

## Faith Family Worship Guide – Week 35

### MEMORIZE

- For those with 1<sup>st</sup>-5<sup>th</sup> graders at Brook Hills, focus on the verses that they are memorizing in Children’s Ministry for this unit.
  - 1<sup>st</sup> Grade – Psalm 100:3-5
  - 2<sup>nd</sup> Grade – Matthew 7:7-11
  - 3<sup>rd</sup> Grade – Matthew 7:24-27
  - 4<sup>th</sup> Grade – 1 John 3:1, 2
  - 5<sup>th</sup> Grade – Psalm 51:1, 2

### READ

As our church reads through the Bible for the next two years, each day will include a chapter from both the Old Testament and the New Testament. As a family, decide if you want to read one or both of these passages. The Faith Family Worship Guide will look ahead to the readings for the upcoming week.

**Read:** 1 Corinthians 9:19-27

#### Questions:

- What does Paul mean about becoming “all things to all people”? What did that look like? Did it involve him pretending to be someone that he wasn’t? Did he change who he was whenever he was around different groups of people?
- What would this look like for us? What is the purpose for being “all things to all people”?
- What type of race is Paul talking about in these verses?
- What does it look like to run well? What does this have to do with how you should live?
- Why is it important for a Christ-follower to run well?

**Bottom Line:** For the sake of the gospel, Christ-followers should intentionally live in a way that points people to Christ.

### SUGGESTIONS

These suggestions were created by the age-group ministry leaders as a way to help parents better communicate the biblical truths discussed in the Family Worship Guide. These suggestions are intended to help parents facilitate God-centered discussions with their children. Parents should prayerfully use these suggestions, and any other means necessary, to help their children discover the truths of God’s word and worship him together.

#### Preschool

- What is a marathon?
- Does it require a lot of strength and power to run a marathon?
- What are some things that you would need to do to get ready to run a marathon?
- Do you think we need to prepare each day of our life like we are running a marathon?
- What are some things you need to do each day to learn more about Jesus?
- Name a few ways that you can show others about Jesus’ love.

#### Children

- Our focus will be on verses 1 Corinthians 9:24-27.
- Have you ever won a prize? A trophy in baseball? A medal for being on the “A” honor roll? A ribbon from the science fair? A marshmallow kabob from Pastor John? What did you do to win the prize?
- What is the prize mentioned in verse 25?
- The prize is NOT our salvation. We do not win it. Christ has already won.
- The prize is the eternal joy of hearing Jesus say, “Well done.”
- How do we live our lives so we can hear Jesus say, “Well done”?

## Students

- Think of your friends. Do any of them have different family rules when it comes visiting their home? (e.g. You have to take your shoes off before you enter.)
- When you follow their rules are you changing who you are, or is there an important principle behind what you're doing? (You are respecting how they do things and valuing your friendship above the "rules" you may have to follow.)
- What is the difference between faking who you are and respecting the rules and customs others follow?
- By following the customs of a friend's home is it easier or harder for you to share the gospel?
- What is Paul saying is the most valuable thing that he is trying to accomplish when he becomes "all things to all people?"
- When it comes to your interactions with people who don't have the same "rules" or customs that you do, are you respectful because it provides a better opportunity to share the gospel? Or do you fight against them because you feel they should not apply to you?

## SING

This week's FFWG song is entitled "Living For Your Glory" written in 2007 by British worship leader, Tim Hughes, along with his wife Rachel. This song serves as a reminder that we are to joyfully live our lives as a living sacrifice to our Lord Jesus Christ. It is a prayer asking God to use us for His glory.

And take my life, let it be  
Everything, all of me.  
Here I am, use me for your glory.  
In everything I say and do  
Let me life honor you.  
Here I am living for your glory

As you continue in worship, sing this song and ask God to use you for His glory however He sees fit.

Visit our website for a link to this song: [www.brookhills.org/gathering/this\\_week.html](http://www.brookhills.org/gathering/this_week.html).

## WHERE WE ARE IN THE STORY

### Readings for September 1-7

1 Samuel 25-31, 2 Samuel 1, and 1 Corinthians 6-12

### Where We Are In The Story (1 Samuel)

**Background of 1 Samuel:** Originally, 1 and 2 Samuel were one book but were divided into two books (probably because of length) in the Septuagint (LXX), the Greek translation of the Old Testament. 1 Samuel spans Israel's history from the era of the judges to the establishment of a monarchy in Israel, and Samuel, Saul, and David stand as the main characters in this book. While we do not know who wrote 1 and 2 Samuel, one common conjecture assigns 1 Samuel 1-24 to Samuel and the rest to Nathan and Gad who were two prophets and contemporaries of King David.

#### Structure of 1 Samuel:

- 1 Samuel 1-7 describes the life of Samuel, the last judge of Israel.
- 1 Samuel 8-12 expresses the establishment of a monarchy in Israel with Saul as the first king.
- 1 Samuel 13-15 records the circumstances that led God to reject Saul and his line as rulers in Israel.
- 1 Samuel 16-31 chronicles the life of David beginning when God appointed him as the next king of Israel and concluding with the death of Saul when David assumed the throne.

**This Week in 1 Samuel:** Israel's first king was falling of the ledge, and the anointed successor was a fugitive. Samuel had been their prophet, priest, and judge, the proverbial glue holding the fledgling nation together during the reign of its first monarch, and 1 Samuel 25 opens with his death. What would happen to the nation now? It would be akin to the U.S. after the death of George Washington.

In light of Samuel's death, David fled to the wilderness of Paran (1 Sam. 25:2). Without Samuel around, who knew what

Saul would attempt. While in the wilderness, David and his men had provided protection and assistance to the shepherds of a wealthy man named Nabal (whose name means “fool”) while they were shearing the sheep. They had requested that Nabal extend kindness to them in the form of food, and he scorned them. Nabal’s wife Abigail realized the folly of spurning the future king of Israel, and she sought to make things right with David and his men. She urges him not to take matters into his own hands but to entrust his life and any vengeance to God, and he recognized that God used Abigail to restrain him from needlessly shedding blood. God did judge Nabal by striking him dead, and David took widowed Abigail as his wife. While polygamy was an acceptable practice in the Canaanite culture, God condemned it (Deut. 17:14-17; 1 Cor. 7:2), for it went against His design of marriage to be between one man and one woman. However, the people of Israel, particularly its monarchs, often had many wives and concubines.

1 Samuel 26 provides further evidence of a splintered nation as the Ziphites (the Israelites who lived in Ziph) reported David’s whereabouts to Saul. Again, David had an opportunity to destroy Saul, but he relayed to Abishai (the brother of his captain Joab) that God would be the one to remove Saul from leadership and He had forbid David from interfering. Often, we try to “help” God along by manipulating circumstances to bring about our desired end, but David demonstrated faith in God by waiting on God’s timing and by resisting the impulse to try to “control” the situation. Instead, David took Saul’s spear and water jar to demonstrate that, once again, he could have taken Saul’s life but that this was not his intent. If Saul were not so paranoid and unreasonable, he would have understood that the conflict with David was one-sided. David meant him no ill will.

While Saul proclaimed peace towards David for the moment, David knew that Saul’s good will would not last because of his unstableness, which is why David fled to the Philistines. The Philistines recognized that David would be the next king of Israel, and they probably desired to seek an alliance with him, which is why King Achish responded favorably toward David and his men and gave them the town of Ziklag to settle (1 Sam. 27:1-7). While the Philistines thought that David and his men were raiding Israelite cities, they were actually striking other enemies in the land (1 Sam. 27:8-12). This subterfuge nearly got David into trouble when the Philistines gathered to fight the Israelites and wanted David to join them (1 Sam. 28). However, the Philistines had not forgotten that it was David who had slaughtered Goliath and thousands of other Philistines, and because they did not trust David to make war with his own people, they urged King Achish to order David and his men not to join them in battle (1 Sam. 29:4-11).

When David and his men returned home to Ziklag, they discovered that their wives and possessions had been taken by the Amalekites (1 Sam. 30:1). Both Saul and David faced tragic circumstances at the end of 1 Samuel, but they respond in two distinct ways: Saul resorts to seeking a medium and David “strengthened himself in the LORD his God” (30:6). Because of Saul’s wickedness, the Philistines would defeat Israel, and Saul would die in battle. In contrast, David and his men regained their families and possessions.

In the face of the Philistine threat and knowing that David was among the Philistines, Saul tried to seek the Lord to no avail (1 Sam. 28:5-6). Why did God not respond, particularly when His people were threatened? Saul had tried other avenues to get an answer from God – dreams, Urim, and prophets, but God had not sent any dreams or prophets with a message. And why would He respond through Urim (a means used by priests to determine God’s will) when Saul had earlier slaughtered many of God’s priests (see 1 Sam. 22)? 1 Samuel 8:18 provides some clarity as to why God did not answer Saul, but God’s silence in this particular situation ultimately demonstrates His rejection of Saul as king.

Desperate for direction, Saul turns to a medium even though he had earlier evicted all mediums and necromancers from Israel (1 Sam. 28:3). How sad that he would turn to the dead for direction (see Isa. 8:19)! Regarding the subject of mediums and witches, we know that there are dark powers at work in this world (see Eph. 6:10-20), and the Gospels and Acts demonstrate that the demons can possess power and influence in the world. At the same time, the Bible forbids God’s people to engage in demonic practices, and passages such as 1 Samuel 28 show that God has authority over all other powers and can even use them. We saw this with Balaam and Balak in Numbers 22-24, for no matter how many times Balaam tried to prophesy curses on God’s people, God would only let him utter blessings on Israel.

### Where We Are In The Story (2 Samuel)

**Background of 2 Samuel:** Originally, 1 and 2 Samuel were one book but were divided into two books (probably because of length) in the Septuagint (LXX), the Greek translation of the Old Testament. Written by an unknown author, 2 Samuel chronicles the reign of King David from the death of Saul to his census of the people.

### Structure of 2 Samuel:

- 1 Samuel 1-5 describes the transition of leadership from Saul's family to David.
- 1 Samuel 6-7 includes God's covenant with David.
- 1 Samuel 8-20 contains descriptions of God's faithfulness to Israel as well as God's judgment of David for his sin.
- 1 Samuel 21-24 records David's praise of God and his response to punishment for his sin.

**This Week in 2 Samuel:** 1 Samuel closes with the death of Saul, and 2 Samuel picks up with David's response to the news. Although he was the anointed successor of Saul, David lacked the full support of the twelve tribes of Israel. As a result, David established Hebron as the seat of authority for the first seven years of his reign, which began in 1011 BC, for at this point in history, Jerusalem was not part of Israel. In fact, it was David who defeated the Jebusites and retook the city (see Judg. 1:8-21). Initially, David was named king of Judah (1 Sam. 2:1-7), which included only two tribes of Israel, and it took seven years for Judah *and Israel* to recognize him as the king.

### Where We Are In The Story (1 Corinthians)

**Background of 1 Corinthians:** Acts 18 records Paul's initial visit to Corinth where he met Priscilla and Aquila, testifying to the Jews that Jesus is the Messiah, reasoning with the Gentiles about Christianity, and facing opposition from the Jews. Despite the opposition, a church formed, and although Crispus the ruler of the synagogue was part of this local church, it consisted mostly of Gentiles (see 1 Cor. 12:2). Believers in Corinth also represented many different social classes – tradesmen like Priscilla and Aquila as well as rich householders like Crispus, Stephanus, and Gaius (Acts 18:1-4; 1 Cor. 1:26). Sexual immorality, Pentecostalism, disunity, and pride plagued this young church, which necessitated the writing of this epistle, and throughout the letter, Paul makes mention of various reports he had received regarding behaviors and beliefs among the Corinthians. Therefore, Paul targeted three specific problem areas in his letter: peace and love among the Corinthian believers, adherence to the gospel, and holiness in the world.

### Structure of 1 Corinthians:

- 1 Corinthians 1-4 describes divisions in the Corinthian church and the wisdom of the gospel.
- 1 Corinthians 5-6 addresses the Corinthians' sexual immorality and lawsuits against one another.
- 1 Corinthians 7 contains instruction on singleness, celibacy, and marriage.
- 1 Corinthians 8:1-11:1 uses the issue of eating food offered to idols to segue into a discussion on rights, Christian freedom, and idolatry.
- 1 Corinthians 11:2-34 discusses the behavior of men and women in worship and abuses with the Lord's Supper.
- 1 Corinthians 12-14 focuses on the purpose and appropriate use of spiritual gifts in the body.
- 1 Corinthians 15 provides an explanation of the resurrection of the believer.
- 1 Corinthians 16 details Paul's travel plans and final instructions to the Corinthians.

**This Week in 1 Corinthians:** 1 Corinthians 6:12 serves as a transition point in the letter, and in 1 Corinthians 6-7, Paul addresses sexual ethics and the erroneous theology that led to such immoral actions among the Corinthians. Two particular thought processes contributed to their actions: (1) "all things are lawful for me" and (2) "food is meant for the stomach and the stomach for food." Even in our culture, we encounter the attitude that sex is an appetite, and just like we feed our bodies when they are hungry, we should feed our sexual appetite in the same way. At the other end of the spectrum, there were some Corinthians who were practicing celibacy, even though they were married. So Paul starts his rebuke of the Corinthians' social mores by debunking the beliefs that undergirded their behavior, and in 1 Corinthians 6, he begins each of his three rebuttals with the question "Do you not know?" (vv. 15, 16, 19).

Singleness, marriage, and divorce are the topics of 1 Corinthians 7, and with regard to questions about these topics, a helpful resource are the sermons on 1 Corinthians 7 preached by Pastor David and Pastor Jim during *The Cross and Christian Community* sermon series (radical.net). However, the guiding principle of this chapter is to remain as you are whether single or married and to be faithful to God (1 Cor. 7:20). This is how the topics of circumcision and slavery fit into this same chapter. Paul does not condone slavery or encourage circumcision. His focus in 1 Corinthians is related to the topic of Christian freedom – what are we free to do and how to exercise freedom responsibly and in a way that honors Christ and encourages the body. This relates to his discussion about food offered to idols in 1 Corinthians 8 and the continuing thoughts in 1 Corinthians 9.

As new believers who converted to Christianity from idolatry, they naturally had many questions as they figured out what to let go of from their old life and how to live faithfully moving forward. In *Theology of the New Testament*, Dr. Frank Thielman describes the situation in this way:

Some among the Corinthians, therefore, prided themselves on the knowledge that ‘an idol is nothing at all in the world’ (8:4) and concluded that they had the ‘right’ (*exousia*; 8:9) both to eat in the idol’s temple (8:9) and to eat anything sold in the marketplace without asking questions about its origin (10:23, 25). ‘Everything is permissible for me’ (10:23; cf. 6:12) was the watchword of this group. Not only did they claim the right to eat such food, but they claimed that their knowledge that this food was permitted to them made them superior to others who did not share this knowledge. In an odd reversal of the normal Jewish and Christian posture on this issue, they apparently claimed that eating such food, because it revealed a superior knowledge, somehow brought one nearer to God – eating food offered to idols was not merely a neutral issue to them but decidedly better than abstaining (8:8).

By describing his rights as an apostle (1 Cor. 9:1-14), Paul demonstrates to the Corinthians how they also should waive certain felt rights for the benefit of others. His conversation about food offered to idols leads a warning against idolatry as a whole in 1 Corinthians 10, and he grounds his warning in the history of Israel by demonstrating that God does not condone His people worshipping anyone other than Him.

Head coverings, the Lord’s Supper, and spiritual gifts serve as the topics of 1 Corinthians 11-12 and describe issues in the Corinthian church that affected their corporate worship, their relationships with each other, and their witness to the world. We do not have enough information to get a clear picture of what was occurring in the Corinthian church regarding head coverings, but a traditional understanding involves the women leaving their heads uncovered when praying or prophesying in the church. We do not know what led the women to do this, but if it involved the head coverings worn by married Roman women in public settings, it would have been culturally scandalous for Christian married women to be seen without them. This would make the issue one that negatively affected how unbelievers perceived the church and the gospel.