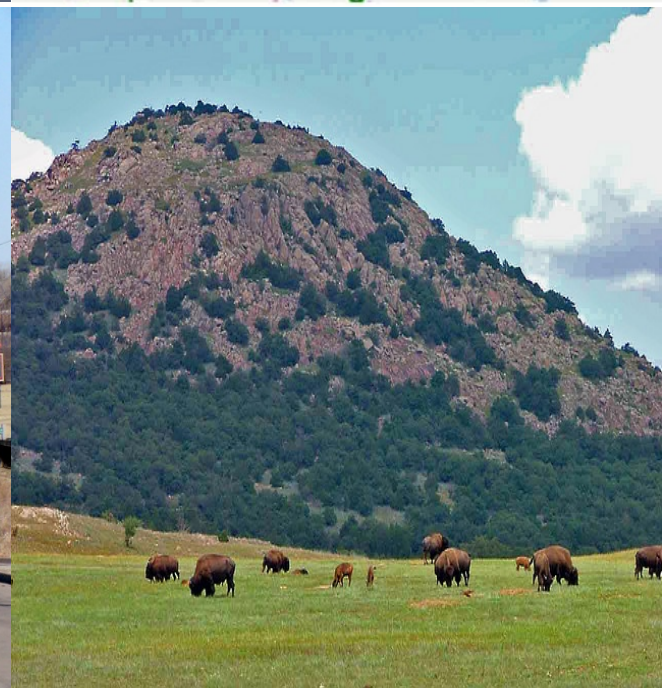


How believers should view the division in the church

1 Corinthians 1:10-17



2 main parts of the whole letter

- 1. Paul's response to information about the Corinthians, which he has heard by word of mouth (1:10-6:20)**

[report from Chloe's household-1 Corinthians 1:11]

- 2. Paul's reply to the letter the Corinthians sent him through the church representatives (7:1-16:4)**

[Stephanas, Fortunatus and Achaicus-1 Corinthians 16:17]

4 issues dealt with in first half (6 chapters) of Corinthian letter

- 1. Factions (1:10-4:21) (political term for division)**
- 2. Incest (5:1-13)**
- 3. Lawsuits (6:1-11)**
- 4. Sexual immorality (6:12-20)**

4 methods of achieving unity

- 1. Focus on the cross of Christ (1:18-2:5)**
- 2. Understand the spiritual wisdom (2:6-16)**
- 3. Recognize the fundamental equality of all believers (3:1-23)**
- 4. Treat Christian leaders appropriately (4:1-21)**

In ethics, **value** represents the degree of importance of some thing or action, with the aim of determining what actions are best to do or what way is best to live, or to describe the significance of different actions. Value systems are proscriptive and prescriptive beliefs; they affect ethical behavior of a person or are the basis of their intentional activities. Often primary values are strong and secondary values are suitable for changes...

Wikipedia

⁸To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit,

[1 Corinthians 12:8](#)

¹If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. ²If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing.

[1 Corinthians 13:1-2](#)

⁷But since you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in the love we have kindled in you—see that you also excel in this grace of giving.

[2 Corinthians 8:7](#)

4 parties in the church at Corinth

(Profile by Sir. William Barclay)

- 1. Paul** – most likely a Gentile Party. Paul had always preached a gospel of Christian freedom and the end of the law.
- 2. Apollo** – a Jew from Alexandria, an eloquent man and well versed in the Scripture. Alexandria was the center of intellectual activity.
- 3. Cephas** – Cephas was a Jewish form of Peter's name. These were most probably Jews, and they sought to teach that Christians must still observe the Jewish law (legalists who exalted the law and belittled grace)
- 4. Christ** – must have been a small rigid sect who claimed that they were the only true Christians in Corinth. Their real fault was not in saying that they belonged to Christ, but in acting as if Christ belonged to them

¹While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples

Acts 19:1

²²Paul then stood up in the meeting of the Areopagus and said: "People of Athens! I see that in every way you are very religious.

²³For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: "to an unknown god." So you are ignorant of the very thing you worship-and this is what I am going to proclaim to you.

²⁴"The God who made the world and everything in it is the LORD of heaven and earth and does not live in temples built by human hands. ²⁵And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else.

²⁶From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands.

²⁷God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us.

²⁸'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

²⁹"Therefore since we are God's offspring, we should not think that the divine being is like gold or silver or stone—an image made by human design and skill.

³⁰In the past God overlooked such ignorance, but now he commands all people everywhere to repent. ³¹For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead.

³²When they heard about the resurrection of the dead, some of them sneered, but others said, "We want to hear you again on this subject."

["Acts 17:22-32"](#)

¹And so it was with me, brothers and sisters. When I came to you, I did not come with eloquence or human wisdom as I proclaimed to you the testimony about God. ²For I resolved to know nothing while I was with you except Jesus Christ and him crucified. ³I came to you in weakness with great fear and trembling. ⁴My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, ⁵so that your faith might not rest on human wisdom, but on God's power.

[1 Corinthians 2:1-5](#)

8 Now regarding your question about food that has been offered to idols. Yes, we know that “we all have knowledge” about this issue. But while knowledge makes us feel important (knowledge puffs up), it is love that strengthens the church (but love builds up)

1 Corinthians 8:1 (NLT)

²⁴Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures.

²⁵He had been instructed in the way of the LORD, and he spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John.

²⁶He began to speak boldly in the synagogue.

When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.

“ The Epistle of Barnabas quotes the Old Testament 119 times. It also allegorizes frequently. A classic example is Barnabas’ reference to the **318** servants with Abraham (Gen. 14:14). He said three Greek letters represent the number **318** and each has a meaning. The Greek letter τ stands for 300 and represents the cross, and the letters i and \bar{e} represent 10 and 8 respectively, and are the first two letters in $I\bar{e}so\upsilon s$, the Greek word for Jesus. The **318** servants then become a type of Jesus on the cross. Barnabas wrote, God “knows that I never taught to anyone a more certain truth; but I trust that ye are worthy of it.” This practice of seeing significance in numbers is known as *gematria*.

The Epistle of Barnabas explains this number by the correspondence with Greek letters and sees there "the men saved by Jesus in cross". And that due to the fact that the number 318 is figured by the Greek letter T, "tau", which has the aspect of a cross, and by the group I \bar{H} , Iota-Eta, composed of the first two letters of the name of Jesus, IHSOYS: T + I \bar{H} = 300 + 10 + 8 = 318.

3 rhetorical questions Paul asks

- 1. Is Christ divided?**
- 2. Was Paul crucified for you?**
- 3. Were you baptized into the name of Paul?**

To be baptized “into the name of” someone means that the baptisand has turned over allegiance, has given oneself to, and thus entered into an enduring relationship with, the one *into* whose name one has been baptized, where *name* carries the greater significance of all that is associated with the person who bears that name.

The amazing truths of passing through the waters of judgment safely, of dying and rising with Christ, and of having our sins washed away, are truths of momentous and eternal proportion and ought to be an occasion for giving great glory and praise to God.

Interrelationship between crucifixion and baptism according to Paul

² By no means! We are those who have died to sin; how can we live in it any longer? ³ Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? **Romans 6:2-3**

¹² having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead. ¹³ When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave us all our sins, ¹⁴ having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross. ¹⁵ And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

Colossians 2:12-15

Roman Catholic view that baptism conveys grace apart from the subjective disposition of the recipient or the minister, we must recognize that no New Testament examples exist to prove this view, nor is there New Testament testimony to indicate this. Rather, the narrative accounts of those who were baptized indicate that they had first come to saving faith. And when there are doctrinal statements about baptism they also indicate the need of saving faith. When Paul says, “You were buried with him in baptism, in which you were also raised with him,” he immediately specifies “**through faith** in the working of God, who raised him from the dead” (Col. 2:12).

My 3 principles from the text

1. Division in the church usually happens because of the difference in our values, we should be wise to understand our conversion and justification does not automatically transform our worldly values,
2. We should value preserving and honoring the testimony and reputation of Jesus Christ above all else, exclusively over all else, and
3. we should never place anyone or anything to compete or diminish the value of the message of the cross.