



# **New Testament Survey**

**Sid Buzzell**

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# Group Exercises: Leader Guide

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Welcome to Our Daily Bread University's (ODBU) New Testament survey course. In this course, ODBU provides the content of the New Testament survey through lectures and related study materials. On the days when you meet with the students who are participating in the course, you, as the students' leader, will encourage them to interact meaningfully with the content they have already taken in. The purpose of this guide is to provide you with some ideas for activities and exercises that will challenge the students to engage and interact with the teaching.

These exercises and activities have been provided to us by Dr. Sid Buzzell, former Chairman of the Theology Department at Colorado Christian University. He used ODBU's course content in his teaching of both Old and New Testament survey to hundreds of college students each year. The suggestions he makes in this guide have already been tried in classrooms and proven to be successful teaching/learning tools. You now can benefit from his creative thinking and from his experience.

In addition to using Dr. Buzzell's materials, we want to encourage you to think of some exercises that will be unique to your personality and teaching style. Here are some general ideas of types of activities you might develop:

- 1. Provide additional information on the Bible book or topic you are discussing with your students. As you view the ODBU lessons the students are completing, you may think of additional information that you want to cover in your meetings using a short discussion. Feel free to add material as you desire, but keep in mind that you should allow time for students to interact with each other and, with your oversight and involvement, to engage with and apply the information they are learning.**
- 2. Discussion. Some topics lend themselves to open discussion on a particular topic led by the teacher. Often these discussions can be initiated by questions the students may have as they study the biblical text.**
- 3. Small-group discussion. You might break the group of students into smaller learning teams to discuss and/or debate on one of the topics or to share with one another their own exegesis and application of a passage or question.**
- 4. Case studies/problem-solving groups. You might give students a problem to solve or an example (fictional or actual) that will encourage discussion and application of the concepts taught in the lesson.**

Be creative and innovative. This kind of teaching is an opportunity to try new ideas, which will encourage students to be actively involved in learning. By the time they meet with the group, you know they have taken in the course material. In the group meetings, the real assimilation of the material begins, and there is almost no limit on ways in which that engagement with the text can occur. So enjoy this course as you use the activities in this guide and as you develop your own style of interacting with students that will encourage their lifelong study of the Bible.

# NT224 1 and 2 Corinthians: Two Letters to a Tough Church

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## **224:1 First Corinthians: How the Body of Christ Must Function**

### **Discussion: The Church as It Was Meant to Be**

Read Philip Yancey's short presentation entitled "Out of the Melting Pot – 1 Corinthians 12."

Read 1 Corinthians 12. Then respond to the questions listed below:

1. What did Philip Yancey say was the point Paul emphasized in 1 Corinthians?
2. What two themes did Paul combine in 12:1-11?
3. What analogy did Paul use to emphasize the importance of unity in the church in 12:12-27?
4. What did Yancey say was true of Corinth that made this theme of unity so important there?
5. How connected do you feel to the body of Christ? Do you sense a commitment to help other Christians?
6. If you named your specific contribution to Christ's body, what would you say it is— what is your "gift"?
7. Are you more of a visible, up-front person or more of a behind-the-scenes contributor?
8. How satisfied are you with that approach to participating in the church?
9. How do you develop your spiritual gift to maximize your ability to minister to your fellow believers?

## **224:2 Second Corinthians: Dealing with an Ungodly Church**

### **A Case Study: What Would You Do?**

We often find believers adopting a lifestyle that is governed less by biblical teaching and more by our culture's moral standard. The local church is often forced to minister to members who participate in behaviors the Bible prohibits. Galatians teaches that, "Those who practice "the deeds of the flesh" will not inherit the kingdom of God" (5:21).

Your biblical and theological studies give you a decided leadership edge over most people who attend church, and many of you will become leaders in local churches. You may well be called on to address a church member's immoral behavior. How well will you be prepared to do so?

This exercise provides an opportunity to practice such a situation. People involved in sinful behavior are often treated by other Christians in a way that destroys individuals, families, and churches. People in the church's community are confused by the church's behavior. Better

to walk through this crucial discussion through role playing so that when you confront a real situation—with enormous stakes on the table—you can be a voice of biblical wisdom and reason.

The situation described below is a real one. The names are changed, but the event actually happened.

One Wednesday morning, T, an elder of the church, asked the pastor to go with him to visit R, one of the church members. T was a good friend of R's and had learned that R and N, R's secretary, who was also a member of the church, had been involved in an affair for over a year. They were planning to divorce their spouses and marry each other. T had encouraged R to repent of this obvious sin and seek God's forgiveness. R refused to do so.

The pastor and T visited with R, who assured them that this was God's will and he would not be persuaded otherwise. They then talked with N, and she was as definite as R that their plans would not change. They had already asked their spouses for divorces.

T and Pastor J called a meeting of the church's Elder Board to discuss how they should proceed with these two members of the congregation. They knew they had a responsibility to N and R. In addition, they had a responsibility to their spouses and their children who were also members of the church. They also had a responsibility to the whole congregation. They wanted to function as God's servants and represent Him well.

They knew that R was a prominent member of the community, and what the church did with R would be discussed with those outside the church and reflect on its reputation and its ability to continue having a ministry there.

Now, for purposes of this exercise, your group is this board of elders. You, as a group, have to decide how to proceed.

First, go around the group with each of you stating how you think the church should respond to R and N.

Second, have someone read Matthew 18:15-17 to the group:

*15 If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. 16 But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. 17 If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.*

State at least two facts from this passage.

Now summarize how this statement influences your response to N and R.

Third, have someone read 1 Corinthians 5:1-5 to the group:

*1 It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. 2 You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your*

*midst. . . . 4 In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, 5 I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.*

Discuss what this passage says about how a church should respond to people who are living in sin.

Recall your reading from Dr. Blomberg's comment in ODBCUC Lesson 224:1 about this passage. What does Blomberg's comment add to your discussion?

Paul commands that this man (who was committing adultery) be handed over to Satan for the destruction of the flesh (1 Corinthians 5:5). It is not clear whether that means a literal death of some sort—somehow he believes that his man will be judged and die physically—or perhaps slightly more likely, if “flesh” is being used here, as Paul frequently does, to refer to the sinful nature. In this reading, he would be excommunicated, but on the hopes that such drastic action would cause the man to repent of his sin; thus the flesh would be put to death in this case (ODBCUC Lecture Transcript 224:1, p. 2).

How does this reading influence your response to N and R?

How does it influence how you explain what you would do:

To the church congregation?

To those in the community who see what you do?

Paul explained further in 1 Corinthians 5:6–8 why it was important that, “the one who has done this deed be removed from your midst” (v.2). Read this passage to the group:

*6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? 7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened.*

What do verses 6-8 add to your process and to your explanation of it?

Verses 9-13 further inform us about what Paul advised the church to do about immorality:

*9 I wrote you in my letter not to associate with immoral people; 10 I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. 11 But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one. 12 For what have I to do with judging outsiders? Do you not judge those who are within the church? 13 But those who are outside, God judges. Remove the wicked man from among yourselves.*

List at least two facts from this passage and then integrate this text into your proposed plan of action.

Since some board members may wonder if Jesus and Paul are being harsh to N and R, read 1 Corinthians 11:26-32:

*26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes. 27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 28 But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. 29 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. 30 For this reason many among you are weak and sick, and a number sleep. 31 But if we judged ourselves rightly, we would not be judged. 32 But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.*

What if R and N refuse to repent and do continue in their adultery?

What should the board do?

How will you explain what you do to the church?

How will you explain what you do to those in the community who ask about it?

What are the dangers of not following Jesus and Paul's counsel?

What if R and N do repent and wish to be restored?

Read Paul's explanation in 2 Corinthians about how the church should respond to a sinner who has repented. Many commentators believe Paul was writing in 2 Corinthians about the same man he referred to in 1 Corinthians 5. Read 2 Corinthians 2:5–11 and decide what your next move is as an elder board.

*5 But if any has caused sorrow, he has caused sorrow . . . to all of you. 6 Sufficient for such a one is this punishment which was inflicted by the majority, 7 so that on the contrary you should rather forgive and comfort him, otherwise such a one might be overwhelmed by excessive sorrow. 8 Wherefore I urge you to reaffirm your love for him. 9 For to this end also I wrote, so that I might put you to the test, whether you are obedient in all things. 10 But one whom you forgive anything, I forgive also; for indeed what I have forgiven, if I have forgiven anything, I did it for your sakes in the presence of Christ, 11 so that no advantage would be taken of us by Satan, for we are not ignorant of his schemes.*

To help you decide, recall Dr. Blomberg's note in ODBCUC 224:2:

Now . . . the man has responded properly and Paul encourages his rehabilitation, a reminder that disfellowshipping or excommunication, even in the most severe cases of Christian church discipline, is never purely punitive, but always done in the hopes that it will jar the person into their senses, lead to repentance and lead to them being welcomed back into Christian fellowship.

So what if R and N do repent and do not continue in their adultery?

What should the board do?

How will you explain what you do to the church?

How will you explain what you do to those in the community who ask about it?

Before we leave this important topic, there is one more passage we need to consider.

Galatians 5:25–6:5:

*25 If we live by the Spirit, let us also walk by the Spirit. 26 Let us not become boastful, challenging one another, envying one another. 1 Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. 2 Bear one another's burdens, and thereby fulfill the law of Christ. 3 For if anyone thinks he is something when he is nothing, he deceives himself. 4 But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another. 5 For each one will bear his own load.*

How does this passage govern everything that you do and how you do it?

Why do you think Paul stated that “you who are spiritual” should be the ones who do the restoring?