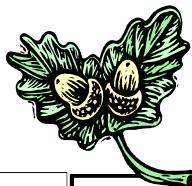


June 29, 2014



# Oaks Early Risers Bible Class

## The Oaks Baptist Church

Grand Prairie, Texas

### Lesson Leaders:

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## FOOD FOR THOUGHT

**THOUGHT FOR THE WEEK:**  
We can accomplish more together than we can alone

**POEM FOR THE WEEK:**  
Like a mighty army moves the church of God; Brothers, we are treading where the saints have trod. We are not divided, all one body we— One in hope and doctrine, one in charity.

*16 These six things the Lord hates, Yes, seven are an abomination to Him: 19 A false witness who speaks lies, And one who sows discord among brethren.*

**(Prov 6:16,19 NKJV)**

From "Our Daily Bread", Mar 23, 2014

**Series:** Priorities for the People of God

**UNIT:** Living as a Community Of Believers

## NEXT WEEK

**Glory God with Your Body**

• **1 Cor 6:12-20**

## A Call To Unity

1 Cor 1:10-17

### **Aim and Application of the Lesson**

The lesson examines Paul's plea to the Church for **A Call to Unity**. The **study's aim** is to understand that unity is essential to Christian life and witness. The **study's application** is to see ourselves as one with all people who own Jesus Christ as Savior and Lord.

*(From the Bible Expositor and Illuminator Commentary)*

### **Lesson Introduction and Background**

Paul's second missionary journey began as a trip to visit the congregations he had planted on his first journey (Acts 15:36). After doing so (Acts 15:41), the restless Paul desired to move on to new territory with the message of the gospel. God influenced Paul's itinerary through a vision that directed him to cross the Aegean Sea to the region known as Macedonia (Acts 16:9, 10). He eventually arrived in Corinth in about AD 52, where he remained for some 18 months (see Acts 18:11, 18). Corinth was a busy and wealthy center of trade in Paul's day, a cosmopolitan city with residents from many regions. It was a place of lax morals and influential pagan religions. Acts 18:4 tells us that Corinth had a synagogue (as was the case in most of the large trading cities of the Roman Empire). Paul began his preaching in that synagogue, which was composed of both Jews and Greeks (Acts 18:4, 5). But opposition caused him to leave and focus on the Gentiles of the city (Acts 18:6, 7). Nevertheless, there was a strong contingent of Jewish believers in the Corinthian church (Acts 18:8), and it was to this mixed congregation that Paul wrote the two Corinthian letters while on his third missionary journey. The four or so years that elapsed between Paul's time in Corinth and his first letter back saw ungodly trends develop—trends that needed to be corrected.

*(Adapted from the NIV Standard Lesson Commentary)*

Obviously, there are just as many divisions in the church today as there were in Paul's day. Some of us might argue that there are more divisions today than in his day. The thing that amazes me is the dramatic difference in the way we deal with those divisions and strife. In the church and in Christendom in general, the vast majority of cases are dealt with psychologically. This is the first level of appeal. If all else fails, turning to God and His Word is the last resort. What is the root of this evil of divisions? The secular world, and a distressingly large number of professing Christians, would answer this question without a moment's hesitation: poor self-esteem. This alleged "malady" is said to be the root of crime, of moral evils (many of which are no longer a crime), and of inter-personal conflicts. It should come as no surprise that Paul's "root problem" is just the opposite of the secular world. Paul indicates that the root of the Corinthian conflicts is pride. It is not that the believers in the church think too little of themselves; they think too much of themselves. It is not "poor self-esteem" but "inflated self-esteem" that is the problem. Why are these secular "cures" being embraced by the church? Why when we seek to heal conflicts and strife do we turn to a psychology book rather than to 1 Corinthians? When Paul deals with strife among the saints, he begins at the beginning—the gospel of Jesus Christ. His introductory words have already taken us to God and to His sufficient provisions for salvation and godly living. Now, after setting the standard of Christian unity, Paul seeks to correct the ungodly divisions in the church. He does so by turning us immediately to the gospel. Our salvation is Christ-centered and not man-centered. How then can Christians divide themselves from other Christians on the basis of the men whom they have chosen to follow? We were saved in the name of Jesus Christ; how is it that we now take pride in the names of the men we follow?

*(Adapted from Commentary by Bob Deffinbaugh)*

### **Practical Points from the Bible Expositor and Illuminator**

1. Believers are to seek unity, not uniformity (1 Cor. 1:10)
2. Only open and honest communication can hope to solve divisions in the church (vs. 11)
3. Division always results when we emphasize the messengers over the message (vs. 12)
4. Jesus, our Head, is not divided; nor should His body, the church, be divided (vs. 13)
5. Christians are to be united in the one Lord, in whose name we are saved and baptized (1 Cor. 1:14-15; cf. Acts 4:12; Eph. 4:5-6)
6. The preaching of the gospel, not ministry styles, must be our main concern (1 Cor. 1:16-17)

## NOTES AND CROSS-REFERENCES

### THE APPEAL FOR UNITY (1 COR 1:10)

#### *Appeal in the Name of Jesus (10)*

Appeal in the Name of Jesus because there is a blessing for the person who comes in it (Matt 21:9)  
Appeal in the Name of Jesus because it cancels condemnation (John 3:18)  
Appeal in the Name of Jesus because there is power promised (1 Cor 5:4)  
Appeal in the Name of Jesus because justification comes through it (1 Cor 6:11)  
Appeal in the Name of Jesus because we should do all things in the Name of Jesus (Col 3:17)  
Appeal in the Name of Jesus because we are commanded to believe in it (1 John 3:23)

#### *Appeal for no divisions (10)*

No divisions because they bring judgments (1 Cor 6:4)  
No divisions because they cause harm (1 Cor 11:17-18)  
No divisions because they will eventually cause destruction if not resolved (Gal 5:14-16)  
No divisions because they come from the sinful nature (Gal 5:19-21)  
No divisions because they come from worldly wisdom (James 3:13-17)

#### *Appeal for the unity of minds (10)*

Unity of the mind through the Holy Spirit (Rom 15:5-6)  
Unity of the mind through being firm in one spirit (Phil 1:27)  
Unity of the mind through being like-mindedness (Phil 2:2)  
Unity of the mind through the brotherhood of believers (Ps 133:1)

### THE ARGUMENT FOR UNITY (1 COR 1:11-16)

#### *Need unity because of contentions (11)*

Contentions through mistreating and hurting a fellow saint (Ps 55:12-14)  
Contentions through acting out of the "old sinful nature" (Col. 3:9-11)  
Contentions through participating in quarrels and arguments with saints (Genesis 13:7)  
Contentions through having a lack of love (Galatians 5:14)

#### *Need unity because of contentions of following different leaders (12-13)*

Unity in God versus leaders who are God's fellow workers (1 Cor 3:4-9)  
Unity because of being in Jesus Christ not leaders (1 Cor 3:21-23)  
Unity through God's Word versus leaders (1 Cor 4:6)

#### *Need unity through baptisms (14-16)*

A baptism of the Holy Spirit (Acts 8:15-16)  
A baptism into Jesus Christ (Romans 6:3-4)  
A baptism of repentance (1 Cor 10:2)  
A baptism into the body of Jesus Christ (1 Cor 12:13)  
A baptism of fire (Matt 3:11)

### UNITY THROUGH THE CROSS (1 COR 1:17)

#### *Unity through the Gospel (17)*

The Gospel leads to unity through obedience to God (Acts 5:29)  
The Gospel leads to unity through having the same goal to please God (2 Cor 5:9-10)  
The Gospel leads to unity through hearts that have been tested by God (1 Thess 2:4)  
The Gospel leads to unity because it teaches the way of God in accordance with truth (Matt 22:16)  
The Gospel leads to unity because it comes with the Holy Spirit's power (1 Cor 2:4)

#### *Unity through wisdom (17)*

Wisdom that makes God's way known to man (Isa 42:16)  
Wisdom that displays the glory of God (2 Cor 4:6)  
Wisdom that allows man to know God better (Eph 1:17-18)  
Wisdom that teaches unity through humility (James 3:13)  
Wisdom that comes through guidance from Jesus into a spirit of unity (Rom 15:5-6)

#### *Unity through what Jesus did on the cross (17)*

What Jesus did on the cross allows Christians to show the world that God sent Jesus (John 17:20-23)  
What Jesus did on the cross allows unity because the Holy Spirit provides the power (Eph 4:3)  
What Jesus did on the cross allows unity because unity in prayer produces power (Acts 4:24,31-32)  
What Jesus did on the cross allows unity because in Jesus all are one (Gal 3:28)  
What Jesus did on the cross allows unity because it is commanded (1 Cor 1:10)