

Introduction (1 Cor 1:10-17)

Sometimes parents feel like referees. Karen and I certainly felt that way at times. Our children got along great and still get along great, and we are a close family. However, there were times that one of the children did something to one of the others, and Karen and I would hear about it. When things were brought to me, after listening to the child, one of my first questions was how they handled it. I wanted to know what they did or said in response to the issue. We wanted to teach our children to solve problems, not just report them. I believe that everyone has the right to come to their authorities for help, and/or counsel about things that they are going through. We never want to close the door to communication and/or access to help from their authorities; we want open doors with the people that we serve. While we want them to feel free to come to us, we also want to teach them how to handle and resolve problems.

Paul, the spiritual father of the church in Corinth, was in Ephesus, and a report came to him from Chloe's people about some problems that were going on in Corinth. I don't know if Paul asked them what they had done about it, or if he had simply listened to their report. In any case, Paul wrote this letter to the church to address the problems. Our text is 1 Corinthians 1:10-17, and Paul exhorts the church to agree and not to have any divisions. Second, he tells the Corinthians the source of his information, Chloe's people. Third, he discusses the various schisms that are taking place in the church. We are going to cover it in a slightly different order. I will start with the source, then cover the schisms, and finally the solution.

Paul's Exhortation for Unity (1 Cor 1:10-17)

1. Source (1 Cor 1:11)
2. Schisms (1 Cor 1:12-17)
3. Solutions (1 Cor 1:10)

(1 Cor 1:10-17) "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment. {11} For I have been informed concerning you, my brethren, by Chloe's people, that there are quarrels among you. {12} Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ." {13} Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul? {14} I thank God that I baptized none of you except Crispus and Gaius, {15} so that no one would say you were baptized in my name. {16} Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other. {17} For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, so that the cross of Christ would not be made void."

1. Source (1 Cor 1:11)

Paul reveals the source of his information in verse eleven. He said, "For I have been informed concerning you, my brethren, by Chloe's people, that there are quarrels among you. Chloe is a woman's name, and it means green. Paul was in Ephesus when he wrote this letter to the Corinthians. Apparently, some family members or servants of Chloe, who were part of the church in Corinth, came to Ephesus and gave Paul a run-down on what was happening in the church. No specific names were given, only some of Chloe's people. Some scholars believe that Chloe was a business woman, and some of her servants had gone to Ephesus to handle some business transactions. While they were there, they met with Paul, and gave them the scoop.

(1 Cor 1:11) "For I have been informed concerning you, my brethren, by Chloe's people, that there are quarrels among you."

News reporters are very careful about protecting their source. They want to continue receiving information from the source, and if they exposed their source, they may not get any more information. But sources are very important, as the naming of the source can bring great credibility to the information. Paul was not interested in keeping his source secret; he was interested in resolving the issues that had been brought to his attention. Paul probably had Chloe's permission to disclose his source. It is also likely that she had already tried to deal with the situation and has now gone to a higher authority.

Chloe's people had reported the schisms that were going on in the church. Chloe's people were probably the ones that gave Paul the reports about the immorality in the church in chapter five. While Chloe's people may or may not have been in Ephesus on business, they were certainly there doing the Lord's business. The issues facing the church in Corinth were serious, and they made a point to find Paul and communicate these things to him, knowing that he would deal with the issues.

(1 Cor 5:1) "It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife."

Chloe was obviously well known and respected in the church in Corinth, and also by Paul, so Paul took this piece of information very seriously. I am sure that it bothered his spirit to hear of the things that were reported to him. Paul was led by the Spirit to write a letter to the Corinthians to deal with the issues that had been raised.

2. Schisms (1 Cor 1:10, 1:12-17)

What were the issues that were brought to Paul's attention by Chloe's people? Paul was very clear about the issues, saying, "Now I mean this..." There were schisms in the church. The Merriam-Webster Dictionary defines a schism as "a formal division in or separation from a church or religious body."¹ In verse ten, Paul exhorted them to all agree and there be no divisions among them. The Greek word that is used for divisions is schisma (Strong's G4978), which means a split or gap, or division. Our English word, schism, is a transliteration of this Greek word. There were divisions, factions, or schisms in the church of Corinth. They were a divided group and there was no unity in the church.

(1 Cor 1:10) "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no **divisions (schisma)** among you..."

What were the schisms? There were several different divisions or factions in the church. Some were saying that they were of Paul. Others were saying they were of Apollos. Yet others were claiming to be of Cephas (Peter), and another group said they were of Christ. In the church in Corinth, there were Jews and Gentiles.

(1 Cor 1:12) "Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ."

¹ <https://www.merriam-webster.com/dictionary/schism>

Paul was an apostle to the Gentiles and he was also the apostle that planted the church. He had become the spiritual father to many of them through the gospel. There were probably some Gentile believers who identified with Paul.

(Gal 2:7–8) “But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised {8} (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles),”

Apollos came to Corinth after Paul, and there were some that identified with Paul. Apollos was an eloquent speaker, and very knowledgeable, and there may have been some people that were drawn to his eloquence. Scholars mention the fact that Paul was bi-vocational, and some of the more well-to-do members identified with a person with Apollos, or someone who did not work bi-vocationally. The slaves and working class probably identified with Paul, and appreciated his hard work and willingness to support himself.

(Acts 18:24) “Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures.”

Some people identified with Peter, who was an apostle to the Jews. Peter had also been the first leader of the church in Jerusalem. God did some spectacular miracles through Peter. In Acts 5 Luke recorded that through the hands of the apostles many signs and wonders were taking place, and the people held the apostles in high esteem. People were bringing the sick out onto the street so that if Peter walked by and his shadow fell on them, they would be healed. People from all around were coming to Jerusalem and were being healed. The church in Jerusalem had grown very rapidly, probably to as many as 50,000 believers before the dispersion. Scholars do not believe that Peter had spent time in Corinth, and that it is likely that those that identified with Peter were Jewish believers that had moved from Judea to Corinth. They continued to esteem Peter very highly, even though they were not in a church that Peter was leading.

(Acts 5:12–16) “At the hands of the apostles many signs and wonders were taking place among the people; and they were all with one accord in Solomon’s portico. {13} But none of the rest dared to associate with them; however, the people held them in high esteem. {14} And all the more believers in the Lord, multitudes of men and women, were constantly added to their number, {15} to such an extent that they even carried the sick out into the streets and laid them on cots and pallets, so that when Peter came by at least his shadow might fall on any one of them. {16} Also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and they were all being healed.”

Finally, there those that did not identify with any leaders; they were of Christ. There are people today that have no regard for the leadership of the local church. They are members of the body of Christ, and in their eyes their chain of command goes straight to Christ. Hebrews 13:17 tells the congregation to obey and submit to their leaders as those who must give account. This concept of submitting to the elders of one particular church is foreign to them; they are of Christ.

(Heb 13:17) “Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.”

3. Solutions (1 Cor 1:9-10)

Paul exhorts the brethren in Corinth to agree and that there would be no divisions among them. The KJV says, "I beseech you, brethren," and the ESV says "I appeal to you, brothers." Paul's tone is very soft and gentle. He uses the term brethren, which in the Greek is adelpho, meaning from the same womb. He is appealing to them as brothers and fellow family members. Sometimes when someone exhorts you, there is an urgency and it feels more like a ruler giving orders. But Paul's tone is soft and his exhortation is more of a pleading and urging as a brother than a forceful command.

(1 Cor 1:10) "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment."

(1 Cor 1:10 KJV) "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

(1 Cor 1:10 ESV) "I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment."

While Paul exhorts them as a brother, he does so in the name of the Lord Jesus Christ. When the name of Christ is used, it speaks of the authority of God and the will of God. When we pray in the name of Jesus, it is not just an addendum to the prayer, it implies that this is the will of God, and being done on His behalf. The name of Jesus also bears the authority of God. When Peter healed the lame man on his way to pray, he healed him in the name of Jesus. There is power and authority in the name of Jesus. So, when Paul exhorts the Corinthians to be of one mind, he is telling them that this is God's will for them to be of one mind, and he is exhorting them on behalf of Jesus, and with His full authority.

(Acts 4:7–10) "When they had placed them in the center, they began to inquire, "By what power, or in what name, have you done this?" {8} Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people, {9} if we are on trial today for a benefit done to a sick man, as to how this man has been made well, {10} let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health."

It is interesting that Paul addresses the problem of unity and divisions before any other problems. There was immorality in chapter five. There was chaos in the church as a result of the improper use of spiritual gifts, and he addresses that in chapters twelve through fourteen. He addresses marriage and divorce in chapter seven, and money in chapter sixteen. There were all kinds of problems in the church, but he prioritizes the problem of schisms and addresses it in the first four chapters. Here are the issues that Paul addresses in this letter to the Corinthians:

1 Cor 1:10 - 4:21	Division and disharmony
1 Cor 5:1 – 6:20	Immorality
1 Cor 7:1 – 7:40	Marriage
1 Cor 9:1-18	Remuneration of pastors

1 Cor 8:1 – 11:1	Christian liberty
1 Cor 11:2 – 11:34	Lord's Table
1 Cor 12:1 - 14:40	Spiritual gifts
1 Cor 15:1-58	Resurrection
1 Cor 16:1-4	Money

Some of us may want to deal with the immorality first, or a doctrinal issue like the resurrection. Paul begins by addressing the problem of divisions in the church. Unfortunately, divisions and church splits have always been a problem. When the Lord called us to plant our first church in 1997, we quickly grew to sixty-five people in a matter of weeks. At that particular time, three churches in our area had church splits, and people from all three of those churches began attending our services. There were lots of hurt people with lots of different doctrinal views and visions. They may have all come to our church, but we had division in the church from the very outset.

Jesus said that a kingdom divided cannot stand, and a house divided against itself will not be able to stand. The devil knows the importance of unity in the church and division has been something that he likes to use.

(Mark 3:24–25) “If a kingdom is divided against itself, that kingdom cannot stand. {25} If a house is divided against itself, that house will not be able to stand.”

On the other hand, when there is unity in the church, lots of great things happen. In Psalm 133, God tells us that there is a precious oil or anointing that flows down from the head when brothers dwell together in unity. Unity is like the dew of Hermon that comes down upon the mountains. The Lord commands His blessing on those that dwell in unity.

(Ps 133:1–3) “Behold, how good and how pleasant it is for brothers to dwell together in unity! {2} It is like the precious oil upon the head, coming down upon the beard, even Aaron's beard, coming down upon the edge of his robes. {3} It is like the dew of Hermon Coming down upon the mountains of Zion; For there the LORD commanded the blessing—life forever.”

There is also tremendous power in prayer when there is unity and agreement. Jesus said that when two or three agree upon anything, it shall be done. In a marriage, when a husband does not live with his wife in unity, his prayers are cut off.

(Matt 18:19) “Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven.”

(1 Pet 3:7) “You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, **so that your prayers will not be hindered.**”

Right before Jesus' crucifixion, He spent time praying. What was He praying about in this critical hour? He was praying for unity in the church. He prayed that we would be one, just as He and the Father are one, and that we would be perfected in unity. Unity in the church is important to God, and a priority, so Paul addresses unity before any other issue.

(John 17:22–23) “The glory which You have given Me I have given to them, that they may be one, just as We are one; {23} I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.”

Paul addresses the schisms in the church two ways. First, he exhorts or beseeches them to agree and have no division. Second, he corrects their mindset, so that they are thinking correctly. Having a proper understanding of the problem makes it easier to address the issue, so Paul addressed both.

A. Correct thinking

Paul's exhortation is for the Corinthians to agree, and to be made complete in the same mind and in the same judgment. In order for them to have unity, they needed to have the same mind and the same judgment. The Greek word used for mind is nous (Strong's G3563), which means mind or understanding. The Greek word that is translated as judgment is gnome, which means mind, purpose, will, agreement, advice, or opinion. So, Paul has used two different words to encourage them to be of one mind.

(1 Cor 1:10) “Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment.”

What does it mean to have one mind and the same judgment? At Grace Community Church, where John MacArthur is the pastor, it means that all the elders in the church must operate in unanimity, and they must all agree on the doctrines of the church. Anyone that teaches in the church, whether it is from the pulpit or in a Sunday School class, must fill out a 56-question survey of their beliefs about key doctrines. Unless they are in agreement with all fifty-six of these questions, they cannot be a teacher. Unity begins with their leadership, and they must all be teaching the same things. John has a very successful ministry and a very united church.

I have never gone to that extent in trying to get the leadership on the same page. I do believe that there must be agreement on the essential doctrines, which would include the virgin birth, the authority of Scriptures, the death and resurrection of Christ, salvation by faith alone. There are many other doctrines that are important for leaders to be in agreement about. I also believe that it is important to have a common vision. The word, division, means to have different visions or to see apart. Leaders must have a common vision, and they must have a common philosophy of ministry. They must share the same core values, and they must have the same overall goal. If the leaders are not on the same page, the members of the church will be confused and will not be of one mind.

I also believe that the elders of a church need to be united in their decisions and judgments. The church belongs to Jesus; He is the head of the church. The leaders of the church are stewards, managing the church on behalf of Jesus, the head. Their role is to determine the will of God and to lead the church in the will of God. Unity in the leadership is extremely important.

It is important for the congregation to be in agreement with the doctrines and vision of the church. The congregation is to obey and submit to the leaders of the church, so they must trust their leaders. Without trust, it is difficult to submit to others. For a church to be of one mind, the leaders and the rest of the congregation need to be in agreement.

Some things are black and white and it is easy to draw a line. On other issues, they are not so clear in Scripture, and there may be some room for differences. Some issues are just personal preferences, and I do not believe being of the same mind includes your favorite color, or your favorite flavor of ice cream. You may like chocolate ice cream, and I may like vanilla, but our unity is not based on our likes or dislikes of foods. However, if you believe that abortion, or same-sex marriages are okay with God, and are sharing those views to church members, we will take issue with that. Paul's exhortation was that they would have the same mind and same judgment, and all of these things are included in that discussion.

The church in Corinth had different factions who had aligned themselves with Paul, Apollos, Peter, or with Christ. Paul asks some very pointed questions to correct their thinking. The first question is, "Has Christ been divided?" The obvious question is that Christ was not divided. Christ was one with the Father, and He always did what the Father wanted. The second question was, "Paul was not crucified for you, was he?" Again, the obvious answer is that Paul was not crucified for their sins. Christ died for our sins, not Paul, and He was the only one that could take away the sins of the world. The third question was, "Were you baptized in the name of Paul?" Again, the answer is no. We are baptized in the name of the Father, Son, and Holy Spirit. Our payment for our sins, and our power to live a resurrected life are in Christ. The Corinthians needed to get their minds off of Paul, Peter, or Apollos and understand that their life is in Christ, not His servants.

(1 Cor 1:12-13) "Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ." {13} Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul?"

Then Paul made further comments about baptism. Not only were people not baptized in his name, he did not even baptize many of them. He recalls that he baptized Crispus and Gaius, and the household of Stephanas, but he did not know if he baptized any other. In a church of 100-150 people, he may have baptized a dozen people, but not many.

(1 Cor 1:14-16) "I thank God that I baptized none of you except Crispus and Gaius, {15} so that no one would say you were baptized in my name. {16} Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other."

Paul's next statement is rich with meaning and application. Christ did not send Paul to baptize, but to preach the gospel. There are some people that teach that baptism is part of the gospel. I had a caddie many years ago that would not give out my testimonies because in my gospel presentation I did not include baptism. I did include baptism as a recommended action for anyone that received Christ, but it was not a requirement in getting saved. Paul was not sent out to baptize, but to preach the gospel, and these are two different things. Baptism is a picture of us being buried with Christ, and being raised up to a new resurrection life. We are not saved by baptism; we are saved by believing in our heart that God raised Jesus from the dead, and confessing Jesus as Lord of our lives.

(1 Cor 1:17) "For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, so that the cross of Christ would not be made void."

(Rom 10:9-10) "that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; {10} for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation."

Christ has not been divided, and if they are in Christ, they should not be divided. They should not be following men, for it is Christ that was crucified for their sins, and it is in Christ that they are baptized and raised up to new life.

B. Correct actions

Not only is it important to have the same mind, but we are called to agree and not allow divisions. These are actions. Paul began with the word, now, which means that we have to look at the preceding verse. "God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord." Unity in the church begins with fellowship with Jesus. Jesus is the head of the church, and we must be in fellowship with Him. It will be difficult to be in fellowship with others in the church if we are not in fellowship with the Lord. Notice what John wrote, "so that you may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ." Fellowship with God involves actions. We fellowship with God by spending time in prayer and worship, ministering to Him, and being ministered to by Him. We fellowship with God by spending time in His word. Fellowship with God is having an ongoing, intimate relationship with Him.

(1 Cor 1:9) "God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord."

(1 Cor 1:10) "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment."

(1 John 1:3) "what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ."

The Connection Church of Rome is a local body of believers who are connected to God and to one another. Without fellowship with the Lord, true fellowship is not going to happen in the body. We must be connecting regularly with the Father and one another. One of our goals is to help people connect with God through prayer, worship, communion, and word ministry. We want to help people develop their relationship with God and fellowship with Him.

Paul exhorted the Corinthians to all agree. We saw the importance of common doctrine and vision, and these are important, but this speaks of a commitment to agreeing. We have to work at agreeing with one another. When things come up, we have to take the initiative to resolve things and reach a place of agreement.

(1 Cor 1:10) "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment."

The apostle Paul was very committed to unity. In Acts 15 Luke records that some men came down from Judea and began teaching the brethren that they had to be circumcised according to the custom of Moses in order to be saved. This greatly disturbed the saints in Antioch, and was not what Paul and Barnabas believed and preached. Being committed to being in agreement, they had a great dissension and debate with them. Then, they went to Jerusalem to meet with the apostles and elders concerning the issue. The apostles and elders came together to look into it,

and after much debate, they became of one mind. Then, they sent a letter out, along with two of their leaders, to communicate the decision. They were committed to the unity, and actively pursued unity. Many people today just leave, rather than pursuing unity and having one mind. Becoming one mind means that we must be willing to debate and discuss the issues. It also means that we submit our wills to the Lord and His scriptures. We want to align ourselves with the mind of God so that we all have the mind of God about matters.

(Acts 15:1–25) “Some men came down from Judea and began teaching the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” {2} And when Paul and Barnabas had great dissension and debate with them, the brethren determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue....{6} The apostles and the elders came together to look into this matter. {7} After there had been much debate, Peter stood up and said to them, “Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe....{24} Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your souls, {25} it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul,”

Paul said that they must be made complete in the same mind and in the same judgment. Normally, the Greek word for complete is *telios*, which means to reach the goal or to finish. However, the word used here is *katartizo* (Strong's G2675), which means to complete thoroughly, or to be joined perfectly together. It was used in reference to mending nets, mending bones and dislocated limbs, or joining things that had been torn apart. When there are disagreements and divisions, there must be a mending together. The various parties need to be joined back together, and this mending takes a willingness and commitment to be joined, and much effort. From its use, there is also a healing that accompanies the mending.

Conclusion and Applications

The church in Corinth was enriched in all things, but they also had a lot of issues that needed to be addressed. The first issue that Paul addressed was unity. He exhorted them to all agree and to have no divisions. He encouraged them to be joined or mended together in the same mind and judgment. He addressed the various factions and told them that they should not look to men, but to Christ. It was Christ who was crucified for our sins. It is the name of Christ that we are baptized and have a new life and identity. Our unity is in Christ, and He is not divided.

Our challenge is to be committed to unity, and to resolving differences so that we have the mind of Christ about every issue. Our commitment to unity will involve church leaders and church members. Our commitment to unity will require humility and submission to the Lord and to one another. Our commitment to unity will flow out of our fellowship with the Lord.

Prayer

Father God, help us to be one, just as You and Christ are one. Perfect us in unity so that the world will know that we are Your disciples. Help us to re-present You to the world. Help us to be committed to resolving issues that come up. Give us the willingness to discuss and debate and discover Your will and heart on all matters. Help us to be a light set on the hills of Rome. I pray this in Jesus' name. Amen.

Q & A

- What are some things that help us successfully discuss and debate issues?
- What are some things that prevent or hinder our discussions and becoming of one mind?
- What will it take to become of one mind, when we don't see the issue like those around us?
- Is there ever a time to walk away from those that we are not in agreement with?
- How important is it for a church to have a statement of faith about their beliefs, a clear vision, a clear mission, and core values? Do you know where to find them? Do you know these well enough to articulate them to others?

Introduction (1 Cor 1:10-17)

1. Source (1 Cor 1:11, 1 Cor 5:1)

2. Schisms (1 Cor 1:10, 1:12-17, Gal 2:7-8, Acts 18:24, Acts 5:12-16, Heb 13:17)

3. Solutions (1 Cor 1:9-10, Acts 4:7-10, Mark 3:24-25, Ps 133:1-3, Matt 18:19, 1 Pet 3:7, John 17:22-23)

A. Correct thinking (1 Cor 1:10-17, Rom 10:9-10)

B. Correct actions (1 Cor 1:9-10, 1 John 1:3, Acts 15:1-25)

Conclusion and Applications