides, anyone who gives *in order to receive* is violating Paul's other principles of generous, cheerful, and self-sacrificing giving.

In verse 7, Paul lays down one of the most important principles of Christian giving, that no one should give reluctantly or out of compulsion (or coercion), but rather in cheerfulness. We must remember this as we present this material to our youth. If we make them feel guilty or ashamed, or attempt to emotionally manipulate them into giving, we are guilty of compulsion. They must be encouraged, challenged, and inspired, but never coerced into giving.

In verses 12-14, Paul indicates that the Jerusalem recipients of the offering not only would benefit materially but would receive a spiritual blessing as well. The generosity of the Corinthians, the Macedonians, and the other believers would cause the Jerusalem Christians to praise God and remember the generous donors in prayer. The connection between giving money and the resultant spiritual blessing (for both the recipient and the donor) is an important one to preserve.

Paul closes this discussion by saying, "Thanks be to God for his indescribable gift!" (v. 15). Obviously he is not talking money here. He has just mentioned God's "surpassing grace" (v. 14). And he is again referring to the gift of Jesus Christ, as he did in 8:9.

In reviewing these two chapters, notice how often Paul uses words like "overflowing joy," "rich generosity," "enthusiasm," "zealous," and "eagerness." It would be difficult to miss the apostle's primary instruction in these chapters, that it is the attitude of the

giver, not the quality or amount of the gift, that defines the spiritual nature of giving. This should be the emphasis of this lesson.

## SESSION ACTIVITIES

### ENGAGE THE WORD

#### *WHERE DOES ALL YOUR MONEY GO?*

Begin this lesson by asking your students to estimate the amount of money they spend each month on the following list of items. Obviously, some youth have more "disposable income" than others, so discourage comparison between youth. But do help your students begin thinking about how they spend their money. Feel free to customize the list of items to more accurately reflect the things your youth spend their money on.

#### Where Does All Your Money Go?

1. Think back over the last four or five weeks. How much money out of your own pocket do you usually spend in a month for the following items?
  - a. Meals and snacks
  - b. Clothes
  - c. Music
  - d. Recreation
  - e. School supplies
  - f. Cosmetics or other beauty/hygiene supplies
  - g. Magazines, books, comic books
  - h. Athletic equipment
  - i. Transportation
  - j. Church offerings
  - k. Internet access



2. How do you feel about giving money to the church? Choose one or more of the following responses:
  - a. I enjoy giving money to the church and do so cheerfully.
  - b. I understand the need for offerings and give out of a sense of responsibility.
  - c. I give because I know God wants me to and I want to please Him.
  - d. I give because everyone expects me to.
  - e. I give because my parents make me.
  - f. I hate giving money to the church.
  - g. I don't give money to the church.

You do not need to have them share their responses unless some would like to. Keep this opening activity light and fun. Don't allow it to become a "guilt trip" about spending or giving. (That's true of the entire lesson.)

## **EXPLORE THE WORD**

*In these two chapters Paul returns to a topic he wrote about in his first letter: the offering (see 1 Cor. 16:1-3). Most of the members of the early Church were in the lower economic class of society. It was necessary for the Christians to collect offerings to help each other out. (Some things never change!) At first glance, these chapters seem to be just about ancient lands and ancient problems. But there is much here that applies to us, too.*

### **1. GIVE GENEROUSLY (8:1-15)**

*We discover by reading Romans 15:26 and 1 Corinthians 16:1-4 that Paul was collecting money for*

*the church in Jerusalem, the headquarters of Christianity. The believers there were quite impoverished. As we read these verses, and the ones that follow, we can find principles and guidelines for us today.*

Have someone read 8:1-15, and then discuss the following questions as a class:

- *The Christians in Macedonia were suffering intense persecution for their faith. Many of them had lost property, jobs, and material goods. And yet, according to Paul, what was their response to the offering?*
- *In verse 8 Paul says, "I am not commanding you." Why didn't he just order them to give?*
- *What is the supreme example for us in the matter of self-sacrifice and giving (v. 9)?*
- *Apparently Paul had been collecting this offering for a year (v. 10). What are the two principles for giving that we are shown in verse 12?*

### **2. RESPONSIBLE MANAGEMENT OF THE OFFERING (8:16-24)**

*In this section Paul tells the Corinthians how the offering is being handled so that there will be no reason for suspicion or doubt.*

Have someone read these verses, and then discuss these questions as a class:

- *Knowing some of the criticism that Paul has endured from the Corinthians, why is it wise for the offering to be accompanied by several persons?*

## LESSON 11: THE GIFT THAT KEEPS ON GIVING

- *Why is it still necessary today for church money to be handled in the safest and most responsible manner?*
- *Notice words like “enthusiasm” (v. 17), “eagerness” (v. 19), “liberal” (v. 20), and “zealous” (v. 22). What do these words tell us about the people involved in this offering, both the givers and the collectors?*
- *How do you feel about being asked to give money to the church?*

### 3. CAREFUL PLANNING (9:1-5)

*In this section the apostle gives the Corinthians some practical advice about planning for the collection.*

Read these verses and then lead the class in discussing these questions:

- *It is apparent that the Corinthians have known about this offering for a year (v. 2). Why do you think Paul cautions them to be ready (v. 3)?*
- *Look back at 1 Corinthians 16:2. What is the plan Paul gave them in order to be ready?*
- *Why do you think we take an offering in our churches every week rather than just once a month or even once a year?*
- *What could be the result if the Corinthians aren't prepared for the offering and feel pressured at the last minute (v. 5)?*

### 4. SOWING AND REAPING (9:6-15)

*Paul has already stated principles about giving that apply to us as much as they did to the Corinthians. Now he is writing one of*

*the best passages in the New Testament about Christian giving.*

Ask someone to read these verses, and then discuss these questions as a class:

- *Do you think Paul is setting up a mathematical formula in verse 6, something like, “If you give \$10.00, you’ll receive \$20.00 back?” Why not?*
- *In verse 7, Paul says how gifts should be given and how they should not be given. What are the “should” and “should not”?*
- *Paul has already noted that the believers in Jerusalem, the recipients of the offering, are poverty stricken and that the believers in Macedonia are also poor. How then can he say what he does in verses 8-11? Could he be talking about something other than money? If so, what?*
- *Have you ever received a blessing from being generous?*
- *What is the result of a generous offering for both the recipients and the givers (vv. 13-14)?*
- *When Paul says, “Thanks be to God for his indescribable gift!” (v. 15), he’s not talking about the offering. What is he talking about?*

## EXAMINE THE WORD

### OH NO, NOT ANOTHER OFFERING!

The purpose of this study is to help your students identify the principles of Christian giving in these

two chapters. Following is a listing of some common attitudes about giving and frequent excuses why people don't give. Ask your students to read through 2 Corinthians 8-9 to find verses that answer these attitudes. Let them work in pairs or small teams for this.

**OH, NO, NOT ANOTHER OFFERING!**

*As we've seen, Paul writes in 2 Corinthians 8-9 about an offering he is collecting for the Christians in Jerusalem. Let's suppose some of the Corinthians were really good at dodging offerings. Below are listed some of their responses. Find verses in these two chapters that answer their excuses and complaints.*

1. *"I really can't afford to give. I have enough trouble paying my bills." (8:2-3)*
2. *"I have other gifts to share with the church. After all, I sing in the choir and teach a Sunday School class." (8:7)*
3. *"I don't see anyone else giving." (8:9)*
4. *"I can't give as much as others can." (8:12)*
5. *"I just never seem to be ready for the offering plate when it comes by." (9:3-4 (see also 1 Corinthians 16:2))*
6. *"I don't know why I should give. I never get anything back." (9:6-11)*
7. *"Well, I give when someone talks me into it." (9:7)*
8. *"I give, but I'm not happy about it." (9:7)*
9. *"I don't think the people who benefit from the offering are grateful." (9:12-14)*

Most youth have no concept of what happens to their money after it goes into the offering plate. To them, it just disappears into

the bureaucracy of the institution. In order for them to establish the right attitudes about giving, they need to connect their giving to the needs that are being met. Help them see where their money goes and what is accomplished through their giving. Help them see that their money is indeed being used to spread the gospel, care for needy people, and minister to a variety of individuals.

**EXPERIENCE THE WORD**

***A MODEL FOR GIVING***

Throughout this lesson you have been careful to emphasize that the attitude in which a gift is given is more important than the size of the gift. If your youth can be inspired to give generously out of a desire to help others, their gifts will increase as their incomes do in subsequent years.

*The model attitude, of course, is that of Christ. "Though he was rich, yet, for your sakes he became poor" (8:9). We also read in 2 Corinthians 8:9, "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.", and 2 Corinthians 9:15, "Thanks be to God for his indescribable gift!" The original giver is God. Our giving is in response to His generosity.*

Let the closing moments be ones of quiet meditation, thanksgiving, and worship. Plan to sing an appropriate song or chorus. Leave the students not with dollar signs in their minds but with an attitude of gratefulness and a desire to share their blessings with others.

End with prayer.



# Nobody Knows the Trouble I've Seen

## ***PERSPECTIVE***

Too often we adults view childhood and adolescence as a time of fun and irresponsibility. We forget what real difficulties youth can experience. Things that seem to be minor from our perspective are significant and painful to them. And increasingly, youth are dealing with hardships and tragedies that would be difficult to handle at any age.

It would be dishonest to try to minimize your youth's difficulties or to talk them out of their feelings. It would also be dishonest to give them the impression that following Jesus means an end to sorrow and suffering. Even the best

## **STUDY SCRIPTURE**

2 Corinthians 10:1-11:33

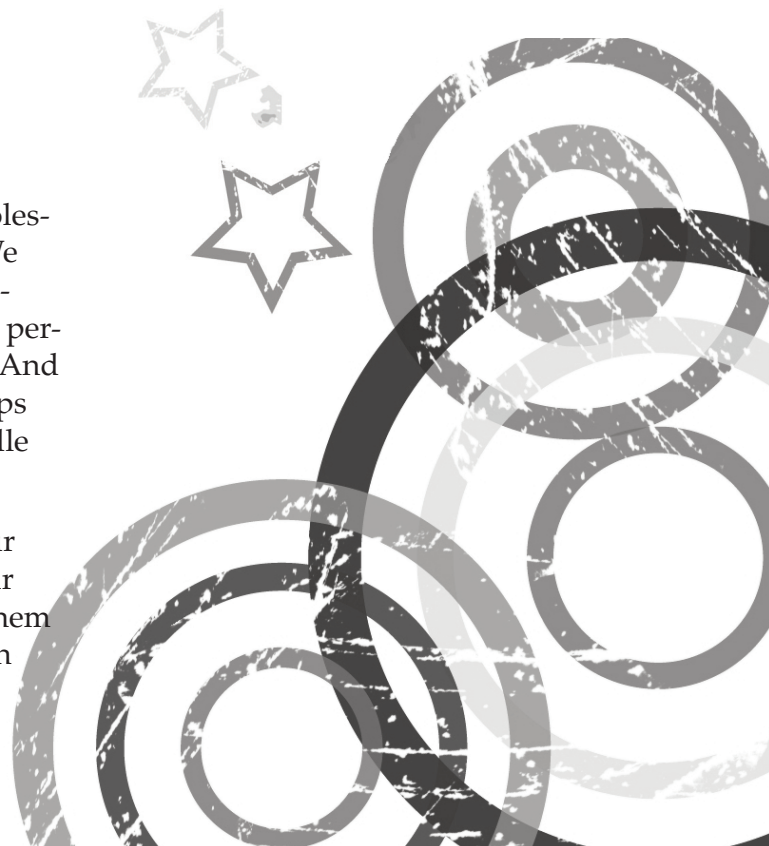
## **KEY VERSE**

"But this happened that we might not rely on ourselves but on God" (2 Corinthians 1:9).

## **TEACHING AIMS**

To help the learners:

1. Discover that times of trouble can help them learn to depend on God for comfort.
2. Appreciate God's willingness to help them.
3. Commit their present problems to God.





Christians, as the life of the apostle Paul illustrates, suffer disasters and misfortunes.

This lesson will look at how Paul dealt with his trials and let them teach him to rely on God. Your youth will be given the challenge to deal with their difficulties in the same manner.

### **BIBLE BACKGROUND**

In chapter 10, Paul returns to a familiar theme in the Corinthian letters, a defense of himself as apostle. It is obvious from his language that this is quite uncomfortable for him. Why, then, does he do it? First we must recognize that this isn't simply a point of personal pride or reputation. Paul is defending his apostolic authority from attack.

We remember that this letter was written very early in the life of the first-century Church, probably around A.D. 56-57. At that time the Church was developing both its theology and its organization. There were no clear lines of authority, no policy manuals, no boards or committees. There were also no officially recognized statements of doctrine, no theology books, and, since even the four Gospels had not yet been written, no library of officially sanctioned books to use for reference.

Since Paul had introduced the gospel to Corinth, all that they knew of Christianity they had learned from him. If he were to be discredited, so also would be what he had taught them. In the early days of the Church (just as in every century since) there were a number of factions and splinter groups that were teaching alternate theologies. Apparently, as soon as Paul left Corinth,

some of these groups sought to lay claim on the church there.

Paul's reference in chapter 11 to "super-apostles" lets us know that there were individuals who were attempting to deny his apostolic authority and take it on for themselves. If we read between the lines in the Corinthian letters, we can construct quite a bit of the nature and strategy of these men.

At the beginning of chapter 10, Paul defends himself against the attack of being "timid" in person but "bold" in his letters (v. 1). Paul's opponents were saying things like "His letters are weighty and forceful, but in person he is unimpressive and his speaking amounts to nothing" (v. 10). In 11:6 Paul retorts, "I may not be a trained speaker, but I do have knowledge." The individuals who were attacking Paul were apparently powerful speakers, able to sway the crowds with how they spoke.

We must remember that most of the Corinthians' personal experience with Paul took place during his first visit there while he was establishing a "beachhead" for the gospel. If we look back to 1 Corinthians 9:19-23, we find that Paul's tactics included identification with others: "To the weak I became weak, to win the weak" (v. 22). Now his low-key tactics were being twisted into a criticism.

Another attack on Paul concerned his manner of living and working. In 10:2-5 we see Paul defending himself against charges that he lives "by the standards of this world" (v. 2).

We get a glimpse of the attitude of Paul's attackers in 10:12-18. Apparently these "super-apostles" had moved in on Paul's

## LESSON 12: NOBODY KNOWS THE TROUBLE I'VE SEEN

“territory” (v. 16) and were even claiming the Corinthian church as their own accomplishment (vv. 15-16). Verse 18 is a wise philosophy for all of us in church work to remember: “For it is not the one who commends himself who is approved, but the one whom the Lord commends.”

In chapter 11 Paul gets a little more concrete in his defense. Verses 3-4 help us understand that this is much more than just a personal matter. The opposition threatened the spiritual life of the believers in Corinth.

In 1 Corinthians 9 Paul defended the right of an apostle to be supported by the church in which he was ministering. Nonetheless, Paul took no support from the Corinthians. In 2 Corinthians 11:7-12 we discover that the apostle’s detractors had somehow turned even this into a criticism of Paul.

In verse 13 Paul takes off the gloves and speaks plainly: “Such men are false apostles, deceitful workmen, masquerading as apostles of Christ.” Then he labels these usurpers as agents of Satan (v. 15).

In 11:16-33 Paul is forced to resort to using some of his experiences as a missionary to defend himself. He is obviously extremely uncomfortable with this “boasting,” saying, “I am out of my mind to talk like this” (v. 23).

In this passage we have another list of the hardships and near disasters Paul has faced during his travels as a missionary. We have already seen such lists in 1:3-11, 4:7-12; and 6:4-10. Many of these events are also described in Luke’s record of Paul’s journeys in the Book of Acts.

There is no question that Paul and his traveling companions faced danger and even

death on almost a daily basis. Just traveling so much in that time and place provided many opportunities for disaster. And the opposition Paul faced in many cities, coming from both the pagans and the Jews, frequently resulted in violence. Paul ends this chapter by describing his narrow escape from Damascus in a basket.

While in this passage Paul simply lists some of the hardships and mishaps without much commentary, in this lesson we will also explore the other passages already mentioned in which Paul gives us an indication of the manner in which he faced these calamities. Your youth will discover from the other passages that Paul saw his hardships as an opportunity to learn to trust God. As you teach this lesson you will want to refer back to the Bible Background in lessons 8, 9, and 10.

## SESSION ACTIVITIES

### ENGAGE THE WORD

#### *A CATALOG OF CALAMITIES*

This first activity has two parts. The first asks your youth to consider a list of 12 “calamities” that can happen to a youth. They should rank these from 1 to 12, with 1 being the easiest to handle and 12 being the toughest.

#### *A CATALOGUE OF CALAMITIES*

*Listed below are some of the things that many youth have had to face. Rank these in order from 1 to 12, with 1 being the easiest to handle and 12 being the toughest:*

- a. \_\_\_ Finding out your parents are getting a divorce
- b. \_\_\_ Failing a test you studied for
- c. \_\_\_ Losing your lunch money
- d. \_\_\_ Breaking up with your girlfriend/boyfriend
- e. \_\_\_ Failing to be elected as cheerleader, team captain, student body president, or other desired honor
- f. \_\_\_ Having your best friend move out of town
- g. \_\_\_ Having one of your friends die
- h. \_\_\_ Being laughed at for being a Christian
- i. \_\_\_ Falling down the stairs at school
- j. \_\_\_ Moving to a new city
- k. \_\_\_ Being rejected for a date
- l. \_\_\_ Discovering you have to get braces on your teeth

After they have done this, ask them to share their responses.

Now answer these questions:

1. *What is the worst thing that has happened to you in the last week?*
2. *What is the worst thing that has happened to you in the last month?*
3. *What is the worst thing that has happened to you in the last year?*
4. *What is the worst thing that has happened to you in your entire life?*

Give them a few moments to respond, and then ask several to share. Many of your youth will have faced rather insignificant difficulties, but some of them may have had to deal with serious problems. Don't minimize anyone's problems, and don't let the class get into a contest

of who has been hurt the worst. Do be listening carefully as they share.

## EXPLORE THE WORD

*As Paul is getting close to the end of the letter, he once again returns to the problem of the group in Corinth that is severely criticizing him. As we read, we must remember that these were the first decades of the Church. (This letter was probably written around A.D. 56-57.) There was little structure, no written policies or theology, no reference books (the four gospels had not even been written yet). Keeping the gospel message pure and unchanged was a challenge. Doctrinal authority rested completely in the hands of the apostles. So it wasn't just a personal problem to Paul that he was being attacked. It was a matter crucial to the survival of the Corinthian congregation as an authentic Christian church.*

### 1. APOSTOLIC TACTICS (10:1-6)

*If we read this section, and the ones that follow, without an understanding of what must have been going on in Corinth, it could appear that Paul is a whiner and a bragger. But if we "read between the lines," we can discover the kind of attacks against which Paul is defending himself.*

Have someone from the class read these verses, and then discuss these questions as a class:

- *We can identify one of the attacks by reading verse 1 along with verse 10 from the next section. What seems to be the complaint that some have lodged against the apostle?*

## LESSON 12: NOBODY KNOWS THE TROUBLE I'VE SEEN

- Verse 2 gives us a clue to another accusation. What is it? What do you think living by the “standards of this world” could mean?
- Verses 4-6 sound very strong and full of bluster. What do you think brought Paul to speaking this way?

### 2. THE LIMITS OF BOASTING (10:7-18)

In this section we continue to get a “profile” of the individuals in Corinth who have been attacking Paul. And we begin to realize that these individuals are not all just members of the Corinthian congregation. There seem to be people who have come to Corinth from elsewhere and who have tried to take on an authoritative role in the church at Corinth. They have been trying to establish their authority by undermining Paul’s.

Have someone read these verses, and then answer these questions as a class:

- What do you think was the attack that prompted Paul to write verse 7?
- In verse 10, we hit again the same complaints we found in verse 1. Remember that when Paul was first at Corinth he was teaching the gospel and winning new converts. Refer back to what Paul said in 1 Corinthians 9:19-23 about his tactics for winning converts. What about his work might have made him appear to be “timid” (v. 1) or “unimpressive” (v. 10)?
- In the time since Paul was first in Corinth, many problems have plagued the congregation, some caused by insiders and some by outsiders. Why might that cause Paul to adapt a different tone

(“bold,” v. 1; “weighty and forceful,” v. 10) in his letters?

- In reading verse 12 what picture do you get of the people Paul is writing about?
- From what Paul is saying in verses 13-16, we can construct a scenario that includes these other “authorities” moving into Corinth and taking credit for Paul’s work there. How does Paul respond to their actions?
- Verse 18 gives us a little philosophy that we should all remember. Do you know people who boast about their spirituality or their good deeds? What does this verse say to such a person?

### 3. “SUPER APOSTLES” (11:1-15)

In this section Paul gets a little more specific about the people he has been responding to. We don’t have to “read between the lines” as much to identify their actions.

Read these verses and then answer these questions as a class:

- We must constantly remember that Paul pioneered the evangelization of Corinth. That makes him the spiritual “father” of this congregation. What kind of fatherly hopes and fears does he reveal in verses 2-3?
- In verse 5, Paul calls his opponents “super-apostles.” Obviously that is a bit of irony or sarcasm. But it does give us a clue about how these individuals were apparently behaving and what they were claiming. What does verse 4 tell us about the message these “super-apostles” were preaching?



- *In verse 6, we get the idea that maybe these other leaders were trained speakers, and they had been laughing at Paul because he wasn't. We have all seen on TV gifted speakers who are smooth and impressive. They are better "performers" than most of the pastors who fill pulpits in local congregations each Sunday. Does that mean that the TV preachers are more knowledgeable or more authentic than your preacher?*
- *In 1 Corinthians 9, Paul defended the right of an apostle to be supported by the church in which he is ministering. And yet, both in that passage and in this one, he indicates that he did not allow the Corinthians to contribute to his support while he was there. Somehow the "super-apostles" were using that fact against Paul (vv. 7-9). How do you think they managed to do this?*
- *It is very obvious that this self-defense, which Paul calls "boasting," is uncomfortable for the apostle. So why does he do it (v. 12)?*
- *In verses 13-15, Paul identifies his opponents for what they really are: "deceitful workmen" and servants of Satan. Does this help you understand why Paul is so concerned about their influence in Corinth?*

#### **4. APOSTLES SHOULD GET HAZARDOUS DUTY PAY! (11:16-33)**

*In this section Paul continues his "boasting." Remember that this is not just a matter of personal pride to Paul. It is a matter that affects the very destiny of the Corinthian church.*



Read these verses and then answer these questions as a class:

- *In verses 18-20, Paul paints a very unflattering picture of the false apostles who were trying to take over the Corinthian church. How did these individual treat the Corinthian believers?*
- *In verse 22, we get another clue to the identity of these false apostles. They were apparently Jews who were using their Hebrew heritage to make them appear more authoritative. Perhaps the greatest controversy in the first-century Church, one that threatened to split and even destroy the Church, was whether pagans converted to Christianity had to convert to Judaism also. Read Acts 15:1-35. How does the seriousness of this controversy illuminate Paul's concern in these chapters?*
- *Beginning in verse 23, Paul resorts to a list of the hardships and atrocities he has endured in carrying out his ministry as an apostle. Read through this list slowly, allowing your mind to create an image of each of the things Paul mentions. Remember that Paul isn't doing this to get sympathy. He is defending his position as the genuine authority over the church at Corinth. How does this list of adversities support his claim?*
- *Read 2 Corinthians 1:3-11; 4:7-12; and 6:4-10 to the class. How do these previous passages differ from the one in chapter 11?*

Divide the class into groups. If time is short, assign each group one of the passages (2 Corinthians 1:3-11; 4:7-12; and 6:4-10) – otherwise have each group look at all three pas-

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sages - and have them answer the following question:

- *What are Paul's feelings and attitudes about the hardships he had faced and what can we learn?*

After they have had time to look at the passages, ask them to share what they have found. When they have shared their discoveries, organize and summarize what they have said, using the following outline:

1. Everybody faces trouble, even someone doing God's will. (This is not stated specifically in any of the passages but can be inferred from them.)
2. God gives us comfort in the midst of our trials (1:3-6).
3. One of the positive results of trouble is that we learn to depend on God (1:9).
4. Troubles do not have to overwhelm us (4:8-9).
5. In spite of trouble, we need to remain pure, honest, etc. (6:6-7).

### EXAMINE THE WORD

#### ***A YOUTH IN TROUBLE***

This activity concerns a letter from a fictional youth named Sean. Sean's family is facing a crisis, one that Sean sees only from his point of view. Ask one of your youth in advance to be prepared to read this letter to the group.

#### *A Youth In Trouble*

*Imagine that you have a good Christian friend named Sean living in another city.*

*One day in the mail or online, you get this letter from him:*

*This has been the worst week of my life. You remember in my last note how I told you I thought that there was something funny going on between my mom and my dad? I really thought they were getting a divorce or something. We'll, it's not that bad - but almost.*

*Last Sunday night my dad called a "Family Meeting." We all knew there was something big, because he never does that. Well, he announced that his company is sending him to Saudi Arabia for a year. A whole year! I couldn't believe my ears. Then he made an even more devastating announcement. Mom, my two sisters, and I are going to live with my grandparents while Dad is gone. They live in this little town in the middle of nowhere. It's a great place to visit, but who wants to live there? And it will be my senior year! Instead of graduating here, where all my friends are, I'll be graduating from some little school that no one has heard of. Imagine what they will look like to all the colleges I plan on applying to.*

*As soon as our little meeting was over, I called my girlfriend and gave her the news. She burst into tears, right on the phone. I felt terrible.*

*You know I had a good chance of getting the lead in next year's musical, and I was planning on starting for the football team. But now that's all washed up. And the church in my grandparents' town is really bad news. There are two youth there, and they are both losers.*

*I hate to say it, but I kinda wish it had been a divorce. At least we would be staying in the same town.*

*I am totally depressed about this. I begged my parents to let me stay here. I could live with Kevin, my friend from next door. But they said absolutely not. I have to go with my mom to be the “man of the family.” That’s total garbage.*

*I am so mad at my dad for accepting the assignment. He says he doesn’t have any choice, but I know he could turn it down if he really wanted to. He is absolutely ruining my life. I’ve thought about running away. I’ve even thought about killing myself. Dying would be better than living with my grandparents for a year.*

*I don’t know what to do. I guess there isn’t anything I can do. I don’t suppose you’ve got any ideas?*

After the letter is read, ask your students to write a letter to Sean, responding to his distress in light of what they have learned in

this lesson. After they have written their letters, ask several to volunteer to read what they have written.

## EXPERIENCE THE WORD

### ***PERPLEXED, BUT NOT IN DESPAIR***

*Look back at what you listed in the first activity as the worst things that have happened to you, and choose the one thing that is giving you the most trouble. (Or, if some other problem has occurred to you, use it.) Based on what you have learned in this lesson, what can you do to make the problem more endurable and to keep it from ruining your spiritual life?*

Ask if several would be willing to share their problem and what they have decided to do to make it more endurable. Close the class with a prayer that your students would learn to rely on God, and not themselves, during times of trouble. Pray also for any of the youth who shared their problems.



# Turning Disabilities into Abilities

## **PERSPECTIVE**

Every psychologist will tell you that most youth suffer from low self-esteem. Nearly every youth feels that he or she is unattractive, unintelligent, or unpopular. Most feel disabled by events in their past, their family background, their physical or mental characteristics, or their personality flaws. Many, of course, do suffer from recognized disabilities, including physical handicaps, emotional problems, or learning disabilities. But the impact of a disability is really measured by how much it handicaps a person.

Youth need to recognize that *everyone* suffers from some type of disability. And yet some individuals have learned to overcome great handicaps and become successful people. There is no greater example of this than the apostle Paul.

## **STUDY SCRIPTURE**

2 Corinthians 12:1-13:14

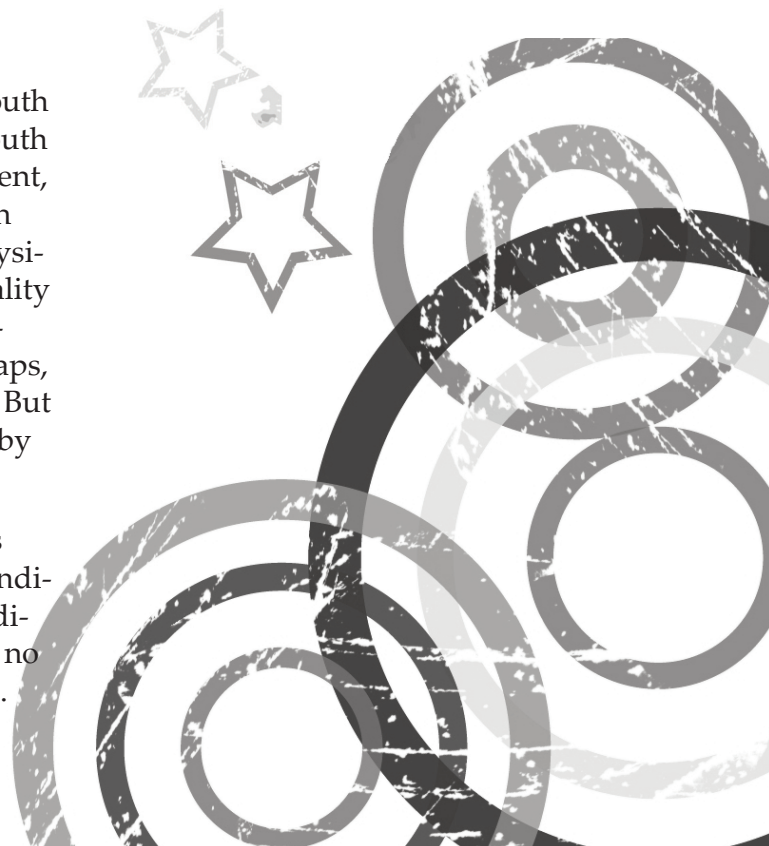
## **KEY VERSE**

“But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me” (2 Corinthians 12:9).

## **TEACHING AIMS**

To help the learners:

1. Understand that everyone has some disability or weakness.
2. Desire to overcome their disabilities with God’s help.
3. Commit their disabilities to God.





In this lesson your youth will learn from Paul's example to commit their disabilities, real or perceived, to God and allow Him to turn their weaknesses into strengths.

## **BIBLE BACKGROUND**

At the end of chapter 11 Paul was "boasting" in order to defend his apostleship by listing some of the hardships he had endured during his missionary journeys. In chapter 12 he continues his "boasting" by describing what must have been the highest point of his spiritual journey.

Although Paul tells this story in the third person, referring to "a man in Christ" whom he knows (v. 2), it is obvious that he is talking about himself. As he has said many times, this self-defense business is hard for him. He is not used to boasting. In describing this ecstatic and intimate event, he simply cannot bring himself to use first person.

Paul gives us very few details of the vision he experienced. He says that he heard "things that man is not permitted to tell" (v. 4). One also suspects that what he heard was particularly intimate and precious. To share such things would be too personal.

Paul moves from this spiritual high point to a spiritual low point. The apostle reveals that he has a "thorn" in his flesh (v. 7). Paul does not identify what this physical infirmity is. Perhaps his readers already knew. Perhaps this was another detail too personal to reveal. This has led scholars over the centuries to speculate what the problem was. Almost every conceivable disorder, disease,

and deformity has been suggested and defended through hints in Paul's writ-

ings. But we will never know for sure the nature of his "thorn."

Of course, we do not need to know the exact nature of this ailment to get Paul's point. He reveals to us that he prayed three times for this disability to be removed (v. 8). It must have been a discouraging thing for an apostle to admit "defeat" in this matter. This is a good reminder to us that prayer is not some sort of magic incantation that results in immediate action. It is a way of communing (and communicating) with God.

Although God did not grant Paul's request, He did answer the apostle's prayer: "My grace is sufficient for you, for my power is made perfect in weakness" (v. 9). This answer is somewhat cryptic, but its meaning can be understood. By allowing Paul to remain weak because of his physical defect, God was challenging the apostle to learn to trust Him. How true it is that we tend to pray least when everything is going well. It is during times of trouble that our prayer life suddenly becomes very active. Perhaps God knew that if Paul were healed of this ailment, he would be more self-sufficient and less dependent upon God.

There is also in Paul's weakness an element of identification with Christ's suffering. In verse 10 he says that "for Christ's sake, I delight in weaknesses." He has said similar things before. In 1:5 he says that "the sufferings of Christ flow over into our lives." In 4:10-11 he writes, "We always carry around in our body the death of Jesus....For we who are alive are always being given over to death for Jesus' sake." In the next chapter Paul says, "For to be sure, he was crucified in weakness" (13:4a). Paul then seems to draw a metaphysical connection between Christ's humiliation and suffering and his

## LESSON 13: TURNING DISABILITIES INTO ABILITIES

own: “We are weak in him, yet by God’s power we will live with him to serve you” (v. 4b). Christ came as a suffering servant, not as a military power. And yet in His humility and self-sacrifice, He changed the world. Our service in the world also comes out of our weakness, not our strength.

In 12:14 Paul tells the Corinthians that he is planning a third visit. He reveals once again his parent’s heart in verses 14-15. Even though he has spoken harshly to them, it has been for their own good. (See also 13:10.)

Paul pleads with the Corinthians to examine themselves before he arrives (13:5). Having given them final warnings, he closes the letter with words of love.

## SESSION ACTIVITIES

### ENGAGE THE WORD

#### *Personal Inventory*

Begin your session by asking your class to look at the following list of personal attributes. (Write them on a board or large paper, or read them out loud.) They should write down as many of these as they think describe themselves.

#### PERSONAL INVENTORY

Check (or write down) any of the following attributes that you think describe you:

\_\_\_ beautiful    \_\_\_ stupid    \_\_\_ athletic  
\_\_\_ clumsy    \_\_\_ attractive    \_\_\_ shy  
\_\_\_ fat    \_\_\_ awkward    \_\_\_ confused

\_\_\_ dumb    \_\_\_ confident    \_\_\_ fearful  
\_\_\_ talented    \_\_\_ uncreative    \_\_\_ slow  
\_\_\_ uncoordinated    \_\_\_ weak    \_\_\_ caring  
\_\_\_ personable    \_\_\_ skinny    \_\_\_ short  
\_\_\_ ugly    \_\_\_ smart    \_\_\_ moody  
\_\_\_ outgoing    \_\_\_ fearless    \_\_\_ depressed  
\_\_\_ unstable    \_\_\_ popular    \_\_\_ strong  
\_\_\_ bright    \_\_\_ creative    \_\_\_ mature  
\_\_\_ gifted    \_\_\_ plain    \_\_\_ self-confident  
\_\_\_ friendly    \_\_\_ sickly    \_\_\_ loving  
\_\_\_ unpopular    \_\_\_ insightful    \_\_\_ timid

After they have done this, ask them to tally up the number of positive attributes they have checked and the number of negative attributes they have checked. Take a quick count among your class. If they are typical youth, they will have checked many more negative attributes than positive ones.

*Now write down on your paper:*

- 1. What do you think is your greatest strength?*
- 2. What do you think is your greatest weakness?*

Ask for volunteers to share what they have written.

### EXPLORE THE WORD

*We are now approaching the end of our study. In these last two chapters Paul wraps up his self-defense,*

*gives the Corinthians some final warnings, and assures them of his love.*

### **1. WEAK AND STRONG (12:1-10)**

*Paul is continuing his “boasting”—his defense in the face of criticism. As he does so, he reveals some intimate details of his life. These details show us one of the highest points and one of the lowest points of the apostle’s spiritual journey.*

Have someone read these verses aloud, and then answer these questions as a class:

- *Paul finished chapter 11 by “boasting” about the hardships and disasters he has faced. Now he is going to go the other extreme and tell about one of the high points of his life. It is pretty clear that the apostle is talking about himself when he says, “I know a man in Christ” (v. 2). Why do you think Paul feels it necessary to tell the story in verses 2-5 as if it had happened to someone else?*
- *Why do you think Paul gives so few details about what happened when he had his vision?*
- *In verse 7, Paul says that he has been given a “thorn” in his flesh. Over the centuries many have speculated about what this thorn might be. Nearly every medical condition or deformity has been suggested. Why do you think Paul does not reveal what it is?*
- *Notice in verse 8 that Paul prayed three times to have this “thorn” removed. But the Lord did not heal him. If such a*

*great Christian as Paul does not get what he prays for, what does that say about prayer?*

- *Even though God didn’t answer Paul’s prayer in the way Paul wanted Him to, He did answer. What was God’s response to Paul’s request (v. 9)?*
- *What was the eventual result of Paul having to continue to suffer with his “thorn” (v. 9)?*
- *What does Paul mean when he says “When I am weak, then I am strong” (v. 10)?*

### **2. THE APOSTLE IS COMING TO TOWN (12:11-21)**

*As Paul is wrapping up his self-defense he gives the Corinthians notice that he is planning a third visit with them. He is not sure, however, that the visit will be pleasant for anyone involved.*

Read these verses and then answer these questions as a class:

- *How have the Corinthians driven Paul to make a “fool” of himself (v. 11)?*
- *How does Paul write like a father in verses 14-15?*
- *What are Paul’s fears about his upcoming visit to Corinth (vv. 20-21)?*

### **3. THIS IS YOUR LAST WARNING (13:1-14)**

*At the end of this long and difficult letter, Paul concludes with some final warnings for the Corinthians.*

Ask someone, or several people, to read this chapter aloud, and then answer these questions as a class:

## LESSON 13: TURNING DISABILITIES INTO ABILITIES

- *What does Paul mean when he says that Christ “was crucified in weakness” (v. 4)?*
- *How is Paul’s “weakness” similar to that of Christ?*
- *Paul instructs the Corinthians to examine themselves (v. 5). What is it they are examining themselves for?*
- *Paul has spoken quite harshly to the Corinthians in this letter. What reason does he give for his harshness (v. 10)?*
- Beethoven became deaf halfway through his career and still composed some of his greatest works, including his fifth and ninth symphonies.
- Nelson Rockefeller overcame dyslexia to become a successful businessman and vice president of the United States.
- Stephen Hawking, one of the greatest theoretical physicists of our age (some consider him to be the most brilliant man in physics since Albert Einstein), has amyotrophic lateral sclerosis (Lou Gehrig’s disease) yet continues to write, teach, and make guest appearances even though he cannot walk, stand, or feed himself. Neither can he speak. He communicates through a computerized voice synthesizer that he controls with the fingers of his left hand (he has lost the use of his right hand).

### EXAMINE THE WORD

#### TURNING WEAKNESSES INTO STRENGTHS

Below is listed several individuals who became successful in spite of serious disabilities. (You may also want to add individuals from your own area/country.) (You may want to ask some of your students in advance to do a little research on these individuals and report to the class.) Ask several of your students to read these accounts aloud. Notice particularly the last two, Fanny Crosby and Joni Eareckson Tada. These two Christian women have contributed greatly to the work of Christ in spite of severe handicaps.

#### TURNING WEAKNESSES TO STRENGTHS

- Jim Abbot pitched for the U.S. Olympic baseball team and later became a pitcher for the California Angels, despite the fact that he was born with only one hand.
- Thomas Edison, the inventor of the light bulb and the phonograph, was partially deaf and suffered from dyslexia.
- Helen Keller, although deaf and blind from childhood, became a world famous author, speaker, and advocate of rights for the disabled.
- Fanny Crosby became blind during infancy due to an infection and the malpractice of a country doctor, yet went on to write several thousand hymns, including “Rescue the Perishing,” “Pass Me Not, O Gentle Savior,” “All the Way My Savior Leads Me,” and “Praise Him! Praise Him!” She once said, “Years ago I made up my mind to make the best of everything. In my quiet moments I say to myself, ‘Fanny, there are many worse



things than blindness that might have happened to you. On the whole it has been a good thing that I have been blind. How in the world could I have lived such a helpful life as I have lived had I not been blind? I am very well satisfied. I never let anything trouble me, and to my implicit faith, and to my implicit trust in my heavenly Father's goodness, I attribute my good health and long life."

- Joni Earickson Tada suffered a spinal cord injury in a diving accident while still a youth, leaving her paralyzed from the neck down. Nonetheless, she learned to paint by holding a brush in her teeth. She went on to be an internationally known writer and speaker. She has traveled extensively, speaking from her wheelchair of her faith in God.

After these stories have been presented, ask your students to respond to what they have heard.

- *How did these people learn to overcome their disabilities?*
- *In the case of Fanny Crosby and Joni Earickson Tada, how did they turn their weaknesses into spiritual strengths?*

## EXPERIENCE THE WORD

### ***"WHEN I AM WEAK, THEN I AM STRONG"***

*All of us have disabilities, weaknesses, characteristics that threaten to handicap us. But those negative things don't need to destroy us or rob us of a full and effective life. Look back at what you listed in the first activity as your greatest weakness. I want you to think about how you can turn this into a strength? God does not always remove a disability when we ask Him to, but He IS able to give us the ability to turn our weaknesses into strengths when we learn to commit our disabilities to Him. Remember 2 Corinthians 12:9 - "I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me."*

Ask if anyone would share how they are going to allow God to turn a weakness into a strength, or what they have learned from this lesson.

Conclude the session by praying for your youth that they would commit their weaknesses to Christ and allow Him to turn them into strengths.

# Bible Quizzing: A Perspective

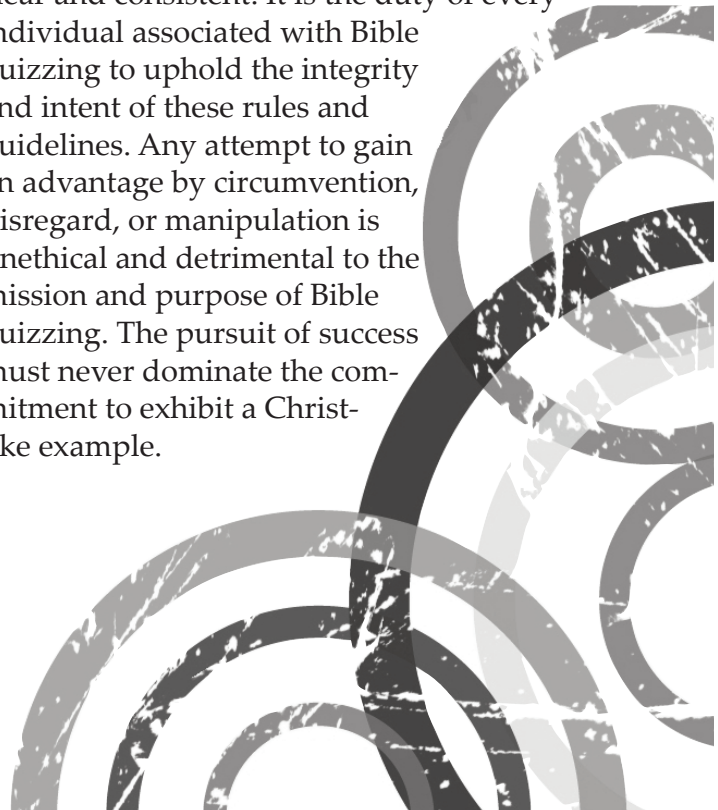
## WHAT IS BIBLE QUIZZING?

Bible Quizzing is a program that helps youths study and learn about the Scriptures. About once a month, youths from different churches gather for a time of fellowship and competition. In each competition, there are questions about a specific pre-announced portion of Scripture and the teams compete in order to correctly answer those questions.

The official slogan of the Nazarene Youth International is quoted from I Timothy 4:12 - *“Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity”*. The purpose of Bible Quizzing is to help cultivate the actions, attitudes, and the lifestyle that are necessary to accomplish this slogan. The Bible Quiz program intends to reach this goal through a tactic that is divided in these different areas:

- A medium for the **training and mentoring** of youth leadership.
  - A catalyst for encouraging active participation in **ministry and mission** projects.
  - A **bridge** for building relationships between youth from different world regions.
  - An arena for exciting Christian **competition**.
- An avenue of meaningful **Bible study** for youth to attain a deep and intimate knowledge of Scripture.
  - A means of increasing fellowship and interaction among youth around the world.
  - An integral part of the **outreach and discipleship** aspects of local church youth ministry.

Rules alone can never prevent unfair tactics or unsportsmanlike attitudes. However, these rules are necessary in order for the competition aspect of Bible quizzing to be clear and consistent. It is the duty of every individual associated with Bible quizzing to uphold the integrity and intent of these rules and guidelines. Any attempt to gain an advantage by circumvention, disregard, or manipulation is unethical and detrimental to the mission and purpose of Bible quizzing. The pursuit of success must never dominate the commitment to exhibit a Christ-like example.



## **HOW TO ORGANIZE A BIBLE QUIZZING MINISTRY**

1. Bible Quizzes are intended to be for youths between 12 and 25 years old. You may want to divide the competition into two categories: 12-18, and 19-25.
2. The year for Bible Quizzing starts on January 1st and continues until November or December (or August through June or July – whichever works better for your district). Decide how much Scripture to be covered at each weekly meeting (e.g. one chapter or one story) and plan a calendar study chart.
3. During the year a tournament will be planned for every one or two months, generally on a Saturday or a Sunday afternoon.
4. Every local church can have one or more teams that meet together for Bible study and competition practice. Each team is composed of 4 or more people in a small group setting.
5. The location for the competition events (tournaments) must be rotated amongst all the churches participating in the District.
6. For every year, there is a book (or books) from the New Testament that is used as a resource material for the questions of the competition.

Following is the 8 year cycle that is used around the world for Quizzing.

- a. 2009-2010 - 1 & 2 Corinthians
- b. 2010-2011 - John
- c. 2011-2012 - Hebrews and 1 & 2 Peter
- d. 2012-2013 - Matthew
- e. 2013-2014 - Romans and James
- f. 2014-2015 – Acts
- g. 2015-2016 - Galatians, Ephesians, Philippians, Colossians, Philemon
- h. 2016-2017 - Luke

Then the cycle begins again. We currently have bible studies/questions for many of these books in English, Spanish, and French.

7. Every church must have someone who is the Bible Quiz chairman and two or three more mature helpers to help train the teams and lead them in a weekly Bible study over the Scripture. (e.g. If meeting twice a week, spend time in Bible study, discussion, devotion and make an effort to understand the material together in one meeting. In a second meeting spend time practicing for competition. If meeting once a week divide the time between Bible Study and Competition practice.)
8. The District must have an elected or nominated Bible Quiz chairman, to plan and organize the calendar of the competition and also co-ordinate the different tournaments.

## BIBLE QUIZZING

### HOW TO ORGANIZE A WEEKLY BIBLE TEAM MEETING

1. Before the meeting, the leader should read and study the material to be covered during the meeting. Pray for the Lord's guidance.
2. The leader should arrive at the church where the Bible Study will take place before the time in order to prepare.
3. The group can play a game that helps the group begin thinking about the Scripture being covered.
4. Pray together.
5. Read the material out loud together. Spend time asking and answering questions regarding the passage. Help everyone in the group understand what the Scripture means.
6. Allow God to speak through the message of the text. Share a story or a personal experience that relates to the Scripture.
7. Allow time for more questions or input regarding the understanding.
8. Talk about what kind of response the Scripture calls for in the life of the church or in individual lives.
9. Close with prayer.
10. Encourage the study of material for next meeting. Hand out a paper w/ the material to be covered in the next meeting, the time, the place, and some study questions.

### HOW TO ORGANIZE A WEEKLY COMPETITION PRACTICE

1. After the Bible Study or at a separate time during the week, practice for competition.
2. Encourage the memorization of important verses; spend time memorizing and quoting to each other.
3. Play a learning game to familiarize the group with the material being covered (ex. Hangman or pictionary or charades).
4. Ask quizzing questions from the material being covered. (see examples)
5. Divide the group and compete against each other.
6. Keep the focus on knowing and understanding the Word and not on winning and losing.
7. Give out study "homework" for next practice.

## COACHING

### COACH'S JOB DESCRIPTION

1. Plan and attend practices
2. Arrange for personnel at practice and quizzes
3. Arrange trips to district invitationals and coach a team
4. Plan and participate on trips to off district tournaments



5. Contact quizzers on a weekly basis using notes (maybe an email) and phone calls
6. Demonstrate good sportsmanship at all quizzing events
7. Demonstrate and facilitate interest in God's Word
8. Plan quiz parties at least twice during the quiz year
9. Recruit new quizzers and coaches
10. Plan a demonstration quiz with local pastors
11. Mentor assistant coaches
12. Organize and lead weekly devotionals (at practice or maybe during Sunday School)
13. Keep statistical records from quizzes
14. Manage a quiz budget if available from the local NYI
15. Keep an organized quiz schedule and keep parents of quizzing up to date
16. Keep local pastors updated on the state of quizzing. Encourage announcements, make sure events are on the church and NYI calendars and interact with the pastors on a regular basis
17. Product a newsletter to keep everyone, especially parents, up to date
18. Attend non-quizzing activities that the quizzers may be involved in. For example, a band concert or play at school

19. Integrate with the rest of the youth group. Be involved in other activities with the youths and work together with the NYI president or youth pastor. They will feel more comfortable with you when that occurs.

### ***ASSISTANT COACH'S RESPONSIBILITIES***

1. Attend practices and assist with the quiz activities – be a quizmaster or score-keeper
2. Coach at district invitationals and off district tournaments
3. Call quizzers during the week to encourage them to study and see how things are going
4. Check quizzers' memory verse recall at practice
5. Fill in during the coach's absence
6. Help lead devotionals
7. Assist in team formation – give opinions about how quizzers are doing and share with the coach

### **HOW TO MOTIVATE**

Every individual has a personal agenda, the "Real Reason" he or she wants to be on the team. That personal agenda is the key to motivating each person.

It has been said that the only true motivation is self-motivation. If that is true, then our responsibility is to remove the barriers that demotivate an individual. Some factors that can limit a quizzers motivation is the fear of failure, not being successful, lack of excitement,

## BIBLE QUIZZING

lack of challenges and not seeing what they are capable of achieving in quizzing.

A quizzer may become less motivated because they do not realize what they are capable of accomplishing. When a quizzer experiences success or sees what they might accomplish, they become excited. Our goal should be to help them have big dreams or the desire to do better.

Quizzers like to be involved in things that provide them a sense of success. If they do not perceive that they have been successful, then they will not give more than the minimum effort required or they will drop out altogether. They must also have a sense of security and safety within the group. If they do not feel safe or accepted, many quizzers will not risk failure.

The biggest thing that makes quizzing different from any other bible study is the competition factor. This factor is also a key to motivating most quizzers. Most people like to win and will often go to great lengths to win as long as the correct environment is there. Most quizzers are naturally motivated by the competition, but lack the safety from failure, and the vision to push themselves.

Seeing and knowing that there is more to achieve can be just the challenge needed to motivate. Help your quizzers see what they can accomplish if they work hard enough. Let them see really good teams quiz, great individual quizzers and award ceremonies. Discuss what it will take to accomplish what they have seen. It may take a while to convince them that they can accomplish the same thing.

Help them to create individual and group goals. Make some of them easily attainable

and others that require a great stretch to achieve. Most quizzers also need to see how they have been successful before they will dare try to accomplish more. Each of us is normally our harshest critic. Take every opportunity to point out the successes, no matter how small they may be. Look hard to find things to compliment every quizzer on.

True motivation is internal, but external factors can play an important role in motivation. Consider these ideas when motivating.

- Set a good example – your enthusiasm will rub off on them
- Set appropriate goals – create multiple goals including some that will challenge them
- Give lots of feedback – praise first and then improvement
- Help quizzers measure success against themselves not others
- Provide incentives for reaching goals
- Keep track of personal scores and awards
- Make trips to tournaments
- Allow quizzers the opportunity to quiz-master when they reach certain goals like quizzing out or studying a certain amount
- Provide public recognition in church

Another effective way to help motivate is to create some yearly awards. Feel free to make up some unique ones of your own. Make sure the quizzers know exactly



how to earn them and try to keep them updated on how they are doing.

## **ORGANIZING A QUIZ COMPETITION TOURNAMENT**

### ***WHAT TO DO BEFORE THE TOURNAMENT***

1. Announce, clearly, to all the participants, coaches, and officials the details of the Quiz (date, time and place, what to study, etc.)
2. Prepare the questions
  - a. Write down the questions or use prepared questions.
  - b. Divide the questions into groups of 22 or 23 (That would be 20 questions, plus extras for bonus questions or challenges.) You will need enough groups of questions for all the rounds.
3. Choose a format for the Quiz (Each team quiz each team; Round-robin style with each team quizzing within a group of 4-5, and the winner of each group quizzing against each other for the championship, etc.)
4. Arrange for people to serve as Quiz Chairman (he or she reads the questions and rules on the correctness of the answer) and scorekeepers/jump judges (He or she keeps score and determines who jumped first for each question. Jump judges are not used if electronic jump seats are used.) If you have enough teams, you might have 3, 4, or more competitions going on at the same time in different rooms. If that is the case, you will need a Quiz Chairman and a scorekeeper for each competition.
5. Organize with someone to provide something to eat and drink. You may charge a fee for lunch, or have each person bring their own lunch.
6. Make or buy the prizes
  - a. Choose some special prizes (Bibles, books, trophies, etc.)
  - b. Make strips or ribbons (for individuals and for teams)
7. Make copies of points sheets
8. Make a list of the announcements for the beginning of the competition
9. Choose someone to lead a short devotional time before the tournament begins.

### ***WHAT TO DO ON THE TOURNAMENT DAY***

1. Arrive at the church where the tournament will take place at least one hour before the time in order to prepare the venue.
2. Items to take to the tournament
  - a. Points sheets
  - b. Groups of questions (hidden from the participants)

## **BIBLE QUIZZING**

- c. Pencils or pens for the quizzing officials
  - d. Prizes
  - e. Tape recorder and music tapes (optional)
3. Organize the venue
- a. A table and chairs for the quizzing officials. (One set needed for each competition location.)
  - b. 2 benches or 8 chairs for the contestants
  - c. Seats for the quiz officials
  - d. Microphones (optional) - 1 for the quiz chairman and 1 for the contestants
  - e. Tape recorder and music tapes
  - f. Prizes
4. Begin the quiz with the devotion and the announcements
5. After the quiz
- a. Sum up the points and organize the contestants according to their points
  - b. Give the prizes.
  - c. Pray
  - d. Clean the church





# Rules for Youth Bible Quizzing for the Church of the Nazarene

These rules are necessary to run a program whose purposes are clear and solid. Every member of the Bible Quizzing program must make sure that the rules and the program are respected. However, these rules cannot prevent unfair acts or attitudes that are not fair play. The actions and attitudes of those who are involved (teams members, coaches, competition officials, etc) must reflect the purposes and objectives of the program and of NYI. The pursuit of success must not dominate the goal of exhibiting a Christ-like attitude.

## ***METHODS OF COMPETITION***

Before any competition, the chairman should choose the quizzing method (electronic jump seats or jump judges) for all the teams. The methods that are going to be used must be clearly indicated to the officials, coaches, and captains of the team before the beginning of the competition.

## ***THE TEAM***

1. The Team is composed of four or more contestants who regularly attend the Church of the Nazarene and are members of the local NYI. More than five contestants can be used on a team during a competition, but only five can be included in the team in each round. No one can be a member of the team if he or she has attended any university, college, Bible school, or any other educational training beyond high school.
2. The coach can talk with or assist his team only during the breaks between the questions.
3. Only four contestants per team can be competing. The fifth one is substitute.
4. Specific members of each team must be designated by the coach before the com-



## **RULES FOR YOUTH BIBLE QUIZZING**

petition as the captain, and another as co-captain.

5. Only the captain can talk with the quiz chairman after a decision, either to challenge a decision, to protest, or to correct.

### ***THE OFFICIALS OF THE QUIZ***

**A. The Quiz Director** - the person who organizes the tournament. His or her responsibilities include:

1. Prepare the study and tournament calendar in advance
2. Obtain all the officials necessary for the competition.
3. Provide all necessary materials for the competition: seats, groups of questions, score sheets, copy of biblical material, a stopwatch, pencil, etc.
4. Prepare enough groups of questions for the competition.
5. Prepare or buy the prizes for the quiz: certificates, trophies, or others
6. Advertise the time, place and date of the tournament in all local churches and to all the people involved.

**B. The Quiz Chairman** - the person who leads and controls the rounds in the tournament. His or her responsibilities include:

1. A good knowledge of the rules and of the material in the competition. During a competition, the interpretation of the Quiz Chairman is final.
2. Be unbiased and consistent.

3. Read each question during the round
4. Recognize the first contestant and ask for the answer.
5. Judge the correctness of each answer
6. Consult, if necessary and wanted, with the scorekeeper when judging answers, challenges, or appeals.
7. Note faults when they take place

**C. The Scorekeeper** - the person who maintains the official scoring sheet during the tournament rounds. His or her responsibilities include:

1. A good knowledge of the rules of the Bible Quiz
2. Register each member of the competing teams onto the scoring sheet.
3. Register points obtained and/or lost by each team and individual contestant.
4. Notify the Quiz Chairman when a contestant:
  - a. Has correctly answered four questions
  - b. Has committed three errors
5. Regularly notify the Quiz Chairman of the running score
6. Register the final team and individual results
7. Serve as timekeeper.

***THE TOURNAMENT*****1. Duration of the tournament.**

- a. There are 20 questions in a round
- b. If there is a draw after twenty questions, there will be play-off questions until the draw is broken. Only one question is necessary to break the draw, unless no one answers it.

**2. Composition of the teams**

- a. Each team's coach must give the names of his or her team to the scorekeeper before the first question is read.
- b. The captain and the co-captain of the team must be designated before the first question is read.

**3. Breaks.**

- a. A break lasts for one minute and can only be asked between questions.
- b. Each team can ask for two breaks per round, and only the captain, the coach, or one of the officials can ask for a break.

**4. Substitutions**

- a. The coach can only change an active member during a break. The contestant that leaves a round is a substitute and can come back in the competition later. The substitute comes back automatically to the competition when one of the contestants answers all the questions he has to answer, or makes all the faults and/or errors he is allowed to make.

- b. Only a substitute can take the place of a contestant - two contestants who already are competing cannot exchange places.

**5. Questions**

- a. All the questions will be based on the same version of the Bible (announced ahead of time).
- b. A question for all can be read only once.
- c. If no contestant stands to answer a question within five seconds after it has been read, it will be considered closed. The Quiz Chairman must read the answer, and go on. No points will be given for that question.
- d. At any time before beginning to read the next question, the Quiz Chairman can throw out a question that contains incorrect information or has not been well read.
- e. A captain may appeal to the Quiz Chairman if there is incorrect information in a question, if the question was not well read, or if the question could not be understood because of interference.

**6. Electronic Seats**

- a. The equipment used for a Bible Quizzing competition is called "jump seats". The cushions are plugged in to a box at the officials' table. Each cushion functions as a switch that shows with a light who stood up first.

## **RULES FOR YOUTH BIBLE QUIZZING**

- b. When all the lights are off (all the contestants are seated) the Quiz Chairman can start reading a question.
- c. When the question is being read, the first contestant to stand must answer the question
- d. The Quiz Chairman observes the lights while reading the questions.
- e. When a light is on, the Quiz Chairman stops reading, and calls the name of the contestant whose light is on.

N.B. Most quizzing programs will not have access to jump seats to begin with. In that case, a Jump Judge (or scorekeeper) will determine who jumped first.

### **7. Answers**

- a. A contestant cannot answer before being recognized by name by the Quiz Chairman.
- b. The time limit of 30 seconds starts immediately after the contestant is recognized by the Quiz Chairman.
- c. The contestant must finish the question (if he interrupted the reading of the question) and give the correct and complete answer during the 30 seconds time limit.
- d. The Quiz Chairman can not repeat the question or give any information to the contestant. The contestant must answer without any help.
- e. If the correct question and answer are given in the correct time limit, without any errors in information,

the answer will be considered as correct.

## ***DECISIONS OF THE OFFICIALS***

The Quiz Chairman must judge if the answers are correct this way:

1. When the contestant gives all the necessary information for the question and the answer, and sits back down, the Quiz Chairman will judge if the answer is correct.
2. The Quiz Chairman must not interrupt the contestant. The only exception is when the contestant gives enough incorrect information to eliminate any possibility to give a correct answer. If more information is necessary, the Quiz Chairman will not say anything until the contestant sits down or the 30 seconds time limit has ended.
3. If the Quiz Chairman considers that an answer is "correct" the points will be given to the team and the contestant.
4. If the Quiz Chairman considers that an answer is "incorrect", the points will be deducted from the score of the team and/or contestant (if after question 16), and a bonus question will be read.
5. The Quiz Chairman will not judge an answer "incorrect" because of a pronunciation error.

## ***ERRORS AND BONUS QUESTIONS***

1. If an incorrect answer is given, the contestant with the corresponding



seat on the opposite team can answer that question as a bonus.

2. The Quiz Chairman must read the question completely before the contestant answers the bonus question.
3. The contestant must answer the bonus question within 30 seconds.
4. A correct answer to a bonus question is worth 10 points for the team of the contestant who answered the question. Individual points are not given for bonus questions.
5. Points will not be deducted for incorrect answers given to bonus questions.

### ***CHALLENGE AND APPEALS OF THE DECISIONS OF THE OFFICIALS***

1. Only the acting team captain can challenge or appeal the decisions of the officials.
2. The captain may not challenge or appeal before the question and the bonus question (if necessary) are asked, answered and judged. All the challenges or appeals must be done before the beginning of the next question.
3. There may be no communication between the coach & captain, between two contestants, or the contestants and the audience.
4. Each captain can challenge a question only once.

#### 5. Challenge

- a. A captain may challenge a deci-

sion of the Quiz Chairman if he thinks an incorrect decision has been taken.

- b. The captain can ask the Quiz Chairman to read the correct question and answer before challenging.
- c. The captain of the other team can refute the challenge, once it is complete.
- d. After hearing the challenge and the refutation, the Quiz Chairman will judge the validity of the challenge.
- e. The challenge will be invalidated if it contains incorrect information, or if the argument does not justify a different decision than the first one.
- f. The challenge will be accepted when the argument justifies the modification of the previous decision. When a challenge is accepted and the previous decision is reversed. The points will be adjusted as if the error happened in the beginning.

#### 6. Appeals

- a. The captain can appeal to the Quiz Chairman to invalidate the answer due to an incorrect reading, incorrect information in the question, or visual/audio interference.
- b. After hearing the appeal, the Quiz Chairman may consult the scorekeeper for the final decision.
- c. The appeal will be upheld if the argument justifies the change of the first decision.

## **RULES FOR YOUTH BIBLE QUIZZING**

- d. When an appeal is upheld, the question appealed will be invalidated, and another question will be asked.
- e. The official point sheet must be changed as if the appealed question was not asked. The points given after the first decision will be deducted and the points deducted after the first decision are given again.
2. A correct answer for a bonus question is worth 10 points for the team.
3. Four correct answers (not including bonus questions) by any one contestant is worth 10 bonus points for the team and the contestant who answered the four questions. This is called a “quiz out”. When a contestant has quizzed out, he or she must step down from the quizzing seat and may be substituted for if there is a substitute.

### ***FAULTS***

1. There is a fault when:
  - a. There is communication (verbal or non-verbal) after the Quiz Chairman asks the Question and before the points are given.
  - b. A contestant begins answering a question before being recognized by the Quiz Chairman.
2. Any contestant who does three faults in a round must leave the round. He may be substituted.
4. When 3 members from the same team answer at least one question correctly, there is a 10 point bonus for the team.
  - a. The fourth contestant who answers correctly gains 10 points for the team
  - b. The fifth contestant who answers correctly gains 10 more bonus points
5. Beginning with question #16, 10 points are deducted from the points of the team for each error.
6. At the third error of a contestant, 10 points are deducted from the points of the team and of the contestant. This is called an “error out” and the contestant may no longer answer questions for that round. The contestant may be substituted for.

### ***POINTS***

1. A correct answer to a question is worth 20 points for the team and the individual contestant.



# Quizzing Study Tips

7. For the fifth error of the team (and each subsequent error) 10 points will be deducted from the points of the team.
8. The points for the play-off questions after the time limit are not part of the individual or team points.

## STUDY TIPS: MEMORIZATION

### *MEMORY VERSES*

If your quizzers plan to learn all the memory verses this year, you'll want to pay special attention to the prejump list in the back of Book

1. The purpose of having a prejump list is to show them where the earliest "safe" place to jump on each memory verse is, and to help you learn to complete the verse with the fewest possible beginning words. Use it to perfect their skills in jumping on memory verses. Also, download the free memory verse flash cards from [www.youthquiz.com](http://www.youthquiz.com) or from the Power Tools CD.

### *"15" METHOD*

1. Read the verse through a couple of times.
2. Have them say it without looking. If they get stuck, check the Scripture, and then go on.
3. When they can say the verse through without looking, they're ready to start memorizing. (You thought you were through, didn't you?)
4. Have them say the verse through as fast as they can, five times, without a mistake. If they make a mistake, start over.
5. Read the verse again to make sure they are saying it right. If not, do it over.
6. Have them say the verse five more times without a mistake. Then five more times. (That makes 15.) If at any time they make a mistake, start over with that group of five.



## **QUIZZING STUDY TIPS**

7. Do the next verse the same way, then return to the first verse memorized to make sure they still know it?
8. Continue the process until they are done memorizing.
5. Review the verse about 10 times the same day they learn it.
6. Review the verse at least once a day for three or four days after they learn it.

## **WRITING QUESTIONS**

It's a proven fact that the more you deal with a subject, the better you learn and remember it. It is a great idea to have your quizzers write their own questions as they study the material. Make sure they have a solid knowledge of the material before they begin to write questions. Once they do, they will find that practicing forming questions and answers will really test their knowledge of the material. Once they learn this method, you might find they don't need to actually write the questions and answers down on paper; it may be enough to simply form questions mentally and answer them in their mind. Those written questions could be used in practice and compared to the questions in this book.

## **PHRASE METHOD**

1. Read the verse carefully, making sure they understand its meaning.
2. Break the verse into phrases (punctuation marks do this pretty well) and say each phrase several times, emphasizing words that are difficult to remember.
3. Read the entire verse again, concentrating on difficult parts.
4. Quote the verse 5 or 6 times, or until they can say it smoothly without error.

## **3-5-7 PLAN**

Assume that you've just studied 1 Corinthians 8. Now have the quizzers review the chapter three chapters before this chapter—chapter 5. Then review the chapter five before—chapter 3. Then review the chapter seven before your original chapter—chapter 1. Hence, the name 3-5-7 Plan. When the total number of chapters gets high enough, it will need to become the 3-5-7-9 Plan.

## **INDEX CARDS**

A great way to help quizzers learn the memory verses (or all of the material) is to create a catalog of the verses they (or you want them) want to memorize. Write or type each verse on one side of an index card and put its reference on the back. Computer programs have made this a somewhat simple task, especially with the ability to purchase the NIV for that computer. (It's important that they do this step themselves (regardless of the method); try not to have their parents or you as coach do this for them. The cards will mean much more to them—and they'll remember the verse much better as well—if they take the time to mentally process each verse as they prepare the catalog.) Once they have all the verses on cards, they're now ready to begin. They'll probably want to memorize the verses in the order as they appear in the Scripture. Have them use any of the memorization methods already mentioned to actually learn the verse. The big advantage of this method is being



able to separate those verses that they're having difficulty learning. They will also be able to review the verses by looking at the reference or review the references by looking at the verses.

## **STUDY TIP: COMPREHENSION**

### ***UNDERLINE METHOD***

Have the quizzers read the chapter enough times that they know most of it, starting at the beginning of the chapter and underlining every fact in the chapter that they are not sure they would remember in a quiz without further study. Then, beginning with the first verse, have them study all the underlined phrases. To fully complete the study method, have them continue working on all these phrases until they know each of them well enough to recall details in a quiz.

## **STUDY TIP: READING**

### ***CD/CASSETTE***

### ***METHOD/MP3/PODCAST***

Learning comes easier when one can not only see the words but hear them as well. You can purchase a pre-made audio recording of the book to help your quizzers read and memorize. You might consider making your own recording using a blank recordable CD, (you will need a computer with a microphone and appropriate recording software) or a cassette tape and recording your own voice reading each chapter for study purposes. (Remember that it is illegal to

make copies of pre-made Bible recordings, or to distribute or sell copies of your own voice recording of Bible passages without permission.) This may take some time, but you'll find it worth your while in the long run. Remember to read clearly and loudly. You might want to identify each chapter and/or verse with its reference as you come to it. Recorded CD's should be available at [www.youthquiz.com](http://www.youthquiz.com).

Here are a couple of ways you can use a recording like this in your study. Here is a couple:

- **Straight Reading**—Read along in the Bible or scripture portion, and listen carefully to the recording at the same time while reading. In this way, they will not only see the words on the page but hear the words as well. This combination will help them remember the material better. A variation is to try to quote the material along with the recording.
- **Pantomime Reading**—Turn on the CD/Tape player/MP3 player. As the verses are read, pantomime (act out) everything that is happening. Exaggerate! Do fun, crazy things to act out the passages. If they are not too self-conscious, have your quizzers act out the passages. You'll be surprised to see how well this method helps them remember the material.

### ***STRAIGHT READING METHOD***

Simply have them read through the chapter carefully and thoughtfully five times. The more they read something, the better they will know it. Also, have them read the related scripture or commentary if they have some type of reference Bible. Be careful to use only

## QUIZZING STUDY TIPS

the NIV for memory work but other versions can be helpful when trying to understand what the author is trying to convey.

### ***REPETITION METHOD***

1. Read verse 1 (of the chapter they are studying) three times.
2. Read verse 2 three times, verse 3 three times, verse 4 three times, and verse 5 three times.
3. Now read verses 1 through 5 all together at once.
4. Read verses 6, 7, 8, 9, 10 three times each.
5. Now read verses 6 through 10 all together at once.
6. Now go back to verse 1 and read straight through to verse 10.
7. Read verses 11 through 15, each three times; then read them together once; then go back to verse 1 and read through to verse 15.
8. Read verses 16 through 20 three times each; then 16 to 20 once all together; then 1 to 20 altogether.
9. Keep doing this until they finish the chapter.

### ***PARAPHRASE METHOD***

Have you ever stopped to think that if you were writing some of the Scriptures you're studying; it would sound a lot different from what you are reading?

Before you suggest this method to your quizzers, they'll need about three or four

pieces of notebook paper. At the top of the first page they should write the number of the chapter they'll be reading. Have them read the chapter, through a couple of times. Now the goal is for them to rewrite the chapter, verse by verse, in their own words.

They can make it serious or funny, creative or normal—however they usually talk. They should paraphrase (explain how to accomplish paraphrasing) at least 10 verses of a chapter just to find out if they like this method. They do not even have to use it all the time. They should try it once in a while to lend variety to their studying.

## STUDY TIP: PREJUMPING

### ***QUESTION WRITING***

In order to fine tune your quizzers prejumping ability it is really not as important for them to write hundreds of questions as it is for them to learn how to write questions. You will eventually have them move from actually writing questions and answers to simply forming them mentally. The key to good prejumping is not simply winning the jump but being able to correctly complete the question from the point where they jumped. Learning to recognize questions and answers in their mind will be of tremendous advantage as they begin to prejump.

In the average verse, there are four or five possible quiz questions. Even though several questions may cover the same information, the way a quizzer prejumps on each question is different. So, it is helpful to be able to look at a verse and see the different questions that can come from it. To write a question, have them begin

by finding the answer in the verse and then decide how to ask a question about it. Beginning at the first verse, have them look at each phrase, each noun, each action verb, each adjective, and each adverb, to see if any could be an answer to questions. Then, have they written the questions.

### ***KEY WORD SPOTTING***

Key word spotting is to help a quizzer be able to jump faster. It is very difficult to improve their jump reaction time without learning to spot key words.

What is a key word? The key word is the word that comes at that place in the question where, for the first time, one can tell what the rest of the question is. In other words, if they hear a question and the quizmaster stops reading just before the key word, they won't know for certain what the rest of the question is. There may be only a few possibilities, and they may make an educated (or lucky!) guess, but they won't be for certain. However, if they were to hear one more word—the key word—they would know without a doubt what the correct question is.

Your job as a coach is to help the quizzer learn to locate that key word so that they can jump at that place in the question. In a quiz, that means faster decision-making under pressure. To get started, though, have them practice with a few questions and take all the time they need to decide what is the key word.

Here is an important point to remember: the key word will not always be the same for everyone! The better they know the chapter, the sooner they will be able to jump. Right now the key word for questions may be the last word; but by

the end of the year, the key word on some of the very same questions could possibly be the third or fourth word. The key word changes as their knowledge of the material improves.

### ***ANTICIPATING THE KEY WORD***

Anticipation is accurately predicting that the next word of the question will be the key word. Why anticipate you ask? If a quizzer can tell that the next word of a question will be the key word, then they can jump just as the quizmaster begins to say it, but late enough that he or she does not have time to stop before he or she says at least the first syllable of the key word. The quizzer can then identify the key word by watching the quizmaster's mouth as a clue to the remainder of the word. This means that they will actually jump before they hear the complete question! If they can learn to anticipate accurately, they will obviously win many more jumps than a quizzer who does not anticipate. Remember, though, that anticipating is taking a definite risk; they will want to be sure that they know the material well enough to take this risk before you jump! Prejumping is a major hurdle for most quizzers to overcome, but when they do, they will find competition much easier.

### ***RECORDING JUMPING***

To practice their jumping and to improve anticipation of the key word, you may want to try this method. In order to use this method they will need computer recording equipment and a CD/DVD/MP3 burner, or a simple cassette recorder. To prepare for the study, record some of the questions and the answers to the CD/DVD/MP3 or cassette. Start the CD/DVD/MP3 or cassette and have them "jump" (either physically or mentally), and stop the recording at the point where they

## QUIZZING STUDY TIPS

jump. Now have them try to complete the question and give the correct answer. To check yourself simply restart the cassette and then listen to the correct question and answer. They'll find that as their knowledge of the material increases, their ability to prejump earlier also improves.

### STUDY TIP: GENERAL REVIEW

After studying one-fourth of the chapters, take time out for a general review of all the chapters they've covered. Test them in each of the following areas:

1. Have them read through each chapter again. If there is time, they may even want to use a repetition method (Read chapter 1, then read chapters 1 and 2, then read chapters 1, 2, and 3, etc.)
2. Have them write out either a chapter-by-chapter outline, or a list of what events are in each chapter.
3. Have them review all the underlined phrases that they thought they might not remember in a quiz. Test them to see how well they still remember those verses. If they've forgotten any of the phrases, spend some more time studying with them.
4. Work with the prejump list of memory verses, and test their ability to complete each verse and give the reference.

Repeat this general review after completing one-half, then three-fourths, then all of the chapters. In each case, review all the chapters they've covered.

### STUDY TIP: USING A CONCORDANCE

Have you ever noticed how some quizzers always seem to be able to jump way before your quizzers do? And how you could say almost any word in the material and they can tell you exactly what verse it's in? Chances are that those quizzers have been using a concordance.

What is a concordance? A concordance is a type of index—you know, those lists in the back of books that tell you where a certain subject is mentioned. A biblical concordance will tell you where and how many times any word is used in the Scripture. (Would it surprise you to know that the word "the" is used 55,728 times throughout the Bible?!) There are several types of these concordances: entire Bible, Old Testament, New Testament, and individual book concordances.

How can you use a concordance to help your quizzers in their study? Each year, youthquiz.com makes available a Quizzer's concordance that covers only the material being covered during that quiz year. This resource will tell you where and how many times each word is used in this book. Of special help to a quizzer is the list of "Unique Words." These are words that are used only once in the material.

Being familiar with these words can be invaluable to a quizzer. A quizzer knowing that a particular word is used only once throughout an entire year's material will more quickly direct them toward the right passage when answering a question. Once they've acquired a concordance, find the unique word list, or go through the entire list of words



and note those that are used only once. Have them mark these words with a certain color of marker or colored pencil—blue, perhaps. Then have them take their Scripture portion or Bible and locate each of these “blue” words and mark them. Now as they read and study the Scripture, they will be able to note when they come across a “blue” word. Many quizzers use the same approach with words used two or three times throughout the material, marking them with a different color, such as red and green.

Now, as soon as they hear one of these unique words, they should be able to recognize it as a key word, remember the reference, and quickly go there mentally to form their question and answer. You will find that knowing these key words will greatly enhance your quizzers’ ability to prejump. (You can also tailor this system as it suits their study style).

However you decide to have your quizzers use a concordance, be sure they have a good understanding of the material, as well as of the individual words. The concordance should supplement a good study plan—don’t let them rely on it to solve all of their study problems.

Knowing the Scripture in this way will also help them in the future. It may help them find a verse that they need when speaking to a person seeking God. The Holy Spirit will bring that verse they learned years ago to memory at the appropriate time.

## STUDY TIP: VARIETY IN YOUR STUDY

Throughout this book the quizzers will find many different study methods for use in individual study times. Chances are no one study method is right for everyone. What works best for one may not work for teammates. Just as important, however, is that their knowledge and recollection of the material will improve if they vary the study methods they use. Have them try a new method every now and then so they don’t get bored and frustrated using the same technique over and over.

## PRE-ANNOUNCING KEY

Remember that all questions will be “preannounced” in actual quizzing competition. In order to prepare your quizzers for this practice (and in case your team decides to use these questions in practice), we’ve included the preannouncing codes in this book as well. The code in front of the question indicates the type of question it is; the codes are explained in the “Preannouncing Key” found throughout the book.

(Code=Question Type)

G = General

X = Context

A = According to

S = Situation

I = In What Book and Chapter (not used in Corinthians)

Memory: Q = Quote;

V = Finish this (these) verse(s) (no reference);

R = Finish this (these) verses and give the reference



# Memory Verse List

## 1 CORINTHIANS

1:8	4:4-5	10:24	13:12
1:9	5:6-7	10:31	13:13
1:10	6:11	11:1	14:12
1:18	6:14	11:23-24	14:15
1:25	6:17	11:25-26	14:19
1:26-27	6:19-20	12:4-6	15:3-5
1:30	8:2-3	12:7	15:19-20
2:2	8:6	12:12	15:21-22
2:4-5	8:9	12:27	15:33
2:9	9:22-23	13:1	15:49
2:12-13	9:24	13:2	15:56-57
3:7-8	9:25	13:3	15:58
3:11	10:12	13:4-5	16:13-14
3:16	10:13	13:6-7	
4:2	10:16-17	13:11	

## 2 CORINTHIANS

1:3-4	4:5-6	6:14	10:17-18
1:20	4:7	7:1	11:13-15
1:21-22	4:16-18	7:10	12:9
2:14-15	5:1	8:7	12:10
3:3	5:10	8:9	13:4
3:6	5:14-15	8:14-15	13:8
3:17-18	5:17	9:6-7	13:11
4:2	5:20	9:8	
4:4	5:21	10:5	

# Pre-Jump List

## 1 Corinthians

He will	1:8	So whether	10:31	But thanks	2:14-15	
God, who	1:9	Follow	11:1	You	3:3	
I	1:10	For I	11:23-24	He has	3:6	
For the message	1:18	In	11:25-26	Now the	3:17-18	
For the foolishness	1:25	There	12:4-6	Rather,	4:2	
Brothers	1:26-27	Now to	12:7	The god	4:4	
It	1:30	The body	12:12	For we	4:5-6	
For I	2:2	Now you	12:27	But we	4:7	
My message	2:4-5	If I speak	13:1	Therefore	4:16-18	
However	2:9	If I have	13:2	Now we know	5:1	
We	2:12-13	If I give	13:3	For we must	5:10	
So	3:7-8	Love is	13:4-5	For Christ's	5:14-15	
For no one	3:11	Love does	13:6-7	Therefore, if	5:17	
Don't	3:16	When	13:11	We are	5:20	
Now it	4:2	Now we see	13:12	God made	5:21	
My conscience	4:4-5	And now	13:13	Do not be yoked	6:14	
Your	5:6-7	So it	14:12	Since	7:1	
And that	6:11	So what	14:15	Godly	7:10	
By	6:14	But in	14:19	But just	8:7	
But he who	6:17	For what	15:3-5	For you	8:9	
Do	6:19-20	If	15:19-20	At	8:14-15	
The man	8:2-3	For since	15:21-22	Remember	9:6-7	
Yet	8:6	Do not be misled	15:33	And God	9:8	
Be careful	8:9	And just	15:49	We demolish	10:5	
To	9:22-23	The sting	15:56-57	But, "Let	10:17-18	
Do you	9:24	Therefore, my	15:58	For such	11:13-15	
Everyone	9:25	Be on	16:13-14	But he said	12:9	
So, if	10:12	<b>2 Corinthians</b>			That	12:10
No	10:13	Praise	1:3-4	For to	13:4	
Is	10:16-17	For no matter	1:20	For we cannot	13:8	
Nobody	10:24	Now it	1:21-22	Finally,	13:11	

# Practice/Competition Questions

## 1 CORINTHIANS CHAPTER 1

- G What is Paul called to be by the will of God?  
A. *An apostle of Christ Jesus (1 Cor. 1:1)*
- A According to 1 Corinthians chapter 1: verse 2, who is our Lord?  
A. *Jesus Christ (1 Cor. 1:2)*
- G In whom is God's grace given you?  
A. *Christ Jesus (1 Cor. 1:4)*
- G In whom have you been enriched in every way?  
A. *God (1 Cor. 1:5)*
- G In whom was our testimony about Christ confirmed?  
A. *The Corinthians (1 Cor. 1:6)*
- G For what do you eagerly wait?  
A. *Our Lord Jesus Christ to be revealed (1 Cor. 1:7)*
- G Who will keep you strong to the end?  
A. *God (1 Cor. 1:8)*
- A According to 1 Corinthians chapter 1: verse 9, what is God?  
A. *Faithful (1 Cor. 1:9)*
- G In what may you be perfectly united?  
A. *In mind and thought (1 Cor. 1:10)*
- G Who have informed Paul that there are quarrels among you?  
A. *Some from Chloe's household (1 Cor. 1:11)*
- X Who is Cephas?  
A. *Peter (1 Cor. 1:12)*
- G Who is thankful that he did not baptize any of you except Crispus and Gaius?  
A. *Paul (1 Cor. 1:14)*
- G Into whose name can no one say that you were baptized?  
A. *Paul's (1 Cor. 1:15)*
- G Whose household did Paul also baptize?  
A. *The household of Stephanas (1 Cor. 1:16)*
- G With what did Christ not send Paul to preach the gospel?  
A. *With words of human wisdom (1 Cor. 1:17)*
- G What is the power of God to us who are being saved?  
A. *The message of the cross (1 Cor. 1:18)*
- G Whose wisdom will God destroy?  
A. *The wisdom of the wise (1 Cor. 1:19)*
- G Who demand miraculous signs?  
A. *Jews (1 Cor. 1:22)*
- A According to 1 Corinthians chapter 1: verse 23, what do we preach?  
A. *Christ crucified (1 Cor. 1:23)*
- G Who has called both Jews and Greeks?  
A. *God (1 Cor. 1:24)*
- G Whose foolishness is wiser than man's wisdom?  
A. *God's (1 Cor. 1:25)*



- G When were not many of you wise by human standards?  
A. *When you were called (1 Cor. 1:26)*
- G What did God choose to shame to the strong?  
A. *The weak things of the world (1 Cor. 1:27)*
- G Why did God choose the lowly things of this world?  
A. *To nullify the things that are (1 Cor. 1:28)*
- A According to 1 Corinthians chapter 1: verse 31, what is written?  
A. *“Let him who boasts, boast in the Lord.” (1 Cor. 1:31)*

## 1 CORINTHIANS 2

- G What did Paul proclaim to you?  
A. *The testimony about God (1 Cor. 2:1)*
- G What did Paul resolve to know while he was with you?  
A. *Nothing except Jesus Christ and him crucified (1 Cor. 2:2)*
- G To whom did Paul come in weakness and fear, and with much trembling?  
A. *You (1 Cor. 2:3)*
- G What were not with wise and persuasive words?  
A. *Paul’s message and his preaching (1 Cor. 2:4)*
- X Two-part question: What was not with wise and persuasive words, and what was with a demonstration of the Spirit’s power?  
A. *Paul’s message and preaching (1 Cor. 2:4)*
- G On whose power might your faith rest?  
A. *God’s (1 Cor. 2:5)*
- A According to 1 Corinthians chapter 2 verse 6, what do we not speak?  
A. *The wisdom of this age or of the rulers of this age (who are coming to nothing) (1 Cor. 2:6)*
- G For what did God destine his secret wisdom before time began?  
A. *Our glory (1 Cor. 2:7)*
- G Who understood God’s secret wisdom?  
A. *None of the rulers of this age (1 Cor. 2:8)*
- G What has no mind conceived?  
A. *What God has prepared for those who love him (1 Cor. 2:9)*
- A According to 1 Corinthians chapter 2 verse 10, by whom has God revealed it to us?  
A. *His Spirit (1 Cor. 2:10)*
- G What does the Spirit of God know?  
A. *The thoughts of God (1 Cor. 2:11)*
- G What spirit have we not received?  
A. *The spirit of the world (1 Cor. 2:12)*
- G What express spiritual truths in spiritual words?  
A. *The words taught by the Spirit (1 Cor. 2:13)*

- G What are spiritually discerned?  
*A. The things that come from the Spirit of God (1 Cor. 2:14)*
- G Who makes judgments about all things?  
*A. The spiritual man (1 Cor. 2:15)*
- A According to 1 Corinthians chapter 2 verse 16, whose mind do we have?  
*A. Christ's (1 Cor. 2:16)*

**1 CORINTHIANS 3**

- G In whom are you mere infants?  
*A. Christ (1 Cor. 3:1)*
- A According to 1 Corinthians chapter 3: verse 2, what did Paul give you?  
*A. Milk (1 Cor. 3:2)*
- X Two-part question: In Corinthians chapter 3, what did Paul give you, and what did he not give you?  
*A. 1) Milk  
 2) Solid food (1 Cor. 3:2)*
- G Where is there jealousy and quarreling?  
*A. Among you (1 Cor. 3:3)*
- G To whom has the Lord assigned his task?  
*A. To each (1 Cor. 3:5)*
- G Who planted the seed?  
*A. Paul (1 Cor. 3:6)*
- A According to 1 Corinthians chapter 3: verse 7, who is anything?  
*A. Neither he who plants nor he who waters, but only God (1 Cor. 3:7)*

- G According to what will each be rewarded?  
*A. His own labor (1 Cor. 3:8)*
- G Who are God's fellow workers?  
*A. Paul and Apollos (1 Cor. 3:9)*
- G By what did Paul lay a foundation as an expert builder?  
*A. The grace God had given him (1 Cor. 3:10)*
- G Why will any man's work be shown for what it is?  
*A. Because the Day will bring it to light (1 Cor. 3:12-13)*
- G What will be revealed with fire?  
*A. Any man's work (1 Cor. 3:13)*
- G Who will receive his reward?  
*A. Each man if what he has built survives (1 Cor. 3:14)*
- G When will each man suffer loss?  
*A. If what he has built is burned up (1 Cor. 3:15)*
- A According to 1 Corinthians chapter 3: verse 16, who lives in you?  
*A. God's Spirit (1 Cor. 3:16)*
- G Why will God destroy anyone who destroys his temple?  
*A. For God's temple is sacred and you are that temple (1 Cor. 3:17)*
- G What is sacred?  
*A. God's temple (1 Cor. 3:17)*
- G What is foolishness in God's sight?  
*A. The wisdom of this world (1 Cor. 3:19)*

- A According to 1 Corinthians chapter 3: verse 20, what does the Lord know?  
A. *That the thoughts of the wise are futile (1 Cor. 3:20)*
- G About whom should there be no more boasting?  
A. *About men (1 Cor. 3:21)*
- A According to 1 Corinthians chapter 3: verse 23, of whom is Christ?  
A. *God (1 Cor. 3:23)*

## 1 CORINTHIANS 4

- A According to 1 Corinthians chapter 4 verse 1, of whom are we servants?  
A. *Christ (1 Cor. 4:1)*
- G Who must prove faithful?  
A. *Those who have been given a trust (1 Cor. 4:2)*
- G By whom does Paul care very little if he is judged?  
A. *The Corinthians or any human court (1 Cor. 4:3)*
- X In 1 Corinthians chapter 4, what is clear?  
A. *Paul's conscience (1 Cor. 4:4)*
- G What will each receive when the Lord comes?  
A. *His praise from God (1 Cor. 4:5)*
- G For what has Paul applied these things to himself and Apollos?  
A. *The Corinthians benefit (1 Cor. 4:6)*
- A According to 1 Corinthians chapter 4 verse 8, what do you already have?  
A. *All you want (1 Cor. 4:8)*
- G To whom does it seem that God has put us apostles on display at the end of the procession?  
A. *To Paul (1 Cor. 4:9)*
- G To what have we been made a spectacle?  
A. *The whole universe (1 Cor. 4:9)*
- A According to 1 Corinthians chapter 4 verse 10, what are we for Christ?  
A. *Fools for Christ (1 Cor. 4:10)*
- G Who are treated brutally?  
A. *We, apostles (1 Cor. 4:11)*
- G With what do we work hard?  
A. *Our own hands (1 Cor. 4:12)*
- G Of what have we become the refuse?  
A. *The world (1 Cor. 4:13)*
- G Who is not writing this to shame you, but to warn you?  
A. *Paul (1 Cor. 4:14)*
- G How many guardians do you have in Christ?  
A. *Ten thousand (1 Cor. 4:15)*
- A According to 1 Corinthians chapter 4 verse 16, what does Paul urge you?  
A. *To imitate him (1 Cor. 4:16)*
- G What agrees with what Paul teaches everywhere in every church?  
A. *His way of life in Christ Jesus (1 Cor. 4:17)*
- G How have some of you become arrogant?  
A. *As if Paul was not coming to you (1 Cor. 4:18)*

- G When will Paul come to you?  
*A. Very soon (if the Lord is willing) (1 Cor. 4:19)*
- G What is a matter of power?  
*A. The kingdom of God (1 Cor. 4:20)*

**1 CORINTHIANS 5**

- G What is it actually reported that there is among you?  
*A. Sexual immorality (1 Cor. 5:1)*
- A According to 1 Corinthians chapter 5 verse 2, what are you?  
*A. Proud (1 Cor. 5:2)*
- G Who is with you in spirit?  
*A. Paul (1 Cor. 5:3)*
- G What may be saved on the day of the Lord?  
*A. The spirit of the one who did this (1 Cor. 5:5)*
- A According to 1 Corinthians chapter 5 verse 6, what is not good?  
*A. Your boasting (1 Cor. 5:6)*
- G Who is our Passover lamb?  
*A. Christ (1 Cor. 5:7)*
- G With what should we not keep the Festival?  
*A. With the old yeast, the yeast of malice and wickedness (1 Cor. 5:8)*
- G Who has written you in his letter not to associate with sexually immoral people?  
*A. Paul (1 Cor. 5:9)*

- A According to 1 Corinthians chapter 5: verse 10, what would you have to leave in that case?  
*A. This world (1 Cor. 5:10)*
- G What should you not even do with such a man?  
*A. Eat (1 Cor. 5:11)*
- X What is not Paul's business?  
*A. To judge those outside the church (1 Cor. 5:12)*
- G Whom should you expel from among you?  
*A. The wicked man (1 Cor. 5:13)*

**1 CORINTHIANS 6**

- X What if you are to judge the world?  
*A. You are (Are you not?) competent to judge trivial cases (1 Cor. 6:2)*
- A According to 1 Corinthians chapter 6 verse 4, what should you do?  
*A. Appoint as judges even men of little account in the church (1 Cor. 6:4)*
- G To shame whom does Paul say this?  
*A. The Corinthians (1 Cor. 6:5)*
- G To what does one brother go against another?  
*A. Law (1 Cor. 6:6)*
- G Who have been completely defeated already?  
*A. The Corinthians (1 Cor. 6:7)*
- G Who cheat and do wrong?  
*A. The Corinthians themselves (1 Cor. 6:8)*



- G What will the wicked not inherit?  
A. *The kingdom of God (1 Cor. 6:9)*
- A According to 1 Corinthians chapter 6 verse 9, what should you not be?  
A. *Deceived (1 Cor. 6:9)*
- A According to 1 Corinthians chapter 6 verse 12, what is not everything?  
A. *Beneficial (1 Cor. 6:12)*
- G Who were justified in the name of the Lord Jesus Christ and by the Spirit of our God?  
A. *The Corinthians (1 Cor. 6:11)*
- G By what will Paul not be mastered?  
A. *Anything (1 Cor. 6:12)*
- G For what is the stomach?  
A. *Food (1 Cor. 6:13)*
- G By what did God raise the Lord from the dead?  
A. *His power (1 Cor. 6:14)*
- G What are members of Christ himself?  
A. *Your bodies (1 Cor. 6:15)*
- A According to 1 Corinthians chapter 6 verse 16, what is said?  
A. *"The two will become one flesh." (1 Cor. 6:16)*
- G In what is he who unites himself with the Lord one with him?  
A. *Spirit (1 Cor. 6:17)*
- G What are outside a man's body?  
A. *All other sins a man commits (1 Cor. 6:18)*

- G Whom have you received from God?  
A. *The Holy Spirit (1 Cor. 6:19)*
- G At what were you bought?  
A. *A price (1 Cor. 6:20)*

## 1 CORINTHIANS 7

- G For whom is it good not to marry?  
A. *A man (1 Cor. 7:1)*
- G Who should have her own husband?  
A. *Each woman (1 Cor. 7:2)*
- G To whom should the wife likewise fulfill her marital duty?  
A. *Her husband (1 Cor. 7:3)*
- G Whose body does not belong to her alone?  
A. *The wife's (1 Cor. 7:4)*
- G To what may you devote yourselves?  
A. *Prayer (1 Cor. 7:5)*
- A According to 1 Corinthians chapter 7: verse 6, as what does Paul not say this?  
A. *As a command (1 Cor. 7:6)*
- G Who has his own gift from God?  
A. *Each man (1 Cor. 7:7)*
- G When should the unmarried and widows marry?  
A. *If they cannot control themselves (1 Cor. 7:9)*
- G Who gives this command to the married?  
A. *Not Paul, but the Lord (1 Cor. 7:10)*

- G What if a wife does separate from her husband?  
A. *She must remain unmarried or else be reconciled to her husband (1 Cor. 7:11)*
- G Who must not divorce a husband if he is not a believer and he is willing to live with her?  
A. *A woman (1 Cor. 7:13)*
- G What would your children be otherwise?  
A. *Unclean (1 Cor. 7:14)*
- A According to 1 Corinthians chapter 7: verse 15, what has God done?  
A. *Called us to live in peace (1 Cor. 7:15)*
- G Who lays down this rule in all the churches?  
A. *Paul (1 Cor. 7:17)*
- X What if a man was already circumcised when he was called?  
A. *He should not become uncircumcised (1 Cor. 7:18)*
- G What counts?  
A. *Keeping God's commands (1 Cor. 7:19)*
- G In what situation should each one remain?  
A. *The situation which he was in when God called him (1 Cor. 7:20)*
- G How is he who was a free man when he was called Christ's slave?  
A. *Similarly to how he who was a slave when he was called by the Lord is the Lord's freedman (1 Cor. 7:22)*
- G At what were you bought?  
A. *A price (1 Cor. 7:23)*
- A According to 1 Corinthians chapter 7 verse 24, what should each man do?  
A. *Remain in the situation God called him to (1 Cor. 7:24)*
- G For what should the unmarried not look?  
A. *A wife (1 Cor. 7:27)*
- G How should those who have wives live from now on?  
A. *As if they had none (1 Cor. 7:29)*
- G How should those who mourn live from now on?  
A. *As if they did not (mourn) (1 Cor. 7:30)*
- G Who is concerned about how he can please the Lord?  
A. *An unmarried man (1 Cor. 7:32)*
- G Who is concerned about the affairs of this world—how he can please his wife?  
A. *A married man (1 Cor. 7:33)*
- A According to 1 Corinthians chapter 7: verse 34, what are divided?  
A. *A married man's interests (1 Cor. 7:34)*
- G Who has control over his own will?  
A. *The man who has settled the matter in his own mind (1 Cor. 7:37)*
- G What does he who marries the virgin do?  
A. *Right (1 Cor. 7:38)*
- G Who is happier if she stays as she is, in Paul's judgment?  
A. *A woman whose husband dies (1 Cor. 7:40)*

**1 CORINTHIANS CHAPTER 8**

- A According to 1 Corinthians chapter 8: verse 1, what do we know?  
A. *That we all possess knowledge (8:1)*
- X Two-part question: What puffs up and what builds up?  
A. 1) *Knowledge*  
2) *Love (8:1)*
- G Who does not yet know as he ought to know?  
A. *The man who thinks he knows something (1 Cor. 8:2)*
- G By whom is the man who loves God known?  
A. *God (1 Cor. 8:3)*
- A According to 1 Corinthians chapter 8: verse 4, what do we know?  
A. *That an idol is nothing in all the world (8:4)*
- G What came from one God, the Father?  
A. *All things (8:6)*
- G Why is their conscience defiled?  
A. *Since it is weak (1 Cor. 8:7)*
- G What does not bring us near to God?  
A. *Food (1 Cor. 8:8)*
- A According to 1 Corinthians chapter 8: verse 9, what should we do?  
A. *Be careful that the exercise of your freedom does not become a stumbling block to the weak (1 Cor. 8:9)*
- G When will anyone with a weak conscience be emboldened to eat what has been sacrificed to idols?  
A. *If he sees you who have this knowledge eating in an idol's temple (1 Cor. 8:10)*
- G By what is this weak brother destroyed?  
A. *By your knowledge (1 Cor. 8:11)*
- G When do you wound your brothers' weak conscience?  
A. *When you sin against your brothers in this way (1 Cor. 8:12)*
- G Why will Paul never eat meat again?  
A. *So that he will not cause his brother to fall (1 Cor. 8:13)*

**1 CORINTHIANS 9**

- X In Corinthians chapter 9, who is an apostle?  
A. *Paul (1 Cor. 9:1)*
- G To whom is Paul surely an apostle?  
A. *The Corinthians (1 Cor. 9:2)*
- G Who have the right to take a believing wife along with them?  
A. *The other apostles and the Lord's brothers and Cephas (1 Cor. 9:5)*
- G What should you not muzzle while it is treading out the grain?  
A. *An ox (1 Cor. 9:9)*
- G Who ought to do so in the hope of sharing in the harvest?  
A. *The plowman (1 Cor. 9:10)*
- A According to 1 Corinthians chapter 9: verse 10, who plows?  
A. *The plowman (1 Cor. 9:10)*

- G Rather than what did we put up with anything?  
A. *Rather than hinder the gospel of Christ (1 Cor. 9:12)*
- G Who get their food from the temple?  
A. *Those who work in the temple (1 Cor. 9:13)*
- G What should those who preach the gospel receive?  
A. *Their living from the gospel (1 Cor. 9:14)*
- A According to 1 Corinthians chapter 9: verse 15, what has Paul not used?  
A. *Any of these rights (1 Cor. 9:15)*
- G Who is compelled to preach?  
A. *Paul (1 Cor. 9:16)*
- G What if Paul preaches voluntarily?  
A. *He has a reward (1 Cor. 9:17)*
- G What may Paul offer free of charge?  
A. *The gospel (1 Cor. 9:18)*
- G Who makes himself a slave to everyone?  
A. *Paul (1 Cor. 9:19)*
- A According to 1 Corinthians chapter 9: verse 20, under what is Paul not?  
A. *The law (1 Cor. 9:20)*
- G To whom did Paul become like one not having the law?  
A. *To those not having the law (1 Cor. 9:21)*
- G Why did Paul become weak?  
A. *To win the weak (1 Cor. 9:22)*
- G By what might Paul save some?  
A. *By all possible means (9:22)*
- G Why does Paul do all this for the sake of the gospel?  
A. *That he may share in its blessings (1 Cor. 9:23)*
- A According to 1 Corinthians chapter 9: verse 24, how should you run?  
A. *In such a way as to get the prize (1 Cor. 9:24)*
- G Why do we go into strict training?  
A. *To get a crown that will last forever (1 Cor. 9:25)*
- G Like whom does Paul not run?  
A. *A man running aimlessly (1 Cor. 9:26)*
- G After what will Paul himself not be disqualified for the prize?  
A. *After he has preached to others (1 Cor. 9:27)*

## 1 CORINTHIANS 10

- G Who were all under the cloud?  
A. *Our forefathers (1 Cor. 10:1)*
- G Who ate the same spiritual food?  
A. *All our forefathers (1 Cor. 10:3)*
- A According to 1 Corinthians chapter 10: verse 4, what was Christ?  
A. *That (spiritual) rock (1 Cor. 10:4)*
- G Over what were their bodies scattered?  
A. *The desert (1 Cor. 10:5)*
- G Who set their hearts on evil things?  
A. *Most of our forefathers (1 Cor. 10:6)*
- G What did the people get up to do?  
A. *Indulge in pagan revelry (1 Cor. 10:7)*



- G When did twenty-three thousand of our forefathers die?  
A. *In one day (1 Cor. 10:8)*
- G Who were killed by snakes?  
A. *Some of our forefathers who tested the Lord (1 Cor. 10:9)*
- G By whom were those who grumbled killed?  
A. *The destroying angel (1 Cor. 10:10)*
- G To whom did these things happen as examples?  
A. *To our forefathers (1 Cor. 10:11)*
- A According to 1 Corinthians chapter 10: verse 13, what will God not let you be?  
A. *Tempted beyond what you can bear (1 Cor. 10:13)*
- G Who will also provide a way out when you are tempted?  
A. *God (1 Cor. 10:13)*
- G Who should flee from idolatry?  
A. *Paul's dear friends [OR The Corinthians] (1 Cor. 10:14)*
- G Who speaks to sensible people?  
A. *Paul (1 Cor. 10:15)*
- X Two-part answer: Why are we who are many one body?  
A. *1) Because there is one loaf*  
*2) For we all partake of the one loaf (1 Cor. 10:17)*
- G With whom does Paul not want you to be participants?  
A. *With demons (1 Cor. 10:20)*
- A According to 1 Corinthians chapter 10: verse 23, what is beneficial?  
A. *Not everything (1 Cor. 10:23)*
- G Whose good should nobody seek?  
A. *His own good (1 Cor. 10:24)*
- A According to 1 Corinthians chapter 10: verse 25, what should you eat?  
A. *Anything sold in the meat market (1 Cor. 10:25)*
- G Who should eat anything sold in the meat market without raising questions of conscience?  
A. *The Corinthians (1 Cor. 10:25)*
- G What should you not eat if anyone says to you, "This has been offered in sacrifice"?  
A. *What is put before you (1 Cor. 10:28)*
- G Whose conscience does Paul mean?  
A. *The other man's conscience (1 Cor. 10:29)*
- G Why is Paul denounced?  
A. *Because of something he thanks God for (1 Cor. 10:30)*
- G For whose glory should you do it all?  
A. *God's (1 Cor. 10:31)*
- A According to 1 Corinthians chapter 10: verse 32, what should you not do?  
A. *Cause anyone to stumble (1 Cor. 10:32)*
- G Why is Paul not seeking his own good but the good of many?  
A. *So that they may be saved (1 Cor. 10:33)*

**1 CORINTHIANS 11**

- G What example does Paul follow?  
A. *The example of Christ (1 Cor. 11:1)*
- A According to 1 Corinthians chapter 11: verse 2, who praises you?  
A. *Paul (1 Cor. 11:2)*
- X Three-part question: Who is the head of every man, who is the head of the woman, and who is the head of Christ?  
A. 1) *Christ*  
2) *Man*  
3) *God (1 Cor. 11:3)*
- G What does every man who prays or prophesies with his head covered dishonor?  
A. *His head (1 Cor. 11:4)*
- G What is just as though her head were shaved?  
A. *If a woman prays or prophesies with her head uncovered (1 Cor. 11:5)*
- G Who should cover her head if it is a disgrace for her to have her hair cut or shaved off?  
A. *A woman (1 Cor. 11:6)*
- G Why ought a man not cover his head?  
A. *Since he is the image and glory of God (1 Cor. 11:7)*
- G For whom was woman created?  
A. *Man (1 Cor. 11:9)*
- G On what ought the woman to have a sign of authority?  
A. *On her head (1 Cor. 11:10)*
- G From whom does everything come?  
A. *God (1 Cor. 11:12)*
- G What should you judge for yourselves?  
A. *Is it proper for a woman to pray to God with her head uncovered? (1 Cor. 11:13)*
- G As what is long hair given a woman?  
A. *As a covering (1 Cor. 11:15)*
- A According to 1 Corinthians 11: verse 17, what do your meetings do?  
A. *More harm than good (1 Cor. 11:17)*
- G When are there divisions among you?  
A. *When you come together as a church (1 Cor. 11:18)*
- G Among whom do there no doubt have to be differences?  
A. *The Corinthians (1 Cor. 11:19)*
- G Why is it not the Lord's Supper you eat when you come together?  
A. *For as you eat, each of you goes ahead without waiting for anybody else (1 Cor. 11:20)*
- G Who goes ahead without waiting for anybody else?  
A. *Each of the Corinthians (1 Cor. 11:21)*
- G What did the Lord Jesus take on the night he was betrayed?  
A. *Bread (1 Cor. 11:23)*
- A According to 1 Corinthians chapter 11: verse 25, what did the Lord Jesus take?  
A. *The cup (1 Cor. 11:25)*
- G Until when do you proclaim the Lord's death?  
A. *Until he comes (1 Cor. 11:26)*

G Against what will anyone who eats the bread or drinks the cup of the Lord in an unworthy manner be guilty of sinning?

A. *The body and blood of the Lord (1 Cor. 11:27)*

G When ought a man examine himself?

A. *Before he eats of the bread and drinks of the cup (1 Cor. 11:28)*

G Who have fallen asleep?

A. *A number of you (1 Cor. 11:30)*

G What if we judged ourselves?

A. *We would not come under judgment (1 Cor. 11:31)*

A According to 1 Corinthians chapter 11: verse 32, by whom are we judged?

A. *The Lord (1 Cor. 11:32)*

G What if anyone is hungry?

A. *He should eat at home (1 Cor. 11:34)*

## 1 CORINTHIANS 12

G Who does not want you to be ignorant about spiritual gifts?

A. *Paul (12:1)*

A According to 1 Corinthians chapter 12: verse 2, what do you know?

A. *That when you were pagans, somehow or other you were influenced and led astray to mute idols (12:2)*

G What does no one who is speaking by the Spirit of God say?

A. *"Jesus be cursed" (12:3)*

A According to 1 Corinthians chapter 12: verse 4, of what are there different kinds?

A. *Gifts (12:4)*

G Who works all of them in all men?

A. *The same God (12:6)*

G What is given to each one for the common good?

A. *The manifestation of the Spirit (12:7)*

G Through whom is the message of wisdom given to one?

A. *The Spirit (12:8)*

G What is given to another by that one Spirit?

A. *Gifts of healing (12:9)*

G To whom is distinguishing between spirits given?

A. *To another (12:10)*

A According to 1 Corinthians chapter 12: verse 11, how does he give to each one?

A. *Just as he determines (12:11)*

G What form one body?

A. *All the body's parts (12:12)*

G Who were all baptized into one body?

A. *We all, whether Jews or Greeks, slave or free (12:13)*

G Of what is the body not made up?

A. *One part (12:14)*

G What is not a hand?

A. *The foot (12:15)*

- G What if the ear should say, "Because I am not an eye, I do not belong to the body"?
- A. It would not for that reason cease to be part of the body (12:16)*
- G What if the whole body were an ear?
- A. Where would the sense of smell be? (12:17)*
- G What if the parts in the body were all one part?
- A. Where would the body be? (12:19)*
- G To what can the head not say, "I don't need you"?
- A. To the feet (12:21)*
- G What do the parts of the body that are indispensable seem to be?
- A. Weaker (12:22)*
- G With what are the parts of the body that are unpresentable treated?
- A. Special modesty (12:23)*
- G Who has combined the members of the body?
- A. God (12:24)*
- A According to 1 Corinthians chapter 12: verse 25, what should there be?
- A. No division in the body (12:25)*
- G What rejoices with it if one part is honored?
- A. Every part (12:26)*
- G Who are a part of the body of Christ?
- A. Each one of the Corinthians (12:27)*
- G What has God appointed third?
- A. Teachers (12:28)*

- X Complete, in essence, the following:  
"Are all apostles? Are all . . ."
- A. " . . . prophets? Are all teachers? Do all work miracles?" (12:29)*

## **1 CORINTHIANS 13**

- G What if Paul speaks in the tongues of men and of angels but has not love?
- A. He is only a resounding gong or a clanging cymbal (13:1)*
- G When is Paul nothing?
- A. If he has the gift of prophecy and can fathom all mysteries and all knowledge, and if he has a faith that can move mountains, but has not love (13:2)*
- G What if Paul gives all he possesses to the poor and surrenders his body to the flames, but has not love?
- A. He gains nothing (13:3)*
- G Who gains nothing if he gives all he possesses to the poor and surrenders his body to the flames, but has not love?
- A. Paul (13:3)*
- G What is patient?
- A. Love (13:4)*
- G What does not boast?
- A. Love (13:4)*
- A According to 1 Corinthians chapter 13: verse 5, what is love not?
- A. Rude, self-seeking, or easily angered (13:5)*
- G What is not self-seeking?
- A. Love (13:5)*

- G In what does love not delight?  
A. *In evil (13:6)*
- G What always protects?  
A. *Love (13:7)*
- G What always trusts?  
A. *Love (13:7)*
- A According to 1 Corinthians chapter 13: verse 8, what does love do?  
A. *Never fails (13:8)*
- G Where will prophecies cease?  
A. *Where there are prophecies (13:8)*
- X Two-part answer: What do we do in part?  
A. 1) *Know*  
2) *Prophecy (13:9)*
- G What will disappear when perfection comes?  
A. *The imperfect (13:10)*
- G Like what did Paul reason when he was a child?  
A. *Like a child (13:11)*
- A According to 1 Corinthians chapter 13: verse 11, who became a man?  
A. *Paul (13:11)*
- G Who shall know fully?  
A. *Paul (13:12)*
- A According to 1 Corinthians chapter 13: verse 12, how shall we then see?  
A. *Face to face (13:12)*
- G What now remain?  
A. *These three: faith, hope, and love (13:13)*

## 1 CORINTHIANS 14

- G What should you eagerly desire?  
A. *Spiritual gifts (1 Cor. 14:1)*
- G What does anyone who speaks in a tongue utter with his spirit?  
A. *Mysteries (1 Cor. 14:2)*
- G To whom does everyone who prophesies speak for their strengthening, encouragement and comfort?  
A. *Men (1 Cor. 14:3)*
- X Two-part question: Who edifies himself and who edifies the church?  
A. 1) *He who speaks in a tongue*  
2) *He who prophesies (1 Cor. 14:4)*
- G Unless what is he who prophesies greater than one who speaks in tongues?  
A. *Unless he interprets (1 Cor. 14:5)*
- A According to 1 Corinthians chapter 14: verse 7, what make sounds?  
A. *Lifeless things, such as the flute or harp (1 Cor. 14:7)*
- G What are there undoubtedly in the world?  
A. *All sorts of languages (14:10)*
- A According to 1 Corinthians 14: verse 11, what is Paul to the speaker?  
A. *A foreigner (1 Cor. 14:11)*
- G Why should you try to excel in gifts that build up the church?  
A. *Since you are eager to have spiritual gifts (1 Cor. 14:12)*



- G Who should pray that he may interpret what he says?  
*A. Anyone who speaks in a tongue (1 Cor. 14:13)*
- G Who will also pray with his mind?  
*A. Paul (1 Cor. 14:15)*
- G What does one who finds himself among those who do not understand not know?  
*A. What you are saying (1 Cor. 14:16)*
- G What may you be giving well enough?  
*A. Thanks (1 Cor. 14:17)*
- A According to 1 Corinthians chapter 14: verse 18, why does Paul thank God?  
*A. That he speaks in tongues more than all of you (1 Cor. 14:18)*
- G What would Paul rather speak in the church than ten thousand words in a tongue?  
*A. Five intelligible words (1 Cor. 14:19)*
- G Who should stop thinking like children?  
*A. The Corinthians [OR Brothers] (1 Cor. 14:20)*
- G Through whom will the Lord speak to this people?  
*A. Men of strange tongues (1 Cor. 14:21)*
- A According to 1 Corinthians chapter 14: verse 22, what are tongues?  
*A. A sign, not for believers but for unbelievers (1 Cor. 14:22)*
- G What if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in?  
*A. Will they not say that you are out of your mind? (1 Cor. 14:23)*
- G What if an unbeliever or someone who does not understand comes in while everybody is prophesying?  
*A. He will be convinced by all that he is a sinner and will be judged by all, and the secrets of his heart will be laid bare (1 Cor. 14:24-25)*
- A According to 1 Corinthians chapter 14: verse 27, what must someone do?  
*A. Interpret (1 Cor. 14:27)*
- G To whom should the speaker speak if there is no interpreter?  
*A. Himself and God (1 Cor. 14:28)*
- G How should the others weigh what is said?  
*A. Carefully (1 Cor. 14:29)*
- G Who should stop if a revelation comes to someone who is sitting down?  
*A. The first speaker (1 Cor. 14:30)*
- G Why can you all prophesy in turn?  
*A. So that everyone may be instructed and encouraged (1 Cor. 14:31)*
- G To what are the spirits of prophets subject?  
*A. The control of prophets (1 Cor. 14:32)*
- G Who is not a God of disorder but of peace?  
*A. God (1 Cor. 14:33)*

G Whom should women ask at home if they want to inquire about something?

A. *Their own husbands (1 Cor. 14:35)*

G What should you let anybody who thinks he is a prophet or spiritually gifted acknowledge?

A. *That what Paul is writing you is the Lord's command (1 Cor. 14:37)*

G What if anybody who thinks he is a prophet or spiritually gifted ignores this?

A. *He himself will be ignored (1 Cor. 14:38)*

G What should be done in a fitting and orderly way?

A. *Everything (1 Cor. 14:40)*

## 1 CORINTHIANS 15

A According to 1 Corinthians chapter 15: verse 1, what did Paul preach to you?

A. *The gospel which you received, and on which you have taken your stand (1 Cor. 15:1)*

G To whom did Paul pass on what he received as of first importance?

A. *To the Corinthians (1 Cor. 15:3)*

G When was Christ raised according to the Scriptures?

A. *On the third day (1 Cor. 15:4)*

G Who appeared to Peter?

A. *Christ (1 Cor. 15:5)*

G Who are still living?

A. *Most of the more than five hundred brothers (1 Cor. 15:6)*

A According to 1 Corinthians chapter 15: verse 8, what is Paul?

A. *One abnormally born (1 Cor. 15:8)*

G What does Paul not even deserve to be called?

A. *An apostle (1 Cor. 15:9)*

G Whose grace was with Paul?

A. *The grace of God (1 Cor. 15:10)*

G When is this what we preach?

A. *Whether it was Paul or them (1 Cor. 15:11)*

G What if there is no resurrection of the dead?

A. *Then not even Christ has been raised (15:13)*

G When are we then found to be false witnesses about God?

A. *If Christ has not been raised (1 Cor. 15:14-15)*

X Three-part answer: what if Christ has not been raised?

A. 1) *Your faith is futile*

2) *You are still in your sins*

3) *Those who also have fallen asleep in Christ are lost (1 Cor. 15:17)*

A According to 1 Corinthians chapter 15: verse 18, what if Christ has not been raised?

A. *Then those who also have fallen asleep in Christ are lost (1 Cor. 15:18)*

G What will all be made in Christ?

A. *Alive (1 Cor. 15:22)*

- G Who will come when Christ comes?  
A. *Those who belong to him (1 Cor. 15:23)*
- G What is the last enemy to be destroyed?  
A. *Death (1 Cor. 15:26)*
- G Why will the Son himself be made subject to him who put everything under him?  
A. *So that God may be all in all (1 Cor. 15:28)*
- A According to 1 Corinthians chapter 15: verse 31, what does Paul mean?  
A. *That he dies every day (1 Cor. 15:31)*
- G What corrupts good character?  
A. *Bad company (1 Cor. 15:33)*
- G Of whom are some ignorant?  
A. *God (1 Cor. 15:34)*
- G What does God give a seed as he has determined?  
A. *A body (1 Cor. 15:37-38)*
- G What is the splendor of the heavenly bodies?  
A. *One kind (1 Cor. 15:40)*
- G In what does star differ from star?  
A. *In splendor (1 Cor. 15:41)*
- A According to 1 Corinthians chapter 15: verse 42, what is perishable?  
A. *The body that is sown (1 Cor. 15:42)*
- G Who is a life-giving spirit?  
A. *The last Adam (1 Cor. 15:45)*
- G As what are those who are of the earth?  
A. *As was the earthly man (1 Cor. 15:48)*
- A According to 1 Corinthians chapter 15: verse 49, what have we borne?  
A. *The likeness of the earthly man (1 Cor. 15:49)*
- G When will we all be changed?  
A. *In a flash, in a twinkling of an eye, at the last trumpet (1 Cor. 15:52)*
- G What must clothe itself with the imperishable?  
A. *The perishable (1 Cor. 15:53)*

**1 CORINTHIANS 16**

- G Why should each one of you save it up?  
A. *So that when Paul comes no collections will have to be made (1 Cor. 16:2)*
- G Where will Paul send the men you approve with your gift?  
A. *To Jerusalem (1 Cor. 16:3)*
- G What if it seems advisable for Paul to go also?  
A. *The men you approve will accompany him (1 Cor. 16:4)*
- G Who will be going through Macedonia?  
A. *Paul (1 Cor. 16:5)*
- A According to 1 Corinthians chapter 16: verse 6, what will Paul do?  
A. *Perhaps stay with you awhile, or even spend the winter (1 Cor. 16:6)*
- G With whom does Paul hope to spend some time if the Lord permits?  
A. *The Corinthians (1 Cor. 16:7)*
- G Where will Paul stay on until Pentecost?  
A. *Ephesus (1 Cor. 16:8)*

- A According to 1 Corinthians chapter 16: verse 9, who oppose Paul?  
A. *Many (1 Cor. 16:9)*
- G How is Timothy carrying on the work of the Lord?  
A. *Just as Paul is (1 Cor. 16:10)*
- G How should you send Timothy on his way?  
A. *In peace (1 Cor. 16:11)*
- A According to 1 Corinthians chapter 16: verse 12, what was Apollos?  
A. *Quite unwilling to go now (1 Cor. 16:12)*
- G What will Apollos do when he has the opportunity?  
A. *Go (1 Cor. 16:12)*
- X Three-part answer: In 1 Corinthians chapter 16, what should you be?  
A. *1) On your guard  
2) Men of courage  
3) Strong (1 Cor. 16:13)*
- G Who have devoted themselves to the service of the saints?  
A. *The household of Stephanas (1 Cor. 16:15)*
- G Who have supplied what was lacking from you?  
A. *Stephanas, Fortunatus, and Achaicus (1 Cor. 16:17)*
- G What do such men deserve?  
A. *Recognition (1 Cor. 16:18)*
- G What greets you warmly in the Lord?  
A. *The church that meets at Aquila and Priscilla's house (1 Cor. 16:19)*
- A According to 1 Corinthians chapter 16: verse 20, who send you greetings?  
A. *All the brothers here (1 Cor. 16:20)*
- G With what should you greet one another?  
A. *A holy kiss (1 Cor. 16:20)*
- G How does Paul write this greeting?  
A. *With his own hand (1 Cor. 16:21)*
- G What if anyone does not love the Lord?  
A. *A curse be on him (1 Cor. 16:22)*
- G To whom is Paul's love in Christ Jesus?  
A. *To all of the Corinthians (1 Cor. 16:24)*

## 2 CORINTHIANS CHAPTER 1

- X To whom is 2 Corinthians addressed?  
A. *To the church of God in Corinth, together with all the saints throughout Achaia (2 Cor. 1:1)*
- G What be to you from God our Father and the Lord Jesus Christ?  
A. *Grace and peace (2 Cor. 1:2)*
- A According to 2 Corinthians chapter 1: verse 3, to whom be praise?  
A. *The God and Father of our Lord Jesus Christ (2 Cor. 1:3)*
- G With what can we comfort those in any trouble?  
A. *With the comfort we ourselves have received from God (2 Cor. 1:4)*

- G What if we are distressed?  
A. *It is for your comfort and salvation (2 Cor. 1:6)*
- G Why is our hope for you firm?  
A. *Because we know that just as you share in our sufferings, so also you share in our comfort (2 Cor. 1:7)*
- A According to 2 Corinthians chapter 1: verse 8, what do we not want you to be?  
A. *Uninformed about the hardships we suffered in the province of Asia (2 Cor. 1:8)*
- G Who do not want you to be uninformed about the hardships they suffered in the province of Asia?  
A. *Paul and Timothy (2 Cor. 1:8)*
- G What did we feel in our hearts?  
A. *The sentence of death (2 Cor. 1:9)*
- G On whom have we set our hope that he will continue to deliver us?  
A. *God (2 Cor. 1:10)*
- G On whose behalf will many give thanks for the gracious favor granted us in answer to the prayers of many?  
A. *Paul and Timothy's behalf (2 Cor. 1:11)*
- G In what have we conducted ourselves in the holiness and sincerity that are from God?  
A. *In the world, and especially in our relations with you (2 Cor. 1:12)*
- A According to 2 Corinthians chapter 1: verse 13, what do we not write you?  
A. *Anything you cannot read or understand (2 Cor. 1:13)*
- G Of whom can you boast?  
A. *Paul and Timothy (2 Cor. 1:14)*
- G Who planned to visit you first?  
A. *Paul (2 Cor. 1:15)*
- G Whom did Paul plan to have send him on his way to Judea?  
A. *The Corinthians (2 Cor. 1:16)*
- G What is not "Yes" and "No"?  
A. *Our message to you (2 Cor. 1:18)*
- A According to 2 Corinthians chapter 1: verse 19, who is Jesus Christ?  
A. *The Son of God (2 Cor. 1:19)*
- G To whose glory is the "Amen" spoken by us through Christ?  
A. *The glory of God (2 Cor. 1:20)*
- G Who makes both us and you stand firm in Christ?  
A. *God (2 Cor. 1:21)*
- G Where did God put his Spirit as a deposit, guaranteeing what is to come?  
A. *In our hearts (2 Cor. 1:22)*
- G As what does Paul call God?  
A. *His witness (2 Cor. 1:23)*
- G For what do we work with you?  
A. *Your joy (2 Cor. 1:24)*

**2 CORINTHIANS CHAPTER 2**

- G Who made up his mind that he would not make another painful visit to you?  
A. *Paul (2 Cor. 2:1)*



- G What if Paul grieves you?  
A. *Who is left to make me glad but you whom I have grieved (2 Cor. 2:2)*
- G Who had confidence in all of you?  
A. *Paul (2 Cor. 2:3)*
- A According to 2 Corinthians chapter 2: verse 4, with what did Paul write you?  
A. *Many tears (2 Cor. 2:4)*
- G When has anyone not so much grieved Paul as he has grieved all of you?  
A. *If anyone has caused grief (2 Cor. 2:5)*
- X Two-part question: What is sufficient and for whom is it sufficient?  
A. *1) The punishment inflicted on him by the majority*  
*2) Anyone who has caused grief (2 Cor. 2:6)*
- G Who ought to forgive and comfort anyone who has caused grief?  
A. *The Corinthians (2 Cor. 2:7)*
- A According to 2 Corinthians chapter 2: verse 8, what does Paul urge you?  
A. *To reaffirm your love for him (2 Cor. 2:8)*
- G What was the reason Paul wrote you?  
A. *To see if you would stand the test and be obedient in everything (2:9)*
- G What if you forgive anyone?  
A. *Paul also forgives him (2 Cor. 2:10)*
- G Why has Paul forgiven in the sight of Christ for your sake?  
A. *In order that Satan might not outwit us (2 Cor. 2:10-11)*
- G Where did Paul go to preach the gospel of Christ?  
A. *Troas (2 Cor. 2:12)*
- A According to 2 Corinthians chapter 2: verse 13, what did Paul still have?  
A. *No peace of mind (2 Cor. 2:13)*
- G Where does God spread the fragrance of the knowledge of Christ through us?  
A. *Everywhere (2 Cor. 2:14)*
- G What are we to God?  
A. *The aroma of Christ among those who are being saved and those who are perishing (2 Cor. 2:15)*
- G To whom are we the smell of death?  
A. *The one [OR Those who are perishing] (2 Cor. 2:16)*
- G How do we speak before God with sincerity in Christ?  
A. *Like men sent from God (2 Cor. 2:17)*

## 2 CORINTHIANS CHAPTER 3

- X Complete, in essence, the following: "Or do we need, like . . ."  
A. *". . . some people, letters of recommendation to you or from you?" (2 Cor. 3:1)*
- G Who need letters of recommendation to you or from you?  
A. *Some people (2 Cor. 3:1)*
- A According to 1 Corinthians chapter 3: verse 2, what are you yourselves?  
A. *Our letter, written on our hearts, known and read by everybody (2 Cor. 3:2)*

- G Who show that they are a letter from Christ?  
*A. The Corinthians (2 Cor. 3:3)*
- G Through whom is such confidence as this ours before God?  
*A. Through Christ (2 Cor. 3:4)*
- A According to 2 Corinthians chapter 3: verse 5, what comes from God?  
*A. Our competence (2 Cor. 3:5)*
- G What does the Spirit give?  
*A. Life (2 Cor. 3:6)*
- G Why could the Israelites not look steadily at the face of Moses?  
*A. Because of its glory (2 Cor. 3:7)*
- G What if the ministry that brought death came with glory?  
*A. Will not the ministry of the Spirit be even more glorious? (2 Cor. 3:7-8)*
- G What is much more glorious?  
*A. The ministry that brings righteousness (2 Cor. 3:9)*
- G In comparison with what does what was glorious have no glory now?  
*A. The surpassing glory (2 Cor. 3:10)*
- G What if what was fading away came with glory?  
*A. How much greater is the glory of that which lasts! (2 Cor. 3:11)*
- A According to 2 Corinthians chapter 3: verse 12, what do we have?  
*A. Such a hope (2 Cor. 3:12)*
- G Why would Moses put a veil over his face?  
*A. To keep the Israelites from gazing at it while the radiance was fading away (2 Cor. 3:13)*
- G What were made dull?  
*A. Their minds (2 Cor. 3:14)*
- G Who is read to this day?  
*A. Moses (2 Cor. 3:15)*
- G When is the veil taken away?  
*A. Whenever anyone turns to the Lord (2 Cor. 3:16)*
- G What is there where the Spirit of the Lord is?  
*A. Freedom (2 Cor. 3:17)*
- G With what do we all reflect the Lord's glory?  
*A. Unveiled faces (2 Cor. 3:18)*

**2 CORINTHIANS CHAPTER 4**

- G What do we have through God's mercy?  
*A. This ministry (2 Cor. 4:1)*
- G To what do we commend ourselves in the sight of God?  
*A. To every man's conscience (2 Cor. 4:2)*
- G How do we set forth the truth?  
*A. Plainly (2 Cor. 4:2)*
- G What if our gospel is veiled?  
*A. It is veiled to those who are perishing (2 Cor. 4:3)*
- A According to 2 Corinthians chapter 4: verse 4, what is Christ?  
*A. The image of God (2 Cor. 4:4)*

- G Whom do we preach as Lord?  
A. *Jesus Christ (2 Cor. 4:5)*
- G Where did God make His light shine?  
A. *In our hearts (2 Cor. 4:6)*
- G Why do we have this treasure in jars of clay?  
A. *To show that this all-surpassing power is from God and not from us (2 Cor. 4:7)*
- G On what are we hard-pressed?  
A. *On every side (2 Cor. 4:8)*
- X In 2 Corinthians chapter 4, we are persecuted but we are not what?  
A. *Abandoned (2 Cor. 4:9)*
- G In what may the life of Jesus also be revealed?  
A. *In our body (2 Cor. 4:10)*
- G For whose sake are we who are alive always being given over to death?  
A. *For Jesus' sake (2 Cor. 4:11)*
- G In whom is life at work?  
A. *The Corinthians (2 Cor. 4:12)*
- A According to 2 Corinthians chapter 4: verse 13, what is written?  
A. *"I believed; therefore I have spoken." (2 Cor. 4:13)*
- G Where will the one who raised the Lord Jesus from the dead present us with you?  
A. *In Jesus' presence (2 Cor. 4:14)*
- G What may cause thanksgiving to overflow to the glory of God?  
A. *The grace that is reaching more and more people (2 Cor. 4:15)*
- A According to 2 Corinthians chapter 4: verse 16, what do we not lose?  
A. *Heart (2 Cor. 4:16)*
- G What does an eternal glory far outweigh?  
A. *Our light and momentary troubles (2 Cor. 4:17)*
- G What do we fix on what is unseen?  
A. *Our eyes (2 Cor. 4:18)*

## 2 CORINTHIANS CHAPTER 5

- G What if the earthly tent we live in is destroyed?  
A. *We have a building from God, an eternal house in heaven, not built by human hands (2 Cor. 5:1)*
- A According to 2 Corinthians chapter 5: verse 2, what do we do meanwhile?  
A. *Groan, longing to be clothed with our heavenly dwelling (2 Cor. 5:2)*
- G What will we not be found when we are clothed?  
A. *Naked (2 Cor. 5:3)*
- G What may be swallowed up by life?  
A. *What is mortal (2 Cor. 5:4)*
- G Who has made us for this very purpose?  
A. *God (2 Cor. 5:5)*
- G When are we away from the Lord?  
A. *As long as we are at home in the body (2 Cor. 5:6)*
- G With whom would we prefer to be at home?  
A. *The Lord (2 Cor. 5:8)*

- G What do we make our goal?  
*A. To please the Lord, whether we are at home in the body or away from it (2 Cor. 5:9)*
- G Who may receive what is due him for the things done while in the body, whether good or bad?  
*A. Each one (2 Cor. 5:10)*
- G Why do we try to persuade men?  
*A. Since we know what it is to fear the Lord (5:11)*
- G What are we giving you an opportunity to do?  
*A. Take pride in us (2 Cor. 5:12)*
- A According to 2 Corinthians chapter 5: verse 13, when is it for the sake of God?  
*A. If we are out of our mind (2 Cor. 5:13)*
- G What compels us?  
*A. Christ's love (2 Cor. 5:14)*
- X Two-part question: For whom should those who live no longer live and for whom should they live?  
*A. 1) Themselves*  
*2) Him who died for them and was raised again (2 Cor. 5:15)*
- G How do we regard no one from now on?  
*A. From a worldly point of view (5:16)*
- A According to 2 Corinthians chapter 5: verse 17, what has gone?  
*A. The old (2 Cor. 5:17)*
- G Who reconciled us to himself through Christ and gave us the ministry of reconciliation?  
*A. God (2 Cor. 5:18)*

- A According to 2 Corinthians chapter 5: verse 19, what has God committed to us?  
*A. The message of reconciliation (2 Cor. 5:19)*
- G What was God not counting against men?  
*A. Their sins (2 Cor. 5:19)*
- G What do we implore you on Christ's behalf?  
*A. Be reconciled to God (2 Cor. 5:20)*
- G Who made him who had no sin to be sin for us?  
*A. God (2 Cor. 5:21)*

**2 CORINTHIANS CHAPTER 6**

- A According to 2 Corinthians chapter 6: verse 1, what do we urge you?  
*A. Not to receive God's grace in vain (2 Cor. 6:1)*
- G Who says, "In the time of my favor I heard you, and in the day of salvation I helped you"?  
*A. God (2 Cor. 6:2)*
- G What do we put in anyone's path?  
*A. No stumbling block (2 Cor. 6:3)*
- G As what do we commend ourselves in every way?  
*A. As servants of God (2 Cor. 6:4)*
- X In 2 Corinthians chapter 6, with what do we commend ourselves?  
*A. Weapons of righteousness in the right hand and in the left (2 Cor. 6:7)*

- A According to 2 Corinthians chapter 6: verse 8, as what are we regarded?  
A. *Imposters (2 Cor. 6:8)*
- A According to 2 Corinthians chapter 6: verse 9, as what are we regarded?  
A. *Unknown (2 Cor. 6:9)*
- A According to 2 Corinthians chapter 6: verse 10, what are we possessing?  
A. *Everything (2 Cor. 6:10)*
- G What have we opened wide to you?  
A. *Our hearts (2 Cor. 6:11)*
- G What are we not withholding from you?  
A. *Our affection (2 Cor. 6:12)*
- G As what should you open wide your hearts also?  
A. *As a fair exchange (2 Cor. 6:13)*
- G Who should not be yoked together with unbelievers?  
A. *The Corinthians (2 Cor. 6:14)*
- G Who will live with them and walk among them?  
A. *God (2 Cor. 6:16)*
- G What should you touch?  
A. *No unclean thing (2 Cor. 6:17)*
- G What does the Lord Almighty say?  
A. *"I will be a Father to you, and you will be my sons and daughters." (2 Cor. 6:18)*
- X Three-part answer: In 2 Corinthians chapter 7, what have we done to no one?  
A. 1) *Wronged*  
2) *Corrupted*  
3) *Exploited (2 Cor. 7:2)*
- A According to 2 Corinthians chapter 7: verse 3, why does Paul not say this?  
A. *To condemn you (2 Cor. 7:3)*
- G In what does Paul's joy know no bounds?  
A. *In all our troubles (2 Cor. 7:4)*
- G What did this body of ours have when we came into Macedonia?  
A. *No rest (2 Cor. 7:5)*
- G Who told us about your longing for me, your deep sorrow, your ardent concern for me, so that my joy was greater than ever?  
A. *Titus (2 Cor. 7:7)*
- G What if Paul caused you sorrow by his letter?  
A. *He does not regret it (2 Cor. 7:8)*
- G Why were you not harmed in any way by us?  
A. *You became sorrowful as God intended (2 Cor. 7:9)*
- G What brings death?  
A. *Worldly sorrow (2 Cor. 7:10)*
- G What leaves no regret?  
A. *Repentance (2 Cor. 7:10)*
- G When have you proved yourselves to be innocent in this matter?  
A. *At every point (2 Cor. 7:11)*

## 2 CORINTHIANS CHAPTER 7

- G From what should we purify ourselves?  
A. *Everything that contaminates body and spirit (2 Cor. 7:1)*



- G What could you see for yourselves before God?  
A. *How devoted to us you are (2 Cor. 7:12)*
- G In addition to what were we especially delighted to see how happy Titus was?  
A. *Our own encouragement (2 Cor. 7:13)*
- A According to 2 Corinthians chapter 7: verse 14, what was true?  
A. *Everything we said to you (2 Cor. 7:14)*
- G When is Titus's affection for you all the greater?  
A. *When he remembers that you were all obedient, receiving him with fear and trembling (2 Cor. 7:15)*
- A According to 2 Corinthians chapter 7: verse 16, why is Paul glad?  
A. *He can have complete confidence in you (2 Cor. 7:16)*

## 2 CORINTHIANS CHAPTER 8

- A According to 2 Corinthians chapter 8: verse 1, about what do we want you to know?  
A. *The grace that God has given the Macedonian churches (2 Cor. 8:1)*
- G Out of what did their overflowing joy and their extreme poverty well up in rich generosity?  
A. *The most severe trial (2 Cor. 8:2)*
- G Beyond what did the Macedonian churches give?  
A. *Their ability (2 Cor. 8:3)*
- G Who urgently pleaded with us for the privilege of sharing in this service to the saints?  
A. *The Macedonian churches (2 Cor. 8:4)*
- G How did the Macedonian churches give themselves first to the Lord and then to us?  
A. *In keeping with God's will (2 Cor. 8:5)*
- G Whom did we urge to bring also to completion this act of grace on your part?  
A. *Titus (2 Cor. 8:6)*
- G How should you see that you also excel in this grace of giving?  
A. *Just as you excel in everything (2 Cor. 8:7)*
- A According to 2 Corinthians chapter 8: verse 8, what does Paul want to test?  
A. *The sincerity of your love (2 Cor. 8:8)*
- G What might you become through his poverty?  
A. *Rich (2 Cor. 8:9)*
- A According to 2 Corinthians chapter 8: verse 10, what were you last year?  
A. *The first not only to give but also to have the desire to do so (8:10)*
- X What is Paul's advice?  
A. *For the Corinthians to finish the work (of giving) (2 Cor. 8:10-11)*
- G According to what may your eager willingness to finish the work be matched by your completion of it?  
A. *Your means (8:11)*

- G When is the gift acceptable according to what one has?  
A. *If the willingness is there (8:12)*
- G Who might not be relieved while you are hard pressed?  
A. *Others (8:13)*
- G What will supply what they need at the present time?  
A. *Your plenty (8:14)*
- G What did he who gathered much not have?  
A. *Too much (8:15)*
- G Into what did God put the same concern Paul has for you?  
A. *The heart of Titus (8:16)*
- G How is Titus coming to you?  
A. *With much enthusiasm and on his own initiative (8:17)*
- G Whom are we sending along with Titus?  
A. *The brother who is praised by all the churches for his service to the gospel (8:18)*
- G Why was the brother chosen by the churches?  
A. *To accompany us as we carry the offering (8:19)*
- G What do we want to avoid?  
A. *Any criticism of the way we administer this liberal gift (8:20)*
- G For what are we taking pains?  
A. *To do what is right, not only in the eyes of the Lord but also in the eyes of men (8:21)*

- G What has our brother often proved to us in many ways?  
A. *That he is zealous (8:22)*
- A According to 2 Corinthians chapter 8: verse 23, what is Titus?  
A. *Paul's partner and fellow worker among you (8:23)*
- G Whom should you show the proof of your love and the reason for our pride in you?  
A. *These men (8:24)*

## 2 CORINTHIANS CHAPTER 9

- G About what is there no need for Paul to write to you?  
A. *This service to the saints (2 Cor. 9:1)*
- A According to 2 Corinthians chapter 9: verse 2, what does Paul know?  
A. *Your eagerness to help (2 Cor. 9:2)*
- G What should not prove hollow?  
A. *Our boasting about you in this matter (2 Cor. 9:3)*
- G Of what would we be ashamed if any Macedonians come with me and find you unprepared?  
A. *Of having been so confident (2 Cor. 9:4)*
- G How will the generous gift you had promised not be ready?  
A. *Not as one grudgingly given (2 Cor. 9:5)*
- A According to 2 Corinthians chapter 9: verse 6, what should you remember?  
A. *This: whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously (2 Cor. 9:6)*

- G What should each man give?  
A. *What he has decided in his heart to give (2 Cor. 9:7)*
- G What is God able to make abound to you?  
A. *All grace (2 Cor. 9:8)*
- G What endures forever?  
A. *His righteousness (2 Cor. 9:9)*
- G Who will also supply and increase your store of seed?  
A. *He who supplies seed to the sower and bread for food (2 Cor. 9:10)*
- A According to 2 Corinthians chapter 9: verse 11, what will you be made?  
A. *Rich in every way (2 Cor. 9:11)*
- G What is this service that you perform supplying?  
A. *The needs of God's people (2 Cor. 9:12)*
- G What accompanies your confession of the gospel of Christ?  
A. *Obedience (9:13)*
- G Why will their hearts go out to you in their prayers for you?  
A. *Because of the surpassing grace God has given you (9:14)*
- X In 2 Corinthians chapter 9, what is indescribable?  
A. *God's gift (2 Cor. 9:15)*
- 2) "Bold" (2 Cor. 10:1)
- G Toward whom does Paul expect to be bold?  
A. *Toward some people who think that we live the standards of this world (2 Cor. 10:2)*
- A According to 2 Corinthians chapter 10: verse 3, where do we live?  
A. *In the world (2 Cor. 10:3)*
- G What are not the weapons of the world?  
A. *The weapons we fight with (2 Cor. 10:4)*
- G Why do we take every thought captive?  
A. *To make it obedient to Christ (2 Cor. 10:5)*
- G Where are you only looking?  
A. *On the surface of things (2 Cor. 10:6)*
- G What should anyone consider again if he is confident that he belongs to Christ?  
A. *That we belong to Christ just as much as he (2 Cor. 10:7)*
- G What if Paul boasts somewhat freely about the authority the Lord gave us for building you up rather than pulling you down?  
A. *He will not be ashamed of it (2 Cor. 10:8)*
- A According to 2 Corinthians chapter 10: verse 9, what does Paul not want?  
A. *To seem to be trying to frighten you with his letters (2 Cor. 10:9)*

## 2 CORINTHIANS CHAPTER 10

- X Two-part question: What is Paul when he is face to face with you and what is he when away?  
A. 1) "Timid"
- G Who say, "His letters are weighty and forceful, but in person he is unimpressive and his speaking amounts to nothing"?  
A. *Some (2 Cor. 10:10)*

- G Who is unimpressive in person?  
A. *Paul (2 Cor. 10:10)*
- G What will we be in our actions when we are present?  
A. *What we are in our letters when we are absent (2 Cor. 10:11)*
- G What are some who commend themselves when they measure themselves by themselves and compare themselves with themselves?  
A. *Not wise (2 Cor. 10:12)*
- A According to 2 Corinthians chapter 10: verse 13, what will we not do?  
A. *Boast beyond proper limits (2 Cor. 10:13)*
- G With what did we get as far as you?  
A. *The gospel of Christ (2 Cor. 10:14)*
- G Beyond what do we neither go by boasting of work done by others?  
A. *Our limits (2 Cor. 10:15)*
- G When will our area of activity among you greatly expand?  
A. *As your faith continues to grow (2 Cor. 10:15)*
- A According to 2 Corinthians chapter 10: verse 16, where can we preach the gospel?  
A. *In the regions beyond you (2 Cor. 10:16)*
- G In whom should you let him who boasts boast?  
A. *In the Lord (2 Cor. 10:17)*
- G Who is not approved?  
A. *The one who commends himself (2 Cor. 10:18)*

## 2 CORINTHIANS CHAPTER 11

- G Who are already putting up with Paul's foolishness?  
A. *The Corinthians (2 Cor. 11:1)*
- A According to 2 Corinthians chapter 11: verse 2, to whom did Paul promise you?  
A. *One husband, to Christ (2 Cor. 11:2)*
- G By what was Eve deceived?  
A. *The serpent's cunning (2 Cor. 11:3)*
- G What if someone comes to you and preaches a Jesus other than the Jesus we preached?  
A. *You put up with it easily enough (2 Cor. 11:4)*
- A According 2 Corinthians chapter 11: verse 5, what does Paul not think?  
A. *He is in the least inferior to those "super-apostles" (2 Cor. 11:5)*
- G To whom have we made this perfectly clear in every way?  
A. *The Corinthians (2 Cor. 11:6)*
- G Why did Paul rob other churches by receiving support from them?  
A. *So as to serve you (2 Cor. 11:8)*
- G Who supplied what Paul needed?  
A. *The brothers who came from Macedonia (2 Cor. 11:9)*
- G What will nobody in the regions of Achaia stop?  
A. *This boasting of Paul's (2 Cor. 11:10)*

- G Who will keep on doing what he is doing in order to cut the ground from under those who want an opportunity to be considered equal with us in the things they boast about?  
A. *Paul (2 Cor. 11:12)*
- G As what are such men masquerading?  
A. *Apostles of Christ (2 Cor. 11:13)*
- G Who masquerades as an angel of light?  
A. *Satan himself (2 Cor. 11:14)*
- A According to 2 Corinthians chapter 11: verse 15, what is not surprising?  
A. *If Satan's servants masquerade as servants of righteousness (2 Cor. 11:15)*
- G Who should receive Paul just as they would a fool if they take him for a fool?  
A. *The Corinthians (2 Cor. 11:16)*
- G In what is Paul not talking as the Lord would, but as a fool?  
A. *This self-confident boasting (2 Cor. 11:17)*
- A According to 2 Corinthians chapter 11: verse 18, what will Paul do too?  
A. *Boast (2 Cor. 11:18)*
- G With whom do you gladly put up since you are so wise?  
A. *Fools (2 Cor. 11:19)*
- G With whom do you even put up?  
A. *Anyone who enslaves them or exploits them or takes advantage of them or pushes himself forward or slaps them in the face (2 Cor. 11:20)*
- G About what does Paul also dare to boast?  
A. *What anyone else dares to boast about (2 Cor. 11:21)*
- G Who is a descendant of Abraham?  
A. *Paul (2 Cor. 11:22)*
- G To what has Paul been exposed again and again?  
A. *Death (2 Cor. 11:23)*
- G What did Paul receive from the Jews five times?  
A. *The forty lashes minus one (2 Cor. 11:24)*
- G Where did Paul spend a night and a day?  
A. *In the open sea (2 Cor. 11:25)*
- X Four-part answer: From whom has Paul been in danger?  
A. 1) *Bandits*  
2) *His own countrymen*  
3) *Gentiles*  
4) *False brothers (2 Cor. 11:26)*
- G Who has been cold and naked?  
A. *Paul (2 Cor. 11:27)*
- G When does Paul face the pressure of his concern for all the churches?  
A. *Daily (2 Cor. 11:28)*
- G Of what will Paul boast if he must boast?  
A. *The things that show his weakness (2 Cor. 11:30)*



- A According to 2 Corinthians chapter 11: verse 31, who is to be praised forever?  
A. *The God and Father of the Lord Jesus (2 Cor. 11:31)*
- G What did the governor under King Aretas have guarded in order to arrest Paul?  
A. *The city of the Damascenes (2 Cor. 11:32)*
- G In what was Paul lowered from a window in the wall?  
A. *A basket (2 Cor. 11:33)*

## 2 CORINTHIANS CHAPTER 12

- A According to 2 Corinthians chapter 12: verse 1, to what will Paul go on?  
A. *Visions and revelations from the Lord (2 Cor. 12:1)*
- G What is there to be gained?  
A. *Nothing (2 Cor. 12:1)*
- G When was a man in Christ caught up to the third heaven?  
A. *Fourteen years ago (2 Cor. 12:2)*
- G What did this man who was caught up to paradise hear?  
A. *Inexpressible things, things that man is not permitted to tell (2 Cor. 12:4)*
- A According to 2 Corinthians chapter 12: verse 5, about whom will Paul boast?  
A. *A man like that (2 Cor. 12:5)*
- G Why would Paul not be a fool if he should choose to boast?  
A. *Because he would be speaking the truth (2 Cor. 12:6)*
- G Whom was given a thorn in his flesh?  
A. *Paul (2 Cor. 12:7)*
- G What was a messenger of Satan?  
A. *A thorn in Paul's flesh (2 Cor. 12:7)*
- G With whom did Paul plead three times to take the thorn in his flesh away from him?  
A. *The Lord (2 Cor. 12:8)*
- G What is made perfect in weakness?  
A. *The Lord's power (2 Cor. 12:9)*
- G About what will Paul boast all the more gladly?  
A. *His weaknesses (2 Cor. 12:9)*
- G When is Paul strong?  
A. *When he is weak (2 Cor. 12:10)*
- G To whom is Paul not in the least inferior, even though he is nothing?  
A. *The "super-apostles" (2 Cor. 12:11)*
- G Who drove Paul to make a fool of himself?  
A. *The Corinthians (2 Cor. 12:11)*
- G What things mark an apostle?  
A. *Signs, wonders and miracles (12:12)*
- A According to 2 Corinthians chapter 12: verse 13, what should you forgive Paul?  
A. *This wrong (that he was never a burden to you) (2 Cor. 12:13)*
- G Who should not have to save up for their parents?  
A. *Children (2 Cor. 12:14)*

- G Why will Paul not be a burden to you?  
A. *Because what he wants is not your possessions but you (2 Cor. 12:14)*
- G What will Paul very gladly spend for you?  
A. *Everything he has (2 Cor. 12:15)*
- G What if Paul loves you more?  
A. *Will you love him less? (2 Cor. 12:15)*
- G By what did Paul catch you?  
A. *Trickery (2 Cor. 12:16)*
- X In 2 Corinthians chapter 12, what did we follow?  
A. *The same course (2 Cor. 12:18)*
- A According to 2 Corinthians chapter 12: verse 19, for what is everything we do?  
A. *Your strengthening (2 Cor. 12:19)*
- G How may Paul not find you when he comes?  
A. *As he wants you to be (2 Cor. 12:20)*
- G Before whom will his God humble Paul?  
A. *The Corinthians (2 Cor. 12:21)*
- 2 CORINTHIANS CHAPTER 13**
- G By what must every matter be established?  
A. *The testimony of two or three witnesses (2 Cor. 13:1)*
- G What did Paul already give you when he was with you the second time?  
A. *A warning (2 Cor. 13:2)*
- G What are you demanding?  
A. *Proof that Christ is speaking through Paul (2 Cor. 13:3)*
- X In 2 Corinthians chapter 13, who is speaking through Paul?  
A. *Christ (2 Cor. 13:3)*
- G Who is powerful among you?  
A. *Christ (2 Cor. 13:3)*
- A According to 2 Corinthians chapter 13: verse 4, by what does Christ live?  
A. *God's power (2 Cor. 13:4)*
- G By what will we live with Christ to serve you?  
A. *God's power (2 Cor. 13:4)*
- G Why should you examine yourselves?  
A. *To see whether you are in the faith (2 Cor. 13:5)*
- G What does Paul trust that you will discover?  
A. *That we have not failed the test (2 Cor. 13:6)*
- A According to 2 Corinthians chapter 13: verse 7, what have we stood?  
A. *The test (2 Cor. 13:7)*
- G For what can we do anything?  
A. *The truth (2 Cor. 13:8)*
- A According to 2 Corinthians chapter 13: verse 9, what is for your perfection?  
A. *Our prayer (2 Cor. 13:9)*
- G Why does Paul write these things when he is absent?  
A. *That when he comes he may not have to be harsh in his use of authority (2 Cor. 13:10)*

- G For what did the Lord give Paul authority?  
A. *Building you up (2 Cor. 13:10)*
- G Who should be of one mind?  
A. *The Corinthians (2 Cor. 13:11)*
- G With what should you greet one another?  
A. *A holy kiss (2 Cor. 13:12)*
- A According to 2 Corinthians chapter 13: verse 13, what do all the saints send?  
A. *Their greetings (2 Cor. 13:13)*
- A According to 2 Corinthians chapter 13: verse 14, whose fellowship may be with you?  
A. *The Holy Spirit (2 Cor. 13:14)*

# NAZARENE YOUTH BIBLE QUIZZING SCORE SHEET

ROUND \_\_\_\_\_ DATE \_\_\_\_\_ Winner \_\_\_\_\_

TEAM:																	TOTAL	TOTAL							
NO.	NAME OF QUIZZER	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	OT	POINTS	ERRORS	
1																									
2																									
3																									
4																									
5																									
BONUS AND PENALTY POINTS																									
RUNNING SCORE																									

TEAM:																	TOTAL	TOTAL							
NO.	NAME OF QUIZZER	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	OT	POINTS	ERRORS	
1																									
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BONUS AND PENALTY POINTS																									
RUNNING SCORE																									

20pts for each correct "jump" answer      10pts bonus for 3rd, 4th, 5th correct "jump" answer      10pt penalty for error-c.  
 10pts for each correct bonus answer      10pts bonus for correct answer      10pt penalty for errors after question 15



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