

1Corinthians 17-11-19a

This is Sunday, the 19th of November, 2017. We are continuing our study of the first chapter of 1 Corinthians. 1 Corinthians chapter 1. I sort of miss our congregational singing on Sunday mornings.

If we begin to regularly have a group the size we have assembled this morning, we'll start that back up. We've got a piano and somebody willing, if not able, to play it. At any rate, we'll take a moment to dedicate our time and our worship through the study of God's Word to the glory of the Lord Jesus, and then we'll begin.

Father, it's always such a privilege and a blessing to gather with believers of like mind, whether in the same room or through the miracle, really, of the technology that exists in our day, so that we can come before your presence and rejoice in all of the wonderful things that the Lord Jesus has done for us and the grace that we have received from you through him. We thank you for the ministry of your Spirit. We pray that as we look at this portion of your Word together and some of the truths that it contains, that your Holy Spirit will be our teacher and will facilitate both the presentation and the understanding of these things, that all of us can move closer to the goal of being worthy of the calling with which we are called, of being worthy of the Lord Jesus himself as disciples, that we can prepare ourselves for service in this life and in the ages that are to come.

We pray that everything will be fitting, that each one will receive a blessing and encouragement and motivation through what we look at this morning. We pray it in Jesus' name. Amen.

Let's just read as far as we have gotten in chapter 1, which is the first 17 verses. 1 Corinthians chapter 1, verses 1 through 17. And as we go, maybe you recall some of the points that we have seen thus far.

Paul called to be an apostle of Jesus Christ through the will of God and Sosthenes, our brother. All of us have a calling by the will of God. Paul's was to be an apostle.

But you have a spiritual gift. I have a spiritual gift. You know what mine is.

You may or may not know what your own is, but it functions. When we are susceptible to the influence of God's Holy Spirit, when we are thinking about our day and our priorities, our goals and our values in the light of God's word, this is the arena in which our gift functions. And you may or may not be able to put a name to it.

It can be encouragement. It can be service. It can be some form of washing the feet of the saints.

This takes a wide variety of forms. I was thinking about that for several months. I would go down and physically operate the vacuum cleaner at a brick-and-mortar church.

Whoever sweeps the floor in here, in a sense, is washing the feet of the saints. The saints wash their feet on the carpet, then you wash the carpet. It's washing the feet of the saints by proxy.

Whatever it is you do, if you do it as unto the Lord, if you think about the fact that you want to be a good and faithful servant, a good steward of time and opportunity, then it can be a blessing to others and it is a spiritual service. Paul's was to be an apostle. Sosthenes was to be his companion, and probably the amanuensis for this letter.

To the church of God which is at Corinth, not only to them but to those who are sanctified, who are set apart in Christ Jesus, what is it that makes you unique? Everybody wants to be unique these days. Everybody wants to be different but in the same way. Everybody wants to belong to that group of people who don't belong.

I haven't quite figured that out. Called to be sanctified ones. Those who are sanctified in Christ Jesus and called to be so.

Those two words are related from kaleo, to be called out, and ek in front of it. Ek meaning out from, kaleo to call. Paul is called to be an apostle.

They are called to be set apart ones in Christ Jesus. With all who in every place call on the name of Jesus Christ our Lord. This morning as we speak and in the future through recording technology, there will be us and others who can participate in our worship this morning because they too call on the name of the Lord Jesus as we do.

Both their Lord and ours. Grace to you and peace from God our Father and the Lord Jesus Christ. He does not include the Holy Spirit.

Why? The source of the grace is God the Father. The conduit of that grace is the Lord Jesus Christ. The manifestation of that grace and peace is God the Holy Spirit.

He is the reason. He is the end point of that. There was a pastor long ago that used to call it the grace pipe.

There was a conduit from heaven to earth. The beginning origination point is the Father. The Lord Jesus Christ is the mediator between God and men.

The man Christ Jesus. We can be recipients of that grace because we are marked and sealed, indwelt and hopefully filled with God's Holy Spirit. So it comes to us, Paul knows they already have the Spirit.

Whether or not they are walking in the Spirit, living in the Spirit, making use of the wonderful benefits is another question. But grace to you and peace and the order is important. Grace comes first.

Paul never ever, Peter, John, nobody ever says peace to you and grace. It is the grace and the possession of it, the laying hold of it that results in peace. Grace comes first.

Peace is a result. I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, by means of Christ Jesus. Why does he thank the Father for it? Because the Father is the source.

You are enriched in everything by Him, verse 5, in all utterance and all knowledge. Remember in is important. This is in, by or with.

And this is by means of. The speaking of the truth came from the Apostle Paul. He founded this church.

Even as the testimony of Christ was confirmed in you. And that's how you know how to interpret verse 5 as verse 6. How were they enriched in everything by Him? How did that grace come? It came in utterance and wisdom. It was the speaking of the truth in love by the Apostle Paul.

He founded this church some years earlier. Some single digit number of years. We know that he stayed in Corinth for nearly two years.

And he left. There was an exchange of letters. He's writing this letter perhaps a year or two after that.

So this is probably four or five years after the founding of the church. The testimony of Christ was confirmed in you. What is the testimony of Christ? That's a good question.

It's interesting to look up that idea. The testimony of Jesus Christ. And we did that last time.

The witness. This is why the Lord Jesus commissioned those who had been with him to be the first apostles. Paul has had a personal experience with the Lord Jesus Christ.

He went down to Mount Sinai and got his apostolic training. This is in the first chapter or two of Galatians, I think. Where he talks about after 14 years he went up.

But he had been down to Sinai. And he doesn't say a lot about that. But you get the idea that the Apostle Paul may have actually had more face time in terms of apostolic training than the disciples.

Who were largely playing catch up during Jesus' earthly ministry. Have you been with me so long and you do not yet understand? Did you take up the baskets of fragments that you do not yet understand? We're going to see another verse that partakes of that here shortly. So, this is the testimony.

The personal witness. And this is an apostolic function. The testimony of Christ.

It was confirmed among you. Confirmed among you. This is you, plural.

This is the Apostle Paul in their midst doing his apostolic function. He confirmed the testimony

of Christ in their midst. So that, what's the result? What should the result be for you and me? If we're learning the fullness of the testimony of Jesus Christ from the Old and New Testament.

The complete witness of God's word. What should the result be? So that you come short in no gift. You're not lacking in any gift.

Now, this doesn't mean you're not lacking in any provision from time to time. Or you're not lacking in good health. Or you're not lacking in employment.

Or you're not lacking in funds. Or you're not lacking in entertainment. He says you're not lacking in any gift.

What is the concept of gift here specifically? What has he talked about? Grace to you. I thank my God concerning the grace which was given to you. What is a gift? It is that which is given to you, right? In the context here, have we heard 1 Corinthians 13 and 14 about gifts yet? If he says that you come short in no gift, what's the context so far tell us? What has been given? The grace to you and peace.

I thank my God concerning you for the grace of God which was given to you by means of Christ Jesus. Everything that we have. Redemption, reconciliation, propitiation.

The ongoing ministry of the Holy Spirit. The truth of God. Everything you have.

What defines you? Everybody wants to be defined by something now. You go to Dallas and you got guys putting on cowboy hats and boots and wanting to be defined as a cowboy. You got people that get piercings and tattoos and ride bikes and they want to be on the edge.

They want to be rebels without a cause or something. You have people who partake of the higher levels of society. It's Gucci and tailored suits and things like that.

They want to move in high society and be well thought of because of what they drive and what they wear. Maybe their job, even some huge church that they attend in the spiritual realm. What defines you? Ask yourself the question.

What makes me who I am? Is it my family? Is it my marriage? Is it my job? Is it my degree? Is it my hobby? What ought to be in the one paragraph, four sentence biography of me that says this is who this person is? What defines us? Well, the Apostle Paul here says what defines you is what you have been given in Christ. From God in Christ. That's what defines you.

You are a sanctified one. What is your calling? Are you called to be what your job is? Are you called to be what your relationships are? Are you called to be how you look or who you associate with? I thank my God concerning you for the grace of God which was given to you by means of Christ Jesus. You are enriched in everything by him.

Everything else is enriched. Everything else is defined by the gift. What you have been given in, by, and with and through the Lord Jesus Christ.

That's what defines us. That's what ought to define us. We can forget what defines us and God will call it to our minds again.

The testimony of Christ was confirmed among you. By the way, because that is what defines us, it is also what defines us as a group. It is what unites us.

One Lord. One faith. One body.

One God and Father of us all, right? That's why we are brothers and sisters in Christ. Because we are all defined individually by those gifts. You come short in no gift and because of that, what's our motivation? Eagerly waiting for the revelation of our Lord Jesus Christ.

The testimony was confirmed in your midst. And you come short in no gift. You are enriched in everything.

And because of that, what is your expectation? Well, I expect to make more money later than I am now. I expect to be older and wiser than I am now. I expect to advance in some field.

One of the favorite interview questions, it's one thing to be the interviewee, but there's a lot of counsel for people who have been in the position to hire. I've been in that case a few times. And you say, well, how do you conduct a good interview? What do you look for when you're trying to find out about somebody? They go look at your Facebook page and see if you have a lampshade on your head and you've got a half-drunk Coors Light in your hand.

Or are you some kind of a flake? So they'll go look at your social media. But it used to be, to get a personal picture of you, they would bring you in and talk to you. And one of the favorite interview questions that everybody would recommend is, ask the interviewee this question.

Where do you see yourself in five years? You're coming in maybe an entry or mid-level job. Do you see yourself moving to the top? Do you see yourself advancing? Where do you see yourself in five years? In other words, what are your ambitions? Do you have a goal? Do you have an objective? Are you working toward a definite attainment in some particular direction? Or are you just, well, I'm just here to make some money. I just want to get by.

I need some kind of job so I can pay my bills. Are you goal-oriented? Do you think ahead? Have you got a plan? Where do you see yourself in five years? Well, spiritually speaking, we should have a similar higher view. We should have something that defines us, not just with what we have been given, but what are we going to do with what we've been given.

We've been given a lot. He's going to go on to say here in Corinthians, and you remember it, all things are yours in Christ. He says you're enriched in everything in Christ.

Well, what are you going to do with it? Is it just something to sit on the shelf or hang on the wall like a picture? Well, there's the stuff I was given, but now I'm going to go live my life. Paul says, as a result of this, coming short in no gift, you're going to be eagerly waiting for the revelation

of our Lord Jesus Christ. Now, what's going to happen at the revelation of the Lord Jesus Christ? What's the first thing that's going to happen? The Lord himself shall descend from heaven with a shout, the voice of the archangel, trunk of God, the dead in Christ will rise first.

We who are alive and remain, hopefully it wouldn't be great if that was us, we're probably, chances are, we're going to be the dead in Christ who rise first. That's okay. It's all going to be the same crowd.

But the dead in Christ will rise first. We who are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord. So, meet the Lord in the air.

He descends from heaven. We meet him in mid-air and rejoin those who have passed along before us. And the Lord does not continue down to the earth at that time.

There's a little seven-year period, the last half of which is called the Great Tribulation, the time of Jacob's trouble, such as the world has never seen. Right? We're not here for that. You're not of the night or of the darkness, that that day should overtake you like a thief.

We're of the day. The Son of Righteousness will come with healing in His wings, and we will be with Him. We're going to be observing.

We're going to be learning how to be observers like the angels during that seven-year period. We're going to be getting our boot camp in being minions of God above earthly civilization, which is what we are going to do for a thousand years during the Millennial Kingdom. The angels are moving on to a new project.

We are going to be doing what they do, church with Christ for that thousand-year period, while Israel, living and resurrected, is the earthly kingdom. We will be fulfilling something like an angelic role. We will be coming and going.

Our dwelling place, our citizenship, is in heaven. We don't live in the Millennial Jerusalem. We live in the New Jerusalem, which is in God's kingdom.

That's after. So, I'm back to my question now. What's going to happen right after we meet the Lord in the air, and so shall we ever be with the Lord? The Lord is not on the earth during the seven years of the Tribulation.

I go to prepare a place for you. If I go, I will come again, receive you to myself, that where I am, there you may be also. He's not here for the Tribulation.

It's the Antichrist, not the Christ. So, we go to be with Him. What happens as soon as we meet Him in the air, and so shall we ever be? What's the next event? The judgment seat of Christ.

Not the reward seat of Christ. Not the trophy ceremony of Christ. Not the let's all go and everybody gets a prize, where all winners and there are no losers.

It's just how many stars do you have in your crown. Some of us will have no stars. Some of us will have no crown.

Some of us will have no robe. Some of us are going to be saved yet so as by fire, and there's going to be somebody bringing a fireman's blanket to put around us, and we're huddling and shivering after the experience of the judgment because we were not ready. Not ready.

The testimony of the Lord Jesus that was confirmed in our midst wasn't seized and laid hold of. And at the revelation of the Lord Jesus Christ, there's going to be great terror. I like to finish my sentence before I go to a new thought.

There's going to be terror and fear. They had a happening in Claremore last night, and I think today maybe, what is it, Dickens? Dickens in the Square. And so it's themed after Charles Dickens and Copperfield and Dorrit and Chisel Witt and all these other things that back in the days of grinding poverty in London and dark, whenever I think of Dickens, I think he ought to be read at midnight with just a candle.

Everything is dark. And so there's a phrase that says, well, scare the Dickens out of you, or you little Dickens, because it's a negative experience. Charles Dickens generally paints, I mean, there's some humor, just to give you enough contrast to appreciate the darkness, I think.

And Dickensian is an adjective that means foreboding and dark and grinding and somewhat hopeless in many cases. He says in verse 7, eagerly waiting for the revelation of our Lord Jesus Christ. Now think about this.

Are you in school, in a difficult subject, eagerly waiting for the midterm? Eagerly waiting for the final exam? Who eagerly waits for the evaluation of whether or not you've got the knowledge, whether or not you can solve the problems and work the formulas? Now there are people that eagerly await midterms and finals. Who are they? Who eagerly awaits for the chance to show that they know the material? Good students. Good students anticipate.

Good students say, I have got this. Give me that midterm. I'm going to finish this thing an hour before the deadline.

I'm going to be the first one to turn in my paper, and I'm shooting for 100%. The only reason I'm going to take any longer in the test is just to go over my answers, make sure I didn't make a careless mistake, because I have got this. I am ready.

Show me the test. I will set the curve. I'm going to maximize this thing.

That's who eagerly awaits. Well, the appearing of the Lord Jesus is going to be a reunion followed by evaluation. The class is going to assemble, and then the exams are going to be handed out.

So Paul says, I thank God that you've been given this grace. The testimony was confirmed, and

at the revelation of the Lord Jesus Christ, hopefully you're going to be eagerly awaiting. You're going to be ready to find out, Lord, what is my assignment going to be? I have been faithful.

I've been obedient. I've been diligent. I've tried to learn everything I could from your word and put it into practice in my life so that now that you have come and gotten me, I can be a part of the team.

I can be on the field playing and not only not even sitting on the bench, but still in the locker room trying to figure out the combination to get my pads out of the locker and even get dressed. I don't even know which. I'm trying to put my helmet on my knee, and I'm putting my thigh pads under my shirt.

I don't know what the heck I'm doing. A lot of believers, that's where they're going to be. Unfit for service.

Untrained. The training was there, but they didn't pay attention. Fell asleep in class.

When the evaluation comes, I never knew you. Depart from me. I can't use you.

You're not ready. You don't know anything. You haven't learned anything.

We are here to learn and train and be ready to serve and to reflect the glory of the Lord Jesus. The closer we are to Him walking in a white robe, the more that white robe is going to give off light. To walk with Him in white.

To have the white stone and the new name. To be ready to serve. That's why we're here.

Every day, all of the hours that God allocates us in our waking moments, and sometimes even in our sleeping moments, is to get us ready. Eagerly awaiting for the revelation of our Lord Jesus Christ, who will also confirm you with a view toward the end. Unto the telos.

It's ace. Remember, in non-physical contexts, ace in a physical context means into. I went ace oikia.

I went into the house. But in abstract context, ace means unto. With a view toward.

He will confirm you with a view toward the end. So that you may be what? What does it say in verse 8? Read it. Blameless in the day of our Lord Jesus Christ.

Blameless. Passed the test. Ready.

God is faithful, by whom you were called. Here's the third time we've seen that idea of calling. Paul is called to be an apostle.

You are called to be sanctified ones. God called you into the fellowship of His Son. What a tragic thing to be called into the fellowship, but not be qualified to participate in that fellowship, because you fell asleep in class.

Did not avail yourself of that grace. Didn't enter into the peace. Called you into the fellowship of His Son, Jesus Christ, our Lord.

Remember verse 2? Those who in every place call on the name of Jesus Christ, our Lord, both theirs and ours. It's one thing to call on His name. It's something else to enter into His fellowship.

It's two different things. A lot of people that call on His name, Lord, Lord, in your name, did we not do all these wonderful things? I never knew you. You didn't.

You weren't awake. You weren't there. Now, verse 10.

I plead with you, brethren, by the name of our Lord Jesus Christ. What do we say in verse 2? You can call on His name. Well, if you're calling on His name, I plead with you by the name of our Lord Jesus Christ that you all speak the same thing and that there be no schisms among you.

Anybody can find something to divide over. If you watch the Republican Party, they're allegedly in power, but they can't unite on anything. They're never going to get anything done.

Back when Newt Gingrich had the contract with America, back, I don't know, 20 odd years ago, they completely self-destructed. It was the biggest, most disappointing, we've got the presidency, we've got the House, and we've got the Senate, we're going to take America to a whole new level, and then they imploded. Why? No unity.

They couldn't agree on anything. All they could say, there was some kind of a vote about the tax plan, and there were, I don't know, 13 Republicans, many of them prominent, that didn't want to vote for it because they said, well, you know, we don't like the fact that it includes getting rid of the exemption of the taxes that you spend in your state. So right now, you can take off your federal taxes the money you pay to the state for tax, and this new bill does away with that.

Well, look at all of the things that are, I mean, without saying if I'm pro or con on that, I come from a state where there is no state income tax, so it was kind of moot in Texas. But regardless of those merits, the bulk of the pill, let's get something done, let's move something forward, let's concentrate on those things that unite us and not find one thing and say, we're dividing, we're going to go our own way. And they're going to, my prediction is, they're going to implode on a lot of this stuff, just like they have in the past, because they do not hear the kind of thinking that Paul is pleading for us to have.

Don't focus on what divides, focus on what unites, to the extent that something is true, to the extent that it is lovely. Drove right past a great, big, beautiful brick Assembly of God holiness church over here on the edge of Owosso, on the way here. Beautiful church.

There's going to be perhaps hundreds of people that may be there now. God bless them. They're meeting in the name of the Lord Jesus Christ.

They've got Bibles. They are singing hymns. Their worship is not like ours.

Their focus, their emphasis is different. They've got some things, in my opinion, wrongly understood out of Scripture with regard to gifts that we're going to see later in this book. But when I drove by that church this morning, I looked over at it.

In the brick, it's a red brick building, but they've got a cross in light-colored bricks built into the building. Nobody's ever going to be able to repurpose that building without painting the entire thing because it's a church, and the cross is right on it. Praise God for those people.

I love the fact that those people are there meeting. And I don't care what they think about spiritual gifts. They're not dragging me in there by the hair and saying, now fall down and roll and get some Holy Laughter going, or wave your hands and speak in tongues.

That's what they want to do. Well, God bless them. Focus on what unites.

Because as soon as you start picking at what divides, well, I'm on a superior plane. I'm a little bit higher level because I've got an understanding of this point here that you don't have, and that makes me better. It is subjectivity.

We can distinguish. We can discern. We can do what we believe is best and right in the light of the Word of God.

Do not. Paul says, I plead with you, don't draw distinctions based on what you think you understand better than somebody else. It will lead you down the road of pride.

God resists the proud. He's going to give grace to the humble. And I will tell you, there's an awful lot of charismatic holiness and assembly people that are way more humble than an awful lot of the doctrinal believers that I've ever known.

Those people will go to the mat. They will jump on a grenade for you. They will give you their last garment, their last piece of bread.

They will be there in a time of bereavement. They will be there when it inconveniences them, when it sets their lives upside down. They may only have five truths, but they work those five truths like you can't believe.

And they are going to have crowns, and they are going to have stars, and there's going to be a lot of people that did verse by verse all the time saying, well, I just don't understand. I had my doctrine so straight. Paul says, you have got to put it into practice.

And if you let it be a source of contention, if you let it be a source of division, and if you start dividing into groups over it, you're wrong. And they're right. Because they are united.

They're glorifying the Lord the best way they know how. And if somebody is going to call them to account for not studying hard enough, or learning well enough, or getting some things

wrong, or having their own set of problems, and there are, you know, in any group there's going to be problems. There will be sinful people.

There will be syndromes and patterns. And that's one of the reasons we don't just go down and attend a church that's got differences. But you've got to discern those things and then put it out of your mind.

You say, well, that's not a place God wants me, but God bless them for what they're doing right. And stop right there. Don't start saying, well, I am of so and so.

I've got a higher view. Paul says, I plead with you. It's been declared to me by those of Chloe's household there are contentions among you.

Discerning is fine. Contending is not. Recognizing sin in someone else's life is fine.

Inflicting a penalty on them for that sin is not. Unless you're the parent of a child, or you have some other authority that you are responsible to exercise, it is none of your business. That person has a direct relationship with God the Father through the Lord Jesus Christ, enabled and empowered and enveloped by God the Holy Spirit.

That's the chain of command. If they're doing something wrong, unless they come and ask you, am I doing something wrong? Leave them alone. They've got a Holy Spirit that is there to convict of sin and righteousness and judgment.

They have got a Savior, the Lord Jesus Christ, who is their High Priest. They have got a Father in Heaven, just as we do. That's the chain of command.

It is not our business to go and try to right the wrongs that we think we see in somebody else's life. We've got our hands full with the board in our own eye, without trying to pick moats out of others. So to say, I am of Paul, I am of Apollos, or I am of Cephas, or even I am of Christ.

Who can't say, I am of Christ? But it's wrong if you make it the basis of a contention. I am of Christ, that's the Bible church crowd. I am of Cephas, I am of Apollos, I am of Paul.

Those are other denominations, right? It's a subset. Well, we are all Christians, but we are this particular kind of Christian. Some people say, well, I am not a particular kind of Christian, I am just of Christ.

That's great. But if you contend, if you have a schism, you are wrong. Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul? I thank God that I baptized none of you, except Crispus and Gaius, lest anyone should say I had baptized in my own name.

Notice, baptism is introduced in verse 13, and is the issue for the next five verses. 13, 14, 15, 16, and 17. Water baptism is the issue.

So it is time for us to pause and look at what does the Bible say, what does the New Testament

in particular tell us about water baptism. Most Christian groups, whether they are of Paul or of Apollos or of Cephas or even of Christ, have a belief that water baptism is something that we should all partake of, support, and practice. If you are a believer in Jesus, you should be water baptized, and you should be there when other people get water baptized.

Right? Well, we have a direct confrontation with that issue in these five verses. Were you baptized in the name of Paul? What's the answer to that question? No. He says, verse 15, I'm thankful that I didn't baptize very many of you, lest somebody should say, I did baptize in my own name.

You were not baptized in the name of Paul, and even if I'm the one that baptized you, it wasn't in my own name. So, the name in which someone is baptized is an issue, right? Now, what would it mean if somebody tried to make the case that they were baptized in Paul's name? Well, I was baptized into the Pauline area. What would the result of that be? Somebody would then say, in verse 12, I am of Paul.

I was baptized in Paul's name. I'm a Baptist because I was baptized in the Baptist church. I'm a Methodist because I was baptized in the Methodist church.

I'm a Presbyterian because I was effused, or whatever the Presbyterians do, in a Presbyterian church. You can be sprinkled. You can be dunked.

You can be effused. You can be baptized as a baby. You can be dedicated.

There's a little water from the font there. The holy guy comes and waves some smoke, or whatever they do. The godparents are present.

That's the whole godparent thing, is you're there for the baptism, and you're to see to it that the baptism takes, and that later on, that's why they're not like extra parents, or pseudo parents, or parella parents, or paraparents, or apparent parents. They are godparents. Why are they godparents? That's the whole idea of a godparent.

This is a Catholic thing. You've got to be there for the baptism, and you've got to make sure that even if the real parents lose a wheel, or are gone, or whatever, that these people get raised into the church. You're the godparent.

Godfather. How ironic. Jesus says, let no man call you father.

We're not just going to call you father. We're going to call you godfather. I mean, don't ever ask me to be anybody's godfather.

I would run screaming, waving my Bible saying, let no man call you father. I'm a little nervous about my own kids calling me father. After that, lest anyone should say I had baptized in my own name.

Alright, we're squarely facing the issue of water baptism, and the name in which somebody is

baptized, and the practice of it, and whether or not it's even a good thing to do it. So we're going to pause here and take our break. When we come back, we're going to look at everything the New Testament has to say that impinges on 1 Corinthians 1, verses 13 through 17, and the issue of the ordinance of water baptism.

But let's pause here and take our break.