

Studies on 1 Corinthians -  
Encouragement to Everyday Holiness

by Cheryl Lim, 2003

"Be watchful, stand firm in your faith, be courageous, be strong.  
Let all that you do be done in love." (1 Cor 16:13, 14)

## **Introduction:**

From the contents of Paul's letters to the Corinthian church, we get a picture of a young, enthusiastic but spiritually immature congregation. The members were divided into factions, prejudiced against the poor and powerless, and overly concerned about external actions without thinking about what the purpose of those actions should be. Some were from pagan backgrounds, with a culture very different to that of Jewish Christians. Corinth was also a city where materialism and wealth were valued. The young Christians there lived with a constant battle between the ideas of their peers and those taught to them by Paul and his colleagues. It is no wonder, therefore, that the letters to the Corinthians contain much which is familiar to us today, when we are faced with daily choices between the way of the world and the way of God.

It is important for us to learn these things as individuals and also for us to share them with others so that we can provide strength, encouragement and comfort to each other and so that the whole church may be edified (1 Cor 14:3, 5). Please encourage others during your group discussions by sharing what God has taught you. There will also be an opportunity for your group to share with the whole congregation during the final service of the term. This is entirely optional and what you choose to do will depend on the skills and wishes of your group. Some possibilities might be:

- to write a prayer to be read out during the service.

- to write or select or perform a song for the whole congregation to learn.

- to make a banner with the words of 1 Cor 16:13, 14 or other appropriate verses on it.

Paul's teachings in 1 Corinthians are summarised by his words in 1 Cor 16:13, 14: "Be watchful, stand firm in your faith, be courageous, be strong. Let all that you do be done in love." The sentiments of these verses will be the focus of our studies this term. May God help all of us to seek new ways to be steadfast, brave and loving.

## **Notes on format of studies:**

Memory Verses: Each study starts with 1 or 2 memory verses and some readings. Don't feel obliged to do both. Choose to either read a few verses or practise the memory verse every day.

Recommended Readings: These are related to the studies and may be helpful in understanding the issues concerned and in getting a better picture of how 1 Cor fits with the rest of the bible.

Background Information: In chapters 7 to 14 Paul responds to specific issues which had been raised in earlier letters or discussions with the Corinthians: marriage, sacrifices to idols, gender relationships, communion and spiritual gifts. We need to understand the Corinthian situation to work out how Paul's instructions apply today. At the start of some of the studies, there is some background information. It may be helpful if you can read this before you do the studies. You may also be able to find more background in your bibles (e.g. at the start of the chapter or in the footnotes), in a bible dictionary or a commentary - check the church library or Hurstville library to borrow one.

Difficult Questions: Some of the questions in these studies may not have a clear answer, or may be about issues where Christians don't always agree. Please remember:

1. No one knows all the right answers. So don't worry if you're not sure about an answer.
2. We need to recognise the authority of God in all the teachings of the bible, and to subject our personal preferences to that authority.
3. All translations of the bible involve guesswork over the meaning of some words and phrases (e.g. the word translated as "to have authority over" in 1 Tim 2:15 doesn't occur anywhere else in the bible, and is used in 5 different ways outside the bible).
4. Translators don't always use English the same way that we do. For instance, the word "alien" in the NIV (e.g. Lev 24:22) is used to mean "foreigner" or "migrant".
5. We are all fallible humans, and even with the best of intentions and efforts, we may still fail to correctly understand the more complex parts of God's word.

## **Week 1: A Summary**

### **Memory Verses:**

**1 Cor 1:7-8** "Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed. He will keep you strong to the end so that you will be blameless on the day of our Lord Jesus Christ."

**and**

**1 Cor 16:13, 14** "Be watchful, stand firm in your faith, be courageous, be strong. Let all that you do be done in love."

**Reading: 1 Cor 1:1-9, 16:1-24.**

**Recommended: Acts 18:1-18, 24-28; Eph 6:10-18; Mt 15:21-28**

In his first letter to the Corinthian church, Paul uses a format found in most of his letters. First he starts by explaining some basic Christian beliefs about Jesus. Then he points out the consequences of those beliefs for our lives. And finally he addresses specific issues about which his audience is concerned, building on what he has already said. Each of the opening and closing sections (1:1-9 and 16:1-24) include a summary statement emphasizing the need for holiness and the constant help God gives us to achieve this.

1. Read 1:1-3. (a) How does Paul describe the Christians to whom he is writing (v2) ?

(b) What does this tell us about what Paul expected of Christians ?

2. Read 1:4-9:

(a) What has Jesus already done for the Corinthians (v4-7, 9)?

(b) What will Jesus continue to do for the Corinthians (v8) ?

(c) Can you think of an experience which showed you how Jesus is doing the same for you ?

3. In Acts 18, we are told that Paul first tried preaching and witnessing in the synagogue to both Jews and Gentiles (Acts 18:4-5) but when the Jews reacted with hostility, he moved on to the Gentiles (Acts 18:6-7).

(a) Why did Paul go to the Jews first ? (cf. Mt 15:24-28; Rom 1:16, 2:9-10)

(b) Does this still apply today, e.g. should our evangelism and outreach focus on a particular part of the community ?

(c) Paul makes a clear decision to stop work amongst people who knowingly reject Jesus. When is it right for us to stop actively witnessing to or praying for someone ?

## **Week 2: The Wisdom of God and the Wisdom of the World**

**Memory Verse: 1 Cor 1:23-25** "We preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men."

**Reading: 1 Cor 1:10-2:16.**

**Recommended: Is 29:13-24; 40:6-31; 63:7-65:7.**

1. Paul pleads with the Corinthians to "be perfectly united in mind and thought" (1:10).

(a) What is the basis for this unity (1:12,13) ?

(b) What does it mean to be united in this way ? Do we have to agree with other Christians about everything ?

(c) Read 1:26-31. Reflect on what you were when you were called. Can you think of any times when God used you to minister to someone who is stronger or more powerful by worldly standards, or when God has ministered to you using someone whom you thought of as weaker than yourself ?

2. 1 Cor 1:19, 2:9 and 2:16 are quotes from Isaiah 29:14, 64:4 and 40:13.

(a) Look up Is 29:13-15. When God says he will "destroy the wisdom of the wise", what does he really mean ? Does he want to make everyone stupid ?

(b) How does God's Spirit teach us "spiritual truths in spiritual words" (1 Cor 2:13) ?

(c) In Isaiah 63 and 64, the prophet writes of the long-standing relationship between God and Israel, and of how God acted as their saviour again and again. Isaiah 40 talks of how God treats his people like lambs in his care, even though he is the almighty Creator of the whole world. 1 Cor 2:7 says that our message to the world is of God's "secret wisdom", not understood by the rulers of this age but revealed to us by God's spirit. Get into pairs and share your ideas on how you would explain this message to someone you know.

## **Week 3: Divisions in the Church**

**Memory Verse: 1 Cor 3:16-17** "Don't you know that you yourselves are God's temple and that God's Spirit lives in you ? If anyone destroys God's temple, God will destroy him; for God's temple is sacred and you are that temple."

**Reading: 1 Cor 3:1-4:21.**

**Recommended: Eph 2:14-22, 4:1-16; Lk 17:7-10, 19:12-27**

1. Read 1 Cor 3:1-4. Why does Paul condemn divisions amongst the Corinthians ? Some examples of divisions existing amongst Christians today are various denominations, conservative/liberal, charismatic/non-charismatic, separate parishes and congregations. Are any of these acceptable ?

2. Read 3:5-15. Paul describes himself and his fellow apostles as servants carrying out the tasks God assigns to them, with God being the one who brings life and success to their labour.

(a) What does it mean to be God's servant (Mt 10:24-25; Lk 7:7-10; Lk 19:12-27) ?

(b) With the help of others in your group, work out one task which God has assigned to you.

(c) What is the common purpose behind the tasks of all the people in your group ?

(d) How can we make sure that we build on the right foundation (3:11) and that we build to the right quality (3:12-15) ?

3. Read 3:16, 17 and 3:21-4:7. We are each part of the worldwide church, and so part of God's temple in which God's Spirit lives. How does this affect your attitude to the task which God has assigned you and to the tasks which he has given to others ?

4. Read 4:9-13. (a) What does it mean to be a fool for Christ (4:10) ?

(b) Is there someone (other than Jesus) whom you find it helpful to imitate (4:16) ?

## **Week 4: Our Call to Holiness**

**Memory Verse: 1 Cor 5:7b, 8** "Christ our Passover Lamb has been sacrificed. Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth."

**Reading: 1 Cor 5:1-6:20.**

**Recommended: 2 Cor 2:3-11, Mt 7:1-6; Mt 18:15-35**

1. A member of the Corinthian church was living with his father's wife and the church had responded with what they perhaps believed to be acceptance. Paul makes it quite clear that there are some types of behaviour which Christians must not tolerate.

(a) What are the examples which Paul gives of unacceptable Christian behaviour (5:11, 6:9-10) ?

(b) What does Paul mean in 5:5 when he says that the Corinthian church is to "hand over [the evildoer] to Satan so that the sinful nature may be destroyed and his spirit saved on the day of the lord" ? You may find 2 Cor 2:6-11 helpful.

(c) How does Paul say we should respond to unacceptable behaviour within the church and why (5:4-13, 6:17-20, 3:16-17) ?

2. Read 6:1-8.

(a) Paul says that Christians will judge the world and even angels (6:2-3) ! Try to picture yourself and the others in your group doing this. Does it change the way you see yourself and each other ?

(b) Why is Paul unhappy about the Corinthian lawsuits ?

(c) Why does Paul suggest that Christians have more wisdom than non-Christians when judging such disputes (6:5) ?

3. Discuss one (or more) of the following questions in your group:

(a) The Bible tells us not to judge lest we be judged (Mt 7:1). Yet here it also tells us to ensure that certain people are excluded from the church. How do we reconcile these two ideas ? (You may find Mt 18:15-35 helpful.)

(b) Look at the list of unacceptable behaviour in 5:11 and 6:9-10. Many of us will be guilty of at least one of these at some time. How do we decide when someone should be cut off from the church ?

(c) Is it wrong to sue someone else through a civil court if they profess to be a Christian ? Would it make any difference if the judge were also a Christian?

## **Week 5: Specific Issues - (I) Marriage and Divorce**

**Memory Verse: (7:17)** "Let everyone lead the life which the Lord has assigned to him and in which God has called him".

**Reading: 1 Cor 7:1-40.**

**Recommended: Lk 12:22-40; Mk 13:33-36; Mk 10:2-12; Lev 21:7**

**Background Information:** In chapters 5 and 6 Paul urged the Corinthians to a lifestyle which truly reflects their sanctification. He now discusses what that means for marital relationships.

1. "Sanctification" is a word often used in church but not elsewhere. How would you explain it to someone who had never heard it before ?

2. (a) How should a sanctified person treat their spouse (Mk 10:2-12)?

(b) List 1-3 people or groups of people (e.g. spouse, colleagues) you spend most of your time with. What does being sanctified mean for these relationships ? Can you think of helpful biblical examples ?

3. Paul says that everyone should "lead the life" (RSV; NIV - "retain the place in life") to which God has called him (7:17).

(a) Why does Paul feel this should be so (7:29-31) ?

(b) Read Lk 12:22-40. What do you think Jesus would want us to do (cf. Mk 13:33-36) ?

(c) Some people believe Paul said this because he expected Jesus to return in his lifetime. Do you think he would still say it now ?

4. In 7:14 Paul says: "the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy". Some Christians think this refers to the way that blessings from our relationship with God can affect others (e.g. Gn 17:7, 18:26; 1 Ki 15:4). Others say a non-Christian spouse or child can be saved because of their relationship with a believer (cf. the "transferral" of ceremonial cleanness e.g. Lev 6:18, infant baptism). What do you think ?

5. Paul tries to make it clear which instructions are his opinion rather than God's commands (7:10, 12, 25, 40). (a) When we listen to other Christians, or when we talk about our beliefs, do we take the same care to distinguish between God's word and human opinion ?

(b) Should we separate out those parts of the Bible which are described as someone's opinion and treat them differently ? Or should everything in the Bible be seen as God's command ?

6. How should the church treat divorce ? Some issues you could consider:  
Having a church leader (e.g. bishops, ministers, monarch of Britain) who is divorced or married to a divorcee  
Marrying someone who has been divorced

## **Week 6: Specific Issues - (II) Freedom and Responsibility.**

**Memory Verse: 1 Cor 10:24, 31** "Let no one seek his own good, but the good of his neighbour ... Do all to the glory of God". **and**

**1 Cor 10:13** "God is faithful and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape that you may be able to endure it."

**Readings: 1 Cor 8:1-10:13, 10:23-11:2.**

**Recommended: Acts 15:1-35; Deut 4:32-40; 6:4-7,16-25; Ps 44**

**Background Information:** God warned the Jews to be separate from other cultures in case of idolatry, but when Gentiles began converting to Christianity, they brought with them different cultural practices. The early church had to work out which of these were acceptable. Acts 15 describes how the Jerusalem church, then the headquarters of the church, decided whether Gentile Christians had to follow the Jewish law, especially circumcision. Similar discussions arise today over what traditions Christians can/should observe. For example, is the Asian custom of bowing/kneeling to your parents to be seen as a sign of respect for your elders or as a sign of worship ?

1. Read Acts 15:28-29. (a) What was the resolution of the meeting ?

(b) What was the reason behind this decision (Acts 15:14-21) ?

(c) In Australia, Christian customs often vary because of cultural background. For example, eating fish on Good Friday is a European tradition but not an Asian ones. Asian congregations usually eat together after the service, whereas Sunday lunch is traditionally a (nuclear) family meal for Europeans. How should we treat such differences ? Does this affect your home group or congregation ?

2. Read 9:19-23 and 10:23-11:2. Paul tells us why he gives up some of his rights (cf. 9:1--6, 11-12) and tries to be like those to whom he is ministering. Many Christians still try to do this, e.g. Christians in Muslim communities often refrain from eating pork and dress like their Muslim neighbours.

(a) Who is the non-Christian person (group of people) with whom you spend most time ?

(b) Compare your lifestyle with the lifestyle of that person (people). Think of 1 thing they do differently, which does not conflict with your Christian beliefs, and where you could change your lifestyle to help bring them closer to God. Possible examples: listening to their type of music, not doing something which that person finds offensive.

3. Read 10:6-13. (a) What lessons can we learn from Israel's history (cf. Ps 42:6; Deut 6:4-7, 20-25; Deut 4:32-40 ?

(b) How does God give us a "way out" when we are tempted (10:13) ?

(c) Think of 1 thing you can do to help yourself stand firm in the faith. Examples: keep a diary to remind you what God has done, memorise a verse such as 10:13 for difficult times.

## Week 7: Specific Issues - (III) The Lord's Supper

**Memory Verse: 1 Cor 10:21** "You cannot drink the cup of the Lord and the cup of demons too."

**Reading: 1 Cor 10:14-22, 11:17-34.**

**Recommended: Lev 20:22-26; 2 Ki 5:1-19; Jas 2:1-17; Mt 5:21-25; Jn 13:13-17**

**Background:** There are few NT references (Acts 2:42, 26; Jude 12) to the Lord's Supper. However, these and other early church writings indicate that, to the early church, the Lord's Supper involved a proper meal, perhaps a re-enactment of the Last Supper, sometimes followed by a brief ritual. In pagan temples, people had meals together in which food would be offered to the idols as a sacrifice and Christians were expected to avoid these. But temples were also used like restaurants and the leftovers from the pagan rituals might be used in those meals. Free temple meals were often the only source of food for the poor. Finally, the leftover food was also sold later in the markets, and it was not obvious where it had come from.

1. Read 1 Cor 10:14-22. (a) What are Paul's instructions regarding food which has been offered to idols and why ?

(b) Was it wrong for Paul to tell the Corinthians that it is OK to eat food offered to idols, contrary to the Jerusalem council resolution ?

(c) Paul seems to be saying that it is wrong to participate in a non-Christian religious ritual, even if we don't believe in what is being said or done. What reason does Paul give (10:17, 20-22) ? How does this fit with his words in 9:19-23 "I have become all things to all men so that by all possible means I might save some" ?

(d) Does this mean it is wrong/dangerous for us to go to a ceremony in, say, a Mormon church or a mosque ? What about Christians who are invited to one of these services by someone they're trying to convert ? (1 Cor 10:23-24, 27-30 and 2 Ki 5:17-19 may be helpful.)

2. Paul rebukes the Corinthians for their behaviour during the Lord's Supper (11:17-34).

(a) What is the purpose and meaning of the Lord's Supper as it was practised by the early church ? Is this the same now ?

(b) What were the Corinthians doing wrong (11:21-22, 33) ?

(c) Why does Paul describe their behaviour as eating the bread or drinking the cup of the Lord "in an unworthy manner", "sinning against the body and blood of the Lord" and eating and drinking "without recognising the body of the Lord" (11:27, 29)?

(d) It is unlikely that someone could start before everyone else, or get drunk during communion as we practise it today (11:21). So how might we fail to recognise the body of the Lord in our services ? [Mt 5:23-24, 1 Cor 12:26, James 2:2-4 and Jn 13:14 may be helpful.]

## **Week 8: Specific Issues - (IV) Spiritual Gifts**

**Memory Verse: 1 Cor 14:1** "Make love your aim, and earnestly desire the spiritual gifts".

**1 Cor 12:13** "By one Spirit we were all baptized into one body."

**Reading: 1 Cor 12:1-14:33.**

**Recommended: Eph 4:1-16; 1 Pet 4:10-11; Rom 12:4-8; Joel 2:12-32**

### **Background Information:**

The gifts of the Holy Spirit were foretold as a mark of God's new kingdom (Joel 2:26-28) and this was fulfilled from the day of Pentecost onwards (Acts 2:1-4, 10:45-47). These gifts were seen as a confirmation of God's acceptance of a person or group of people. Unfortunately the Corinthians were treating these gifts wrongly; it appears that some people thought which gifts you had showed how good a Christian you were and were using their gifts to show off rather than to help others. Apparently "ecstasy" (speaking in tongues) was also common in many pagan temple rituals, which may have contributed to its misuse in the Corinthian church.

1. Christians often think that spiritual gifts have to be something dramatic like speaking in tongues or preaching. But in fact the Bible makes it clear that spiritual gifts include much more than that.

(a) What are some examples of the gifts given to Christians by the Holy Spirit (12:8-10, 28-30, Eph 4:11) ?

(b) What is the purpose of all these gifts (12:7, 14:12, Eph 4:12-13) ?

(c) How does love fit into the picture (13:1-3, 8; 13:8-14:1) ?

(d) As a group, come up with 1-3 gifts for each of you which God has given you so you can serve Him. Remember to include gifts such as friendliness and practical skills.

(e) Select one of your gifts. How can you use this gift: (i) in a loving way, (ii) to serve others in your group, (iii) to serve others in your congregation ?

2. Paul tells us to "earnestly desire the greater gifts" (12:31).

(a) What characterises these 'greater' gifts (14:4, 5, 12) ?

(b) How can you exercise your gift(s) in such a way as to demonstrate these characteristics ?

3. Paul emphasises the importance of an orderly style of worship so that "everyone may be instructed and encouraged" (14:31). Is order really so important ? What do you think is the best way to conduct our services and HCG's so that as many people as possible may be instructed and encouraged?

## **Week 9: Specific Issues - (V) Men's and Women's Roles**

**Memory Verse: 1 Cor 11:11-12** "in the Lord, woman is not independent of man nor man of woman; for as woman was made of man, so man is now born of woman. And all things are from God."

**Readings: 1 Cor 11:3-16, 14:33-40.**

**Recommended: Eph 5:21-6:9; 1 Pet 2:13-3:8; Titus 2:2-10; Col 3:18-25**

### **Background Information:**

The question of whether men and women should have different roles within the church was already controversial during the 1<sup>st</sup> century. Two problem issues today are the description of man as the "head" of woman (e.g. 1 Cor 11:2) and some of Paul's instructions which seem to restrict certain church roles to men (e.g. 1 Cor 14:34-35). Our opinions on these issues are not important in terms of our personal salvation but they can have a major impact on the way we relate to other Christians and, for some of us, on the way we relate to God.

### **Some additional references:**

"I suffer not a woman", Kroeger & Kroeger - biblical, easy-to-read and well-researched. Shows how 1 Tim 2:8-15 and other passages can be understood to support women being eligible for all the same church roles as men.

"Recovering Biblical Manhood & Womanhood", Piper & Grudem - collection of essays justifying the view that women's roles should be different to men's. Includes some refutation of the Kroeger & Kroeger arguments.

"1 Corinthians" in the New International Commentary series, Fee - not easy to read, but very in depth. Includes some refutation of Grudem's work.

1. Paul uses church tradition as one of his principles for appropriate practices (11:16). How do we reconcile this with the evangelical position of "Christ alone, faith alone, scripture alone" ? Are there issues in our congregation where church tradition should be relevant ?

2. Paul instructs the Corinthians to uncover their heads when praying if male and to cover their heads if female (rather radical for Jewish Christians, since Talmudic tradition teaches Jewish males to cover their heads during worship as a sign of respect for God's presence !)

(a) What are the three reasons Paul gives for his instructions (11:7-10, 14-16)?

(b) The significance of the word "head" in this passage is debated, with some commentators saying that it denotes "someone with authority" (just like in modern English) but others say that in Jewish culture it means "source/origin of life" (cf. 1 Cor 8:12, Col 2:19) and that there is historical evidence to show that some first-century Christians may have been claiming that Eve came before Adam and therefore women should rule over men (cf. 1 Tim 2:15 "it was Adam who came first"). Does this change the way we should view Paul's argument ?

(c) Do any of Paul's reasons still apply ?

3. Some of the usual interpretations of 14:34-35 are:

Paul's view was entirely due to his living in a chauvinistic society and thus can be ignored by Christians today.

Women should never speak before a mixed congregation. This can mean anything from not preaching to not leading the singing.

There are many women in the bible with a verbal leadership role (e.g. Acts 21:9, 1 Cor 11:5) so this must be OK. It is most likely that, since an entire household was considered Christian if the head of the household converted (cf. Acts 16:15), there may have been many non-believing wives and unmarried daughters who had to come along to services and who were chatting during the service itself.

Paul was happy for women to prophesy and pray in public. He was banning them from evaluating prophesy, because this, like teaching, requires more authority than appropriate for women (but 1 Cor 12 suggests prophesy is more important than teaching)

These verses are not part of Paul's original letter !

Note that 14:34-35 is part of Paul's discussion on the need for orderly worship. What do you think it means ? How should we apply this in our services ?

4. If there were Christians in your congregation who believed either that (i) women should wear hats in church or (ii) women should not speak in church at all (incl. bible reading, prayer and leading the singing), do you think either of these should be done so that their consciences are not offended (cf. 9:19) ?

[Optional] 5. Whether God is male or female concerns many people, e.g. those who have had abusive fathers. Read Gen 1:27, Mal 2:10, Is 64:8, Mt 23:37, Jn 4:24. What do you think ?

## **Week 10: The Resurrection**

**Memory Verse: (15:17, 20, 58)** "If Christ has not been raised, your faith is futile and you are still in your sins ... But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep ... Therefore, my brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord, your labour is not in vain."

**Reading: 1 Cor 15:1-58.**

**Recommended: 1 Thess 4:13-5:10; Lk 24:13-53; Rom 6:3-14; Ps 16; Dn 12:2-3.**

1. (a) Paul gives one possible summary of the basic beliefs of Christianity in 15:3-8. If someone were to ask you for a summary of Christian beliefs, what would you say ?

(b) What does the Bible tell us about the nature of the resurrection body (1 Cor 15:42-44, 49-54; 1 Jn 3:2; Phil 3:20-21; Mk 12:25; Jn 20:19, 20, 27; Lk 24:16, 30-43, 51) ?

(c) Some people who see themselves as Christians openly dispute the belief in a physical resurrection (that is, that Jesus physically came back from the dead), but Paul describes it as the lynchpin of Christianity. Why is it so important for Christians to know that the resurrection actually happened (15:12-32) ?

2. How does the hope of the resurrection encourage us to remain steadfast to our commitment to serve God (1 Cor 15:58; Rom 8:34; Rom 4:24-25; Rom 6:3-14)? Try to come up with a practical way to remind yourself and/or each other of this.

3. Our focus verse for this series was 1 Cor 16:13,14 "Be watchful, stand firm in your faith, be courageous, be strong. Let all that you do be done in love." Try to think of a practical way your group can encourage each other to keep doing these things.