

# Lesson 13 | February 25, 2024

## Working through Church Problems

**Study Text:** Acts 15:1–29; 1 Corinthians 3:1–8; 1 Peter 5:5–7; Revelation 3:14–22

**Central Truth:** Church problems can be solved by listening to the Holy Spirit and applying biblical principles.

### **Key Verse: 1 Corinthians 12:13**

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit (KJV).

Some of us are Jews, some are Gentiles, some are slaves, and some are free. But we have all been baptized into one body by one Spirit, and we all share the same Spirit (NLT).

### **Learning Objectives**

- Identify the common sources of problems within the local church and the worldwide Church as described in Scripture.
- Recognize that Scripture is the primary source for finding solutions to church problems.
- Commit to guarding against worldly values by growing in your relationship with God.

## **Introducing the Study**

**Say:** The global Church's health (or lack of it) is most visible in the health of local churches. A major factor in church health is the ability to overcome challenges that naturally arise as God's people represent Christ in their communities.

### **Opening Activity—What's the Problem?**

*Ask:* *What would you say is the biggest challenge facing local churches today?* There are many valid answers to this question, including topics covered in this unit. Yet the most destructive challenges can often be subtle issues that divide us from one another and distract us from our mission and our love for Christ.

**Say:** This lesson focuses on present-day church issues that also confronted the Early Church. You've probably heard the saying, "The more things change, the more they stay the same." That is often true—even in the church. (Share your highlights from the following text.)

This lesson deals with six problems that seemed to plague the Early Church throughout the first century: legalism, prejudice, worldliness, pride, carnality, and spiritual immaturity. These problems have shown themselves to be timeless, reflecting the basic temptations common to everyone in this fallen world. But with the Holy Spirit's guidance and empowerment, we can identify ways to overcome them.

## Scripture Reading

### King James Version

### New Living Translation

**Acts 15:1.** And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

**Revelation 3:16.** So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

**1 Peter 5:5.** Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

**1 Corinthians 3:1.** And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

3. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4. For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

5. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6. I have planted, Apollos watered; but God gave the increase.

7. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

**Acts 15:1.** While Paul and Barnabas were at Antioch of Syria, some men from Judea arrived and began to teach the believers: "Unless you are circumcised as required by the law of Moses, you cannot be saved."

2. Paul and Barnabas disagreed with them, arguing vehemently. Finally, the church decided to send Paul and Barnabas to Jerusalem, accompanied by some local believers, to talk to the apostles and elders about this question.

28. "For it seemed good to the Holy Spirit and to us to lay no greater burden on you than these few requirements:

29. You must abstain from eating food offered to idols, from consuming blood or the meat of strangled animals, and from sexual immorality. If you do this, you will do well. Farewell."

**Revelation 3:16.** "But since you are like lukewarm water, neither hot nor cold, I will spit you out of my mouth!

17. You say, 'I am rich. I have everything I want. I don't need a thing!' And you don't realize that you are wretched and miserable and poor and blind and naked."

**1 Peter 5:5.** In the same way, you who are younger must accept the authority of the elders. And all of you, dress yourselves in humility as you relate to one another, for "God opposes the proud but gives grace to the humble."

6. So humble yourselves under the mighty power of God, and at the right time he will lift you up in honor.

**1 Corinthians 3:1.** Dear brothers and sisters, when I was with you I couldn't talk to you as I would to spiritual people. I had to talk as though you belonged to this world or as though you were infants in Christ.

3. for you are still controlled by your sinful nature. You are jealous of one another and quarrel with each other. Doesn't that prove you are controlled by your sinful nature? Aren't you living like people of the world?

4. When one of you says, "I am a follower of Paul," and another says, "I follow Apollos," aren't you acting just like people of the world?

5. After all, who is Apollos? Who is Paul? We are only God's servants through whom you believed the Good News. Each of us did the work the Lord gave us.

6. I planted the seed in your hearts, and Apollos watered it, but it was God who made it grow.

7. It's not important who does the planting, or who does the watering. What's important is that God makes the seed grow.

*(Note: Only representative verses for the lesson are printed on the Scripture Reading page.)*

## Part 1—Legalism and Prejudice

### “We Are All Saved the Same Way”

Acts 15:1–11

[Act 15:1-11 KJV] 1 And certain men which came down from Judaea taught the brethren, [and said], Except ye be circumcised after the manner of Moses, ye cannot be saved. 2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. 4 And when they were come to Jerusalem, they were received of the church, and [of] the apostles and elders, and they declared all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command [them] to keep the law of Moses. 6 And the apostles and elders came together for to consider of this matter. **7 And when there had been much disputing, Peter rose up, and said unto them, Men [and] brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as [he did] unto us; 9 And put no difference between us and them, purifying their hearts by faith. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.**

**Say:** History is filled with pivotal moments—events that are still being studied and celebrated centuries later. The Jerusalem Council in Acts 15 is a great example of this. In many ways, it set the Church’s course for the next two thousand years and beyond. People would no longer ask, “Can Gentiles be saved?” but rather “How can Gentiles be saved?” This question prompted many more questions about the Law and legalism believers are still asking today. (Share your highlights from the following text.)

In many ways, the central issue facing the Jerusalem Council was the larger question of what role the Law should have in a Christian’s life. In Acts 15, the specific matter under discussion was circumcision. When a group of Jewish believers taught circumcision was necessary for salvation, Paul and Barnabas led a delegation to Jerusalem to discuss the issue with the church leaders and apostles there (verses 1–3).

Verse 5 indicates the church in Jerusalem included a group of Pharisees who had become Christians. They already believed in the doctrine of resurrection, so in many ways their faith in Christ did not contradict their existing beliefs as Pharisees. They were greatly admired and revered in the first century for their expertise in Scripture. **This posed a problem, though, when it came to the Law, especially as it related to Gentiles. The Pharisees argued: “The Gentile converts must be circumcised and required to follow the law of Moses”** (verse 5, NLT).

As one of the apostles in Jerusalem, Peter addressed the Jerusalem church and the visiting delegates. He began by reminding them God intended for the gospel to be preached to the Gentiles so they could believe. This was confirmed by the gift of the Holy Spirit being given to them (verses 6–9; 10:44–48). Peter explained that God himself did not distinguish between Jewish and Gentile believers, so those demanding circumcision were tempting (15:10, KJV) or “challenging” (NLT) God with their demand. In essence, they were casting doubt on the validity of what God was doing among the Gentiles.

The mention of a yoke is key. This term was commonly used in Judaism to refer to the Law or, more specifically, the acceptance of the entire Law. Peter pointed out that even their ancestors could not bear such a burden. Salvation only came through Christ—the One who said, “My yoke is easy to bear, and the burden I give you is light” (Matthew 11:30, NLT). As Paul stated later, the problem was not with the Law (Romans 7:11–16). Rather, the problem was that humans cannot keep the Law, which makes the Law insufficient.

### **Resource Packet Item 1: Christians and the Law**

Distribute the information sheet and discuss its contents. How do we avoid legalism? How do we determine which rules in Scripture apply to us today? How should we read and understand Old Testament law?

#### ***Discuss***

- ? Why do you think some Jews thought the Gentiles should follow the Law?
- ? What are some ways legalism exists in the Church today?
- ? In what ways do people put extra requirements on how others become Christians?

### **The Burden Has Been Made Light**

Acts 15:22–29

[Act 15:20-21 KJV] 20 But that we write unto them, that they abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

**Say:** People have countless perspectives and personal prejudices that affect the way they view others. Prejudice was part of what the Jerusalem Council was dealing with as

Jewish Christians gradually came to accept Gentile Christians as spiritual equals. (Share your highlights from the following text.)

Peter's strong words to the Jerusalem Council were immediately reinforced by James and received by the delegates (Acts 15:12–21). Two leaders from the Jerusalem church, Judas and Silas, were appointed to join Paul and Barnabas in journeying back to Antioch. They would carry a letter (verses 23–29) that explained the situation and provided the remedy. It is worthwhile to note the letter was described as coming from “the apostles and elders and brethren” (verse 23, KJV). There was no animosity from one congregation to another. As the believers worked through their differences, the Church was coming together as a unified body of faith—both Jews and Gentiles. There were no second-class believers.

The letter first explained that the Judaizers (Jews who insisted Gentiles keep the Law) were neither sent nor approved by the leaders in Jerusalem (verse 24). This is important because the church at Jerusalem held great influence and respect in the Early Church. The Judaizers had acted alone, and it is strongly implied that their actions disturbed the apostles and elders.

The solution the Jerusalem Council had reached—not on their own but through the leading of the Holy Spirit—was to “lay no greater burden on you than these few requirements” (verse 28, NLT): Do not eat food offered to idols. Do not consume blood or meat from a strangled animal. Abstain from sexual immorality.

**These instructions are among what Jews call the Seven Laws of Noah, who was the father of both Jews and Gentiles. The Jews considered these commands to predate the Law and believed they applied to everyone.** The first six laws were: Do not worship idols; do not blaspheme God's name; do not kill; do not commit adultery; do not rob; do not consume “lifeblood” (Genesis 9:4, NLT); and establish courts of justice. In addition, Jews considered eating meat sacrificed to idols as participating in idolatry. So these instructions from the Jerusalem Council paved the way for healthy, unified fellowship between Jews and Gentiles by prohibiting behaviors that were offensive to Jews. They countered prejudice without adding any requirements to salvation.

**[Act 15:24-29 KJV] 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, [Ye must] be circumcised, and keep the law: to whom we gave no [such] commandment: 25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26 Men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who shall also tell [you] the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.**

### ***Discuss***

? How does prejudice manifest itself in the Church today?

? What are some ways your church can overcome prejudice and pursue unity?

## Part 2—Worldliness and Pride

### Don't Be Lukewarm

Revelation 3:14–22

**[Rev 3:14-19 KJV] 14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.**

**Say:** Comparisons are often made between the present-day church and the church in Laodicea, which had become self-reliant and saw little need for God. (Share your highlights from the following text.) ∨ **(Play the video highlighting the site of the Laodicea church—available at [RadiantLifeCurriculum.com/Adult](http://RadiantLifeCurriculum.com/Adult).)**

The letter to the church at Laodicea opens with a vivid description of Jesus as “the one who is the Amen—the faithful and true witness, the beginning of God’s new creation” (Revelation 3:14, NLT). **The Hebrew word *amen* means faithfulness or truth and is sometimes used in Scripture to signify God’s steadfast nature.** (See Isaiah 65:16, where “God of truth” can be translated “God of amen.”) This description of Jesus in Revelation drew a sharp contrast to the unfaithfulness of the Laodicean church.

Revelation 3:15–18 is a harsh and elaborate rebuke against them.

**[Isa 65:16 KJV] 16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.**

Positioned at a crossroads in the ancient Roman world, Laodicea was a wealthy city. This abundance had corrupted the faith of the believers there. Material wealth had blinded them to their spiritual poverty. They wore the expensive black woolen garments Laodicea famously produced, yet they were naked—lacking the white garments fit for heaven. They had worldly wealth, but not the golden riches of heaven that had been purified by God. And while Laodicea was known for its medical school, which exported

an eye salve known as Phrygian powder across the Empire, the church needed ointment from God to restore their spiritual sight.

**[Deu 17:18-20 KJV] 18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of [that which is] before the priests the Levites: 19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: 20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, [to] the right hand, or [to] the left: to the end that he may prolong [his] days in his kingdom, he, and his children, in the midst of Israel.**

In short, the Laodiceans had become worldly to the point of being spiritually repulsive. Six miles to their north lay Hierapolis, a city known for its hot mineral springs. The water from the springs overflowed onto a plateau, then poured over a three-hundred-foot cliff near Laodicea, creating a beautiful, mineral-encrusted waterfall. People traveled to Hierapolis for its therapeutic hot water, but by the time the water reached Laodicea, it was lukewarm and disgusting to drink. Such was the Laodicean church: seemingly rich, beautiful, and appealing, but actually putrid.

Thankfully, God graciously corrects those He loves. Verse 20 is often used as an invitation from Christ to those outside the faith, but we cannot lose sight of its original context. Jesus was inviting the Laodicean Christians to return to fellowship with Him. Although they had wandered away, He had not forgotten them. In fact, He was the One making the first move, pursuing them. They needed only to turn from their worldliness and be reconciled to Him. Instead of the temporary riches of Laodicea, they would enjoy the untold riches and blessings of their eternal reward.

### **Resource Packet Item 2: Do Not Love This World**

Distribute the worksheet and complete it as a class. Discuss how worldly values can distract and deceive Christians, causing them to drift away from God.

#### ***Discuss***

- ? What are some ways the desire for wealth and self-sufficiency can pollute our hearts?
- ? How does this greed and independent pride seep into the church?
- ? How can we guard against sliding into worldliness?

### **God Opposes the Proud**

1 Peter 5:5–7

**[1Pe 5:5-7 KJV] 5 Likewise, ye younger, submit yourselves unto the elder. Yea, all [of you] be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: 7 Casting all your care upon him; for he careth for you.**

**Say:** Pride is a complicated word—even when we set aside its cultural meaning related to homosexuality and gender issues. It’s a well-known vice, but at times we use the word in a positive manner: “Take pride in your work” or “You make my heart swell with pride.” So it is important for us to clarify what Peter meant by his statement that God opposes the proud. (Share your highlights from the following text.)

This passage opens with an interesting word picture: “Dress yourselves in humility as you relate to one another” (1 Peter 5:5, NLT). That term “dress yourselves” (NLT) or “be clothed” (KJV) refers to a servant putting on an apron in preparation to serve. Jesus himself did this when He washed the disciples’ feet (John 13:4–17). Humility is tied to willful submission and service. We humble ourselves by elevating others, treating them with value and respect. It’s easy to imagine doing this in relationship to God. But showing humility toward one another can be difficult.

**[Jhn 13:5-15 KJV] 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe [them] with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also [my] hands and [my] head. 10 Jesus saith to him, He that is washed needeth not save to wash [his] feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for [so] I am. 14 If I then, [your] Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you.**

Peter put humility in the most basic spiritual terms by quoting Proverbs 3:34: “God opposes the proud but gives grace to the humble” (1 Peter 5:5, NLT). The ego is naturally at odds with the kingdom of God—the One who humbled himself to the point of becoming human for our sake. But the answer to pride is quite simple—though not always easy. We must submit ourselves to the “mighty hand” of God (verse 6, KJV). In the Old Testament, God’s hand represented discipline (Psalm 32:4) and deliverance (Deuteronomy 9:26; Ezekiel 20:34). Both meanings apply in Peter’s epistle, and they apply to us as well. As we submit to God in every aspect of life, we are conformed to the image of Christ and imitate His character by showing love and humility toward others. In the end, today’s struggles will be a distant memory.

The familiar exhortation in 1 Peter 5:7 to “[cast] all your care upon him” (KJV) refers to the many difficulties believers face while trying to lead godly lives in an ungodly world. This includes inner spiritual struggles along with outward trials like persecution, poverty, injustice, and sickness. Jesus will carry these burdens for us, because He cares for us.

### ***Discuss***



- ? What does Christian humility look like in someone's everyday life?
- ? In what ways has God shown He cares for you?

## **Part 3—Carnality and Immaturity**

### **“Still Controlled by Your Sinful Nature”**

1 Corinthians 3:1–4

**Say:** Have you ever been so exasperated with someone that you told them to “grow up”? The challenges of maturity are not limited to growing physically or emotionally. We also need to mature spiritually. That kind of maturity is on display in the way we conduct our lives and the way we treat each other. (Share your highlights from the following text.)

Paul continued his exhortation to the Corinthians by giving an exceptionally harsh evaluation of their spiritual state. He was able to critique their profound spiritual immaturity without denying their status as Christians—although they were so immature that he had to address them as if they “belonged to this world” or were “infants in Christ” (1 Corinthians 3:1, NLT).

**[1Co 3:1-3 KJV] 1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, [even] as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able [to bear it], neither yet now are ye able. 3 For ye are yet carnal: for whereas [there is] among you envying, and strife, and divisions, are ye not carnal, and walk as men?**

At the root of their problem was a sad reality: “You are still controlled by your sinful nature” (verse 3, NLT). For this reason, Paul had to treat them as spiritual infants, focusing on basic virtues rather than deeper doctrines. Instead of outgrowing their immaturity, they were stuck.

The signs were evident in their relationships with one another, which were filled with jealousy and quarreling. Some believers may not consider these to be big sins and might try to justify quarrels by pointing to others' actions. Yet Paul saw this differently, asking two rhetorical questions that implied positive responses: “Doesn't that prove you are controlled by your sinful nature? Aren't you living like people of the world?” (verse 3, NLT). In their immature behavior, the Corinthian Christians were acting like people who hadn't been transformed by Jesus.

Paul presented an example of their divisive quarreling. He and a charismatic teacher named Apollos served in Corinth, which was a major city in the province of Achaia, as mentioned in Acts 18:24–28. Both were doing a good work for the Lord. But the Corinthians had a distorted, worldly view of ministry, which led them to take sides based on whether they preferred Paul or Apollos.

#### ***Discuss***

- ? Based on 1 Corinthians 3:1–4, what are signs of worldliness?

? In what ways do Christians still become divided based on their loyalties?

## **God Does the Work**

1 Corinthians 3:5–8

**[1Co 3:5-8 KJV] 5 Who then is Paul, and who [is] Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.**

**Say:** People have always been drawn to celebrities, even in Paul's day. His response to the division over his and Apollos's ministries was to remind people that only God can bring forth fruit in any Kingdom endeavor. (Share your highlights from the following text.)

Paul refuted the Corinthians' immaturity by confronting their wrong ideas and values. Paul and Apollos both preached the gospel faithfully. Each did their part to humbly serve God. But the Corinthians were divided over whose role was more important. They were drawn to personality and function, losing sight of Kingdom principles. But God was responsible for the outcome of both Paul and Apollos's ministries. Each would find his reward in Christ.

Such carnal battles continue today. Maybe we divide over the kind of ministry or sermon or music we prefer. But Paul reminds us the answer to such disunity is to grow in the Lord together.

### **Resource Packet Item 3: Overcoming Sinful Desires**

Distribute the worksheet and read the Scriptures together. Then discuss the questions and share ideas for overcoming sin and growing in the Lord.

#### ***Discuss***

? What does it mean to become spiritually mature? What steps are involved in this kind of growth?

? What are some ways Christians divide over ministry matters? How can they mend those divisions?

## **What Is God Saying to Us?**

**Say:** Many problems in the local church result from human conflict. So, the solution often results from building relationships through fellowship, prayer, love, and the kind of mutual respect that comes from seeing one another as bearers of the image of God.

## **Living It Out**

## **Ministry in Action**

- Introduce yourself to someone in your church you don't know. Try to make this a practice when new people visit.
- Perform an act of humble service for someone this week.
- Look for ways to compliment and encourage fellow Christians in your church as a way to establish relationships that are not so easily strained by differences.

## **Daily Bible Readings**

Monday:

Humbled by Pride.  
2 Chronicles 26:11–21

Tuesday:

Condemned for Injustice.  
Jeremiah 22:11–17

Wednesday:

Judged for Harlotry.  
Ezekiel 16:15–19, 27–30

Thursday:

Worldly Wisdom Is Futile.  
1 Corinthians 3:18–23

Friday:

Legalism Cannot Tame the Flesh.  
Colossians 2:20–23

Saturday:

Favoritism Is Sinful.  
James 2:1–9