



# MESSY church

A STUDY OF 1ST CORINTHIANS





## What is the overall thread of this letter?

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## The big idea from last week?

Paul outlines a 5-part description of manhood that both honors God and sets men free to serve their families, the body of Christ, and the world with distinction.



**MESSY** church

**Be alert.  
Be grounded.  
Be courageous.  
Be strong.  
Be loving.**

**MESSY** church

**Present Imperatives**

**Be alert.**

**Be grounded.**

**Be courageous.**

**Be strong.**

**Be loving.**

Present Imperatives

Active  
Voice

- Be alert. →
- Be grounded. →
- Be courageous.
- Be strong.
- Be loving.



Present Imperatives

Active  
Voice


- Be alert. →
- Be grounded. →

Passive  
Voice

- Be courageous. ←
- Be strong. ←
- Be loving. ←

Present Imperatives

Active  
Voice

Be alert. 

Be grounded. 

Middle  
Voice

Be courageous. 

Be strong. 

Be loving. 





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## What is the big idea for this week?

Paul says some nice little things about several nice and named people, and at the end says a not so nice thing about some unnamed people.



## What is the overall thread of this letter?

The people in the church of Corinth, unfortunately, much of the time looked more like the broken sinful world around them than like a transformed people in their everyday lives.

## What is the big idea for this week?

The integrity of the church is tied, in significant part, to the integrity of its' people.



If we, like the church in Corinth, are willing to address the issues and situations where we lack spiritual integrity and personal maturity, it will require that we embrace God's inspired and instructive Word, and that we value and celebrate the people who sacrificially serve the body of Christ in order to honor God and help us all be transformed by His grace.





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**We dream of, we ache for, we want to work toward...**



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**..."a Christianity which has balance, not only exegetically and intellectually, but also in the area of reality and beauty; an insistence that beginning with the Christian system as God has given it to men in the verbalized propositional revelation of the Bible one can move along and find that every area of life is touched by truth and a song".**

**Francis Schaeffer, *He Is There and He Is Not Silent***





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**If we, like the church in Corinth, are willing to address the issues and situations where we lack spiritual integrity and personal maturity, it will require that we embrace God's inspired and instructive Word,**  
and that we value and celebrate that there are people who sacrificially serve the body of Christ in order to honor God and help us all be transformed by His grace.



## I Corinthians 16:15-24

- <sup>15</sup> Now I urge you, brothers—you know that the household of Stephanas were the first converts in Achaia, and that they have devoted themselves to the service of the saints—
- <sup>16</sup> be subject to such as these,  
and to every fellow worker and laborer.
- <sup>17</sup> I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence,
- <sup>18</sup> for they refreshed my spirit as well as yours.  
Give recognition to such people.



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## Greek: *parakaleó*

**Meaning:** to urge, to comfort, to implore, to exhort,  
to encourage, to comfort.

1. to call near (as to receive or give help)
2. to implore, entreat to urgently ask (for mercy or help)
3. to exhort (to urgently counsel, encourage or admonish)
4. to comfort

– *properly*, to "make a call" from being "close-up and personal." To come along side for the purpose of giving help, of exhorting, of encouraging, and to offer comfort.

It refers to believers *offering up evidence* that *stands up in God's court*.

To be a "legal advocate", a defender,...

...like the Holy Spirit who is known as the *paraklete*.



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# First-Century Mediterranean World

## Paul's First Missionary Journey





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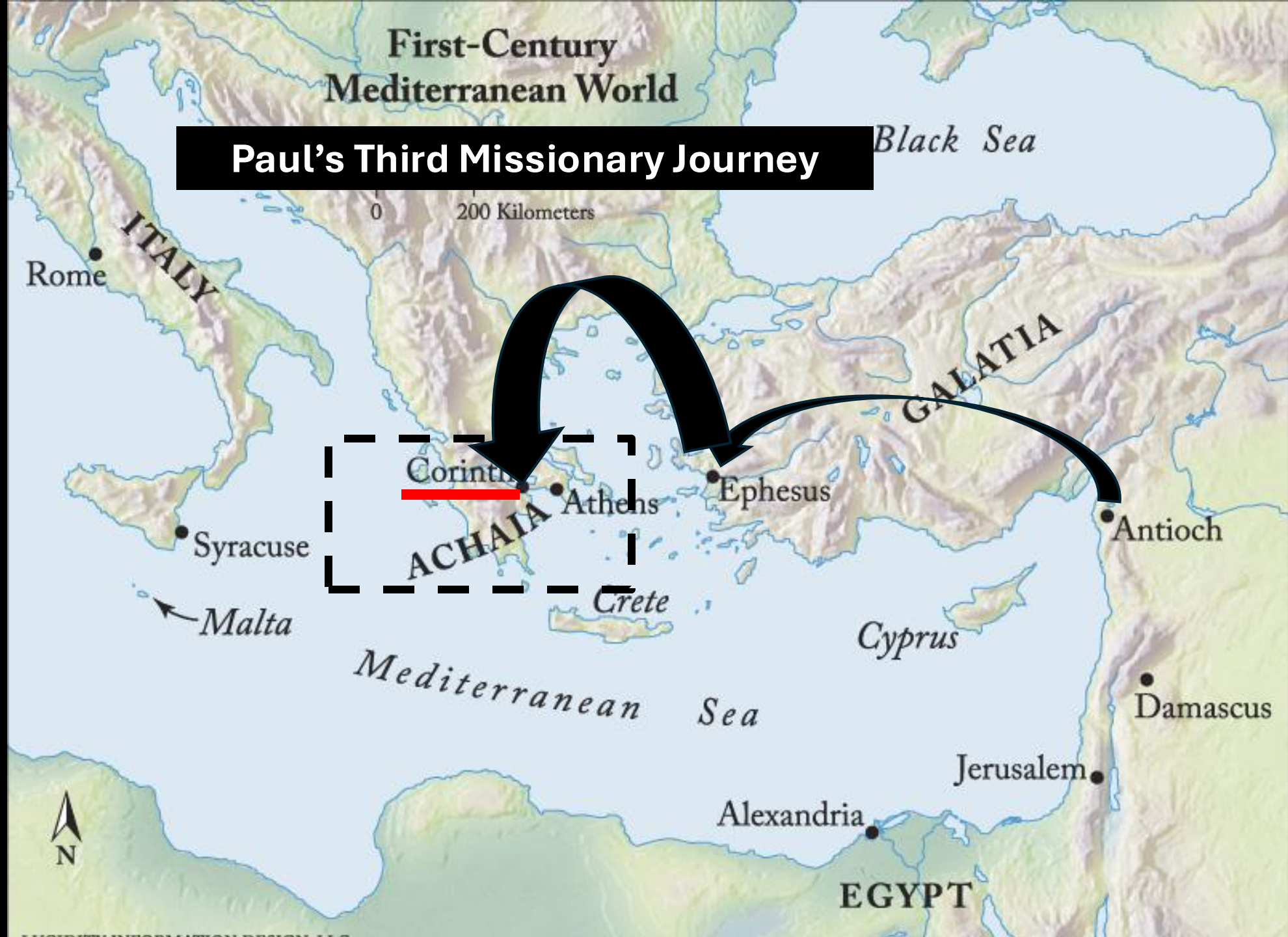
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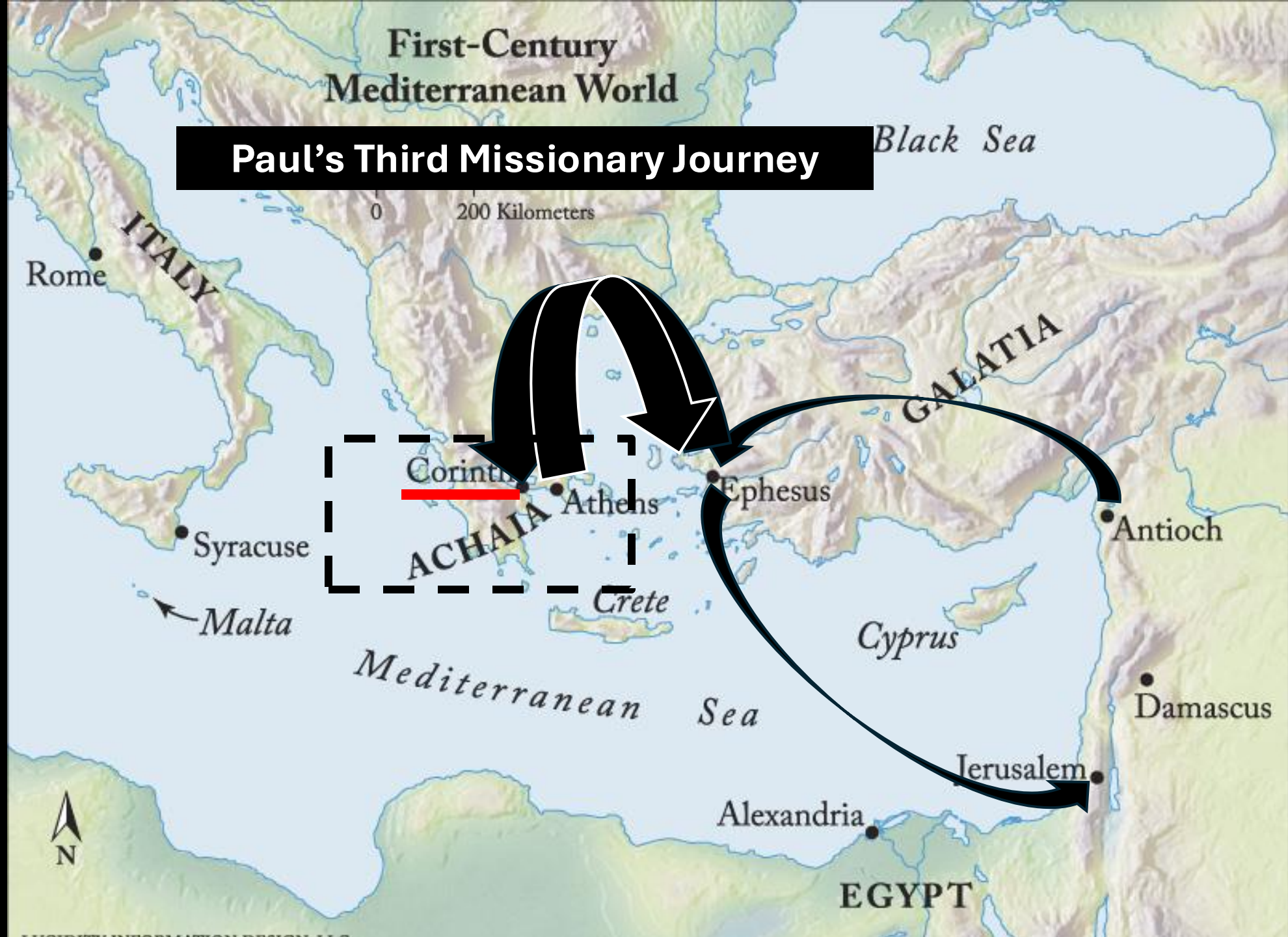
## Paul's Third Missionary Journey





# First-Century Mediterranean World

## Paul's Third Missionary Journey





# First-Century Mediterranean World

## Paul's Journey to Rome: a prisoner





# First-Century Mediterranean World

## Paul's Journey to Rome: a prisoner









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# First-Century Mediterranean World

## Paul's Second Missionary Journey





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## Paul's Second Missionary Journey







## Acts 17:32-34

32 Now when they heard of the resurrection of the dead, some mocked. But others said, "We will hear you again about this."

33 So Paul went out from their midst.

34 **But some men joined him and believed**, among whom also were Dionysius the Areopagite and a woman named Damaris and **others with them.**



## 1 Corinthians 16:15-24

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## I Corinthians 16:15-24

15 Now I urge you, brothers—you know that the household of Stephanas were the first converts in Achaia, and that they have devoted

16 ...”they ***‘helped me catch my breath’***...  
and they did the same for you”.

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## I Corinthians 16:15-24

15 Now I urge you, brothers—you  
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16 be subject to such as the Lord  
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**Greek: *epiginosko***  
**ginosko**: knowledge (***acknowledge***)  
**epi**: upon; a personal knowledge of  
significance (I acknowledge by  
way of personal experience)

17 I rejoice at the coming of Stephanas and Fortunatus and Achaicus,  
because they have made up for your absence,  
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<sup>19</sup> The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord.

<sup>20</sup> All the brothers send you greetings. Greet one another with a holy kiss.

<sup>21</sup> I, Paul, write this greeting with my own hand.

<sup>22</sup> If anyone has no love for the Lord, let him be accursed. Our Lord, come!

<sup>23</sup> The grace of the Lord Jesus be with you.

<sup>24</sup> My love be with you all in Christ Jesus. Amen.





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# Aquila and Prisilla





Aquila  
and  
Prisilla





Aquila  
and  
Prisilla





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*From the root word philéō,*  
"share warmth and affection, brotherly love"  
– a *kiss* to show respect or affection between friends;  
i.e. people sharing a deep (common) bond.





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Greek: anathema  
accursed, solemn

1. a religious ban

2. excommunication


– properly, to be given *up to the destruction*  
*that someone has chosen;*  
*-to face the natural consequence of*  
*rejecting God.*

I, Paul, write this greeting with my own hand.

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<sup>23</sup> The grace of the Lord Jesus be with you.

<sup>24</sup> My love be with you all.

**G** God's  
**R** Riches  
**A** At  
**C** Christ's  
**E** Expense





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**“I not only love  
you, but the reality  
of Christ who  
makes us a family  
magnifies that  
love.”**





This is how one should regard us,  
as servants of Christ and  
stewards of the mysteries of God

I Corinthians 4:1



This is how one should regard us,  
as “*under-rowers*” of Christ and  
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I Corinthians 4:1





**The integrity of the church is tied  
in significant part  
to the integrity of its people.**





**‘A credible message  
needs a credible messenger  
*because*  
charisma without character  
is a catastrophe.’**





The challenging days ahead of us will require that we, the body of Christ as a whole and each individual part, walk in the grace of God and be people who serve one another with honesty, humility and maybe most of all, integrity.





**MESSY** church