

NOTES

I. UNIT ELEVEN (cont'd) – “*E Pluribus Unum*” – 1st Corinthians, part 2

- A. Letter to a Fractured Fellowship: an outline of 1 Corinthians
1. Greetings and Thanks (1:1-9)
 2. Fractures and Factions (1:10-6:20)
 - a. Two ways of “seeing” the Story (1:10-2:16)
 - b. Two ways of “seeing” the Storytellers (2:17-3:21)
 - c. Two types of “apostles” (4:1-21)
 3. Money, Sex and Power (5:1-6:20)
 - a. “All in the family”: the case of incest (5:1-22)
 - b. “Suing the Saints”: litigation before unbelievers (6:1-11)
 - c. “Pornology”: developing a theology of purity (6:12-20)
 4. “Quiz the Wizard: Questions from Corinth” (7:1 - 16:9)
 - a. “Knot or Noose?”: questions about marriage & celibacy (7:1-40)
 - b. “Meat or Veggies?”: questions about meat offered to idols (8:1-11:1)
 - c. “Chaos or Charismata?”: questions about worship (11:2-14:40)
 - d. “Dead or Alive?”: questions about the resurrection (15:1-58)
 - e. “Pledges and Promises”: questions about the “offering” (16:1-5)
 5. Wrapping Up: concluding remarks (16:6-24)
- B. Paul’s Passion for _____: Shalom *Is* The Story
1. Unity is not a by-product of the Story, it is at the heart of the Story:
 - a. Jesus prayed for a “_____” quality unity for all believers as the proof of his incarnation (Jn 17:23).
 - b. Paul made unity the litmus test of whether an individual or a church was living “_____ of the Story”:

“Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel,” **Philippians 1:27**

“I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree and that there be no divisions (Gk - schisma) among you, but that you be united in the same mind and the same judgment.” **1 Corinthians 1:10**

“May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ.” **Romans 15:5, 6**

“I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace.” **Ephesians 4:1-3**
 - c. Divisions among believers is evidence that the Story has stalled, or been _____ by those in it.
 - d. The fruit of spiritual gifts, properly deployed, is always _____:

“If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.”
1 Corinthians 13:1-3

- e. Unity is the visible expression of God’s shalom, the inevitable fruit of the Story _____.
- f. The only durable _____ for unity among believers is a commitment to the same Story:
 - (1) There not only *is* only one Story, there *can be* only one Story: _____ or someone else’s.
 - (2) Each of us longs to “win an _____” for “Best Director,” or at least for “Best Supporting Actor/Actress.”
 - (3) Every individual believer, every church, and every Christian organization is either Story-_____, or Story-_____.
- g. Corinth was an affluent, elitist city that _____ the intellect, the emblems of *dignitas*, and personal autonomy (moral and relational).
- h. Disunity was inevitable because all three of these have to _____ from the Story to thrive.
- i. Unity is the underlying theme of this letter because _____ had become the “hallmark” of the church!

C. The Reeducation of Corinth: Unpacking “the Mind of Christ” (1 Cor 2:16)

- 1. The “Thin Spaces” in the Story
 - a. Paul has over 50 references to “_____” in ten of his thirteen books.
 - b. _____ of them are in these books (15x in 1 Cor; 9x in 2 Cor).
 - c. The _____ was a normal part of Paul’s ministry, and accompanied his preaching:

“For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience--by word and deed, by the power of signs and wonders, by the power of the Spirit of God--so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ;” Romans 15:18, 19

“Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith--” Galatians 3:5

“...because our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake.” 1 Thessalonians 1:5
 - d. His burden for Corinth is *not* less “power,” but less _____ (ch 12-14).
- 2. Worship Gone Wrong: Ad Libbing in Church (14:39-40)
 - a. Women were disrupting worship with their _____ (11:2-16).
 - b. Women were disrupting worship with their _____ (14:33-35, “keep silent”).
 - c. _____ were disrupting worship with their filibustering (14:30, “keep silent”)

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- d. Tongues speakers were disrupting worship with their _____ -assertion (14:28, “keep silent”)
 - e. The _____ were disrupting worship with their posturing and greed (11:17-34).
 - f. Bottom Line: There is a wrong way and a right way to _____:
“But all things should be done decently and in order.” 1 Corinthians 14:40
 - (1) Paul uses *euschēmenōs* here, a word that has to do with the right way to _____ both inside and outside the church (Rom 13:13; 1 Th 4:12).
- D. A Closer Look at Controversy: Spiritual Gifts in the Church
1. There are at least ____ clear references to spiritual gifts in this letter; It is a key subject.
 - a. Paul tells them they are _____ “deficient/inferior/behind” in any gift (1:7).
 - b. Paul includes _____ as one of the “charisma” from God (7:7).
 - c. He does not want them to be “_____” about “the spiritual” (Gk: *tōn pneumatikōn*; “charisma” is missing)
 - d. Paul links spiritual gifts clearly to the _____, not merely the Holy Spirit (12:4-6):
 - (1) God the Spirit _____ the *charismatōn* (gifts).
 - (2) God the Son _____ the *diakonion* (service).
 - (3) God the Father _____ the *energēmatōn* (empowerment).
 - e. Therefore, _____ can not be based on the “one gift,” only the One God, which means the One Story.
 - f. The purpose of the _____ is for the “bringing together” (Gk-*sumpherō*) or “the common good.”
 - g. No one who possesses the Spirit possesses _____ the gifts (this is the inevitable conclusion of the sum of Paul’s seven “all do not” phrases in 12:29-30).
 - h. No one _____ possesses all those who possess the Spirit (12:29-30).
 - i. Paul’s summary is for them to desire “the spiritual” (14:1), but to pursue _____.
 - (1) “Pursue” is a volatile word that is translated “_____” in 31 of its 47 times in the NT.
 - (2) Jesus used this word to address _____ (Acts 9:4,5).
 - (3) Paul used it for himself prior to his _____ (Acts 22:4; 1 Cor 15:9).
 - (4) Paul used for himself _____ his conversion for his “one holy passion:
“Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.” Philippians 3:13, 14
 - (5) Paul tells pastors and churches to _____ righteousness, peace and what makes for edification of others (1 Tim 6:11; Rom 14:19).

E. Paul's Pornology: Developing a Theology of Sexual Purity

1. Paul's arguments about sexual _____ is scattered throughout chapters 5-10, but is concentrated in 6:12-20.
2. There are four Greek words for immorality and _____: porneia, porneuo, porne, and pornos.
 - a. Paul uses all four of these words _____ in his Corinthian letters
 - b. _____ of them are in this section.
 - c. In his response to the report of _____, he merely tells them *what* to do (5:1-5).
 - d. But for sexual immorality, the " _____ " of Corinthians, he develops an extensive "pornology":
 - (1) Being in the Story involves my _____, not just my soul (6:13).
 - (2) Therefore, my body is as much a part of my _____ as my soul (6:13).
 - (3) This life is *not* all there is, so _____ is an invalid (or stupid!) ideology (6:12-13).
 - (4) _____ means there is a continuity of the body from this life to the next (6:14).
 - (5) Because redemption (buying back) extends to my _____, I no longer own it (6:20).
 - (6) My body is also a _____ of Yahweh; His Spirit is present in it (6:19).
 - (7) _____ is a serious *spiritual* reality for the Christian (6:15).
 - (8) All this is true for _____ as well (7:2-5).
 - (9) Immorality *and* _____ for believers is the same: giving away for free something that cost God His Son and I do not own, to someone who has no right to it.

F. Boycotting Corinth: The Mind of Christ in the 21st Century

1. We need to understand that _____ is the credibility of the Story, and differentiate between "primary" and "secondary" doctrines.
2. We need to understand that spiritual gifts are *not* spiritual " _____ ." They have no purpose apart from the Story, and degenerate into enemies of the Story when abused.
3. We need to understand that pornography is _____, not recreation.
4. We need to pray for the power of God to be manifested in the American church in ways that are _____ and _____.