

23-0702a - Detailed Summary

23-0702a - 1 Corinthians 3:1-4, Scott Reynolds

Bible Readers: John Nousek and Kevin Woosley

This detailed summary by Grok, xAI

See the Sermon Notes: [Sermon Notes HTML](#) - [Sermon Notes PDF](#)

(Sermon Notes by Scott Reynolds)

1 Corinthians 3:1-4, The Strong Church

Summary of Transcript (0:03 - 27:04)

Scripture Readings:

1st Scripture Reading (0:03 - 1:35), John Nousek

Acts 18:1,11,18-22,

- **Scripture Reading announced:** The morning begins with a scripture reading from the Book of Acts, specifically Acts 18:1, 11, and 18-22, where Paul's journey from Athens to Corinth, and further travels are recounted.
- **Paul's Journey and Ministry:** Paul stays in Corinth for a year and six months, teaching the Word of God. He then departs for Syria with Priscilla and Aquila, stopping in Cenchrea where he gets his hair cut due to a vow. They then arrive in Ephesus, where Paul engages with the synagogue but does not stay long. From there, he sails to Caesarea, greets the church, and returns to Antioch.

2nd Scripture Reading (1:40 - 3:12), Kevin Woosley

1 Corinthians 3:1-9,

- **2nd Scripture Reading:** The next reading is from 1 Corinthians 3:1-9, discussing the Corinthians' spiritual immaturity and the divisions within the church. Paul emphasizes that he and Apollos are merely servants through whom believers came to faith, with God being the one who brings growth.

Sermon

Preacher: Scott Reynolds

3:31 - 4:38 Introduction to Sermon

A sermon by Douglas Hamilton, titled "The Strong Church," is introduced, focusing on the historical context of Apollos from 1 Corinthians. The sermon addresses the divisions in the Corinthian church, where members were identifying with different leaders (Paul, Apollos, Cephas, or Christ).

4:40 - 5:19 Context of Division in Corinth

The sermon outlines the themes of division and unity in the church, referencing the earlier chapters of 1 Corinthians. The central message is about the strength of the church through unity, encapsulated by the phrase, "United we stand, but divided we fall."

5:19 - 10:34 Paul's First Visit to Corinth

A detailed timeline of Paul's first visit to Corinth during his second missionary journey is provided. Paul meets Priscilla and Aquila, works as a tentmaker, and preaches to both Jews and Gentiles, establishing the church in Corinth. After 18 months, due to opposition, he continues his journey, eventually returning to Antioch, completing his second missionary journey. The narrative then transitions into the arrival of Apollos in Corinth during Paul's third journey, highlighting Apollos' background as an eloquent speaker from Alexandria, well-versed in the scriptures but initially only knowing John's baptism.

10:35 - 13:00 Apollos' Arrival and Instruction

Apollos arrives in Ephesus and is later directed towards Achaia (Corinth). Priscilla and Aquila take him aside to explain the Christian baptism more accurately, correcting his understanding which was limited to John's baptism. His eloquence and knowledge help him effectively preach in Corinth, refuting the Jews with Old Testament scriptures to prove Jesus is the Christ.

13:01 - 15:00 Clarification on Apollos' Teaching

The speaker clarifies that Apollos' initial teaching was not flawed but incomplete regarding baptism. The emphasis is on how Priscilla and Aquila, recognizing his potential, provided additional teaching, not because his message was wrong, but to complete it.

15:01 - 18:06 Paul's Interaction with Disciples in Ephesus

While Apollos is in Corinth, Paul encounters disciples in Ephesus who only knew John's baptism. He instructs them about Christian baptism, leading to their baptism in the name of Jesus, and their subsequent endowment with the Holy Spirit, speaking in tongues and prophesying. This narrative supports the idea that Apollos likely would have been rebaptized upon learning the full Christian doctrine.

18:07 - 21:34 Clarification on Apollos' Teaching Continued

The speaker further discusses the concept of spiritual growth, emphasizing that Apollos was not lost but rather in the process of learning. He references Romans 12:2 to illustrate the transformation through the renewal of the mind, suggesting that not knowing everything at once does not equate to being in error or lost. The narrative highlights that even the early Churches of Christ underwent a process of understanding the necessity of baptism. After being instructed by Priscilla and Aquila, Apollos moved to where his skills would be most beneficial, effectively engaging in public debates with opposition in Corinth.

21:35 - 22:46 Paul's Address to the Corinthians

Paul in 1 Corinthians 3 addresses the Corinthians as worldly or fleshly rather than spiritual, likening them to infants in Christ. This reflects the duality between the spiritual and physical realms, where new Christians start with worldly influences and must undergo transformation to conform to Christ's image.

22:47 - 23:29 Spiritual Maturity and Growth

The speaker connects Paul's teaching to the concept of spiritual maturity, using Hebrews 5:11-14 to describe how new Christians are given "milk" (basic teachings) while "solid food" (deeper doctrine) is for the mature. This mirrors Paul's approach with the Corinthians, indicating that their readiness for more profound teachings depends on their spiritual growth.

23:30 - 25:08 Signs of Worldliness in the Corinthian Church

Paul identifies the Corinthians' jealousy and strife as evidence of their worldly nature, not having fully transformed or "metamorphosed" into spiritual maturity. This lack of transformation keeps them from receiving solid spiritual food, illustrating the ongoing process of spiritual growth.

25:09 - 27:04 Division and Leadership in Corinth

The Corinthian church had a culture that admired sophisticated oratory, leading some to prefer Apollos over Paul due to his eloquence, which in turn caused division. Paul acknowledges this in 2 Corinthians 10, where he notes that some viewed his physical presence and speech negatively. This division is not only a first-century issue but a recurring challenge for churches today. The speaker teases a future discussion on four ways to deal with such divisions, indicating an invitation to return for more insight, and concludes with an invitation for spiritual commitment.