

October 11/12, 2008

Scum of the World

1 Corinthians 4:1-21

Pastor Bryan Clark

Religion has always been big business, big temples, big cathedrals, big buildings, impressive titles, money, limousines—all of the trappings of power. It's no different today—multimillion dollar television industries, multimillion dollar book contracts, preachers getting paid \$50,000 dollars just to show up and speak. I read recently about one well-known televangelist/faith healer. It talked about his lifestyle—multiple million dollar homes, five-star hotels, entourage, limousines.

It's quite a contrast to the Christian leaders in the first century. The closest thing we could find in the church in the first century to Christian celebrities would be the apostles. So it's striking that Paul describes the apostles as the scum of the world. You see, religion is a very self-exalting arena that diminishes our view of God and exalts our view of self. Grace, on the other hand, is a very God-exalting arena that diminishes the view of self and exalts the view of Jesus.

I know oftentimes when we're sharing the Gospel with someone, we're prone to say Christianity is not a religion; it's a relationship. That is true. But I have to tell you, that doesn't come anywhere close to capturing the difference between religion and this scandalous economy of grace.

If you have a Bible, turn with us this morning to 1 Corinthians chapter 4. Chapter 4 will conclude this opening section where Paul is talking about spiritual arrogance. Moving on into chapter 5 he's going to deal with a number of topics, all the way to the end of the book. But I think the thinking would be that the first four chapters establish basically the foundation for all of the other problems he's going to address. It's spiritual arrogance that is at the core of all these other topical issues that Paul will talk about.

Chapter 4, beginning at verse 1:

Let a man regard us (meaning the apostles) in this manner, as servants of Christ, and stewards of the mysteries of God. In this case, moreover, it is required of stewards that one be found trustworthy. (*NASB, 1 Corinthians 4:1-2)

Paul describes the apostles as servants of Christ. This word "servant" is a word that would have referred to someone who was an assistant to someone in an official position. The idea would be that the assistant is not really the point; the official is the point. The assistant is simply carrying out the orders or the wishes of the official.

A steward was typically a slave who was put in charge of a household, put in charge of a business, put in charge of a farm, something like that, for the owner. So he was a manager. He would manage that business; he would manage that farm on behalf of the owner. Now for a slave to find himself in a position of a steward was actually a very good position. They could live what we would consider to be a middle-class lifestyle in that role. But it was critical that one be

found trustworthy or that one be found faithful. In other words, that steward was given a tremendous amount of responsibility, and the key was that he would manage whatever he was entrusted with, according to the desires or the wishes of the owner. Paul says, at the end of the day, the apostles were not celebrities. They were simply servants and stewards of the Master.

That's just as true of you and it's just as true of me. At the end of the day that's what we are: servants and stewards. Success is not defined on the basis of some great performance. Success is defined on the basis of how faithful you are to what God called you to do. At the end of the day that's what matters to God, "Did you do what I asked you to do?"

Do I want you to appreciate me for my high and holy calling? The answer is, "Yes, I do." I want you to appreciate me just the same way you appreciate the person in the nursery, the person teaching your child's Sunday school, the person helping in the parking lot, because every single one of us has a high and holy calling and there is no calling that is "more than" or "less than". We're servants and we're stewards.

But to me it is a very small thing that I may be examined by you, or by any human court; in fact, I do not even examine myself. For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord.

(vs. 3-4)

As we get farther into Corinthians, it's going to be obvious that there were opponents of Paul who were seeking to come in, to take over the church, who wanted to really be somebody. In order to do that, they needed to discredit Paul. So you can kind of imagine the talk that's going on, and Paul is going to have to deal with that. He's saying here that at the end of the day they can say what they want, but he doesn't ultimately answer to them. He doesn't answer to a human court; he answers to God.

Now all of us would say that none of us likes to be misrepresented. None of us likes it when people say things about us that aren't true. But, as Christians, that's just part of the deal. People where you work, people where you live, people at school—they are going to say things that aren't true. They're going to misrepresent you and, at the end of the day, about the best we can do is remember that ultimately God is the judge. And that's what matters.

But it is interesting that he says he doesn't even examine himself. Now you have to take these statements in context, because a little later in the letter it is going to be necessary for the church to judge a member of the church and it's going to be necessary for people to examine themselves before Communion. In this context he is saying ultimately God is the judge and it's God's opinion that finally matters. He says ultimately, even though he looks at his own life and doesn't see any glaring issues he needs to deal with, he also understands that on that basis he's not acquitted. In other words, you're not the ultimate judge of your life. God is.

One of the things I've noticed about myself and one of the things I've noticed with others, over the years, is we're not nearly as good at self-assessment as we think we are. It is easy to look in the mirror and say, "I don't see any problem." It's easy to get in a situation and think, "*I was perfectly right, perfectly justified; it's somebody else's fault.*" But what I've found over the years is we're very biased toward ourselves.

A little over a year ago I attended an event and came away somewhat troubled—maybe very troubled—about some of what I heard, and thought it was theologically incorrect. So I thought about it; I prayed about it. I waited a few days and I thought the responsible thing to do would be to communicate my concerns. So I wrote them down in a letter. As I was writing this letter and formulating my thoughts, there was more and more energy. There was more and more a sense of self-justification. There was more and more a sense that this was really important, and theologically I'm putting it together and I'm on a roll. I finally finished the letter, signed it off and thought, "*That's exactly right.*" But I've learned over the years that may not be true. So I walked across the hall to Jeff's office and said, "Jeff, would you mind reading this letter and giving me an opinion?" So about 30 minutes later Jeff came through my door and he said, "You know, I'd suggest you maybe tone this down quite a bit." He was right; I completely rewrote the letter top to bottom, and it actually became something constructive rather than destructive. In my own mind I could have justified the first letter. In my own mind I was right. In my own mind I was on a cause. In my own mind it needed to be said. But I don't think we self-assess nearly as well as we think we do.

There was a time a while back where we, as a directional team, were engaged in a discussion. Some of my fundamentalist baggage kind of crept in, and I got a little bit on my high horse and I was laying out my arguments. It made sense and it was right and it was biblical. And at the end of the day I was right. In the middle of that a couple of the guys said, "Bryan, you know there isn't a whole lot of grace coming out of your mouth right now." Busted!! You know, at the end of the day they were right; I was wrong.

But here's the deal! At the end of our lives it's not my opinion of myself that matters; it's God's! I'd like to have those kinds of friends in my life that will say, "Bryan, you're wrong. Bryan, you're off. Bryan, you're not seeing yourself very clearly right here." I don't think we self-assess nearly as well as we think we do. It's always helpful to have somebody that will speak into our lives so that we're ready when we stand before Jesus.

Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God. (vs. 5)

Clearly he's referring to what he talked about in chapter 3, "the day" meaning the Day of Judgment when Jesus comes in fire, and we as believers will stand before God. And we'll be judged, not for our salvation, but we will be judged for our works to determine our reward. He talks here about that day.

We talked last week about the reality that God has saved us; God has called us; God has given us opportunity; God has done the work. So what exactly are we being rewarded for? Answer: for believing God. In other words, if I have received God's abundant grace and turn around and use that as a platform for self-exaltation, then my works will not remain and I will not receive reward. The reward is for believing that God did the saving; God did the calling; God gave opportunity; God did the work. I'm simply choosing to believe that. And, because I believe that,

this is not an opportunity for self-exaltation; it is an opportunity to faithfully carry out what God has called me to do for His glory. According to 1 Corinthians 3, if that's the case, then that work remains and there is a reward.

We didn't try to define reward in chapter 3, because Paul didn't define it. But I do think he is defining it in chapter 4. What is the reward? The reward is the praise of God. You say, "*I was hoping for something a little more than that, you know, like a bigger mansion, like a jewel in my crown, like some sort of brick with my name on it in heaven. You know, I was hoping there would be something that would clearly indicate that I had—uh oh, here we go—performed well.*" You can see how that's totally inconsistent to everything grace is about.

Think of it this way: If my motive—the things that are in the darkness, the things that will be disclosed, the things that only God ultimately knows—if my motives for carrying out my opportunities of grace are for self-exaltation, then I will not receive God's praise. But if my motive was that Christ would be exalted, my works remain and I receive the greatest gift I could ever receive.

If I truly understand the economy of grace, if I truly understand God is the One who saved me, God is the One who called me, God is the One who empowers me, God is the One who gives opportunity, God is the One who does the work—if I truly understand that, there could be no greater reward than to have God say, "Well done!" No jewel in my crown, no mansion, no gold brick could ever come close to simply having the praise of the One who saved me. Let me say it one more way: The value of the reward is only going to be meaningful to those who understand this economy of grace.

Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written, so that no one of you will become arrogant in behalf of one against the other. (vs. 6)

It's interesting here, when he is saying that, "We are of Paul;" or "We are of Apollos," he is really speaking figuratively. The language here is kind of technical; that basically means he was just saying, "For example...." There may not actually be an Apollos camp in Corinth. There may not actually be a Paul camp in Corinth. But there are factions and divisions, and so he's just saying, "For example...." Then he uses this interesting phrase: "that...you may learn not to exceed what is written." Literally, that means you would not go outside the pattern. We would probably say today that you not "color outside the lines". It's used consistently for referring to the Scriptures.

In the case of the Corinthians, they did not have the New Testament. All they had was the Old Testament, so Paul has quoted it five times already. In those five times he was reminding them that the cleverness of man is not clever; the wisdom of man is not wise; that human reasoning cannot come to the understanding of grace. Grace is so "other than" anything we experience in this world, it could have only been birthed in the mind of God. Therefore, when he says don't color outside the lines, he's saying, "The reason I'm saying this is I want you to understand this economy of grace, and don't start leaning on human reasoning, human wisdom for your theology, because it's only going to get you off-track."

For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it? (vs. 7)

Verse 7 has a note of sarcasm to it. It's as if Paul is looking them in the eye and saying, "Okay, now help me understand, exactly who thinks you're great? It's probably a group of one." I once heard somebody say, "He who falls in love with himself will have no rivals." Is there anybody in the room that loves to spend time with an arrogant person? And who else thinks that person is superior? It's a jury of one.

So Paul's asking the question to these Corinthian believers, "Just exactly who thinks you're great?" Then he reminds them with a question, "What do you have that you did not receive? And if you have received it, why are you trying to act like you're somebody? Why are you boasting as if you didn't receive it?" This would be a great verse to tattoo to your forehead—literally or figuratively, take your pick—but if we could remember every day, "*Hey, what do you have that you did not receive? And if you received it, why are you pretending to be somebody?*"

Verse 7 absolutely demolishes any potential for spiritual arrogance. It's completely inconsistent with the theology of grace. In verse 8 he gets really sarcastic:

You are already filled, you have already become rich, you have become kings without us; and indeed, I wish that you had become kings so that we also might reign with you. (vs. 8)

You remember in chapter 3 he said, "You're just spiritual babies. I can't even talk to you like grownups. You're still spiritual infants." Maybe now they're spiritual adolescents and what he's saying is, "*Hey, this is amazing; in three short years, you've arrived! You know, here we apostles have been slugging it out for over 20 years and you've made it in three years! You're already filled; you're already rich; you're already kings.*" The concept is, the kingdom has come in and they're already running the show. Then he adds to that, "I wish you were running the show, because then we could reign with you." But he's just astounded that in three years they could far surpass the growth of the apostles!

You know, I don't know exactly what the dynamic of this is, but I've noticed over the years it's true that there is kind of this pattern with new believers: They go a certain period of time and they kind of hit this point where they're convinced they've kind of got it all figured out. There's an old saying in the church that the most dangerous person in the church is a one-year Bible college student. There's a lot of truth to that. With just enough information to be dangerous, "*I've got it all figured out. Everybody else is doing it wrong. And I'll tell you how to do it right.*"

Several years ago we had a very powerful week at youth camp, and many of our high school teenagers were dramatically affected. It was a very good thing. When we came home on Saturday, they called a meeting on Sunday and I was invited to the meeting. The purpose of the meeting was to inform me of all the things we were doing wrong and how all these people in the church..."They don't know how to worship and they don't know how to do music and they don't

know how to love God, and we've got to get this straightened out.” I was just amazed!! These young people who had walked with God for three days understood more than people who had walked with God for 50 years!

But there is a bit of a pattern new believers get into kind of about year three, four, five—and suddenly they're very aware of what everybody else is doing wrong and they've got it figured out. And somehow there's this spiritual arrogance that seems to set in. That's exactly what Paul is saying to them, "It's amazing that in three years you've arrived." And then he says, "I really wish you were kings; because if you were kings, then the lives of the apostles would be a lot easier—because they're really, really hard."

For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men. (vs. 9)

He's using two images there. The first image is the image of what would transpire when an army went out to battle, defeated an enemy and came back home. Typically the first word you had that the battle was won is, you would see the army coming home and they would come through town as a procession. The soldiers and the generals and all of them would be up front, and then you'd have all of the spoils of victory that would be displayed, and the last ones to come through would be the prisoners of war. And the prisoners of war typically, before the end of the day, would be executed. That's the image that Paul is using: that the apostles are out there slugging it out on the front lines and they are probably marked for death by the enemy.

The second imagery he uses would be the idea of people thrown to the gladiators, people thrown to the lions in the arena—something that would come to pass with the Christians. There's a sense in which, as the world watches, they are being thrown to the lions and will be torn piece from piece. And of course they had it right; every single one of them, with the exception of one, ultimately would be put to death for the cause of Christ.

One side note I just want to mention. When we were in our “Life After Death” series, I was seeking to make the case that I think there is a level of awareness from the intermediate heaven back to what's going on, on the earth. One of the ways I made my case is, clearly angels are aware. This is a good text to remind us that's exactly the case. That spectacle in that arena is seen by both men, meaning people on earth, and the angels. So again, if the angels see it, why isn't it possible for the people of God to see it?

He goes on to talk about the plight of the apostles:

We are fools for Christ's sake, but you are prudent [or sage, or wise] in Christ; we are weak, but you are strong; you are distinguished [meaning honored and glorified], but we are without honor. To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now. (vs. 10-13)

The image is this. While the Corinthians are playing these silly religious games—dividing into these factions and throwing darts at each other—the apostles are out on the front lines laying it all down for the cause of Christ. They're abused; they're arrested; they're in prison; they're beat up; and eventually they'd be executed.

It's quite a contrast to the world of religion that we see today. There's way too much time spent throwing darts at each other, way too much time playing silly religious games, while the true follower of Jesus is in the trench, getting the job done for the cause of Christ. We have brothers and sisters in Christ this very day that are living out this description. Every day a Christian is executed every three minutes.

Paul is describing the plight of the apostles in contrast with the silliness of these religious games that the people in Corinth are playing. The words "scum of the world" mean just what you think they do. They mean that stuff that sticks to the bottom of your shoe. You take something and you scrape it off and you discard it. It's a very lowly term. In the eyes of the world, they were not "something". In the eyes of the world, they were not celebrities. In the eyes of the world, they didn't have limousines and entourages and fancy titles. In the eyes of the world, they were scum—worth nothing more than to be scraped off the bottom of their shoe and discarded.

I do not write these things to shame you, but to admonish you as my beloved children. For if you were to have countless tutors in Christ, yet you would not have many fathers; for in Christ Jesus I became your father through the gospel. Therefore I exhort you, be imitators of me. For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church.

(vs. 14-17)

Paul is saying that his intent is not to shame them; his intent is to admonish them. It's to get them back on track, as their spiritual father. There may be many that come alongside of them and help them on their journey, but they have only one spiritual father and he deeply cares about them. He reminds them that when he was with them, he sought to model what it means to be a servant and a steward. He's sending Timothy to remind them again and to remind them that that's the way he's conducted himself every place he's gone.

The title of this series is "Living Like a Christian," but the question is always, "What does that mean?" It's a lot easier to say it means to live like "that guy", it means to live like "that lady", it means to live like "that person". It's a lot better modeled than described. And that's what Paul is saying, "It looks like this."

Now some have become arrogant, as though I were not coming to you. But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power. For the kingdom of God does not consist in words but in power. What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness? (vs. 18-21)

Paul plans to make a visit to Corinth, and apparently there are those who say he won't come, say he doesn't care. They've kind of built this "straw Paul-man" and then they blow him down with

no fear that Paul is going to come and refute that. But he says, "I am coming and then we'll see. We're going to put the religious talk up against the power of the Gospel. At the end of the day, religion has a lot of talk. At the end of the day, religion has all the trappings of power. But show me the changed lives." That's what Paul is saying, "Show me the changed lives. Show me what that silly, ridiculous, religious stuff is doing to change people's lives." He is going to come, not impressively, not to show them his stuff, but with the simple message of the Gospel, that is the power of the Cross to change lives.

Whether Paul comes as a loving father or as a disciplining father is going to be determined by how they respond to this letter. This wraps up chapters 1 through 4, this opening discussion regarding the danger of spiritual arrogance. I don't think it's possible for me to overemphasize the importance of understanding what he is saying. Every single person in this room this morning struggles with spiritual arrogance. It lies deep within each of us. There is something within us that wants to demonstrate we are somebody based upon our performance, or we've concluded we're nobody based on our performance. Both ways it's the same problem. We're still assessing our value on the basis of our performance, which is what drives the world of religion.

The economy of grace is radically different. It's true that Christianity is not a religion; it's a relationship. But that doesn't even begin to capture the depth of the difference between the religious system and this scandalous economy of grace. If you do not really come to grips with the reality of grace, you're going to find on that day when you stand before Jesus, your works will be burned up because you used God's economy of grace as a platform for self-exaltation and you're going to come up with a big zero. To understand God is the One who saved me, God is the One who called me, God is the One who gives me opportunity, God is the One who empowers me, God is even the One who does the work—that is what I'm called to believe, and if I believe that, then that's a platform for exalting Jesus who has done it all.

What do you have this morning that you did not receive? And if you received it, why are you trying to pretend to be somebody? May we understand the reality of this scandalous thing we call grace.

Father, we're thankful this morning that You have showered us with Your grace. Lord, You've done it all and You've given it to us as a gift. What You ask in return is that we would not boast as if somehow we have done it. Lord, forgive us for the many times we have sought to take credit for what You have done. We've lost sight of the truth of grace and we've allowed spiritual arrogance to set in. Lord, we do want to be a people that understands grace. We do want to serve You as stewards and servants, rightly motivated deep in our hearts with a desire for the glory to go to the One who has saved us. Lord, that's our prayer this morning. We just ask that You would teach us these wonderful truths, in Jesus' name, Amen.

I want to close our time this morning just sharing some thoughts as it relates to the economy and the government in the last few weeks. I'm not an economist, not a financial adviser. Believe me, you don't want me managing your portfolio. But in talking to those people that understand these things, Lincoln is in a different place than much of the country. We don't have a lot of these toxic loans. Our lenders still operate with good conservative Midwestern values. And Lincoln is probably going to ride through this storm very differently than many places in the country.

The worst thing you could do right now is panic and start making really irresponsible choices. If you're in the stock market, your money is going to do what it does, and you need to find somebody you trust and ask them what to do. But I want to push it further than that. For the last five years we have pushed really hard to get you to understand that you cannot trust your bank account. You cannot trust the government. Our trust ultimately must be in God.

We talked this last August about the danger of stockpiling more and more and more, thinking that's your security. We would say intellectually we know that we may not be able to hold on to that, but in our hearts I think we still think it's going to be there. And then suddenly we're reminded things aren't nearly as stable as we thought they were. That's why we pushed this idea that you steward what you have today, because you don't know what you'll have tomorrow.

It's easy to say, "I trust God. My trust is not in my bank account. My trust is not in the stock market. My trust is not in the government." But our emotions give us away. Let me ask you this question, "If your trust is in God, what about the character of God has changed in the last 30 days?" Then how do you explain the fear and anxiety? Again, if your trust is truly in God, what in the character of God has changed over the last 30 days?

We've emphasized over and over and over, we give generously, we give joyfully to God as our pledge that God is our provider. "Seek first the kingdom of God, and these things will be added unto you." There's no need to worry about food and clothing and shelter; seek first the kingdom of God; He'll take care of the rest. If we're truly trusting in God, why the fear, why the anxiety? Is it possible we trust in our bank accounts a whole lot more than we think we do?

God is our provider. God is the One who remains steady. I have to tell you, if you think the government is going to be the source of hope for this nation, you are unbelievably mistaken. I had a couple of other words I was going to put in there and I settled on that. That is not a statement for one side or the other. Whether you're voting for John McCain, whether you're voting for Barack Obama, if you think the government is going to fix our problems, if you think the government is our source of hope, you are greatly deluded. (applause)

Now we get to the kicker. You may want to take that applause back. We have to understand, as the church of Jesus Christ, this is our moment. This is our moment!! Shame on us for being fearful; shame on us for being anxious like the rest of the world. If our God reigns, if our God is still seated in the heavenlies, if the One whom we trust has not changed in the last 30 days, this is our moment. People are deeply shaken. People are very fearful. Our nation's leaders are saying the sky is falling.

This is our moment to step up as the church of Jesus Christ and say, "Hey, we don't trust the government." It's not a statement of mistrust; we just don't trust them as our source of hope. We don't trust them as "the answer". Our hope is in God. Our hope is in the One who never changes. Our hope is in the One who will always be our provider. Our hope is in the One who is going to get us through this thing. There's a sense of quiet calmness in our spirit because our God reigns, and this is our moment to serve the people we work with, to serve the people next door, to serve the people in our school and say, "Hey, it's going to be all right. There is a God who offers you what you need today." (applause)

This is our moment. Don't miss the moment. In football terms, we just got an interception. Now let's do something with it. Let's take the message of Jesus to the streets and let people know we are set apart. We are "other than." We are different. While the world panics, we sit back and say, "Our God reigns and everything is going to be okay."

Let me just lead us in prayer and we'll be dismissed.

Father, we are thankful that You are God and that You do reign. Lord, nothing in Your character has changed in the last 30 days, so there's no reason for fear. There's no reason for anxiety. Lord, many, many, many of these people here this morning have given faithfully and generously to You because they believe You are the provider. And Lord, in moments like this we are so thankful that that is true. Lord, we must continue to be generous. We must continue to seek to reach out and serve the people around us, that they might see the difference that You make in our lives, that in this time of fear and unrest there would be a sense that there is a God who reigns above it all. Lord, I thank You for this group of believers that You have brought together as this family. Lord, I pray that You would use us in a significant way for Your glory. Lord, I pray these things in Jesus' name, Amen.

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October 11/12, 2008

Study Questions
Living Like Christians
Scum of the World
1 Corinthians 4:1-21
Pastor Bryan Clark

Opening Discussion

1. Do you agree that religion is big business? Why is this?
2. In what ways do you see spiritual arrogance show up in religion?
3. What is the relationship between the prosperity gospel and grace?

Bible Study

1. 1 Corinthians 4 wraps up the discussion in chapters 1-4. Summarize 1-3.
2. Read 1 Corinthians 4:1-21. What does it mean to consider yourself a servant of Christ and a steward of the mysteries of God? Who gets the spotlight for both a servant and a steward?
3. How does 4:1-5 help us continue to develop our theology of rewards from 3:10-15? What we find meaningful as a reward is directly related to our value system. For a person who truly understands and lives according to grace, what could be more “rewarding” than praise from God?
4. Religion and legalism both create a scoreboard that provides a basis upon which we can measure who is out performing whom. How does that line up with 4:6-7?
5. Paul is sarcastically revealing how ridiculous it is for the Corinthians who are still spiritual infants (3:2) to think they’ve become superior to the Apostles. Have you seen that same spiritual arrogance in relatively new believers and why do you think this happens?
6. How does the journey of the Apostles line up with the message of the prosperity gospel in our day? How should we define “success” as Christians today?
7. Who would you define as your spiritual “parents” and do they (he/she) have more influence in your life than others? Why or why not? Do you have that same level of influence in the lives of others? If so, how do you use that influence?

Application

1. Having now studied 1 Corinthians 1-4, what is spiritual pride? Do you see evidence in your life of spiritual pride? What is the solution?
2. How do we keep from becoming like the Corinthian believers? List 3 practical things you can do to maintain a consistent theology of grace on a daily basis.
3. What will be necessary for you to be “trustworthy” as a steward of God’s calling in your life? What will be necessary for you to invest your life in that which will “remain” and which will receive the praise from God?