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**A1323 – June 9, 2013 – 1 Corinthians**  
**1st Corinthians In 50 Minutes**

Today we want to review the first letter Paul wrote to the Corinthians. Actually we think there were four letters Paul wrote the Corinthians and the two the Holy Spirit intended to capture in the NT canon are the second and fourth letters. So the first and the third letter we don't have but what we do have is what God intended us to have and is part of the canon that is sufficient for every good work. So we will be reviewing the second letter we know Paul wrote the Corinthians which is 1 Corinthians. Since we have to cover the whole book in one hour this is not the typical way I would teach the text, typically we go verse by verse and we've done that in a series of 79 lessons so we're just putting all of that together today. It's important that we go back and review the big picture and make application.

Paul's interaction with the Corinthians began during his second missionary journey in AD51 when he traveled to Corinth from Athens, the center of Greek philosophy just 40 miles up the road. Paul chose to go to Corinth for a number of reasons we want to review. First of all, Paul went to Corinth because it had a large population - 750,000 people lived in Corinth. Paul in his journeys sticks mainly to the large population centers and encourages the locals to take the gospel to the outlying smaller towns and districts. Corinth was an important city since it served as the capital of the province of Achaia and the center of its government. So it was a major population center and Paul wanted to reach as many people as he could with the gospel so Corinth was a logical choice.

Second, Paul went to Corinth because of its geographical location. (See map at the end of the lesson) Athens was located just up the road on the Greek peninsula that connected to the Peloponnesian peninsula by way of a very famous isthmus. Ships, rather than sailing 200 miles around the dangerous

cape, would dock, unload their cargo and haul it across land on a specially constructed road called the “haul across.” Since Corinth was just west of the isthmus it was a popular refuge for sailors and a major city of commerce. Paul would therefore meet many people from many places and this would increase the opportunity of spreading the gospel beyond Corinth. So a second reason Paul chose Corinth was because of its location.

Third, Paul went to Corinth because it was a cosmopolitan city. It was where East met West; Italian met Spanish, Spanish met Egyptian, Egyptian met Asian and so forth. Corinth was an exchange center of ideas and Paul carried the greatest idea, the truth of Christ and Him crucified, the truth that all men must believe in order to be right with God. And so a third reason Paul chose Corinth was because the city was very diverse culturally and the gospel is for all men of all cultures.

Fourth, Paul went to Corinth because there was a Jewish synagogue in Corinth and Paul’s missionary journeys show that he always went to the Jew first. Paul believed on the basis of Isa 42 that the Jewish people had first rights to hear the gospel such that they might respond positively and be a light to the Gentiles. So he went to Corinth to confront the Jews at Corinth with the gospel and in fact two of the leaders of the synagogue, Crispus and Sosthenes, responded to the gospel and became Christians.

Fifth, and here we may not be giving a reason Paul went to Corinth, but it’s an important part of the city nonetheless. Corinth was home to the Isthmian Games, great sporting competitions, which were held in between the Olympic Games. The games were held in honor of Poseidon, the god of the sea, and would attract people from all over the Mediterranean world. Since the games were held the year Paul travelled to Corinth it gave Paul an opportunity to proclaim the gospel to many people visiting for the events. Going to Corinth in AD51 would be ideal for proclaiming the gospel to many people from throughout the Mediterranean world attending the games.

A sixth thing about Corinth that we highlighted, not that it attracted Paul, but a major pagan attraction, was the Temple of Aphrodite, the goddess of love, beauty and sex. Corinth was consequently the sex capital of the ancient world. The temple was situated on the Acrocorinth, the highest elevation overlooking the city. The temple boasted more than 1,000 religious

prostitutes. It was on account of these prostitutes that the city was filled with debauchery and grew rich; for instance, the ship captains freely squandered their money, and hence the proverb, "Not for every man is the voyage to Corinth." So well-known was the city for its prostitution that there came to be a saying in the ancient world. Instead of using the common verb "to fornicate," one would simply be said "to Corinthianize." And if you were a "Corinthian Girl" that meant you were a prostitute.

So at Corinth Paul entered a very immoral place, a city of 750,000 people from all over the Mediterranean world; rich and poor, intellectuals and commoners, merchants and sailors, professional gamblers and athletes, slaves, sometimes freed but with no place to go, roaming the streets day and night, and prostitutes (both male and female) commonplace. It was to this city that Paul would preach the gospel and many would be set free from the penalty of sin through faith in Christ's finished work. However, these new believers would struggle with overcoming the power of sin that prevailed in Corinth. Past thoughts, words and deeds would need to be replaced by new thoughts, words and deeds from the Scriptures. Such were the challenges that lay ahead of the Church at Corinth and such challenges we face increasingly in American churches today.

To address these challenges Paul's letter is divided into two sections. First, in 1 Corinthians 1-6 Paul records reported problems, problems that had been reported to him by some people out of Chloe's house who had visited the Corinthian Church. There are four reported problems; first, in chapters 1-4 there were divisions among believers (1-4), second, in chapter 5 there was incest among them, third, in chapter 6:1-11 there were lawsuits between them and fourth, in chapter 6:12-20 there was prostitution. These four reported problems form the backdrop of 1 Corinthians 1-6 and they are all indicators of carnality and immaturity.

Second, in 1 Corinthians 7-12 Paul records raised issues or questions, issues that had been sent to him by letter and in which they requested a response. There are eight issues in chapters 7-16. First, in 7:1-24 the issue of those married, second, in 7:25-40 the issue of those unmarried, third, in 8:1-11:1 the issue of Christian freedom, fourth, in 11:2-34, issues in worship, fifth, in 12:1-14:40 issues regarding spirituality and use of spiritual gifts, sixth, in

15:1-58 the issue of the resurrection, seventh, in 16:1-11 the issue of giving and eighth, in 16:12 the issue of Apollos coming.

Let's take these up one by one, starting with the first section of the book, 1 Corinthians 1-6, the four Reported Problems. The first problem reported to Paul is chapters 1-4 and involves divisions among believers. As you see in 1:10, **Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment** 11**For I have been informed concerning you, my brethren, by Chloe's people, that there are quarrels among you. 12Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ."** 13**Has Christ been divided? Of course he had not and of course these believers were out to lunch.** The way this is written betrays a common fad in the culture at the time known as sophistry. Sophists were traveling teachers who professed to have wisdom but really their arguments were a mile wide and an inch deep. They prided themselves in being eloquent and the more eloquent the more persuasive. In Corinth we have reports that many sophists arrived and tried to win a following. The sophist would first try to win a wealthy patron and then engage in public debate with other sophists to win followers of his sophistry. The followers of a sophist would then go around town challenging other followers of other sophists and chant the exact words Paul used, "I am of..." until two champions challenged each other to debate in the streets. As they mimicked the arguments of their favorite sophist quarrels commonly broke out in the streets. Apparently the Corinthians had become so enamored by the cultural trend of sophistry that they had developed their own form of Christian sophistry and were dividing up amongst themselves and quarreling. In 3:2-4 Paul says this behavior reveals that they are still fleshly. He says, **I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, 3for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? 4For when one says, "I am of Paul," and another, "I am of Apollos," are you not mere men?** Paul admonishes them to be of one mind and not divide over such superficial issues that commonly divided the sophists. In sophistry the most virtuous qualities were wisdom and eloquence; wisdom was to them the ability to articulate elements of Greek philosophy, eloquence was the ability

to articulate them with wit and charm. Paul's response in 1:17 is simply that **Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, so that the cross of Christ would be made void.** The gospel of Jesus Christ, not Greek philosophy or clever speech was the power of God unto salvation. This is why Paul preached Christ crucified, a message which to Jews was a stumbling block and to Gentiles foolishness, but to those whom the Holy Spirit calls, Christ is the power of God and the wisdom of God. This message is deliberately not according to Greek philosophy or eloquence so that it may be shown that man did not arrive at this understanding by his own resources but that God called us and brought us to Christ. As 1:30 says, **But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 31so that, just as it is written, "LET HIM WHO BOASTS, BOAST IN THE LORD."** Therefore the Corinthians who were so enamored by Greek philosophy and eloquence needed to lay aside these methods of proclaiming the gospel since they were not the methods God used. God uses the message of Christ and Him crucified to call men out of the world and place them in Christ. In short, the message which saves does not come from this world but comes from God and we should preach His message since it is the message He uses to call out men and to mature them. Since Paul and Apollos and Peter all preached this same message the Corinthians should stop dividing among themselves and quarreling with one another over who was the best teacher. They were all, as Paul shows in 3:5, **servants through whom you believed, even as the Lord gave to each one, 6I planted, Apollos watered, but God was causing the growth. 7So then neither the one who plants nor the one who waters is anything, but God who causes the growth.** So then, 3:21, **let no one boast in men. For all things belong to you, 22whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you, 23and you belong to Christ; and Christ belongs to God.** The first problem then seems to be Christians putting their focus on men rather than God. This is what pagans like the sophists do. They emphasize some quality or ability of the man. Christians should not do this. Christians should put their focus on the message of Christ and Him crucified. If a man preaches Christ and Him crucified as the power of God unto salvation then that man should be regarded as a servant of Christ. Therefore, in 4:16 Paul says, **I exhort you, be imitators of me.** To imitate Paul would be to preach Christ and Him

crucified and become a servant of all. This would ensure they are building on the foundation of Jesus Christ with gold, silver and precious stones with the result that they would be rewarded at the judgment seat of Christ duly outfitted for reigning in the kingdom.

The second problem reported to Paul is chapter 5 and involves incest among them. Sexual sins were abundant at Corinth due to the Temple of Aphrodite that boasted more than 1,000 religious prostitutes. 5:1 shows that these sins were taking place in the church and nothing was being done about it. **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.** Not doing anything about it was a sign of arrogance, as if the church could avoid being judged by God. They should have done the difficult thing of judging this man by removing him from the congregation. The great concern in this chapter is that the church remain pure. To allow a little leaven into the lump would leaven the whole lump. The only proper action of the church is verse 7, **Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.** While Church discipline is a difficult and painful process it is necessary to keep the church pure and to restore an erring brother. God commands us to judge among ourselves. As verse 13 says, **REMOVE THE WICKED MAN FROM AMONG YOURSELVES.** Failure to obey the Scripture and exercise church discipline will only further erode the purity of the church inviting God's judgment and removal of that lampstand. So the second problem is incest that the church was doing nothing about. Such sins are a blemish on the purity of Christ's church and should be dealt with in love, grace and humility with a view to restoring the erring brother and maintaining purity.

The third problem reported to Paul is chapter 6:1-11 and involves lawsuits between believers. This again is acting like unbelievers. This is something pagans do but Christian's shouldn't do. 6:1, **Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints?** These were petty things, small claims court types of things. And the tragedy is that here two believers who have the Spirit of God can't solve their tiny problem so they take it before an unbeliever who does not have the Spirit of God. What a sorry testimony is that? There was a failure in the competency department among the

Corinthian believers and Paul was upset about it. Verse 5, it was a **shame**. Why should the Church of Jesus Christ hang its dirty laundry out before the world? **Actually**, Paul says in verse 7, **it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged?** At least then you maintain a credible witness for Jesus Christ. And these are your fellow brothers in Christ. This was more testimony that they were walking like mere men and therefore at the judgment seat of Christ would not be rewarded. They were still carnal, immature little brats in Christ, living no different than the world. And is that the way we should live? So the third problem was these lawsuits against one another which were running the name of Christ through the mud. Unfortunately Christians still do it today and most unbelievers are right, the church in America looks no different than the world and then we wonder why so and so doesn't want to come to church or believe in Christ.

The fourth problem reported to Paul is chapter 6:12-20 and involves prostitution. A number of them were engaging in sex with prostitutes at the local Temple of Aphrodite. Their reasoning is verse 2, this was their logic, **Food is for the stomach and the stomach is for food, but God will do away with both of them.** That reasoning is coming from Greek philosophy that taught that the body was intrinsically evil and that the ultimate good was to be free from the body. They were denying the resurrection as verse 14 seems to imply, **Now God has not only raised the Lord, but will raise us up through His power.** The resurrection doctrine alone shows the body should be used for the Lord. But since some were doubting the resurrection and accommodating to Greek philosophical concepts of the body they felt they could fulfill the lusts of the body and it wouldn't affect them spiritually. This was the licentious approach to this false view of the body. A similar argument today might be, well, Christ died for my sin so it doesn't really matter how I live, I can sin all I want because Christ died for that. Oh really? Paul shows in 6:12b that such behavior will enslave you. He says, **All things are lawful for me, but I will not be mastered by anything.** You shall not be the slave of sin. And at the end of verse 13, **Yet the body is not for immorality, but for the Lord, and the Lord is for the body.** Our bodies do not belong to ourselves but to the Lord who paid the redemption price. Verse 20, **For you have been bought with a price: therefore glorify God in your body.** Verse 19, **Do you not know that your body is a temple of the Holy Spirit?** So when you have sex with a prostitute you are

allowing a foreign body to invade the space indwelled by the Holy Spirit and this is a sin Paul says is unique; every other sin is outside the body but this sin is inside the body where the Holy Spirit dwells. And that just shouldn't be done. So **glorify God in your body.**

Alright, those are the four major issues Paul had reported to him; first, divisions among themselves because they were being such babies and putting their focus on the abilities of men and not on the message the men preach which is Christ and Him crucified; second, an incestuous relationship going on and no church discipline; third, lawsuits among believers over small, petty issues, what a shame(!), and fourth, prostitution because of a false view of the body which needed to be corrected. All of these sin problems were giving in to the abundance of temptations at worldly Corinth and sadly we have the same kinds of things going on in the 21<sup>st</sup> century church today, carnal, immature believers who live just like the world. All I can say to that is it's a disgrace and they won't be rewarded at the judgment seat of Christ, it's all wood, hay and stubble.

Now as we come into chapter 7 we come into the second section of the book, the eight raised issues or questions they sent to Paul by way of a letter. The first one, in chapter 7:1-24 concerns the married and Paul teaches that sex within marriage is good. Some of them thought it was bad because they took the legalist approach to the Greek idea of the body. Their reasoning was if the body is intrinsically evil then we should avoid all sexual urges in order to be spiritual and that meant abstinence within marriage. The flesh always swings toward license or legalism and the people in chapter 6 swung toward license but the people in chapter 7 swung toward legalism. They're both of the flesh. Paul says sex is good within marriage. Verse 5, **stop depriving one another.** Paul also says that widows and widowers should remain unmarried if they have the gift of celibacy. But he also says they can remarry since their spouse has died. He further teaches that if a woman leaves her husband she must remain unmarried or else be reconciled to her husband and that the husband should not divorce his wife. He then teaches that if a believer is married to an unbeliever the believer should stay married but if the unbeliever insists on leaving then to let them go in order to maintain peace. The reason to stay married to an unbeliever is to be a testimony and win them to the Lord. The same holds for the children, if children are in the home then it will benefit them if at least one parent is a believer. The bottom



line in these verses is that they should each remain as they were when they came into the Christian life. Don't change your marital status, just stay where you are, verse 24, **Brethren, each one is to remain with God in that condition in which he was called.**

The second raised issue in chapter 7:25 concerns virgins. What about virgins? Should they get married? Again, you're dealing with a group of believers who think it's more spiritual to remain unmarried and not fulfill the sexual urges, even inside marriage. Paul's answer is that it is good to remain a virgin but if you marry you haven't sinned. Both are legitimate options but the one who remains a virgin can dedicate more focus and time working for the Lord since a married person has to see to the concerns of his or her spouse. But in the end neither is a sinful decision. As verse 38 says, **So then both he who gives his own virgin daughter in marriage does well, and he who does not give her in marriage will do better.** Finally Paul says that a woman is bound to her husband as long as he lives and when the husband dies she is free to remarry another believing man. But Paul's opinion in the matter is that she will be happier if she remains a widow. So the second issue was virgins and whether they should marry or not, Paul has solved that issue.

The third raised issue is in 8:1 and concerns Christian liberty or freedom. Sometimes mature believers know that something is not sinful but an immature believer does not know and in this situation the mature believer can act on his knowledge in good conscience but the immature believer, if he sees us acting in a way that he thinks is sinful, it will cause him to stumble and for him it is sin because he is not acting in good conscience. Therefore, the stronger brother should put aside his Christian freedom for the sake of his brother's conscience. Apparently at Corinth the stronger brothers were not sacrificing their freedom for the sake of their weaker brother's conscience and this was causing their consciences to be defiled. Verse 9, **But take care that this liberty of yours does not somehow become a stumbling block to the weak. 10For if someone sees you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols? 11For through your knowledge he who is weak is ruined, the brother for whose Christ died. 12And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ. 13Therefore, if**

**food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble.** The simple teaching here is that we should set aside our liberties for the sake of our brothers in Christ. We should not try to strengthen their conscience to eat because we know it's not sinful. That is not loving them; it is sinning against them and against Christ. Chapter 9 is Paul's autobiography on how he set aside his liberties as an apostle so that he might win people to Christ. Paul did all things for the sake of the gospel so that he might become a fellow partaker of it. He likened the Christian life to running a race and taught that we should run to win and yet at the same time run in such a way as to not be disqualified at the judgment seat of Christ. To exercise a freedom and cause a brother to stumble would disqualify us. Chapter 10 is Paul's warning from the wilderness wandering generation of Israel who stumbled and fell. They got too close to the surrounding pagan cultures and it led to their downfall. We too should not get too close to pagan culture or else we inevitably set ourselves up for failure. We should flee the obvious trappings of pagan culture so that we are not tempted by these things to begin with. Paul's ultimate goal when it comes to our freedom is 10:32, **Give no offense either to Jews or to Greeks or to the church of God.** It's just not worth it. Therefore to a Jew Paul became a Jew so he wouldn't offend Jews, to a Greek he became a Greek so he wouldn't offend Greeks and to the Church he became as the Church so as not to offend those in the Church. This does not mean that Paul set aside the Law of Christ but that Paul would adapt to these people group's scruples so as not to unnecessarily offend. Arguably this got Paul into trouble at Jerusalem but his ultimate goal was not to offend others over trivial matters so that he could get a gospel hearing and they may be saved.

The fourth issue is chapter 11:2-34 where he deals with two issues regarding worship. First, in vv 2-16 is the issue of women wearing head coverings in open, informal assemblies. The women were apparently throwing off a well-established cultural symbol of submission to male authority in an expression of Christian freedom that brought reproach on the church of Jesus Christ. Paul argues from creation, from angels, from nature and universal practice that these women should not be throwing off the head coverings in these informal assemblies as it was an offense to others and would hinder the gospel. However, we argued that since this symbol does not convey the same meaning in our culture as it did in Paul's and there is no equivalent symbol

that communicates submission to male authority then it is not necessary for a woman to wear a head covering in most churches. Nevertheless, it is necessary for a woman to live in submission to her husband in evident ways like quietness and kindness and responding positively to his leadership.

The second issue concerning worship, in 11:17-34, is the issue of how they were taking the Lord's Supper. They held what was called a love feast in conjunction with the Lord's Supper but during the love feast there wasn't much love at all. They were dividing along socioeconomic lines, it was the rich vs the poor and the rich brought good food to eat but didn't share any with the poor, some of them even gobbled it all up before the others arrived and others were getting drunk and who knows what else. It was a disgrace. It was so serious that verse 32 says God was disciplining many members in the church and in verse 30 we see it was by physical illness or death. So they needed to take the Lord's supper the proper way with the focal point being verses 24-25, when He took the bread, gave thanks and broke it He said, **"This is My body, which is for you; do this in remembrance of Me. In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me."** The Lord's Supper grew out of Passover. The bread in Passover was unleavened bread and signified Israel's Exodus from Egypt without any sin, it pictured their redemption. Christ amplifies the meaning in the Supper by identifying the bread with His body that was without any sin and therefore offered as the redemptive price for our sin. The cup was the third cup in the Passover, called the cup of redemption, it signified the substitutionary death of the lamb so that the death angel would pass over. Christ amplifies the meaning in the Supper by identifying the cup with His blood of the new covenant that is the basis of our redemption. We have become partakers of some redemptive aspects of the new covenant though fulfillment of the covenant to Israel and Judah awaits the future Messianic kingdom. Therefore we keep it until He comes.

The fifth issue in the letter Paul is responding to is 12:1 where he introduces spirituality as it relates to tongues and the spiritual gifts. Again the Corinthians had taken a pagan practice into the church. In verse 2, when they were pagans they were led into ecstatic utterances by dumb idols and now that they were Christians they were confusing this pagan practice with the genuine gift of the Spirit known as tongues. They also claimed that the

gift of tongues was a sign of spirituality. It was not. The only sign of spirituality as it relates to the use of any spiritual gift is if the gift is used in love. Possessing a gift does not automatically make one spiritual. In fact Paul teaches that some gifts are going to pass away but one thing that will never pass away is love. Love is therefore greater than every spiritual gift and the context in which every spiritual gift must be exercised if it is to fulfill its purpose and edify others. 13:8 contrasts love which abides with some sign and foundational gifts that will cease. Paul says, **Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. 9For we know in part and we prophesy in part; 10but when the perfect comes, the partial will be done away.** These gifts all relate to special revelation necessary to write the NT canon. When the NT canon was completed they passed away. But one thing that will never pass away is love. Therefore, Paul says in verse 13, **But now faith, hope, love, abide these three; but the greatest of these is love.** In the final analysis true spirituality as it relates to the spiritual gifts is exercising the gifts in love, with the best interest of the other person in mind and not for show and tell.

The sixth issue Paul is responding to is 15:1ff where he takes up the problem of resurrection. In verse 12, some of them, as we intimated earlier, were saying there was no resurrection from the dead. This again shows the influence of a false idea of the body from Greek philosophy, which taught it to be an evil we must escape. Paul argues strenuously that it is a necessary component of the gospel that they first believed in order to be saved from the penalty of sin and which must continue to be believed in order to be saved from the power of sin. He also argues from the historical evidence of the death in that Christ was buried and the historical evidence of the resurrection in that He appeared to many. He further argues logically that if there is no resurrection from the dead then not even Christ has been raised and if that's the case Christianity is a farce, we are believing a lie and testifying against God who did not raise Christ, if indeed the dead are not raised. He then argues of necessity that Christ has been raised in order to fulfill the dominion mandate in the kingdom when he will put all His enemies under His feet. He further argues axiologically that if there is no resurrection then it should affect our behavior. Why risk our lives for Christ if there is no resurrection from the dead? Why not just eat, drink and be merry, for tomorrow we die? Hedonism is the logical end of no resurrection but that

would ruin our spiritual lives. Paul then shows that even nature teaches us that there is a resurrection through seeds dying and sprouting to life and that the resurrection body is both like and unlike our present bodies. It is like our present body in that it is our present body that dies that will be raised; it is unlike our present body in that our new body will have new capacities. He then contrasts the nature of our present bodies with our future bodies by teaching that our present bodies are designed and fit for this world but our future bodies will be designed and fit for the world to come. Therefore we must be resurrected to enter that world. Surely then, verse 58, we should **be steadfast, immovable, always abounding in the work of the Lord, knowing that our toil is not in vain in the Lord.** The resurrection is the time of reward and so we should know that our efforts in this world are not in vain.

The seventh issue, in 16:1, giving. The church at Corinth had a novel collection procedure and Paul instructs, do **as I directed the churches of Galatia.** The simple principle is verse 2, **on the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.** That way they wouldn't have to make a large withdrawal from their bank account. It's a simple principle of financial responsibility.

Finally, at last, verse 12, their desire for Apollos to come but Apollos was busy at the time so he didn't want to come but he would come later.

So there are eight raised issues or questions; first, marriage, second, virgins, third, liberty, fourth worship including head coverings and the Lord's Supper, fifth, spirituality and the spiritual gifts, sixth, the resurrection, seventh giving and eighth Apollos.

In the end you can see that the church at Corinth had accommodated to the pagan thought and practices that were popular in Corinth. Paul wrote to correct their thought and behavior. He also sent them Timothy to model for them proper Christian thought and behavior. His warning was stern, repent or else I am coming to you with a rod of discipline. The letter is practical sanctification at its best and a needed message to be heeded today by the many carnal Christians in American churches today. God will not be mocked. Whatsoever a man sows, that will he also reap.



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