

# **New Testament History, Literature and Theology**

## **Session 25: 1 Corinthians, Part I**

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### **Introduction [00:00-**

This is Dr. Ted Hildebrandt in his teaching on New Testament History, Literature and Theology. This is session number 25. First Corinthians, part one.

Let's jump into the book of Corinthians. This is a book I come at with kind of fear and trembling. This book has a lot of the problems that occur in the New Testament occur in this book of Corinthians. So as always, we don't really try to skirt the problems. We try to go into them. So we'll talk about some of these things. Some of the things are pretty tricky and as I reflected on how to discuss these things, some of them are very tricky and some of them probably will be possibly offensive to you. But we teach the word of God here as we take this as the word of God. I know that's kind of really counter-cultural in a lot of ways, but that's how we look at it.

So 1 Corinthians, let's just start out with a map just to get a location of where Corinth is. So this is I believe it's the third missionary journey of the apostle Paul or it's actually the second missionary journey apostle Paul. Here is Corinth and you can see the location here. This is called the Peloponnese down here. This is called the Peloponnese and Sparta is down here. Athens is here. What happens is boats would come over here from Italy and they'd sail into this Corinthian Sea area. But they would then cross this land bridge. It's about a four to four-and-a-half mile wide isthmus. So this area, here's about four and a half miles across. They would either, if it was a small boat, they would haul the whole boat up and haul it over the isthmus. If it was a large boat, they would actually unload the boat on the one side, and carry it the four and a half miles on carts and reload on the other one side. Then when it hits here, it goes over to Ephesus. It goes across the Aegean Sea. So this is kind of like a big thing here. Trade and commerce so that you don't have to sail 200 miles around here. This is like a shortcut. So Corinth is going to be located right on that shortcut and that's going to affect who they are.

This is a kind of a blown up map of an example of the Gulf of Corinth. Here you see that Corinth was actually, Corinth is up on a mound. It is actually up on a hill here. It overlooks, see these two cities here. One is when they bring the boats on this side, they unload here. They go four and a half miles across to Cenchrea and from Cenchrea And they ship out from here. So Corinth overlooks these two cities and takes their they pay their taxes and they take the materials stuff that they get.

Here's Athens. So you can see Athens with the Parthenon and all that. Here's Sparta. Now you can kind of see on this Peloponnese area, it is a very mountainous area. But here's Corinth. Basically any traffic that goes between Athens and Sparta, any travel that comes down here. Here's Mount Olympus. If you've ever, you've heard of Mount Olympus. So here's Mount Olympus, and you can kind of see get a geography the point of view.

The point here will be, just see the location. What do locations affect? How should I say ethics? Do locations affect ethics? Do locations affect and actually shape you as a person? And let me just reflect on this for a second. My kids grew up in Indiana. They moved out here to the Boston area. Was that a major traumatic event? Was it very different in Indiana than it is in Massachusetts? I just want to tell you, it is very different. My kids, when they were in Indiana, the kids would go out at eight o'clock in the morning. They'd ride their bikes, they play in the woods, and then about five o'clock at night, we'd see them, they'd come home for dinner, hopefully. They would play all the time, all over the place in woods and they would make boats and go out on the Lake et cetera like. We come here and here we see that the parents actually come out to the bus stop with the children. It's like their parents are guarding their children very tightly out here. So we just let them go. So it was very different area in different parts of the country. By the way, even in this area, is Georgetown, anybody go to Georgetown? Georgetown high school. Is that very different than Triton high school is every different than Newburyport, versus down in Ipswich. Is that very different than when I'm Hamilton area at Masconomic. So each school kind of has a different character to it and depending how you interface with the school.

So I'm just trying to say geography affects things. People from New York City or a certain way, people from California, well anyways. so they're just, there's different areas of the country which produce generic things.

Now you can't stereotype and things like that but the city of Corinth, does location have an impact on the church there? Does the location have an impact on the church? I want to suggest yes it does. This is going to be a sailor city. They're going to bring in, the boats are going to come in, they're going to carry the goods over and there's still going to have a lot of sailors. They're sailors. What kind of things do you get with sailors and all this commerce? Is there going to be a lot of wealth there? So there's gonna be a lot of wealth. There's gonna be a lot of cameras is going to be a lot of sailors there and that's gonna have an impact on the church. The church a lot of times is a reflection of culture. A church a lot of times is a reflection of culture. Let me just say this. I had a friend, actually, I taught him when I was first started teaching and he is from a and he's down in Tennessee, Tennessee. I got to say it right. Okay. So he's down bar on 10, a sleigh and a down there. He started, this is no joke, he started because all the guys ride Harleys and stuff. He started a biker church. And so basically you got to have a Harley like to get into this church and stuff. And, but that's at fit Eastern Tennessee and the Bristol area. Yeah, there's all these bikers. He's got like 2000 people in his church and they have these big biker rallies and it's all his church. Okay. And so, you know, that fits that.

So the location of the church, the history and how the history impacts the church. So just a little bit on the history of Corinth. In Homer's day it was very wealthy because of all the commerce coming through there, it's going to be a very wealthy city. Phillip of Macedon, Alexander's father, made this Corinth the seat of his new Hellenic league. So, in other words, Phillip's coming down, Alexander's father, from Macedonia. Philippa of Macedon comes down and basically what he does is he makes Corinth the seat of the Hellenic league. But what happens around 146 BC, I don't want you to memorize that date, but about 146 BC, the Greeks got into it with the Romans. By the way, when he fight with the Romans, who loses? They lose. So 146 BC, the Romans came in and destroyed the city. The city was destroyed by the Romans. Now, once the city was laid

fallow for a hundred years, a hundred years, but do cities have a tendency to pop up now, where you can destroy them. But was there a reason why that city was there in the first place? Yes.

So, because of that reason, after a hundred years, the Romans went back to it and there was this guy named, I think it was Julius, I forget his last name. But, I think it was Caesar. Anyways, Julius Caesar in 46 BC a hundred years later rebuilds the city and populates it with like Roman soldiers. So in 46 BC the city is rebuilt and re-established. So you get this before and after kind of thing with Corinth. Roman soldiers were settled there and veterans kind.

Now, does commerce impact the church? Does commerce impact the church? Is there a difference between a rich church and it's in a rich area and a poor church that's in a poor area? Have you been down to inner city churches? They struggle with different things versus churches that are out in the suburbs where you go into these crystal cathedrals. So commerce has a role in the church and Corinth is going to be a very wealthy church.

Now, what would you expect if you've got ships coming in, they unload the ships, haul it across land for 4.5 miles and put it on another ship and take it out. What would you expect somebody to do with that 4.5 miles? So somebody built a canal from one side to the other and sure enough, early on, people tried building a canal back as far as 600 BC. They said, we've got to build a canal here so the boats can float right through. And we don't have to do that. The problem is, and I've been to the Corinthian canal, when you come up to the side of this thing and you look down, it's 300 feet straight down to the water. So in other words, and it's all solid rock. So they had to blast it out in ancient times. They just didn't have the technology to be able to create this. Several people tried, Nero in 66 AD tried to have some slaves do it and things like that, but it wouldn't work. It was actually built in about 1890. In 1890 the Corinthian canal busted through. The problem is in 1890, the boats were narrow so the canal is only 60 feet wide. What's the problem with 60 feet wide? Now with modern boats are a lot of the big ocean going boats wider than 60 feet? So they can't get through. So basically it's just tourist boats go

through there now, but it's about 60 feet wide. And as I said, it's 200 or 300 feet deep straight down into this canal.

Now what type of things do we know as far as the inhabitants in the early church. The population varies. Some people said half a million people lived there. Some people down as far as 70,000 depending on times. It was wealthy. Apparently there were a lot of slaves there to do the work. So Paul comments in 1 Corinthians 7:20 saying, "Were you a slave when you were called?" What happens with a person who is a slave who becomes a Christian? "Don't let it trouble you. Although if you can gain your freedom, if you can gain your freedom, do so." So Paul says, some of you guys are slaves. Gain your freedom if you can. The culture of Corinth is not very philosophical. If you want philosophy, you go to Athens. They tended to be a little bit more philosophical. But when I say Corinthian capitals, have you guys study the pillar capital's? On the tops of pillars you've got Ionic, Doric and then you've got Corinthian capitals. Do remember the Corinthian are the ones with all the flowers. So a lot of artistic type people are kind of thing down there and things of that nature.

Paul is going to make tents there. Paul is going to make tents there for a while. He and Priscilla and Aquila meet up. These were Jews. Priscilla and Aquila were Jews who were in Rome. They got kicked out under Claudius and came over to Corinth. Paul then is a tent maker with them. So he makes tents, even though he could have been supported because the Corinthian church was wealthy. It's very interesting. Paul won't take their money. He instead, he works with his own hands and he throws that back at them later on.

Now getting more into it, in terms of to Corinthianize meant to prostitute. So they had a lot of immorality in Corinth. This is going to come up in the book. We'll try to discuss this. I'm not sure how to discuss this in this class. I've been thinking about it quite a bit and I'm not sure how to do this. But anyways, the locals, they're immoral. Aphrodite who was the goddess of love was big there. Venus was the Roman version of Aphrodite. Do you remember Romans 1 when Paul wrote that scathing condemnation, saying the Gentiles are sinful and God gave them up to their lusts. God gave them up. Romans 1, 2

and 3, they're saying all people are sinful. He's writing that from Corinth as a backdrop. A lot of people think that Corinth and the morality of Corinth was in the back of Paul's mind when he was writing Romans 1 through 3.

Now, the church at Corinth, Paul was the founder of the church. Let me just cite some passages. Paul says, "I planted the seed, but Apollos watered it. But God made it grow." So apparently Paul planted the seed. He planted the church. There's this guy Apollos we're going to see is a guy who was mighty in the Old Testament scriptures. Paul says, Apollos, a watered it, but God made it grow. That's 1 Corinthians 3:6. He says in 1 Corinthians 1:26 "brothers, think of what you were when you were called. Not many of you were wise by human standards." By the way, what would you call that if somebody came up and said, do you remember what you were like before you were a Christian? Not many of you were wise. Is that kind of like a slap upside the head? Paul is being very honest with these people by human standards. "Not many of you were wise by human standards. Now, not many were influential, not many were of noble birth." So to this church he seems to be saying, you guys weren't at the top of this ladder. "But God chose, God chose the foolish things of this world to shame the wise." He chose the foolish things of this world. Who is he referring to with the foolish things. He's referring to the people in this church. He's saying, God chose the foolish things to shame the things that are wise.

Notice this thing of shame and honor. Shame and honor is a big theme in a lot of the Pauline epistles. Again, in our culture it's hard, there is shame and honor in our culture but I think about when do you feel shame and when do you feel honored? In our culture, we usually do the honor thing. Everybody wins a trophy, right? And so when a shame and honor, how does that hit our culture?

By the way, are there other cultures where shame and honor is a really big deal, a really big deal? Do you remember the guy up in, was it Detroit? I'll never forget it and I probably should try to forget it, but there's honor. Do you know about honor killings where a father will actually kill his own daughters? Actually this happened in Detroit when she went out with a person that was somebody he didn't approve of. T This father

shot his own daughters in terms of this shame and honor thing because he was suggesting that his daughters were bringing him shame. It was that strong in their culture. He reflected that culture that he came from. So those are some things there.

Paul works with tents as we said. Now he went on the second missionary journey. We've already said he spent almost two years there. He spent a year and a half there. So Paul knows these people well. He worked among them and spent one and a half years there. By the way, the fact that Paul spent a year and a half there meant, what usually happened when Paul went into a city. He went to the synagogue and preached then what happened after about three Sundays. I was going to say Sundays, but Saturdays after the third time, they usually kick them out, run them out of town, and beat him up. At Corinth that didn't happen. So Paul says, Hey, Corinth is good. They let me here. He actually was defended by the guy who was at the top.

Archeologists have excavated Corinth. Then we'll get into the actual occasion and the writing of the book. But there are three things that are big deal that archeologists have found there. There's a, what's called a bema and it's basically almost like a podium. It's like a court where a judge would have his bench. It's called the bema. They've actually found the bema. By the way, it is mentioned in Acts 18:12. mentioned that it has actually been found. The one that's mentioned in Acts 18:12 and that's a big find for the Bible. It shows that the Bible is historical, that they actually found the bema.

There's also then this a guy named Erastus. Now this is a really cool name for a kid. If you go looking for a kid's name Erastus. It says, "Erastus in return for his appointment as city treasurer laid the payment at his own expense." they've actually found carved into the stone pavement where it says, "Erastus put down this pavement at his own expense." Now, it's very interesting that Paul in Romans 16:23, when he's writing to Rome, he's at Corinth and this is what he says, "Erastus who is the city's public director of public works sends you greetings." So here you've got, now Paul, citing this guy. Now it's probably not a big deal to you. You say, well, of course he did. But a lot of people try to say a lot of these things aren't historical. So what we're saying is, no, this guy Erastus it turns out he's got his name carved into some of the stones that he laid down

at Corinth. He was a public works guy and Paul cites him as a public work official and says, Hey, Erastus sends to you, the Romans, he sends greetings.

Then lastly, there's a synagogue lintel going over the doorway that says basically "the synagogue of the Hebrews." So Paul went into the synagogue of the Hebrews at Corinth and this is where, do you remember what happened there? I'm not sure whether I've got this down in but let me just run through it. Basically, Paul went in the synagogue, the head of the synagogue actually becomes a Christian, but one of the guys in the synagogue raises Cain against Paul and drags him before Galileo. who is the governor. So Paul goes in before the governor, the Sosthenes these guys, wanting to whip up on him. So he goes into the governor and says, Hey, this Jew is causing all sorts of trouble here and Galileo, the governor, says, what do you Jews always arguing get out of here? And he actually throws him out of court. What happens is when Sosthenes leaves, who gets beat up, Paul does not get beat up. They're so ticked off at Sosthenes and that Sosthenes gets beat up. So this is a record for Paul. Usually Paul got beat up and in this one they actually defend Paul and actually saw Sosthenes is beaten up instead. What's really interesting is that Sosthenes actually ends up in the book and he apparently became a Christian later on.

So, the occasion of the writing, Paul is at Ephesus on the third missionary journey. And as you saw in that map, Paul's going to write from Ephesus to Corinth. It's on the third missionary journey. Apparently he had written a previous letter, he says, "I have written you in my letter not to associate with sexually immoral people." By the way, you're at Corinth and Paul says, "I written in my former letter not to associate with sexually immoral people. What's the problem of Corinth? The whole society's that way. Then Paul qualifies it though. He says, "I wrote not to associate with sexually immoral people, not at all the people of this world," "not at all. meaning the people of this world who are immoral. In that case, you'd have to leave this world." There was, Paul says, I know it's a corrupt society. He says, I'm not talking about them. I'm talking about and he's going to bring it into the church. So he mentions this previous letter that he had written them. So actually what we've got in 1 Corinthians, turns out it's really 2 Corinthians and



we don't have the real 1 Corinthians. There may be some other letters like that that seem to be gone. So, this previous letter was written, probably by Paul.

So he writes here that some of the questions they had, and let me just read these. verses It says, "my brothers and sisters, some of Chloe's household." See Chloe was here. "Chloe's household, have informed me that there are quarrels among you." So apparently this was an oral communication that Paul received and he says, Hey, Chloe's household told me you guys are quarrelling over stuff. So some of it was oral.

But then some of it was written. If you go to chapter seven verse one, it says, "Now for matters you wrote about it is good for a man not to have sexual relations with a woman." Holy cow. Anyway, so, these are some of the questions that were written down, some of them were oral. So Paul's kind of fielding things.

Now, what are some of the problems in the church? And this is in chapter six and let me just read through some of this. I'm not sure to be honest. I've been debating all day in terms of how to present this and I don't know how to present it to be honest with you. so I'm going to be struggling and kind of be weaving back and forth like that to try to make sense out of this. I think it's fairly clear what's being said here, but how do we apply the scriptures to our lives? So Corinth, given the background, sailor city, high commerce, lot of money, lot of slaves, a lot of prostitutes, that kind of thing.

It says then, let me start out then. There are a lot of these people had deep sin in their past. So it says, "do you not know that the wicked will not inherit the kingdom of God." This is chapter six verses nine and following that, "the wicked will not inherit the kingdom of God. Do not be deceived, neither sexually immoral, nor idolaters, nor adulterers, nor male, prostitutes, nor homosexual offenders, nor thieves, nor greedy, nor drunkards, nor slanderers nor swindlers will inherit the kingdom of God." This is what you call a vice list. There's a virtue list. Virtue list are things like .... I think actually the chapter on love (13) gives a list of virtues. Love is patient. Love is kind, those kinds of things. So there's virtue lists given, but here is a list of vices. It goes through these are things that are bad. And so Paul's is listing these vices here. So in this context, but notice how he follows up. He lists these vices, you know, drunkards and slanderers and swindlers

and he goes down this list.

Then he says, "and that is what some of you were. And that is what some of you were." So when he lists all these nasty things, he says, some of you, that's what some of you were, but you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ, by the spirit of our God." So you get this tension. Then Paul condemns these things as being wicked evil. They don't inherit the kingdom of God. But then he says, some of you, that's what you are participating in but you've been washed by the blood of Christ and you've been cleansed. So there's this tension in these passages and I just want to go over some of this and try to figure out how to address this because it seems to me in your generation, we've, how should I say I'm not sure how your generation wrestles with this.

But I do have children and so I can kind of tell and I they are older children. So actually I know none of you will meet them. So anyway, so I'm good there but it just, anyways, the history, some of these passages. This is chapter six, verse 12. Then he says, "I have the right, to do anything you say, but not everything is beneficial." In other words I have the right to do anything, but Paul says, but everything's not beneficial. "I have a right to do anything but I will not be mastered by anything." You say, and then let me go down. He says in verse 18, it says, "flee, sexual immorality. All other sins a person commits are outside the body. But whoever sins sexually sins against their own body. But do you not know that your bodies are the temples of the Holy Spirit?" So notice he combines here sex and the body's a temple of God. That's a pretty interesting thing to put those two side by side. And he says, these are again strong things. "Who is in you and you have received from God. You are not your own. You are bought with a price." What was the price? The price was the precious blood of Jesus. And he says, your body's a temple, "therefore honor God with your bodies." "Honor God with your bodies."

So this raises some huge issues then in terms of how we as Christians living in the 21st century. How do we handle these things when our culture is largely, how should I say, is our culture very much like Corinth? A lot of families have broken down. We basically are taught from almost from grade school that sex is like blowing your nose. It's

absolutely something that's absolutely normal and no big deal. Then you'll say, is it really no big deal. and so you get into this tension and I just, I'm not sure what to do with it, but I think it's something you guys need to think about very, very seriously. I think it's something the church needs to think about seriously.

The problem is I find myself torn between two sides. One side is saying my own children and watching them grow up. One in particular had massive trouble in this regard. And so she came home at 16 years of age and I don't, I hate this class because it's so stinking personal. You've got a hundred people out there. But I just, I'm trying to get through what I think. I just want you to see a father struggle and also with his daughter. My daughter comes down when she's 16 years old and announces that she's pregnant. She won't tell us who the father is. There's a whole bunch of stuff that goes with that. So now my daughter's having a child, it's like 16. I'm feeling all sorts of things. Like what a terrible failure I am as a father, that I was doing this. I warned her about it I could see it coming. Her friends were all going that direction. I could see it as clear as a bell. I'm not a fool, although from Paul's perspective maybe I am, but I could see it coming. I warned her. I even will wrote her a poem called "The First Kiss." I'll never forget it. The first kiss, how do you squander your first kiss? It just, ... so she comes home.

Now question: what's happened? So my daughter's involved in this thing and she's got a son. Birth of a son was at the birth of my own grandson. We took care of Ben for eight years. He's like a son to me. By the way. I had two. I had two girls and two boys. My two boys were younger and so when Ben was born, he had two older brothers just like that. The problem was they were about seven years older. So Ben grew up, do you know what it's like having older brothers like that? So when he went out on the playground, nobody messed with him because he had two older brothers. So he went wherever the boys went. So he went skiing and he did all this stuff that was advanced for a kid his age because his older brothers were coaching him even including now unfortunately going down triple black diamonds at Denver where they go skiing. He almost skied into a tree, which isn't cool by the way. So anyways, they're doing some crazy stuff now. His older brothers still are crazy and they're my sons. My problem is so

my daughter then is involved in this stuff and it's by the way, part of the problem in our culture you say, Oh, no big deal. It's no big deal. Everything's okay in our culture . But scripture tells me here, "flee sexual immorality." Scripture is telling me no, that's one of the vices. There's something wrong with this.

Now the question, how do I approach my daughter? Then do I start going up to my daughter and say, you sinner, you know, God hates sin and you're going, Oh, you did a sin. The answer was no. Actually she knew what she did was wrong. That's a very, very, important first step. She knew what she did was wrong. Then our family gathered around and protected her. You know who we had to protect her from the most other Christians. Yeah, from Christians.

So the pastor, the church came over and he was wanting to be helpful. He talked and everything the man said was absolutely correct. But the subtext was, and I had never, in my life, my daughter was tough. I taught her to play basketball. I taught her to, how should I say when other girls were playing with dolls. She was playing with trucks. Then she played basketball. We used to practice with her all the time. Anyways, when they left, that was the first time of my life that I saw her weep. She wept when they left. Basically what happened is my wife and I ended up throwing the pastor and his wife out of our house because what they were doing is under the table they were punching and hitting, It was just terrible. So finally we did. I was like enough, you got to get out of here. I'm not going to have you beat up my daughter who was already beaten up.

So I'm saying as you get this tension, then on the one hand, how should I say? Did Jesus die for sinners? Does Jesus die for sinners? Sin is a real big deal. It's not a little deal. In our culture, our culture has basically anesthetized. We've had shots against so that sin is no big deal. I want to say is if sin is no big deal and Jesus died for sins. So don't make light of that. Sin is a big deal. On the other hand, did Christ die for our sins? My daughter confesses her sins. And by the way, does she have to do, we have to take responsibility and as a family, we raised Ben for the first eight years and then after that. She came to Gordon, went through Gordon. Nobody knew here. We moved into this area. Nobody knew, but Ben was going to school up at Portsmouth Christian Academy. I was

running him up there. Now by the way, he's said this terrible place. I don't know why they let him do this, but he went to this school called The Ohio State University. I'm sorry that was, I'm just mocking it. If you've been to Ohio State, you know, these people are like addicted to their football team.

But anyway, so what I'm suggesting here is on the one hand we need to, as Christians say, no, this is a problem with sin. On the other hand, we need to be ministers of grace. What my daughter needed was healing at that time. By the way, and in the meantime, my wife and I freaking out trying to figure this whole thing out as well and feeling like total failures as parents. I guess I want to say the same thing I would tell my daughter.

Okay. and actually I got an interesting, metaphor that the doctor Darko, he speaks in these metaphors and I like them. I They're really helpful. Do you ever go into Dollar General and you get a package of pearls at Dollar General and you get some diamonds from Dollar General. Then I take them home to my wife and say, look I got you some diamonds and look at this. Even pearls, just like your mother. Her mother had a string of pearls. And so I get, them at the Dollar General. I go home to my wife, look I got some diamonds. Then go you down to here to Newbury Street down in Boston or you go to Fifth Avenue and and you buy diamonds. They're only there. They cost what? \$10,000 a string of beads, pearls like that might cost you \$5,000. Now if you come up to somebody and they want to borrow something from you and you've got something from Fifth Avenue and you get something from Dollar General, would you give them the Dollar General stuff first? Would you keep the other stuff? Would you think, Holy cow, this stuff's valuable and therefore you wouldn't be flashing it around like here you go, everybody. You wouldn't be because it's too valuable. It's too valuable. I think scripture is trying to say is that you guys are too valuable. Don't screw around You're too valuable. Your bodies are the temple of the Holy spirit. That's a big thing. Now we live in a culture where, how do you fight the culture? But how does Paul fight the culture at Corinth, the Corinthian culture? He tells a man flee this kind of immorality. It's a real struggle in our culture. It's so permissive.

Our whole culture, the 1960s and seventies broke down all these kinds of barriers. Now it's just, Hey, no big deal. What I want to say is, I guess I believe in marriage. I want to tell you that, I know this is going to sound really pedantic and stupid, but it's worth the wait. It's worth the wait to present yourself to your husband or your wife. It's just, and by the way, my daughter what happened to her. She found, after raising Ben for most, most of her life, she found this guy, he was in his thirties. He's a lawyer, something she just never learns. That was supposed to be a joke. Okay. Her husband's a lawyer. He studied under this guy. at the University of Chicago where he had some professor there. The guy's name was Barack something or other. So what happens is now my daughter who likes to argue is married, this lawyer and, and their first five years of marriage, I'm serious. I was actually afraid that they were going to kill each other. They would argue and my daughter is very, very bright. She's very bright, brighter than their father and a mother. So she would argue and he would, he's a lawyer, he would go right for the throat. She would, she would go back at him in the wrong places. She would try to hit him, not physically, but just intellectually and so go up through the roof. They wouldn't stop.

So after five years, it was really interesting. We were down to their home this last summer and said after five years they finally have learned how to fight in a way that's not, like destroy the other person. It actually turns out that they really love each other and it's been wonderful for her. She has a guy now that really, really loves her. That's great, even though he's a lawyer. I'm sorry, this is on tape. I'm in big trouble now. Hi Robert. sorry.

So what I'm trying to suggest is as Christians, I'll never forget it. The last Christmas when my daughter was home. She said, dad, I'll never forget the day that threw the pastor out of our house what did she learn from that? Did she learn that it was okay to mess around? No. What she learned from that was what she said, that I knew, whatever I did, her parents would stand with her. Whatever she did, her parents would stand with her. In the good times, bad times we're there for everything. That meant a lot to her.

It meant a lot to my son too. He had his had problems too in different areas. But what I'm saying is that, is a family a place as a family, a place where you're supposed to

feel safe and protected. So when somebody comes in and is attacking my daughter she knows that her old man is going to get in his face and say "Hey, hit the door Jack." Then I'm going to protect her. Does she know that her father will protect her with his life? And she's seen that too.

And so what I'm saying is now, by the way, we are the family of God. We are the family of God. Should we protect one another? Should we love one another? This is 1 Corinthians 13. So we're not the kind of people that go around digging our fingers into somebody who's got a wound. We don't dig our fingers in and say, "Oh, you know your big sinner." Know what everybody in this room is a sinner. We don't excuse a sin, and so what I'm saying is you need to take sin seriously, but at the same time you take sin seriously, have you ever been overwhelmed by the grace of God? Have you ever been overwhelmed by the grace of God? Paul says, drunkards, slanders, sexually immoral stuff and that's what some of you were, but you've been washed. Do you know what it's like to feel washed and to feel clean? The blood of Jesus Christ cleanses us from all sin.

Do you remember John the Baptist when we were back in the gospels? John the Baptist comes up and says what? "Behold the lamb of God," all the Old Testament, "behold the lamb of God" who does what? "Takes away the sin of the world." That's like the best ever. All of us mess up. But the blood of Jesus Christ, there's grace and grace is one of the most wonderful things in the world.

Now, by the way, do I say, "Hey, I'm going to go on and sin some more just so I can feel God's grace. I'm going to go on and sin some more so I could get more grace." No, no. If you love your father, who's in heaven, will you try to please your father? Yes. So those are some things Paul is dealing with. What I'm saying is the book of Corinthians gets into it. So there's some tough stuff here, but it's two o'clock. Let's take a break. Five minute break.

The Lord's supper, and this is another thing you think, the Lord's supper, the church of Corinth, how can they mess up the Lord's supper? It says, this is in chapter 11 it says, "when you come together, it's not the Lord supper you eat, for as you eat each of you goes ahead without waiting for anybody else." And so they sit down for the Lord's

supper and these people are just chowing down. Paul says, "Hey, this not good. "One remains hungry and the gets drunk." We're talking about the Eucharist. We're talking about the Lord's supper. People are getting drunk at the Lord's supper. By the way, what does that tell you? What's in the cup? I don't want to argue that with various churches but it just says, "some of you remain hungry, another gets drunk. Don't you have homes to eat and drink in? Therefore, whoever eats the bread and drinks a cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord." By the way, is this, I know when I did the Lord's supper, they tell you know, don't take it unworthily. So you've got to do this deep introspection to see whether you're up to snuff, to take the Lord's supper. Is this what it's really talking about? Is Paul talking specifically about the problem they hit about people getting drunk and people going and running ahead and doing the Lord's supper?

By the way, is anybody here Grace Brethren? Different churches celebrate the Lord's supper in different ways. Have you been to churches where they've got a thing like this and everybody takes a single cup and you pass it down. Most of your churches use unleavened bread because of Passover. Remember from the Old Testament that Christ was at Passover lamb taking the last supper with them. So have any of you been to churches where they have one cup and they pass the one cup? Like for a gazillion people to drink out of the one cup? I'm actually, I've been in there actually everybody drinks and the guy at the end of the row's got a wipe like thing and he goes like that around the cup. It's the same thing. I was thinking when I did that I was in Israel. They're pass the cup and I'm looking at these guys, I'm sick. I can just see the amoebas jumping out of their mouth. I'm going to be so sick. So you are going to be so sick when you get home today. I don't know, I never got sick.

But Let me just do the Grace Brethren thing. For a number of years, I taught at Grace College and Seminary in Winona Lake, Indiana. There they did the Grace Brethern thing. They actually wash feet. So that part of the Lord's supper, they actually have a full meal. You have a full meal and I'm serious you take off your shoes and wash your feet. By the way, is there something really cool about that? You wash the person's feet next to



you and they wash your feet. You say, I don't want anybody to seeing my feet. That's possible too. But I just want to tell you that there's something really beautiful about that. There was something really beautiful about that. Anyway, so the problem with it is too do you do that every once a month? The answer is, no, because it's such a big deal to make the meal and washing feet, you've got to get all that stuff ready. So they usually do it once a quarter, so you do it four times a year instead of every month. Some churches do it every week. So the Lord's supper, and this is a big thing. So a lot of teaching on the Lord's supper will come from here (1 Cor 11). But again, the point I'm trying to make is, do you see how the culture has made its way into the church? These people are getting drunk at the Lord's supper and the Paul says, that's no good man. You have some problems there.

They're missing disciplining this guy in chapter five. In a chapter five, there's in the church in this guy Paul addresses, it's a problem in the church that comes up. Let me see. Did I turn the page? Yeah. Chapter five here, let me just start out. It says, "It is actually reported that there is sexual immorality among you of the kind that even the pagans don't do or don't tolerate, a man sleeping with his father's wife." And you say, "Holy cow, that's really gross." Yeah, that's what Paul is saying the guy IS sleeping with his father's wife "and you are proud." Actually, we're very tolerant people. They just accept everything because we're very tolerant. You see that in many in our culture. Now tolerance is actually one of your chief values. He says, "shouldn't you have rather had gone to mourning to put out of your fellowship the man who is doing this. For my part, even though I am not physically present, I am with you in spirit as one who is present with you in this way. I have already passed judgment in the name of the Lord Jesus on the one who is doing this. So when you are assembled, I am with you in spirit and the power Lord Jesus, hand this man over to Satan." So it says, "hand this guy over to Satan." Now what does that mean? I think what it means is kick them out of the church.

This guy is sleeping with his father's wife and Paul says this is bad. Kick them out of the church for the destruction of the flesh not so that you just can hurt this guy, but so "that his spirit may be saved on the day of the Lord. You're boasting is not good. Don't

you know that a little yeast leavens the whole batch of dough. Get rid of the old yeast so that you may have unleavened bread. For Christ our Passover lamb has been sacrificed." So basically this guy is sleeping with his father's wife. Paul says, you know, you've got to do something about this. So you're boasting, the fact that you're so proud of yourself that you haven't done anything and this guy is sleeping with his father's wife. Even the pagans are grossed out with this stuff. So you guys have got to take care of this. Deliver him over to Satan. Kick him out of the church. so that's, that's a problem particular problem that Paul addressed.

Here's another one: factions. The church had these factions where church fights. Have you ever been in churches where they have factions in the church? There's like subgroups/cliches in the church and they're all kind of each other's throats. I've been in those kinds of contexts as well. I'm in chapter 1 for example, in verse 10 it says, "Some were saying, I am of Paul. In other words saying I am of Apollos..." Possibly they were fighting over doctrine. Not so much on doctrine, as personality. I am of Paul, I am of Apollos. So it gets to be a personality cult where one pastor is favored over another pastor. I like this person. I don't like that person. So Paul is saying, this isn't good? "Are you still worldly? For since there is jealousy and quarreling among you, are you not worldly when one says, I follow Paul and another says, I follow Apollos." So Paul says, I don't any part of this is jealousy back and forth that I follow this leader and I follow this leader. He says, no, it's no good man. Factions.

And then Paul makes this comment concerning himself. "For it seems to me that God has put us as apostles on display at the end of the procession, like men condemned to die in the arena. So Paul says, the apostles are like people that die in the arena. We have been made a spectacle to the whole universe, to angels as well as to men. We are fools." Now he's talking about the apostles. He says, we apostles are fools, "but you are so wise" and Christ, by the way, what did they call that? Paul says, we are the apostles. We are made a spectacle. They put us in these arenas and the animals tear us apart. But you guys, we are fools for Christ. But you are so wise.

How would you interpret that passage? What do we call that Paul saying, "we are

fools but you Corinthians are so wise." You know it's sarcasm. You see what he's saying? Is he really saying that he and the apostles are fools and that they are so wise? No, what he's doing is using sarcasm here and he's basically mocking these people saying you guys think you're so smart and the apostles are a bunch of fools. But in fact, it's just the reverse. So Paul uses sarcasm on them and sarcasm can take the form of rebuke. You've got to be careful how you do it. But Paul uses it here.

Paul then says, "I gave you milk, and not solid food for you were not ready for it." "I gave you milk and not solid food because you were not ready for it." So this is the apostle Paul. Then he continues. "You are still not ready." He says, so the factions and divisions in the church, jealousy between who follows whom and that kind of misbehavior was a major problem in the church.

Idol meat. This is not quite so relevant and least directly. This has to do with Christian liberty. In other words, the problem is they would offer up meat to sacrifice to idols. And Paul says, Hey, are idols anything? Idols are nothing. So therefore a guy puts a good steak on and he burns it up, and cooks it for the god. He says, Hey, that's still a good steak, I can still eat that because the gods are nothing and the meat's good. So then there's a question, but the problem is if the meat has been dedicated to the idol, what will some people think when you're eating that meat? They may think that you're offering service to that god.

And so Paul makes these comments. He says, "So then about eating food sacrificed to idols. We know that an idol is nothing at all in the world and there is no god but one." By the way, when he says "there is no God but one," what's going through your mind? Does anybody remember the Old Testament? There is no god but one, what's going through every Jewish mind? See do you remember shema Israel, "Yahweh is our God Yahweh's one." This is Paul's referring to the Shema.

"But not everyone knows this. Some people are still accustomed to idols when they eat such food. They think of it as having been sacrificed to an idol since their conscious is weak and it is defiled." In other words, they're so used to eating meat offered to idols. If you eat that meat, they're going to think that you're serving this idol and he

says, This is no good. "Be careful, however that the exercise of your freedom," in other words, I know better and I know that meat has nothing to do with anything. It's good meat. might as well eat it he says does not become a stumbling block to those that are weak. This becomes a very interesting principle. Then basically what I want to call the weaker brother argument. Now as soon as you say weaker brother, you say that's a denigrating kind of comment. But what I'm saying is a person may not have a problem with it and they don't have a problem with and it's okay for them and another person that you're around may have some real problems. Therefore, you don't do it just because they're there. So you got to think about that in terms of some of the things that you do. In other words, your behavior affects other people and you need to think about other people and who's there and how they're going to respond to that.

I was talking with somebody just during the break. A person I know has a brother in law who's basically drinks a lot. He drinks too much. And so when he comes to their house, even though they're free, that they can drink wine or whatever because this person has a problem with it, they get the wine out of the house just so that he doesn't have a problem with it. You don't want him getting drunk again because he could kill somebody and almost has. "So therefore, if what I eat causes my brother to fall into sin, I will never eat meat again." So Paul then says we have the right to do this, but we choose to give up our rights on the behalf of others. I think that that's probably the biggest message is that Paul says, I have the freedom in Christ to do almost any of these things. But he says, I going to give them up. I'm going to give up those things. I'm not going to put a stumbling block. I'm not going to put a stumbling block in front of my brother.

So the other thing he brings up is lawsuits. This is a tough one. Should Christians, should Christians sue other Christians? Should Christians sue other Christians? What do you think about the lawsuits? In chapter six, it says, "If any of you has a dispute with another, do you dare take it before the ungodly for judgment instead of before the Lord's people? Or do you not know the Lord's people will judge the world. And if you will judge the world, are you not competent to judge trivial cases? Do you not know that we will judge angels?". And then he goes on and he basically saying, if your brother comes

against you, don't take him to the secular courts. But "therefore if your disputes about such matters, do you ask for a ruling from those whose way of life is scorned in the church? I say this is to shame you. It is possible then that there is nobody among you wise enough to judge the dispute between believers. But instead believers, take one another to court."

When you go to court with believers? When you take believers to court here, it seems to be saying don't do that. Is this, by the way, do you take the book of Corinthians and turn it into a law book saying, this is what the Bible says. This is the way you got to do it and you turn it into a legalistic thing? Is that what Paul is saying here? I don't think so. Let me just run a couple of cases by you. So all right, so we're renting out a house. We're renting out a house and there is a couple that's in the house going through a divorce. I remodeled the house. I had gutted the house, put new plumbing in, put new wiring in, put new drywall on the walls, rebuilt the house basically from the ground up except for the structure of it. These people who are our friends, we rented the house to them. It turns out that when they went through the divorce, that, I went in that house in every window in the house, every last window in the house was cracked or busted. One across the front there was a 12 foot piece of glass. I don't know how you could break it. It was no joke, it was about an inch thick solid glass. You could bang your head up against the thing and it wouldn't break. It was a huge piece. I'd never seen a bigger piece of glass like that. Yeah. Cracked right through the thing. You must have taken a sledgehammer to it. So anyway, now we go to fix the house. It's going to cost us what probably was about 10 or \$15,000 to fix the house question. Do we go after him and sue him? And I don't know whether what we did was right or wrong. We didn't. We didn't. Did they have enough problems of their own? They had enough problems of their own, between the fight among themselves and their kids. Doing some stuff that was really bad and there was well known in the community. And so basically my wife, my wife and I just ate that. Now that we have the right to sue them. Yeah. Should we have sued them? I don't know. They walked away and we ended up, with months and months of work. My wife was the most ticked off. They peeled the what do they call it? The wallpaper that she had put the

wallpaper up and it had taken her hours and hours They'd peeled part of it, just tore it. She was something, I don't know why I laugh about it but she gets so angry about the wallpaper. But anyway, so what I'm saying is what are you to do when Christian people, and there's a violation. When do you take Christian people to court.

Suppose a Christian rams you in the back of your car question, you're going to turn that into your insurance company and let it go before court. Yeah, probably. So, what I'm saying is you've got to be careful about making rules here. Are there times when it's possible that somebody needs to get sued? So Kate [Demello], what I'm just trying to say is it's a funny thing how you handle this. All I'm saying is it's it gets really tricky. When you're a Christian community, suppose somebody at Gordon gets caught with some dope or whatever you guys call it now or marijuana.

But anyways, so if somebody gets caught with this on substance or something that's supposed to be illegal here, she, Gordon turn you over to the police. Gordon turns you over to the police. By the way, it's just something, you do something that's actually illegal. They turn you over to the police. Does Gordon usually try to handle that stuff in house, because they are trying to work with people? I mean it's wrong, but they try to work with people because they care about them. So what I'm saying is you got to be careful. What I'm saying is be careful about making cut and dried rules on this. Sometimes it seems to me Christian organizations need to be taken to court because what they're doing is so wrong and it needs some outside oversight. Other times what I'm saying is grace should reign and it should be handled internally. You should work with people. Well, I guess what I'm saying is for this, be careful about that. You need wisdom. Wisdom means you have discernment and there's sometimes that you got to. It's like being a parent or your parents. Sometimes they're tough on you. Sometimes they're loose. You got to know when to, you got to know when to back off and you've got to know when to play hardball. And if you don't know the difference between those and you just say, well, every time I always do the same thing, you're like a robot. You're going to end up destroying people and you're going to end up hurting people. What I'm saying is you got to read situations and react to them. So anyways, lawsuits. It says basically try to try to

handle things inside the church.

How do you handle things inside the church? Now a good friend of mine this is, how a situation that one of my best friends, by the way, let me go back to, that you're not a kid, the guy he wasn't a kid actually. It's his wife and he, they went through divorce and destroyed our house and was \$10,000, \$15,000 worth of damage. Do you know, there was sitting at Gordon college, and this is 20 years later, 20 years later, I knew that the guy was so upset. He went to Alaska. There's a whole bunch of free stuff in Alaska. Anyways, he went back up to Alaska and I thought, you'll never see that guy again. You know that after 20 years I was sitting up in Frost Hall where I sit in my office and all of a sudden I get a phone call. I pick up and he says, "Hey, do you remember me?" I said, "yes, I remember you." He called up and he said, "I just wanted to apologize for what we did." He said, "I knew it was really hard on you guys." That was after 20 years. Question, was that worth more than \$10,000 to me? I want to tell you, yes, I would do it again in a second. God was working in his life. This is 20 years later. Some of us take longer to work than others, but it was 20 years later and God had worked in his life. He was getting his life squared away and he thought enough that he tracked me down cause he didn't know where I was. I left that school who knows where I was. He probably got on the internet. He probably got into the New Testament class on the internet. He says, "I remember I took that course once." That was enough. But anyways, Jonathan called me back and I just want to say that was, to be honest with you, that it was worth the 10 to \$15,000 to see real repentance in somebody like that. So what I'm saying is, sometimes you just have to eat some stuff and you eat it. You eat it because you're walking in Christ's footsteps and you're trying to be like Christ. It doesn't mean, by the way, does Christ get really ticked off sometimes. Do you remember the Matthew 23? Woe unto you scribes and Pharisees, hypocrites. He goes after them, flips over tables and says, "you guys are a bunch of hypocrites." Jesus is this lovey dovey, you guys have seen that this Jesus has a tough side to him. But on the other hand, there was great grace there. So you've got to again, use wisdom to know when, when not to do you do lawsuits. I guess my thing is a tendency is against lawsuits.

But let me just say and I myself, I kind of portrayed myself one way, but the truth is I've gone after Christians with a lawsuit. Somebody stole my copyright and anyways, and so I had to get a copyright lawyer and go after them because it was a big long mess. So just be careful with that when there are issues.

Marriage and celibacy. This is chapter seven and this raises a whole bunch of questions here. Let me just read some of these passages from 1 Corinthians 7 on marriage or celibacy. Somebody raised this, you know, we've got a major problem in our culture and I'll just state it, you guys know it ten times better than I do. In the old days, when did people get married? You matured when you were what? Usually 16-18 years old. My mother, got married when she was 18 years old. . Now I looked at my daughters and I said, "Hey, 18 years old? I don't even want to think about it. But, but my daughter, my mother was married because they used to marry early. What's the problem now I've got a 27 year old son now. So what's happening is now marriage used to be, so you used to get married at 18 or 19 years old. You graduated from high school, then you got married. Ask your grandparents. My generation, you ended up having to go through college. So he had four years of college. So you got married about 21-22 right after college. That's kind of where, I kind of my wife and I got married. We were way too young, but anyways. Now, you graduate from college and now I'm looking at, my sons are in their late twenties and they're in this whole dating thing. So I'm saying is you've got a decade of decadence. You've got a decade from when you mature physically till the time marriage sets in. It's what, 10 years now, going or longer.

By the way, are the genders being polarized? So this creates other sets of problems. And actually my sons are finding this now and then just, uh, you know, they're there because of the polarization of genders. It's kind of hard to find somebody now who, my kids have had a Dickens of a time with that. There's a whole lot of explanations on both sides with that. But anyway, marriage and celibacy, what does Paul say?

Now what I want to do is show you something here with Paul. "Now for the manners you wrote about, It is good for a man." And then it says, let me read the NIV. "It is good for man and not to have sexual relations with a woman." You'll say, Oh, that



makes sense. "But since sexual immorality is occurring, each man should have sexual relationship with his own wife." So he says because of immorality, let the person marry. He's going down, now let me go down a little bit further. Yeah, he says, "I say this as a concession, not as a command." "I say this as a concession and that I wish that you were all as I am, but each of you will have his own gift from God. One has this gift, another has that. Now to the unmarried and widows, I say it is good for them to stay unmarried as I do." So Paul apparently was either a widower or single, but he says, Hey, stay single. He said, I wish you guys could do like I do. But he says, other people have other gifts. So notice he says it's a concession. It's not a command. So what Paul's saying here, is apparently there's some leeway with this. He says they should marry "for it is better to marry than to burn with passion."

Then Paul in verse 10, he says, "to the married, I give this commandment, and they say, not I, but the Lord. A wife must not separate from her husband, but if she does, she must remain unmarried and be reconciled to her husband and her husband must not divorce his wife. To the rest," He says, "I say this," Now, this is what's interesting to me. He says, "I say this, I not the Lord, if any brother has a wife, who was not a believer and she is willing to live with them, he must not divorce her. But if the woman has a husband who is not a believer and he is willing to live with her, she must not divorce him for the unbelieving husband has been sanctified through his wife". Then he says, "but if the unbeliever leaves, let them do so." If the unbeliever leaves, in other words the person becomes a Christian, their husband or mate decides to take off then he says, "a brother or sister is not bound in such circumstances, God has called us to live in peace."

But notice this, he says, "I say not the Lord." Now does this mean that Paul is saying, this isn't scripture, but this is just my opinion. It's kind of like in Hildebrandt's class when he walks way over to the left, that it's just telling you it's just Paul's opinion and it is not really Scripture. I don't think that's what he's saying. He's saying, "I say not the Lord." In the previous one, I think he was quoting Jesus and he was saying, this is what Jesus actually said. Now I'm giving you my opinion as an apostle and as an apostle, does he speak for God as an apostle? He speaks for God. So be careful with that in terms

of this.

Paul says he wished that everyone could stay as he does, but there's also something here. Down in verse 26, let me just say this, Paul's saying, stay single as he is and then he also says this. He says, chapter nine, verse five, "don't we have the right to take a believing wife along with us?" Paul's saying, he's on these missionary journeys. You've seen the travels that he's done. He says, "don't we have a right to take a believing wife with us as do the other apostles and the Lord's brothers? The Lord's brothers would be who? James and Judas? Jude. the guy who wrote the book of Jude, James and Jude. And he says, "and Cephas. who is CEPHAS? CEPHAS is Peter. Peter apparently has taken his wife around. I always get a kick out of this. There's your first Pope, he's got a wife. He's taken around with them. But anyways, he says, all these other apostles, he says, I could do that too. But he says that it's not what he supposed to be doing. But then here's something I think that conditions that, let me just say this, you have seen and scripture is God approved of marriage, Right from garden of Eden, Adam and Eve. You've seen Sarah and Abraham and all the way through scripture. But was marriage and Deuteronomy, et cetera, et cetera. God approves of marriage. Marriage is one of the most incredible things. I just got to say as I want to do an advertisement pro-marriage. My wife and I are too old. Actually I better not say that in public, but we're too old blanks and basically we've been married 42 years and I thought that when you're young, you're passionate and your marriage is like the best and you're young and as you get older it kind of like fades off. You get to be old, cranky people just sitting around. I want to tell you that that's not the truth, that some of our best years of marriage have been after 40 years of marriage. You say your that old? Yeah. And I want to tell you that there is a beauty, I can't even express the beauty. When you sit down with someone that you've spent that much of life with and you share children together and all of a sudden your children call back and talk. You talk about your children and you have that shared history a long lived shared history, it's I was going to say it's like having a roommate for 40 years.

You say, no, no, I don't want to do that. But what I'm saying is to be with someone

you love for 40 years, there's nothing better. I mean that's one of the best things to be honest on the face of this earth. It's gotten better. It kind of was all because we're, we're used to each other. We love each other and the kids. Anyways, this is just beautiful. I really highly recommend it obviously.

But he says, "I say not the Lord" and we said that's, he's an apostolic authority here. Now let me go back. One thing I want to read, because I think it's important in this discussion and that is 1 Corinthians 7:26 where he says, "because of the present crisis, I think that it is good for you to remain as you are." That is stay as virgins. "but those who marry will face many troubles in this life. And I want you to spare you this." Paul says, I'm telling you this, that I want you to stay single because of the present crisis. So is it possible that there are times in life when it's not good to be married? Let's suppose you're in Syria, and you're a Syrian Christian. You're in Homs and you're a Syrian Christian and you're married to your husband. Is it good or bad? Would it be better to be single almost at that point? Because why they take your husband out? What do they do to him? They kill him. and you've got to watch that as a wife. Is that a tough? Or a husband who's married to a wife and has to wipe, I don't even want to say it, but they [ISIS] did that. Then this is happening. I mean, I'm just not making this stuff up. It's happening in Syria and in northern Iraq right now. Some of those people have been on television. Some of the Christians that came out of Mosul/Nineveh. There were 100,000 Christians in the city of Mosul, one hundred thousand Christians. You know how many Christians are in Mosul now? Zippo. What happens to that? So it's just horrendous. So what I'm saying is there come times like this that. Paul is saying because of the present crisis, it may not be good to be married. so I'm saying you got to work that too. So maybe college is a present crisis and it's good not to be married in college because you know the present crisis is upon you. Sorry, that was some sick humor. But anyways.

Now head coverings, 1 Corinthians 11 talks about head coverings and this raises some issues. Do any of you come from a Mennonite background? Any have a background with the head coverings. In chapter 11 verse five it says, "Every woman who prays," or let me just do this, "every woman who prays or prophesies," that's important.

I'll come back to that. "Every woman who prays or prophesies with her head uncovered dishonors her head. It is just as if her head were shaved." So how do you deal with this thing about this having a head covering. And I don't want to get lost in this thing, but in certain cultures, do women wear a hat because it's a sign of authority on their head. If you go into a Jewish culture, let me just say this. So I'm going into a synagogue in Jerusalem and it's a suit coat. Perry Phillips and I are going into this thing. Question, do the men have to put something on their heads? Do the men have to put something in their heads? so you have a yamaka or actually we, it looks like a box of French fries at McDonald's. It looks like a French fry thing you put on your head. I'm serious. and then you're bouncing around dancing with these guys. It was an all male dance, by the way. So what I'm saying is that in certain contexts, hats, in our culture do guys wear hats. A lot of guys like me that are bald wear hats because you don't want to get your head sunburned. But by the way, have you ever seen a church that, is there a certain respect that people have that they don't wear hats at certain appropriate times as when people pray? Have you seen people pop off their hats when they pray. Now by the way when they take off their hats, is that a show of respect? So what I'm suggesting is in different cultures do you symbolize respect in a different ways? Do you symbolize respect in a different ways in different cultures?

I was just teaching some Ghanaian pastors. From this, what was the group? It was called the Pentecostal Churches USA. They're from Ghana. All these guys are from Ghana and the guy at the end wanted to get a selfie with me and stuff. And so he's a God and pastor kind of guy and he comes up and we're going to take a selfie. So I'm expecting, you know, guys go like this and you take a cell, you know the guy, he actually had his friend take the selfie but in that culture, all of a sudden this guy, he's holding my hand. And that just holding my hand like this kind of like a male thing. He's holding my hand like this. I'm getting creeped out. But by the way, so then I'm thinking Holy cow, because usually it's a school like that. Was he honoring me as a friend and in their culture? Was that how they do friendship in their culture? So what I'm saying is that in each culture and you have different ways of showing honor and respect. So I'm saying is

in some cultures when you put your hat on, it's a sign of disrespect. I know some professors I have that if you left your hat on your head on when they were praying they would freak out because it was a sign of disrespect. So what I'm saying is that some of these things that Paul is dealing with are cultural specific that's the point I'm trying to make. Some of these things like head coverings are culturally specific and in different cultures they will, they will honor or shame in different ways. So Paul's talking about head coverings here.

By the way, if you're in a Mennonite church, do Mennonite women wear head coverings on their head in many Mennonite . Yes. I preached at a Mennonite church I went into a Mennonite church and why did I not have a tie? Because ties cause glaucoma and I don't want to get that because the body's a temple. No not really, because when you wear a tie in the Mennonite community, I was going to a father-son banquet and they said wear a sport coat with no tie because a tie is a symbol of worldliness to them. Therefore they don't wear ties. They also use the King James version. Now the King James version is beautiful. It's an incredible translation. So I was very happy to use the King James. I grew up with it. My head's kind of wired in It still till this day. I did not wear a tie because that would be offensive to them. So what I'm saying is that when you go in different cultures, do you have to adapt to those different cultures? So no big deal but the head covering things, even till this day and some Mennonite communities, you may have to do that.

Women's speaking in church--all right. we are in trouble. I'm going to set this up. We don't have enough time and this maybe is going to turn into a brawl. I don't want it to turn into a brawl because we'll be going way past time. Let me just read the verse and I'll just bait you. It's kinda like the "24" where they get you to watch the next one. So come back Tuesday and our Thursday and we'll go over this. It says this is 1 Corinthians 14:33, "for God is not a God of disorder." 'God is not a God of disorder, but peace as in all the congregations of the saints. The women should remain silent in the churches.' "The women should remain silent. They are not allowed to speak, but must be in submission." Submission do you see that dirty word? Because "submission as the law says, if they

want to inquire about something, they should ask their own husbands at home for as disgraceful for a woman to speak in church." And now all of a sudden you've got this feminist and rise up right.

I should say to you, on the other hand, Paul said the women should not speak in church, but you remember back when he was talking about this women, he says that they pray are prophesied with their head uncovered. If they're praying or prophesied with their head uncovered. Did that mean they were prophesying? What is prophesying? I'm just raising cain.

This is Dr. Ted Hildebrand in his teaching on new Testament History, Literature and Theology. This is session number 25 1 Corinthians part one.