

We will begin our 10th lecture on 1 Corinthians. /At this time, we will study 1 Corinthians 11 and 12. /The title of chapter 11 is “Communion.” /The chapter is made up of four main points.

/First, verses 1-16, the head of a wife is her husband, and the head of every man is Christ. /Second, verses 17-22, Paul rebukes them for their mistakes in Communion. /Third, verses 23-26, the true meaning of Communion. /Fourth, verses 24-34, whoever participates in Communion in the wrong way will be disciplined.

/1 Corinthians 11-14 are Paul’s letter to the church of Corinth concerning the church’s internal problems. /11:1-16 especially focus on the issue of women wearing head coverings during worship.

/11:17-34 explain Communion in detail. /11:1 is related to 11:34.

/Verse 1. Let us read. /Be imitators of me, as I am of Christ.

/Paul is telling them to be imitators of him regarding the issue of idolatry and the issue of the church’s building up. /Paul was an imitator of Christ, Therefore, we must be imitators of Paul, who is an imitator of Christ.

/In 1 Timothy 1:15, Paul says that he is the foremost of sinners. /Paul is incredibly humble. We also need to imitate his humility. /When it says, “Be imitators of me,” Paul is telling us to imitate his faith and his work in building up the truth.

/Paul knew that he was very weak and lacking. /He was poor, and he was often insulted and persecuted. /Regardless, he trusted in the Lord and fought the good fight of faith. We need to imitate him in these things. /Before he points out and criticizes the Corinthian church’s problems, he first compliments them. /We need to learn this kind of leadership.

/Verse 2. /Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you.

/Paul says, “Now I commend you because you... maintain the traditions.” /Paul compliments the believers of the Corinth church for maintaining God’s word and all the teachings.

/He also teaches them that the husband is the head of the wife, and that Christ is the head of every man. /Men and women are equal in terms of character and in the value of their souls. /However, in terms of order, the man is the head of the woman.

/ “Head” means the one in control. /Why is this so? /First, according to the principles of creation, man was created first before the woman. /Second, it is because the angels are watching. Verse 10.

/Verse 14 says human nature, or nature's sense, supports this idea. /Genesis 2:18 says that the woman was created to be a helper fit for man. /The woman, in her body structure or in her heart, was created to be weaker than man.

/On the other hand, God created the woman to be fit to support the man. /That is why Paul says that women shouldn't be in charge of the church. /Instead, they should be silent, learn quietly, and obey. /14:34. /1 Timothy 2:11-12.

/Verse 4. /Every man who prays or prophesies with his head covered dishonors his head,

/Women wore head coverings as a sign of submission and obedience, but men didn't wear anything on their heads because they are the image and glory of God. Verse 7. /Christ is the spiritual head of every man.

/Verse 5. /but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven.

/Because the man is the head of the woman, women must cover their heads to show that they are under authority. /The verse says that a woman with her head uncovered dishonors her head.

/The early church teaches that women must cover their heads. /Then why don't female believers cover their heads today? /Verse 15 says that long hair is her covering. For this reason, believers of the New Testament do not wear coverings on their head.

/Verse 6 tells us that it is disgraceful for a woman to cut her hair short or to shave it. /Therefore she must cover her head.

/Verse 9 shows us the order of creation. Man was not created for woman, but woman for man. /Woman was created for man, and she was put into the position of helping the man.

/Verse 10. /That is why a wife ought to have a symbol of authority on her head, because of the angels.

/ "That is why" refers to the principles of creation as seen in the previous verse. /Because the angels were there when God created the woman, they know about woman's place. /Woman ought to be for man.

/God sent angels to observe his believers in all situations, including times of worship, and to report to God what they see. /Therefore, women must always be under the authority of men, and they must wear that symbol on their heads. /However, God is the one who created both man and woman.

/In verses 11-12, we learn that in the way woman was made from man, man is now born of woman. /Thus men and women are equal in terms of character or in terms of the value of their souls. /God needs both men and women.

/For this reason, man must not feel superior to woman because he is the woman's head. /Instead, he must maintain order, and man and woman must love each other and help each other to serve God.

/Verse 16. /If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.

/Paul is saying if there is any opposing theory to what he said until now, we have no such practice nor do churches have such rules.

/Second, Paul rebukes them for their mistakes in Communion. /When the Corinthian church had Communion, it also held a love feast. /A "love feast" is a gathering of people, who eat food together. /However, this love feast was not full of grace, but instead, it humiliated the poor.

/Concerning this, Paul does not compliment the church, but he rebukes it. /Verse 18 says that Paul believes in part that there are divisions among the people of the church of Corinth.

/Verses 21-22 are about the disputes between the rich and the poor. /In verse 18, Paul says he believes it in part. /He had heard rumors about disputes, but he didn't believe everything.

/The reason is we must not believe everything we hear until we can confirm the truth. /The early church had Communion and love feasts together. /Everyone gathered to share food at the feast, and afterwards, they had Communion.

/However, the church soon saw a shortage in finances, so each believer had to bring food from his home. /They held love feasts and then had Communion. /The rich ate fully and got drunk while the poor could not eat and were hungry.

/In 412 AD, because of the harmful effects of the love feast system, the Council of Carthage abolished these love feasts. /Thereafter, due to the love feasts being abolished, they only had Communion.

/Verses 23-26. The true meaning of Communion. /Verse 23 says, "For I received from the Lord what I also delivered to you." /The teachings about Communion do not come from human will or human teachings. /They were given to us by the Lord himself when he was on this earth.

/On the night Jesus was arrested, he instituted the Communion ceremony before he was arrested in the Garden of Gethsemane. /During Communion, Jesus spoke about the bread and wine. /The Roman Catholic Church argues for transubstantiation.

/Transubstantiation says that when the priest prays during Communion, the bread and wine transform into Jesus' flesh and blood. /This is an incorrect claim. /The Lutheran Church argues for consubstantiation.

/That is to say Jesus' flesh coexists with the bread, /and Jesus' blood coexists with the wine. /This also is an incorrect claim. /Others claim that bread is bread and wine is wine, /but that Jesus' spirit coexists with the bread and wine. /This too is incorrect.

/When we, in faith, partake in Communion, /the spirits of believers, through the Holy Spirit, participate in the flesh and blood of Jesus. This is correct. /In that moment, there is a mysterious communication with Jesus' spirit.

/If bread or wine transform into Jesus' flesh and blood, /or if the bread and wine coexist with Jesus's flesh and blood and the argument is made that Jesus' spirit coexists with the bread and wine, /then if nonbelievers eat of the bread and wine, they eat of Jesus' flesh and blood, and they participate in Jesus' spirit.

/Therefore, nonbelievers, though they participate in Communion, have nothing to do with Jesus. /We partake in Communion in faith. /We believe in the symbolic celebration of Communion.

/Jesus said that whoever does not eat of his flesh and blood has no life. John 6:53. /To eat Jesus' flesh and blood means to believe. /It means I believe that Jesus shed his blood when he died on the cross for my sins and had his flesh ripped open.

/Moreover, it means having a deeper relationship with Jesus. /That is what it means to eat his flesh and blood. /What happens when a believer partakes in Communion in the wrong way? /Verses 27-34 tell us that he is disciplined. If a believer does not correctly participate in Communion, he is disciplined. /In other words, the believer who does this commits the sin of defiling what is holy.

/It is committing the sin of scorning the flesh and blood of Christ. /Therefore we must look over ourselves before we partake in the bread and wine. /What kind of discipline does someone who wrongly participates in Communion face?

/Verse 30 says that many are weak and ill, and some have died. /This is the result of God's judgment and discipline. /There are those who have died. /We need to remember that if we participate in Communion in the wrong way or if we sin against the Lord, we will be disciplined.

/Verses 33-34. /So then, my brothers, when you come together to eat, wait for one another—if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment. About the other things I will give directions when I come.

/In the Corinthian church, people brought their own food when they gathered for the love feast and Communion. /The members of the church first ate bread and wine and then

participated in Communion in a state of drunkenness. /Because of this, the church gathering became a place for judgment.

/Paul teaches that those who are hungry should eat at home, that the entire church should gather and participate in communion in a holy manner. /Up until now, Paul taught about important matters. /He had much more to say, but he says he will visit the church in Corinth and make things right when he gets there.

/We will continue with our lecture on chapter 12. /The title of chapter 12 is “One body with many members.” /Hebrews 11 is about faith. /1 Corinthians 12 is about gifts.

/The chapter talks in detail about the spiritual gifts necessary for the church to carry out the work of the gospel. /Chapter 12 talks about gifts and the organization of the church, /while chapter 14 mainly focuses on speaking in tongues and prophecies.

/Chapter 13 is about the value of love, the properties of love, /and the persistence of love. /This is mentioned because the believers in Corinth had disputes about gifts. /It emphasizes the fact that love is more important than anything else.

/First, discern spiritual things. Verses 1-3. /Second, there are varieties of gifts, but every gift has the same source and purpose. /Verses 4-11. /Third, one body needs many members. /Verses 12-27. /Fourth, do your duties but desire for higher gifts. /Verses 28-31.

/First, discern spiritual things. Verses 1-3.

/Verses 1-3. Let us read. /Now concerning spiritual gifts, brothers, I do not want you to be uninformed. You know that when you were pagans you were led astray to mute idols, however you were led. Therefore I want you to understand that no one speaking in the Spirit of God ever says “Jesus is accursed!” and no one can say “Jesus is Lord” except in the Holy Spirit.

/ “Spiritual things” are things belonging to the spiritual realm of God and believers. /God gave believers many spiritual gifts, but we need to understand them well to live a good spiritual life. /Then will we be able to properly build up the church.

/Prior to believing in Jesus, the believers in Corinth served idols that could not speak. /Now that they have become Christians who received the Holy Spirit, they have received from God the spiritual gifts of the Holy Spirit.

/No one can say that Jesus is Lord except in the Holy Spirit. /The believers in Corinth or we believers today can say that Jesus Christ is Lord because of the Holy Spirit.

/The Spirit of God and the Holy Spirit in verse 3 are the same. /Believing that Jesus is our Savior is proof that we have received the Holy Spirit. /Also, whoever speaks in the Holy Spirit never says, “Jesus is accursed.” /Cursing Jesus is not the work of the Holy Spirit.

/Before we believed in Jesus, our souls were dead because we had to pay the price for sin.
/Now that the Holy Spirit has made us believe the gospel, he has brought our souls to life.
/That is how we believe that Jesus is Savior.

/Whoever believes that Jesus is Savior is regenerated and has received the Holy Spirit.
/Crucial evidence that we have received the Holy Spirit is that we believe Jesus is our Savior.
/If someone believes in Jesus but thinks he hasn't received the Holy Spirit, then he is mistaken.

/Verses 4-11, there are varieties of gifts, but they all have the same source and purpose. /
A "gift" is something a king, in his grace, gives to a subordinate. /Therefore, gifts are given to us by God, the King of kings, through the grace of the Holy Spirit. /Gifts are spiritual talents given to us so that we may serve for God.

/Verses 4-5. /Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord;

/ "Gift" in Greek is "karisma." /It refers to the spiritual talents that God gave to us for free. /The word "service" is "diakonia." /This refers to the work of service or to one's duty. /The word "activity" is "energema." It means to work or to be active.

/There are varieties of gifts, services, and activities, but all of these are fulfilled in the Holy Spirit. /In other words, they are done by one Lord and one God. /Behind all this, one God, who is the Trinity, is working.

/There are gifts that the Holy Spirit gives us, and there are duties that the Lord has left to us. /In verses 8-10, we see that God holds onto and uses those who have received gifts and a variety of duties to do spiritual work.

/Verse 7. /To each is given the manifestation of the Spirit for the common good.

/Here, "Given the manifestation of the Spirit" refers to the nine gifts. Verses 8-9.
/Included in these gifts are service and activities. /Therefore it is wrong to become prideful in having gifts and dispute with one another, and it is wrong for someone to boast about one's honor.

/The verse says, "Given the manifestation of the Spirit for the common good." /God gives us gifts so that we may do good for the work of God and for the church. /He didn't give us gifts so that we would have disputes or so that we would boast in ourselves. /The gifts of the Holy Spirit must be used to properly build up the church and to spread the gospel.

/Verses 8-10. /For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues.

/Here we find the utterance of wisdom and the utterance of knowledge. /This wisdom isn't the wisdom of man, but it is the wisdom of God. /About this, we will take a look at 2:6,7. /Understanding the word of God and applying it is wisdom.

/Utterance of knowledge is knowledge of the Bible. /We need to ready ourselves by properly knowing the Bible and learning the word. /Carrying the word of the Old Testament Bible, Stephen bore witness about Jesus in the Holy Spirit and in wisdom. Acts 7 speaks of this.

/The third gift is the gift of faith. /Faith is the most important and most fundamental of all the gifts. /Having faith is a great gift from God. /That is why God gave most people the gift of faith.

/Mark 9:23 says that all things are possible for the one who believes. /There is no separate, powerful faith. /Whoever has faith has power. Matthew 17:20. This faith has life.

/Fourth is the gift of healing. /Even today, some people are gifted with the gift of healing. /However, in the Apostolic Age, there were more who were given this gift. /This can be seen as a sign of the apostles.

/Also, Jesus healed many sick people. /Today, we don't see the gift of healing as often as we find them in the Apostolic Age. /Jesus healed many who were ill so that people would believe that he is the Christ.

/Because the Bible hadn't been completed in the Apostolic Age, the gospel was spread and expanded by performing miracles of healing. We can see this as a special case of miracles.

/I told you that people have the gift of healing today. /However, we live in a time when the Bible is already completed. /We live in a time when standard revelation has come to an end. /But because God is all-powerful, he can heal any sickness if it is in his will to do so.

/However, it is more important to be healed of the sickness of the spirit than the sickness of the flesh. /Next is the gift of working miracles. /This gift allows someone to handle difficult situations and overcome great suffering.

/Next is the gift of prophecy. /A prophecy of the Old Testament is different than the prophecy in Acts 11:28. /This prophecy is the word of God that is necessary for the believer or the church in the future. /It also is the word given through the Bible that tells us what we must do from now on.

/A prophecy spoken apart from the Bible is not a true prophecy. /Paul said to Timothy, "In accordance with the prophecies previously made about you, that by them you

may wage the good warfare.” /Revelation 1:3 also says, “Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it.”

/Next is the gift of the ability to distinguish between spirits. /Evil spirits appear in the form of bright angels. /Because many cult spirits are at work, it is important to have the ability to distinguish between spirits.

/The works of mysticism are active in Christianity today. We need to have discernment. / Sometimes, what we think is the work of our spirit may be the work of emotions. /We need to distinguish between the work of our spirit and the work of emotions in order for us to live in faith.

<Approximately 6 lines deleted>

/The next gifts are the gifts of speaking in tongues and interpreting tongues. /I plan to lecture on speaking in tongues and the interpretation of tongues in chapter 14.

/Verse 11. /All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

/The verse says “To each one individually as he wills.” /The gifts of the Holy Spirit are not given upon request, but they are given according to God’s will. /The gifts of the Holy Spirit are apportioned to each one individually as God wills.

/Therefore it isn’t right for us to say, “Give me this gift” or “Give me that gift.” /Our motive for using our gifts must come from love.

/It is important that we use the gifts of the Holy Spirit to build up the church. /We must never make our gifts our center. /Furthermore, some people act as if they can give gifts to other people.

/However, the Bible clearly says that gifts are given to each individual as God wills.

/This concludes our 10th lecture on 1 and 2 Corinthians. /Thank you.