

# Corinth

Post

Modern

Faith

**Generous Faith**

Are you **generous**?

Sometime in the late second century A.D., Christians in the city of Rome organized a collection to send to the followers of Jesus in the city of **Corinth**.

Modern-day scholars don't know what the crisis was that prompted the donation – it could have been a **plague or a famine**. What they do know from fragments of a letter sent by the Corinthian bishop, **Dionysios**, is that a **large sum of money** was shipped to **Corinth**. **Cavan W. Concannon, Historian**

Archaeological remains from Corinth around this time speak to a heightened concern over **health**. During this period, healing deities appeared for the first time on local Corinthian coinage. It was during this time that the first inscriptions honouring doctors appeared.

There may have been fears of a plague, or an economic downturn in the city. The archaeological record indicates a marked drop in imports to the city at this time. Regardless of the cause, **Corinth's Christian community** found itself in trouble.

When a network of Christians in Rome learned about the situation in Corinth, a local leader named **Soter** organized a collection to provide aid, according to Dionysios. Thanking the Romans for their gift, Dionysios speaks about how the gift was part of a **longer tradition** in this **network** of Roman Christians:

“For from the **beginning** this has been a custom for you, always acting as a benefactor to **siblings** in various ways and sending financial support to many assemblies in every city, thus relieving the need of those in want and supplying additional help to the siblings who are in the mines.”

The Western church is **sensual**

The Western church is **immature**

The Western church is **struggling** with **transformation**

The Western church is trying to **blend** the Gospel and culture

In the Apostle Paul's day, Corinth had several nicknames. It was known as **Carnal Corinth, Sin City, or Vanity Fair**. To "corinthianize" a person was to **corrupt** a person. It was to take him beyond his **moral limits**. People went to Corinth to be corinthianized - it was like a rite of passage. There was no greater insult that could be given a woman than to be called a Corinthian. **Julie Edensor**

imagine a church consisting entirely of **baby** Christians. When Paul wrote the letter of 1 Corinthians to the church at Corinth, the believers had been Christians for no more than **three years**. They were all recent converts. They didn't have **generations** of Christians in their culture. None of them grew up in a Christian home. **Andy Naselli**

most of the **problems** the Corinthians were dealing with in the first century we are dealing with **today**. **Dr. Jack L. Arnold**

I **appeal** to you, dear brothers and sisters, by the authority of our Lord Jesus Christ, to live in **harmony** with each other. Let there be no **divisions** in the church. Rather, be of **one mind, united** in thought and purpose. **1:10**

**appeal (present tense):** continuous action, habitual, often reflects a lifestyle

Of all the ‘problems’ Paul wants to address, **division** is first

The ancient Greek word for divisions is “schismata.” Although we derive our English word “schism” from this Greek word, it does not really mean a “party” or a “faction”; it properly means “**tear or rend**.” Paul’s plea is that they stop ripping each other apart, tearing up the body of Christ, sowing **discord**

But people **who aren't spiritual** can't receive these truths from God's Spirit. It all **sounds foolish** to them and they can't **understand** it, for only those who are spiritual can understand what the Spirit means. The person with the Spirit makes **judgments** about all things, but such a person is not subject to **merely human judgments**, 2:14-15

**ασνακριανω, Anakrino, judge:** to investigate, examine, enquire into, scrutinize, sift, question, determine the excellence or defects of any person or thing

Brothers and sisters, I could not address you as people who live by the Spirit but as people who are still **worldly**—mere **infants** in Christ. **3:1**

At some point the number of years they have been Christians leads you to expect something like **mature behaviour** from them, but they prove disappointing. **D A Carson**

**Infants (babes, immature) nepios:** refers to a person who lacks **experience**, is **untried** or ignorant or simple-minded.

**Of flesh, sarkinos:** can also refer to the **moral/ethical** aspect of human nature in its base behaviour

You think you already have everything you **need (full)**. You think you are already rich. You have begun to **reign (kings)** in God's kingdom **without us!** 4:8a

**Are filled, korennumi:** means satiate, fill, to be content. In passive means get enough of, be satisfied with, have all one wants of something, "to overeat."

The secret of spiritual success is a **hunger that persists**...It is an **awful condition** to be satisfied with one's spiritual attainments... God was and is looking for hungry, thirsty people. **Smith Wigglesworth**

Most Christians are satisfied living as **common** Christians, without an **insatiable hunger** for the deeper things of God. **AW Tozer**

When I wrote to you before, I told you not to associate with people who indulge in **sexual sin**. But I wasn't talking about **unbelievers** who indulge in sexual sin, or are greedy, or cheat people, or worship idols. You would have to **leave this world** to avoid people like that. **6:9-10**

It isn't my responsibility to judge **outsiders**, but it certainly is your responsibility to judge those **inside** the church **who are sinning**. God will judge those on the outside **Vs 12-13a**

And when you sin against other believers by **encouraging** them to do something they believe is wrong, you are **sinning against Christ**. So if what I eat causes another believer to sin, I will never eat meat again as long as I live—for I don't want to cause another **believer to stumble**. **8:12-13**

When I am with those who are **weak**, I share their weakness, for I want to bring the weak to Christ. Yes, I try to find **common ground** with everyone, doing everything I can to save **some**. I do everything to spread the Good News and share in its blessings. **9:22-23**

But there is one thing I want you to know: The **head** of every man is Christ, the head of woman is man, and the head of Christ is God. A man dishonours his head if he **covers his head** while praying or prophesying. But a woman dishonours her head if she prays or prophesies **without a covering on her head**, for this is the same as **shaving** her head. Yes, if she refuses to wear a head covering, she should cut off all her hair! But since it is shameful for a woman to have her hair cut or her head shaved, she should wear a covering. [11:3-6](#)

But in the following instructions, I cannot praise you. For it sounds as if more **harm** than good is done when you meet together. First, I hear that there are **divisions** among you when you meet as a church, and to some extent I believe it. [11:17-18](#)

There are **different kinds** of spiritual **gifts**, but the **same** Spirit is the **source** of them all. There are **different kinds** of service, but we serve the **same** Lord. God works in **different ways**, but it is the **same** God who does the work in **all** of us. **12:4-6**

In fact, some parts of the body that seem **weakest** and **least important** are actually the **most necessary**. And the parts we regard as **less honourable** are those we clothe with the **greatest care**. So we **carefully protect** those parts that should not be seen, **12:22-23**

Who is the **focus** for this love?

love **others** 13:1

love **others** Vs 2

love **others** Vs 3

Fun fact, Paul never defines who the '**other**' is

bearing one's self  
**becomingly** in  
speech or behaviour

But be sure that everything is done **properly** and in order. **14:40**

That our gatherings and  
treatment of each other shows  
how **beautiful** the Gospel is

But tell me this—since we preach that Christ rose from the dead, why are some of you saying there will be no **resurrection** of the dead? **15:12**

So, my dear brothers and sisters, **be strong** and **immovable**.  
Always **work enthusiastically** for the Lord, for you know  
that nothing you do for the Lord is ever **useless**. **15:58**

Are you **generous**?

Now regarding your question about the **money being collected for God's people** in Jerusalem. You should follow the same procedure I gave to the churches in **Galatia**. On the first day of each week, you should each put aside **a portion of the money** you have earned. Don't wait until I get there and then try to collect it all at once. When I come, I will write letters of recommendation for the messengers you choose to deliver your gift to Jerusalem. And if it seems appropriate for me to go along, they can travel with me. **16:1-4**

Generosity is not **financial**

“Christianity always flourishes most as a **life-giving minority**, not as a powerful majority. It is through **subversive, countercultural** acts of love, justice, and service for the common good that Christianity has always gained the most ground.” **Scott Sauls**

Generosity properly understood (through a biblical filter) is of a disciple of Jesus, **serving** those around them. **Sacrificially** and with **joy**

**Pleasure** hinders generosity

All the believers were united in heart and mind. And they felt that what they owned was not their own, so they **shared everything they had**. Acts 4:32

And I have been a constant example of how you can **help those in need** by working hard. You should remember the words of the Lord Jesus: 'It is more blessed to **give** than to receive. Acts 20:35

And don't forget to do good and to **share** with those in need. These are the **sacrifices** that please God. Hebrews 13:16

Tell them to use their money to do good. They should be rich in **good works** and **generous to those in need**, always being ready to share with **others**. 1 Timothy 6:18

The concept known as tzedakah finds its origins in the Torah. This Hebrew word literally means **righteousness**, but Hebrew speakers use it in reference to giving and charity.

When **Timothy** comes, don't intimidate him. He is **doing the Lord's work**, just as I am. Don't let anyone treat him with contempt. Send him on his way with your blessing when he returns to me. I expect him to come with the **other believers**. **Vs 10-11**

Now about our brother **Apollos**—I urged him to visit you with the other believers, but he was not willing to go right now. He will see you later when he has the opportunity. **Vs 12**

You know that **Stephanas and his household** were the first of the harvest of believers in Greece, and they are **spending their lives in service to God's people**. I urge you, dear brothers and sisters, to submit to them and **others like them** who serve with such devotion. **Vs 15-16**

I am very glad that **Stephanas, Fortunatus, and Achaicus** have come here. They have been **providing the help** you weren't here to give me. **Vs 17**

The **churches here in the province of Asia** send greetings in the Lord, as do **Aquila and Priscilla** and all the **others** who gather in their home for church meetings. **All the brothers and sisters** here send greetings to you. Greet each other with a sacred kiss. **Vs 19-20**

Be on **guard**. Stand **firm** in the faith. Be **courageous**.  
Be **strong**. And **do** everything with **love**. **Vs 13**

# Journey Young Adults

Journey Halloween Party-Tomorrow, 461 Hazel St., Waterloo



# Ray of Hope



Thursday November 17th

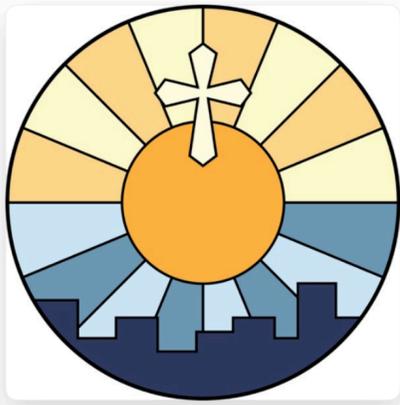
## Month of November





# Family Bowling Night-Friday November 18th, 6:30pm





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Raja Stone

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UCC Waterloo Sermons

1 h 47 min.



MAY 22

**Half life part 4**

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MAY 15

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MAY 8

**Half life part 2**

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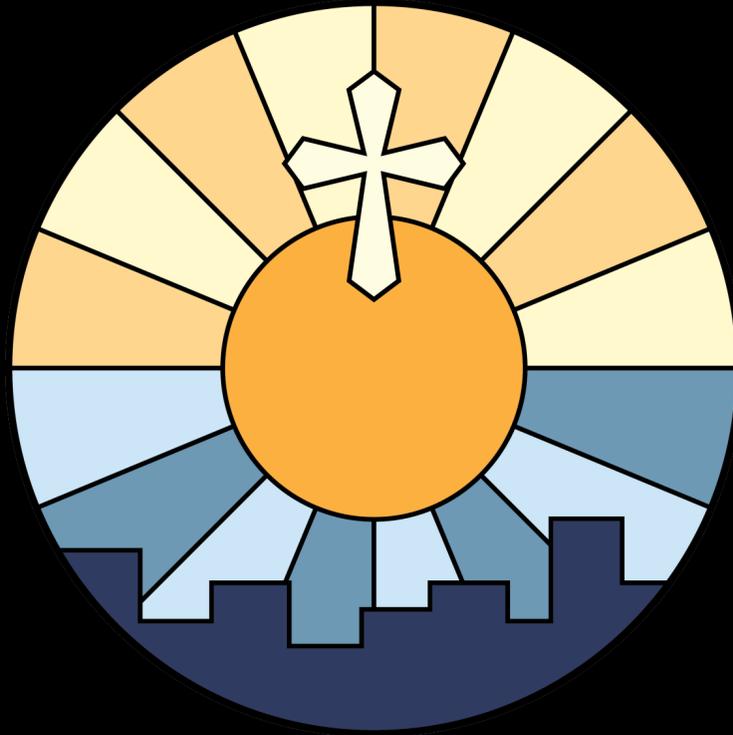
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