Corinthians*

1Corinthians 1:10-18 (10) 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.
(11) 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.
(12) 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.
(13) Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?
(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.
(16) And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.
(17) 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.
(18) For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
The site of ancient Corinth was first inhabited in the Neolithic period (5000-3000 BC), and flourished as a major Greek city from the 8th century BC until it was destroyed by the Romans in 146 BC. However, in 44 BC it was rebuilt as a Roman city by authority of Julius Caesar. Roman Corinth prospered more than ever before and may have had as many as 800,000 inhabitants by the time Paul arrived in the city. It was the capital of Roman Greece, equally devoted to business and pleasure, and was mostly populated by freedmen and Jews. After 1204, when Constantinople fell, Corinth was a prize sought by all. Corinth was captured by the Turks in 1458; the

Knights of Malta in 1612; the Venetians from 1687 until 1715, when the Turks returned; and the city finally came into Greek hands in 1822.
The Church at Corinth was established by the Apostle Paul about A.D. 51, while on his second missionary journey, shortly after his visit to Athens. Corinth is located in a narrow strip of land, bordered on both sides by water, connecting Achaia with Macedonia, and is just a few miles west of Athens. During the first century it was a very large and prosperous city, with one harbor on the west side of the isthmus facing Italy, the other on the east facing Asia. To review a brief narrative of Paul's missionary work at Corinth, turn with me to;
Acts 18:1-11 (1) After these things Paul departed from Athens, and came to Corinth;
(2) And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.
(3) And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.
(4) And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
(5) And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.
(6) And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.
(7) And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.
(8) And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

(9) Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
(10) For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.
(11) And he continued there a year and six months, teaching the word of God among them.
Corinth was an important city in ancient Greece and it played a major role in the missionary work of the Apostle Paul. Its commanding position on the narrow strip of land that separates the peninsula of southern Greece from northern Greece, was the primary basis of its importance. In Corinth you could find cults of the gods of Egypt, Rome and Greece mythology. The temple of Aphrodite, the goddess of love, stood atop the Acrocorinth. It had been destroyed by an earthquake and fallen into ruins by Paul's time, but successors to its 1,000 cult prostitutes continued to ply their profession in the city below. The city was filled with sailors who gladly spent their money there. The name "Corinth" became a synonym for immorality. She had a reputation for commercial prosperity, but she was also a byword for evil living. To live like a Corinthian meant to live with intoxicating and immoral debauchery. The temple of Aphrodite, tho in ruins when Paul arrived, haunted Corinth's reputation for gross immorality of which Paul often spoke of. Let's read a portion in;
1Corinthians 6:9-11 (9) Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
(10) Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
(11) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.
Paul had more trouble with the church at Corinth than any other. However from Paul's letters to the Corinthians we

learn that transformation of life is possible by loving obedience to the gospel of Jesus Christ. They had disorder and confusion in their church services; they had misused the Lord's table; they had people taking sides and identifying with various individual teachers. Peter–one of the original twelve–had ministered there. Apollos, the most eloquent preacher of the day, apparently had been there and had ministered. They recognized themselves as a group, but they were identifying with individual men. Scripture tells us to give honor to those men who minister among us; on the other hand, neither is the church recognized as established by any man. It is the Church that Christ built (Matt 16:18), the Church which He purchased with His own blood (Acts 20:28). Now the problems at the lord's table at Corinth was so profound that Paul was forced to say, I praise you not! They were not following the gospel plan that had been preached unto them. Let's investigate, turn to;

1Corinthians 11:18-22 (18) For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.
(19) For there must be also heresies among you, that they which are approved may be made manifest among you.
(20) When ye come together therefore into one place, this is not to eat the Lord's supper.
(21) For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.
(22) What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.
The brethren at Troas came together to break bread showing forth the Lord's death. But that is not what the brethren at Corinth were doing. They were taking their own food and drink with them and substituting or mixing it within the Lord's Supper. Some had plenty of food and others had little or none. Some had plenty to drink and others had little or none.

Thus the condemnation by Paul. When the Corinthians tried to blend a common meal with the Lord's Supper, that corrupted it and caused Paul to say they were not eating the Lord's Supper when they came together. Then he goes on to explain to them how they are to partake of the Lord's Supper. They were all to partake of the one broken loaf. They were all to partake of the one cup of blessing they bless and thus have communion one with another showing forth the Lord's death. And therein lye the problems of today. In the late 1800's, it became the fancy of many to shun partaking of the cup of blessing, preferring their own little shot glass. After all, one may catch a terrible disease and die. The actual plan as recorded in;

Luke 22:19-20 (19) And He took bread, and gave thanks, and brake it, and gave unto them saying, This is my body which is given for you: this do in remembrance of me.

(20) Likewise also the cup after supper, saying, This cup is the new testament in by blood, which is shed for you.

Did you notice the establishment of His memorial happened after the Passover supper ended. Paul in 1Corinthians 11:25 instills the same verbiage, that the Lord's memorial was after the Passover supper had ended. Let's look at history.

{For there is one flesh of the Lord Jesus Christ, and his blood which is shed for us is one. One loaf is broken for all, and one cup is distributed among them all.

(Anti-Nicene Fathers, Vol. 1, Page 81[1st and 2nd centuries]).**}**

Of interest is the quote; One loaf is broken for all, not one loaf is broken individuality. There is a difference. Now to;

{THE BREAKING OF THE LOAF PROPOSITION V. by A. Campbell

We have said the loaf must be broken before the saints partake of it. Jesus took a loaf from the paschal table and broke it before he gave it to his disciples. They received a broken loaf, emblematic of his body once whole, but by his own consent, broken for his disciples. In eating it we then remember that the

Lord's body was by his own consent broken or wounded for us. Therefore, he that gives thanks for the loaf should break it, not as the representative of the Lord, but after his example; and after the disciples have partaken of this loaf, handing it to one another, or while they are partaking of it the disciple who brake it partakes with them of the broken loaf--thus they all have communion with the Lord and with one another in eating the broken loaf. And thus they as priests feast upon his sacrifice. For the priests eat of the sacrifices and were thus partakers of the altar. The Millennial Harbinger, Vol. I, 1830**}**
Now turn with me to;
Acts 18:12-16 (12) And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,
(13) Saying, This fellow persuadeth men to worship God contrary to the law.
(14) And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:
(15) But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.
(16) And he drave them from the judgment seat.
Excavations on the southern edge of the forum have uncovered the marble-faced bema (judgment seat) on which Paul would have stood to address the Roman proconsul Gallio. The bema was a speaker's platform on which the judge sat or stood for the trial of whom an accusation had been made. Archaeologists have discovered a first century inscription at Delphi, in central Greece, that contains a proclamation of the Emperor Claudius. This proclamation refers to Gallio as the Roman Proconsul of Greece in the year in which it was issued. That year corresponds to 52 AD, which would harmonize with the date of Paul's Corinthian trial (Acts 18:12). This is the second independent chronological confirmation of the date of Paul's visit to Greece. The first was Claudius' edict expelling

the Jews from Rome in 50 AD, which sent Aquila and Priscilla to Corinth (Acts 18:2). These are dramatic confirmations of Luke's historical accuracy. Have you ever thought about the many tribulations Paul went through? Perhaps one should, turn with me to;

2Corinthians 11:24-27 (24) Of the Jews five times received I forty stripes save one.
(25) Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;
(26) In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;
(27) In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

When Paul arrived in 51 AD, the Corinth he saw was little more than 100 years old, but was five times as large as Athens and the capital of the province. Ancient Corinth, the original Corinth, founded in the 10th Century BC, had become the richest port and the largest city in ancient Greece. Strategically located, it was a powerful commercial center near two seaports only 4 miles apart. Lechaeum, the western harbor in the Corinthian Gulf was the trading port to Italy and Sicily, and Cenchreae, the eastern harbor in the Saronic Gulf, was the port for the eastern Mediterranean countries. It's easy to see why Paul chose Corinth as headquarters for his mission to the west. The city was young, dynamic, not bound by tradition. It had a mix of dislocated individuals without strong ethnic identities seeking to shed their former low status by achieving social honor and material success. Paul was not intimidated by a big, bustling, cosmopolitan hub city, with no dominant religious or intellectual tradition, for Corinth shared many characteristics with Tarsus, his home town. Luke's account of Paul's stay in Corinth is found in Acts 18:1-18. According to the story, after some initial success in the

synagogue, but with considerable conflict, he decides to concentrate on the non-Jews, apparently with significant success. He settles in and stays for 18 months, working as a tent-maker and living with fellow tent-makers, Aquila and his wife Pricilla, two of the Jews expelled from Rome by Emperor Claudius in a general expulsion. His success may have led to his being dragged before Gallio, the Roman proconsul, by the local Jews for heresy. Gallio dismisses the charge as a purely intra-Jewish affair. As a major influence in the Roman Empire, Corinth was able to control all east-west commerce, and all Grecian north-south commerce. Many buildings and inscriptions have been found that confirm the biblical record of Corinth, and which prove that the accounts found in Acts and First and Second Corinthians are true and accurate. It is noteworthy that for about two millennia, Christians have been gathering together on the first day of the week to worship God. Both inspired Bible writers and uninspired early Christians viewed Sunday as the day to eat the memorial feast as well as engage in other acts of worship. In chapter 67 of his First Apology (written around A.D. 150), Justin Martyr noted how Christians would gather together "on the day called Sunday" to read the writings of the apostles and prophets, instruct, pray, give, and partake of the Lord's Supper. The Apostle Paul instructed the Christians in Corinth, as he had earlier taught the churches of Galatia, to lay a portion of their income aside "on the first day of every week. This is recorded in;

1Corinthians 16:1-2 (1) Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

(2) Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

On the first day of the week Jesus defeated death (Matthew 28:1), Christians gathered "to break bread" as a memorial to

Christ (Acts 20:7), because of this; Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath days: Which are a shadow of things to come: but the body is of Christ *(Col 2:16-17). The law of Moses had certain regulations concerning what might be consumed for food (Leviticus 7:23-27). It had various days to be observed as holy days, such as new moons and the sabbath days (Exodus 31:13). That law is no longer binding and is vanished away (Heb 8:13). The law of ordinances, which was a yoke to the Jews, and a partition-wall to the Gentiles, the Lord Jesus took out of the way. When the light exited the tomb, the shadow fled. Listen, setting apart a portion of our time for worship and service to God is a moral and unchangeable duty, but has no dependence upon the seventh day of the week, the sabbath of the Jews. The first day of the week, the Lord's day, is the time kept holy by Christians, in remembrance of Christ's death and resurrection in the breaking of bread ceremony. The sabbath days, or sabbaths; meaning the jubilee sabbath, which was one year in fifty; and the sabbath of the land, which was one year in seven; and the seventh day sabbath; were all peculiar to the Jews under the law of ordinances. Believers in Christ are by no means obliged to an ordinance of sabbaths; nor ought they to be. Turn to;*
2Corinthians 3:11-17 (11) For if that which is done away was glorious, much more that which remaineth is glorious.
(12) Seeing then that we have such hope, we use great plainness of speech:
(13) And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
(14) But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.
(15) But even unto this day, when Moses is read, the vail is upon their heart.

(16) Nevertheless when it shall turn to the Lord, the vail shall be taken away.
(17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

The Old Testament dispensation made sin known, but the gospel makes grace known. Therein the righteousness of God by faith is revealed; and this shows us that the just shall live by faith that makes known the grace and mercy of God through Jesus Christ, for the obtaining of forgiveness of sins and eternal life. The gospel exceeds the law in glory, for the law of ordinances shrouded in a shadow could not take away sin. That could only happen in the light resurrected on the first day of the week. Listen, His cross was stained with His blood, and when one by faith obeys the ordinance of baptism instituted by Christ, the old man of sin is crucified with Him and raised to walk in newness of life free from sin. The need for the tree of life blessing is the need for repentance and remission of past sins (Acts 2:38). Sin in the world linked with weakness in the flesh needs continual purging obtained by the blessings of the cross. But one must have faith (Heb 11:6). What faith? Faith in the gospel of Christ that is the effect of belief in the word of God. So I ask you today, do you believe? Do you have faith? Have you repented of your sins? Will you confess Jesus Christ is the Son of God? If so, please come and be baptized into Him for remission of your sins. This is the gospel way of salvation. Need prayer for other reasons, please come and state your desire while we gently persuade with song.

This message approved by
Jack Warford
a minister for Christ

Evangelist; *This title is applied to Philip (Acts 21:8), who appears to have gone from city to city preaching the word (8:4, 40). Judging from the case of Philip, evangelists had not the authority of an apostle. But they were itinerant preachers, having it as their special function to carry the gospel to places where it was previously unknown or in need of further expounding.*

The message 'Corinthians' Revised; 08152017
Study Aids; Bible Book Introductions-ICR
Gill's Exposition of the Entire Bible
Matthew Henry's Concise Commentary
Bible Commentary by E.M. Zerr

This message presented to; BaronOk-Aug2013/

The Da Vinci Code, the Sabbath, and Sunday
by Eric Lyons, M.Min.

Many outlandish accusations and assertions have been made through the centuries. Some have claimed that Adolf Hitler's Nazi regime never murdered millions of Jews (see Harwood, 1974). Others have concluded that one way a man can rid himself of the AIDS virus is to have sexual relations with a virgin (see Govender, 1999). Enemies of America have accused the U.S. of being uncaring and insensitive to the suffering that takes place around the world when, in truth, few if any countries on the planet do as much to help the distressed following various catastrophes than America. [Although the U.S. certainly has lost its way in regard to promoting certain biblical and Christian values (e.g., the value of an unborn child's life, heterosexual marriages, etc.), America is always at the forefront of helping the afflicted.]

Unfortunately, more lies have been told (and believed!) about God and Christianity than perhaps anything or anyone else on Earth. This, of course, is not surprising since "the ruler of this world" (John 14:30) and "the father" of lies (John 8:44)—Satan—wants nothing more than to deceive people regarding the one true religion. One of Satan's recent outlets has been Dan Brown's book The Da Vinci Code. Millions of readers have been mislead by this allegedly "historical" (Brown, 2003b), "fact-based" novel (MacEwen, 2003). It casts suspicion and purports several lies about early Christianity, the integrity of the Bible, and the deity of Christ.

One of the many wild assertions in Brown's book is his criticism of the day on which Christians assemble to partake of the Lord's Supper and worship God. According to one of Brown's main characters, Robert Langdon,

Originally...Christianity honored the Jewish Sabbath of Saturday, but Constantine shifted it to coincide with the pagan's veneration day of the sun.... To this day, most churchgoers attend services on Sunday mornings with no idea that they are there on

account of the pagan sun god's weekly tribute—Sunday (Brown, 2003a, pp. 232-233).

Supposedly, Christians worship God on Sunday because in the fourth century A.D. Constantine decided that the church should worship on Sundays rather than Saturdays, and thus follow the pagan sun god's day of tribute. What is the truth of the matter?

Long before the time of Constantine, Christians were gathering together on the first day of the week to worship God. Both inspired Bible writers and non-inspired, early (pre-Constantine) Christians viewed Sunday as the day to eat the memorial feast, as well as engage in other acts of worship. The apostle Paul instructed the Christians in Corinth (as he had earlier taught the churches of Galatia) to lay a portion of their income aside "on the first day of every week...that no collections be made when I come" (1 Corinthians 16:1-2, NASV, emp. added). Luke later wrote how the disciples in Troas came together "on the first day of the week" to break bread in remembrance of the Lord's death (Acts 20:7, emp. added; cf. 1 Corinthians 11:17-26). Ignatius wrote in his letter to the Magnesians (believed to be penned around A.D. 110) how Christians "have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day" (1:62, emp. added; cf. Revelation 1:10). In chapter 67 of his First Apology (written around A.D. 150), Justin Martyr noted how Christians would gather together "on the day called Sunday" to read the writings of the apostles and prophets, instruct, pray, give, and eat of bread and wine (emp. added). It simply is a blatant lie to assert that 300 years after Christianity was born the Emperor Constantine "shifted" the day of worship from Saturday to Sunday. Christians have been worshiping God on the first day of the week since the first century, when about 3,000 Jews were converted to Christ on the Day of Pentecost (Acts 2)—which was a Sunday.

But why did the early Christians meet on Sunday, and why do God's people still assemble on this day? Is it, as Brown indicates, "on account of the pagan sun god's weekly tribute"? Absolutely not! Christians have met on Sundays to worship God for the past 2,000

years because this is the day that God has set aside for us to worship Him, including eating the memorial feast. We know that it was on the first day of the week that Jesus rose from the grave (Matthew 28:1-6; Mark 16:1-6; Luke 24:1-3; John 20:1-2), that the church was established on this day (Acts 2), and that the early Christians met on this day (Acts 20:7; 1 Corinthians 16:1-2). Furthermore, early non-inspired preachers repudiated any connection between paganism and worshiping God on "the Lord's day" (Sunday). Around A.D. 200, Tertullian twice dealt with this matter ("Ad Nationes," 1:13; "Apology," 16). In his "Apology," he indicated that Christians "devote Sun-day to rejoicing" for a "far different reason than Sun-worship" (XVI). "Sunday is the day on which we all hold our common assembly," wrote Justin Martyr (nearly two centuries before Constantine), because "Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun," he "appeared to His apostles and disciples" ("First Apology," 67).

Once again, an outlandish assertion about Christianity is proven to be false. Faithful Christians never worshiped God on Sunday in any age because that day coincided with the pagan's veneration of the Sun. What's more, Constantine had nothing to do with saints assembling on the first day of the week. Christians have been worshiping God "on the Lord's day" ever since the establishment of the church of Christ in the first century.

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