

29. The “gift” is the singular noun **δωρεά (dōreá)**. It is not plural. It instead refers to the indwelling and filling ministries of the Holy Spirit.
30. The word “receive” is the predictive future middle indicative of the verb **λαμβάνω (lambánō)**. The impartation of the Holy Spirit is a future event that follows what precedes:
 - (1) Believe that Jesus is the Messiah through faith alone.
 - (2) Be baptized by immersion.
 - (3) Because of the forgiveness of your sins.
 - (4) And you will receive the gift of the indwelling and filling ministries of the Holy Spirit.
31. This process stresses grace orientation regarding salvation away from what had become works orientation based on Levitical rituals.
32. Baptism is instituted to illustrate that transition. Immersion depicts the believer’s identification with Christ in His physical death, spiritual death, and burial, while emersion portrays the believer’s association with Jesus in His resurrection, ascension, and session.
33. The “gift of the Holy Spirit” indicates that enduement for the few in the past has been replaced by the permanent indwelling of the Holy Spirit for those who believe and the power of the Holy Spirit to execute the Christian way of life for those who confess their sins to the Father.

V. The Corinthian Schisms:

1. The importance that God places on the teaching of His Word rather than on the rituals illustrating its doctrines is brought into stark focus by the events that confronted Paul in Corinth.
2. The various problems that were common in the Corinthian church take Paul sixteen chapters to address in his first epistle to them. But the first problem he challenges has to do with schisms that developed among its members over the subject of water baptism.

3. This ritual has caused so much controversy throughout Christendom that denominations choose to define themselves by their attitude toward baptism rather than the gospel of Jesus Christ.
4. It is far worse when these controversies create schisms in the local church so that the Word of God is suppressed as the top priority.
5. We will note a paragraph in chapter 1 by observing how Paul deals with these issues in Corinth:

1 Corinthians 1:10 - Now I exhort you, fellow believers, by the name of our Lord Jesus Christ, that you all agree [λέγω (*légō*): from the same inventory of doctrine] and that there be no divisions [σχίσμα (*schísma*): disagreements or opposition to doctrine or its application] among you, but that you be made complete in the same mind and in the same judgment [γνώμη (*gnómē*): functioning from the same inventory].

- 1) This context quickly reveals that none of these things is going on among these believers. To “agree” from the same doctrinal inventory means that members of the congregation should be functioning from the same frame of reference, and when they speak it is from the source of divine viewpoint.
- 2) Failure in this area has brought about “divisions” among them. The word for divisions is **σχίσμα (*schísma*)**, the source of the English word “schism.” This refers to factions that have developed in the church, each functioning under a competing frame of reference.
- 3) As a result they do not have group harmony, or what the Greeks referred to as **ἐξωτερικὴ ἁρμονία (*exōteriké harmonía*)**. This quality was developed by the Lakedaemonian army in fifth-century B.C. Sparta. It is described by Steven Pressfield in his book, *Gates of Fire*, as:

... that single state of union with one's fellows which parallels the musical harmony of the multistringed instrument or of the chorus of voices itself. In battle, *exōterikē harmonía* guides the phalanx to move and strike as one man, of a single mind or will. (p. 80)

It is this Greek term for the unity or harmony of a group that is exhibited in a church when all of its individual members simultaneously function under their own spiritual gift from the same inventory of doctrinal ideas developed from systematic Bible study taught by their pastor-teacher.

- 4) We know this group harmony was not evident in the Corinthian church because of the next verse:

1 Corinthians 1:11 - For I have been informed concerning you, my fellow believers, by Chloe's people, that there are quarrels among you.

- 1) Chloe was a respected believer in Corinth and it is obvious that Paul trusted her analysis which he knew those in the church would not dare challenge.
- 2) Notice Paul has no reticence in calling her name to document *how* he knows *what* he knows: there are contentions among them.
- 3) Also do not assume that Chloe was guilty of gossip or as the ladies refer to it in the South, "Telling the news." Paul asked her what she knew and she told him the facts, but without names.
- 4) The word for "contentions" is **ἐρις (éris)** and means "strife, discord, quarrels, and wrangling." In other words, civil war.
- 5) Paul now reveals what these schisms are all about and the warfare they have fomented.

1 Corinthians 1:12 - Now this I say, that every one of you says, "I am of Paul" [doctrinal guru], and "I of Apollos" [skilled orator], and "I of Cephas" [Κηφᾶς (*Kēphás*): Peter's Aramaic surname whose trend was legalistic], and "I of Christ" [self-righteous followers].