

Studies In First Corinthians

(I Corinthians 1:10-18)

1. How many scriptural differences can brethren have and still be pleasing to God?

None: *"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment"* (I Corinthians 1:10).

- **Psalms 133:1, Jeremiah 32:39, John 17:20-23, Acts 2:46, Romans 15:5-6, II Corinthians 13:11, Ephesians 4:1-3, Philippians 1:27, Philippians 2:1-2, Philippians 3:16, and I Peter 3:8.**

2. Is it acceptable for brethren to discuss problems in the local church with other brethren who are not members of that local church?

Yes: *"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you"* (I Corinthians 1:11).

- Sharing information about the work [good or bad] in other congregations is certainly authorized (**Acts 14:26-27, Acts 15:35, I Corinthians 11:18, and I Thessalonians 3:6**).

3. Were there those in the church assembling in Corinth whom were followers of men?

Yes: *"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ"* (I Corinthians 1:12).

- Big problem in Corinth (**I Corinthians 3:1-6, I Corinthians 3:21-23, and II Corinthians 11:12-23**).
- The only time we can follow men is if they are following Christ (**I Corinthians 4:16 and I Corinthians 11:1**).
- To just be a follower of men, without Christ being the true leader, is WRONG (**Matthew 15:9, Galatians 1:6-12, Galatians 3:1, and Galatians 5:7-9**).

4. What questions did Paul pose to get the people in Corinth to think about their following of men?

"Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul" (I Corinthians 11:13)?

- Christ is not divided (**I Corinthians 8:6 and Ephesians 4:5**).
- Paul was not crucified for them (**Romans 14:9 and II Corinthians 5:14-15**).
- Scriptural baptism is not in the name of man (**Matthew 28:19, Acts 2:38, Acts 8:16, Acts 10:48, and Acts 19:5**).

5. Why was Paul thankful that he had not baptized most of the folks in Corinth?

So that they could not say he baptized in his own name: “(14) *I thank God that I baptized none of you, but Crispus and Gaius; (15) Lest any should say that I had baptized in mine own name*” (I Corinthians 1:14-15).

- **John 7:18, II Corinthians 11:2, and Galatians 6:14.**

6. Was Paul sure of exactly whom he had baptized?

No, which shows it is NOT IMPORTANT concerning the “administrator” of baptism: “*And I baptized also the household of Stephanas: besides, I know not whether I baptized any other*” (I Corinthians 1:16).

- Even Jesus wasn’t concerned with personally immersing those obeying Him (**John 4:1-2**).

7. Is the work of evangelism about baptizing or is it about preaching?

Preaching: “*For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect*” (I Corinthians 1:17).

- **Acts 26:17-20, Romans 10:14-17, II Timothy 4:17, and Titus 1:3.**
- Baptism is a result of preaching, not the other way around (**Mark 16:15-16, Acts 8:12, and Acts 18:8**).

8. How does the world look at the preaching of the cross?

As foolishness: “*For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God*” (I Corinthians 1:18).

- **Acts 17:16-32, I Corinthians 1:21, I Corinthians 1:23, and I Corinthians 2:14.**
- The power of God, simply put, is the Gospel (**Romans 1:16**).