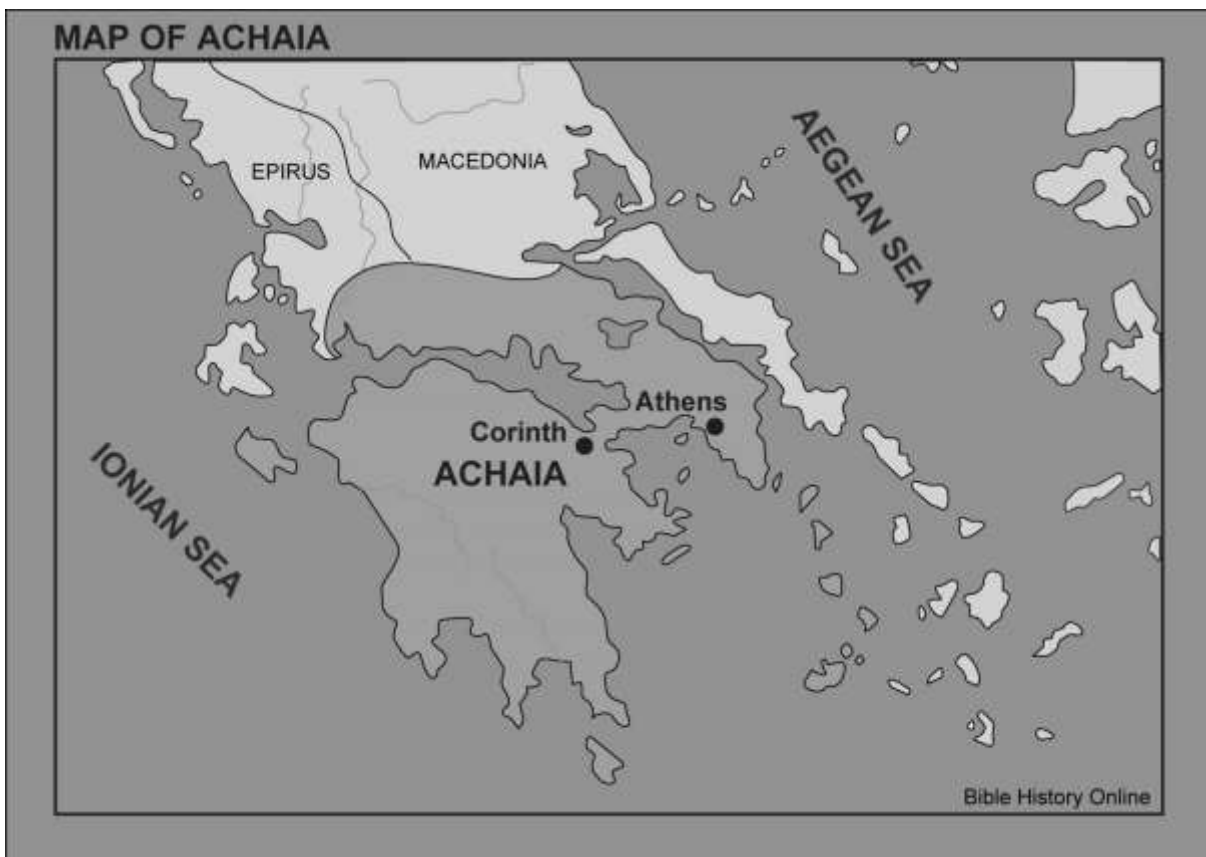


An Introduction to 1 Corinthians 1-6

(Resourced from Paul Barnett, '1 Corinthians: Holiness and Hope of a Rescued People' – Focus on the Bible and New Dictionary of Biblical Theology, Ed. Alexander and Rosner)

The City of Corinth

The Apostle Paul arrived in Corinth around 49AD and by then it was very much a Roman colony, despite being geographically part of Greece. It had been established as such under Julius Caesar around 44BC. The city was situated on a narrow isthmus with its harbour of Lechaem serving the West, and it's port of Cenchreae the East. This meant the city stood at a north-south/east-west crossroads for shipping and for commercial business.



The city became a melting-pot of resettled Roman war veterans, Greeks, Syrians and Jews. A mixture of entrepreneurs, traders, freedmen (former slaves) and slaves swelled the population to expand a Roman nucleus of settlers into a city where people hoped to make their fortune, win power and gain honour. The city was famous for its prosperity and yet there is evidence of food shortages and economic divides between rich and poor.

Corinth also appears to have been a deeply 'religious' city, exhibiting many temples for the gods, shrines for the Roman imperial family and mystery cults (see 1 Corinthians 8:5). Barnett writes, *'By the time of Paul's visit, about a hundred years after its re-foundation, Corinth was a bustling port city, a dazzling Roman city of cosmopolitan character and brash manner. Its vigorous cultic life, however, was an ever-present threat to those Gentiles who as Christians must turn their backs on the gods, the temples and their priests. Paul's arrival in Corinth coincided with times of great hardship for the poor due to the widespread effects of famine.'*

Paul's Ministry in Corinth

Paul's initial ministry in Corinth was around 18 months in length 50-51AD and followed his regular pattern, focusing on the Jews and God-fearers (Gentile followers of Judaism) in the local synagogue (see Acts 18:1-4). Paul financed his apostolic ministry as a tent-maker alongside Aquila and Priscilla who were almost certainly fellow Jewish Christians. It would appear that after Silas/Silvanus and Timothy rejoined him from Macedonia Paul intensified his ministry in Corinth which now expanded to the Gentile population with *'many believing and being baptised'* (Acts 18:8). Paul left Corinth around the middle of 51AD, visited Ephesus before heading for Jerusalem. The apostle then made his way back to Ephesus where for the next three years (52-55AD) he taught the gospel. It was towards the end of this time that Paul heard of the significant problems back in the church of Corinth which his first Epistle addresses.

Paul's First Epistle to the Corinthian Church

1 Corinthians speaks to concerns that have no doubt been reported to Paul by visiting Christians (see 1:11) as well as matters about which the Corinthians have directly written to him (see 7:1, 25; 8:1; 12:1; 16:1; 16:12). It is fascinating to note that research on the social non-Christian world of Corinth in the era of Paul is reflected in the problems the apostle addresses in this letter. Corinthians were noted for an obsessive concern about reputation and status in the eyes of others; self-promotion to win applause and to gain

influence; ambition to succeed, often by manipulating networks of influence. Rhetoric, the art of public speech and argument, was more concerned with audience approval ratings than with truth; people valued autonomy and 'rights'. I trust that this list also resonates with much that we see in our own 21st Century culture, so we can anticipate that Paul's message of grace and the cross of Jesus Christ in response will ring as true and relevant for our time as it did in the first century.

1 Corinthians Structure

Barnett's structure is quite helpful breaking the book down into what he discerns as five underlying issues, which address the difficulties and questions. He argues that Paul has arranged his letter as a series of five sermons:

True Wisdom -	1 Corinthians 1-4
Sexual Holiness -	1 Corinthians 5-7
Temple Attendance -	1 Corinthians 8-10
Behaviour at Church Meetings -	1 Corinthians 11-14
Resurrection Hope -	1 Corinthians 15

In chapter sixteen Paul outlines his future plans and finishes with words of strong encouragement.

On this occasion our St Matthew's Bible Study and Sermon series will confine ourselves to 1 Corinthians 1-6. We have over recent years preached and studied 1 Corinthians 12-14 and will plan to preach and study chapters 7-10, and 15 in 2016.

A Final Comment and Challenge

While there are several key theological themes in this letter be especially on the look out for the priority of grace for Christian living and the importance of bodily obedience in the public domain. The Church community today still needs to live out the grace of the gospel in and to a world not generally ready to welcome it. Yet if the message of this truly great letter is embraced it will bring blessing to both the church and the society where it dwells.

Suggested Resources for Small Group Leaders

I highly recommend the following commentaries:

Paul Barnett, 1 Corinthians: Holiness and Hope of a Rescued People, Christian Focus Publications, Great Britain, 2000

David Prior, The Message of 1 Corinthians: Life in the Local Church, Inter-Varsity Press, England, 1985

Content of Preaching Series and Bible Studies

1 Corinthians 1:1-17	'A Church Divided'
1 Corinthians 1:18-2:5	'A Church Founded on Christ'
1 Corinthians 2:6-16	'A Church Taught by the Spirit'
1 Corinthians 3:1-23	'A Church Under Divine Construction'
1 Corinthians 4:1-21	'A Church Lovingly Rebuked'
1 Corinthians 5:1-13	'A Church Compromised (Sexual Sin)'
1 Corinthians 6:1-11	'A Church In Court'
1 Corinthians 6:12-20	'A Church for Sexual Purity'

Study 1 – 1 Corinthians 1:1-17 ‘A Church Divided’

Introductory Comment:

Barnett helpfully comments that in the first four chapters Paul attempts to re-connect with a congregation that was breaking free from his God-given authority as its founding apostle. Only after hopefully securing this relationship does Paul turn to address some urgent pastoral problems.

Structure:

1:1-3	Paul’s Greeting
1:4-9	Paul’s Thanksgiving for The Corinthian Church
1:10-12	Divisions in Corinth
1:13-16	Three Critical Questions
1:17	Sent to Evangelise

Getting Inside the Text:

Read Acts 18:1-18 for the background to the start of the Corinthian church. Now read the passage through, looking for connections between 1:1-9 and the first problem Paul addresses in 1:10-17. Remember, the headings in your Bibles are not part of the text and can be unhelpful.

1. How does Paul refer to himself in his salutation and why do you think he does so? 1 Cor. 1:1 See also 1 Cor. 4:1-7

2. What does the mention of Sosthenes tell us about the way Paul does ministry (1 Cor. 1:1)?

Compare: 2 Cor. 1:1; Philippians 1:1; Romans 16:1-9

What about us?

- Why is working in teams and partnership with others a good way to do ministry?

- Are there ways that you could work more effectively in teams in your areas of Christian service?

3. How does Paul describe the Christians in Corinth and what does he want for them? 1 Cor. 1:2-3

What about us?

- What do you think are some implications of Christians being described as *'those who call upon the name of our Lord Jesus Christ'*?

4. What does Paul thank God for in the Corinthian church? 1 Cor. 1:4-7

5. What truths does Paul think are very important to remember about the Christian's life with God? 1 Cor. 1:7-9

What about us?

- How does the coming return of Jesus make a difference to the way you live and the choices you make?

6. What appears to be the first pastoral problem that Paul raises with the Corinthian believers? 1 Cor. 1:10-12

What about us?

- What sort of 'divisions' have you experienced in church life and how damaging were they?

7. How does Paul address the problem of divisions? 1 Cor. 1:10, 13-17
Compare 1 Cor. 1:2-3; 1:9

What about us?

- What are some of the possible consequences of unhappy divisions in the local Christian church?

8. How does Paul understand his calling and how does he explain it should be exercised? 1 Cor. 1:17

What about us?

- How could we preach the gospel and empty the cross of its power?
[Hint: Consider both the manner of the messenger as well as the content.]

Close in Prayer: [Bring before God any unhappy divisions you are aware of in your church, small group, or network of Christian family and friends. Also give thanks for all the blessings we have in the gospel of Jesus Christ.]

Study 2 – 1 Corinthians 1:18-2:5 ‘A Church Founded on Christ’

Structure:

1:18-21	Wisdom is Foolishness
1:22-25	Foolishness is Wisdom
1:26-31	The Redemption of Nobodies
2:1-5	Faith Rests on God’s Power in the Cross

Getting Inside the Text:

Read the passage through, looking for connections between each paragraph.

Discussion Starter:

In what ways have you encountered ‘the wise’ of today’s society decrying the good news of Jesus and the cross?

1. How can the cross be both foolishness and the power of God?
1 Cor. 1:18-19. Refer to Isaiah 29:13-16 for the wider context of the quote in 1:19.
2. How has God ‘*made foolish the wisdom of the world*’ (1:20)?
1 Cor. 1:20-21
3. What is God pleased to do? 1 Cor. 1:21

What about us?

- How can we be aligned practically with what pleases God?

4. What kept first century people from welcoming the message of the cross? 1 Cor. 1:22-23

What about us?

- What keeps people from welcoming the message of the cross today?

5. What two things need to happen for lost people to be able to perceive Christ as the power and wisdom of God? 1 Cor. 1:23-24

6. What encouragement does 1 Cor. 1:25 provide for sharing the message of the crucified Christ?

What about us?

- What keeps us from sharing the good news of the cross of Christ and how might 1 Cor. 1:18-25 encourage us to overcome our hurdles?

7. How does Paul endeavour to encourage the Corinthian Christians to avoid pride and embrace humility? 1 Cor. 1:26-31

8. What has Christ become for us and how can this help us to avoid the folly of human boasting? 1 Cor. 1:30

What about us?

- How can we '*boast in the Lord*' both inside and outside the Christian community?

9. How does Paul describe his gospel ministry among the Corinthians and what was his purpose in doing this? 1 Cor. 2:1-5

10. What is released when you preach '*Jesus Christ and him crucified*'?
1 Cor. 2:4-5

What about us?

- How can Christian communicators today fall into the trap of depending on '*eloquence and human wisdom*' instead of preaching the crucified Christ?

Close in Prayer: [Don't forget to pray for those who don't know Jesus.]

Study 3 – 1 Corinthians 2:6-16 ‘A Church Taught by the Spirit’

Structure:

2:6-9 Wisdom among the Mature

2:10-16 Revelation to the Apostles

Getting Inside the Text:

Read the passage through, looking for connections between each paragraph. Also notice any links in the flow of the argument from what precedes and follows.

1. What message of wisdom do Paul and his team speak ‘*among the mature*’? 1 Cor. 2:6-10

2. What does Paul, through the Holy Spirit, teach us about the ‘*rulers of this age*’? 1 Cor. 2:6-8

3. How does the text show that Christians, ‘*those who love God*’, have been the loving focus of God’s attention for all time? 1 Cor. 2:7-10a

- 2:7

- 2:9

- 2:10

What about us?

- How can knowing God has sovereignly cared for his people before time began, continues to do so in the present and will provide an unimaginably glorious experience in eternity, assist us as believers in the daily ups and downs of daily human experience?

[Note: Throughout 1 Corinthians 2:10-16 Paul uses the analogy of a person's mind, which is known to the owner and only to others as the owner reveals its contents.]

4. What does the Spirit-inspired Paul explain about the ministry of the Holy Spirit? 1 Cor. 2:10-13

- 2:10

- 2:11

- 2:12

- 2:13

5. How does the way Paul speaks about the first century world differ from the way many in our twentyfirst century world tend to speak about our Aussie society?

1 Cor. 2:12-14

What about us?

- Are there any practical lessons for Christians because we understand that the world we live in has a deeply spiritual dimension?

- How can the truth about the ministry of the Spirit in 2:14 keep us from discouragement and encourage us in evangelism?

[Hint: In 1 Corinthians 2:15 Paul is referring to himself as *'the person with the Spirit'* and the *'human judgements'* he is not subject to refers to the so called disruptive *'wisdom'* teachers of Corinth.]

6. The basis of Paul's confidence in his teaching has already been noted in 2:10a; it is truths that *'God has revealed to us by the Spirit'*. How does Paul's quoting of Isaiah 40:13 in 2:16 re-state this earlier truth?

Read also Isaiah 40:12-17

7. What does having the Holy Spirit mean we also have? 1 Cor. 2:16b

What about us?

- Since Christians have accepted *'the things that come from the Spirit of God'* it means we have the Spirit and *'the mind of Christ'*. What can we practically do to grow *'the mind of Christ'* so we live more Christ-like?

Close in Prayer: [Don't forget to pray for our contacts who need the Spirit's assistance to understand the revealed mystery about Jesus.]

Study 4 – 1 Corinthians 3:1-23 ‘A Church Under Divine Construction’

Structure:

1 Corinthians 3:1-4	Babes in Christ
1 Corinthians 3:5-9	Who are Apollos and Paul?
1 Corinthians 3:10-15	Paul Laid the Foundation
1 Corinthians 3:16-17	The Temple of God
1 Corinthians 3:18-23	Final Warning about Wisdom

Discussion Starter:

What are the marks of a mature Christian? Make a list of key qualities.

Getting Inside the Text:

Read the passage through, looking for connections between each paragraph. Refresh your mind about what has gone before and check what comes afterwards.

1. How does Paul describe the Corinthian Christians in 1 Cor. 3:1-3a?

2. What does Paul say indicates that the believers in Corinth are still ‘worldly’? 1 Cor. 3:3-4

What about us?

- How do we observe worldliness in the Christian church today, not least St Matt’s?

3. How does Paul carefully counter their foolish worldly behaviour?

1 Cor. 3:5-9

- 3:5a
- 3:5b-6
- 3:7
- 3:8-9

What about us?

- Based on Paul's response here how might we address the aspects of 'worldliness' we just noted above?

3. What reasons does the Spirit inspired Paul give for '*building with care*' in 1 Corinthians 3:10-15?

4. How does Paul avoid this strong emphasis on '*building with care*' being understood as salvation by good works? 1 Cor. 3:15

What about us?

- In the table below list items of church construction, which would be suitable and unsuitable for building on the foundation of Christ (2:11-12).

Precious Stone Construction	Poor Product Construction

5. What does Paul want Christians to remember about their corporate identity and why? 1 Cor. 3:16-17

6. How does Paul bring his arguments about the foolishness of the Corinthian Christians' *'boasting concerning human leaders'* to a conclusion in 1 Corinthians 3:18-23?

- 3:18-20
- 3:21-22
- 3:23

What about us?

- Why do you think people have a tendency to align themselves with particular individual stars of the Christian faith?

- Who are some of the more recent 'Christian Stars' that you or others have had a tendency to quote and follow? How could this be unhelpful?

- Since '*boasting*' (3:21- here pride in others) is foolishness and pride can be the source of many other conflicts in the church, how might the two Old Testament quotes, read in their context, assist us today in exercising humility and being wise by God's standards?

Read Job 3:8-17 and Psalm 94:8-11

Close in Prayer: [Pray that God will remove from St Matt's, or any other Christian community you're aware of or belong to, any elements of 'foolish boasting' or other issues of church conflict you have noted in your study above?]

Study 5 – 1 Corinthians 4:1-21 ‘A Church Lovingly Rebuked’

Structure:

1 Corinthians 4:1-5	What is an Apostle?
1 Corinthians 4:6-7	Pride and the Divisions it caused
1 Corinthians 4:8-13	Paul’s Team Fools for Christ’s Sake
1 Corinthians 4:14-17	Many Tutors but One Father
1 Corinthians 4:18-21	A Church Take Over in Corinth?

Getting Inside the Text:

Read the passage through, looking for connections between each paragraph. [Note: Barnett argues that this chapter brings to a climax the whole argument of the entire letter to this point.]

1. How does Paul want his apostolic team to be regarded and why do you think this is important? 1 Cor. 4:1

2. Rather than the Corinthian Christians judging the Apostle Paul and his team, Paul indicates there is only one person who can ultimately judge. Who is that, and what are the implications? 1 Cor. 4:2-5

What about us?

• Paul Barnett writes about this text, *‘Ministers are delivered from being ‘people-pleasers’ by this great reality.’* What are the positives and the dangers of not being a ‘people-pleaser’ in Christian ministry?

[Note on 1 Cor. 4:6-7: The local proverb '*Do not go beyond what is written.*' probably captures the idea of '*keep within your boundaries*' and applies here because it appears the local leaders have become too big for their boots. (*'puffed up'* 4:6b, *'you boast'* 7b)]

3. What would be the answers to the rhetorical questions in 1 Cor. 4:7?

What about us?

- If the Lord is the one who makes us different and provides all we are and have, how ought this to shape the way we engage in ministry and community life in the church? (See 1 Cor. 4:6 compare 3:5-10)

[Note for 1 Cor.4:8-13: This passage is powerfully rhetorical, with ironical contrasts made between Paul and the Corinthians.]

4. What does Paul suggest is the attitude of at least some in the Corinthian Church? 1 Cor. 4:8

What about us?

- What are some of the dangers of spiritual pride?

5. On the table below write down the contrasting descriptions Paul gives of apostles and the Corinthians in 1 Cor. 4:9-10.

The Apostles	The Corinthians

6. Record in the table below how Paul describes in 1 Corinthians 4:11-13 his team's current condition and how they are responding?

The Apostolic Team's Experience	The Apostolic Team's Response

7. What is Paul's motivation for speaking so sharply and sharing in the way he does? 1 Cor. 4:13

What about us?

- What can we learn from Paul and his apostolic team's response to hardship in ministry, so that we can respond similarly when difficulties arise in our Christian walk? See 2:9-10, 16b; 3:5, 9, 13-14; 4:2, 5-6.

8. How does Paul understand his relationship to the Corinthian Church and what does this lead him to say? 1 Cor. 4:15-17, 21

What about us?

- What is the importance of having one's life and teaching the same?
See also: 1 Timothy 4:4:16

9. Paul writes in 1 Cor. 4:20, *'For the kingdom of God is not a matter of talk but of power.'* What is the kingdom 'power' referred to in this sentence?
See 1 Cor. 1:18, 22-24; 15:1-2; cf. Rom. 1:16-17

What about us?

- Given the dynamic power of the Word of the gospel what place should it have in our Christian walk and witness?

Close in Prayer: [Pray that St Matt's will be a gospel dominated church and that this gospel of God's generosity will shape all we do and say corporately and individually.]

Study 6 – 1 Corinthians 5:1-13 ‘A Church Compromised’ (Sexual Sin)

Structure:

1 Corinthians 5:1-2	Sin in the Church
1 Corinthians 5:3-5	Judgement for the Offender
1 Corinthians 5:6-8	Christ’s Sacrifice and Christian Obedience
1 Corinthians 5:9-10	A Reminder About Christian Discipline
1 Corinthians 5:11-13	Drive Out the Sinner

Getting Inside the Text:

Read the passage through, looking for connections between each paragraph.

Discussion Starter:

Can you recall being in a church where a public sin was in evidence. What was it (no names please) and how was it handled?

1. What is the nature of the current ongoing ‘public’ sin in? 1 Cor. 5:1
[Note: His father’s wife that is his step-mother. See Leviticus 18:8]

2. What are the contrasting attitudes of the Corinthians and Paul to this?
1 Cor. 5:2

What about us?

- What lessons can we learn from this situation about the dangers of living in a society that celebrates sexual license?

3. How does Paul address the issue and what is his ultimate goal?

1 Cor. 5:3-5

4. How does Paul address his concern for the welfare of the church?

1 Cor. 5:6-8

What about us?

- How does the gospel of Christ crucified, the Passover Lamb, shape how you live your life?

- How do you express your concern for the welfare of members who get caught up in sinful behavior?

- How do you express your concern for the welfare of the church that appears to tolerate sinful behaviour?

5. In John 17:14-19 Jesus prays that the disciples will be in the world but not of it: ministering effectively to it but distinct from its corruption. How does Paul give expression to the same truth in 1 Cor. 15:9-13?

6. What does Paul's attitude suggest about the seriousness of sin in the church and in Christians' lives? 1 Cor. 5:11c; 13b.

7. Who does Paul say is responsible for maintaining discipline in the church? 1 Cor. 5:12

What about us?

- Why do you think that public sin in the church is such an important issue for the church to address?

[Hint: Royal Commission into child abuse within the church.]

- Think about your own life, in the home, neighbourhood, marketplace, University/School; sports field and club. Can you say without any fear of contradiction that your life advances or disadvantages the cause of Christ?

Close in Prayer:

[Pray for forgiveness for areas of our lives where we have caused offence and then pray for our contacts who need Jesus, that we will be more faithful in our witness to them from this time on.]

Study 7 – 1 Corinthians 6:1-11 ‘A Church in Court’

Structure:

1 Corinthians 6:1-4	Judgement by the Unrighteous
1 Corinthians 6:5-8	Christian Judging Christian
1 Corinthians 6:9-11	The Kingdom of God and the Unrighteous

Getting Inside the Text:

While this study will focus on 6:1-11 first read the whole of Chapter 6 to ensure you have the big picture of Paul’s Spirit-inspired argument.

1. What is the pastoral concern that Paul now turns to in the Corinthian Church? 1 Cor. 6:1

2. How does Paul describe those who operate the first century court system and what does this suggest about the cause of Paul’s frustration? 1 Cor. 6:1 (see also 6:4)

What about us?

- Have you ever experienced Christians taking other Christians to the secular court system? Share any examples (don’t mention names) or provide examples of where you think this could happen today.

3. What reasons does Paul provide for why taking a fellow Christian to the local court is problematic? 1 Cor. 6:2-6

4. When Paul says several times '*do you not know*' he is indicating that Christians have been taught that believers at the end of the present age will sit with their King as judges of the world (Daniel 7:22; Luke 22:30; Revelation 3:21, 20:4). What point is Paul making in 1 Corinthians 6:2-5?

What about us?

- Do you make decisions about your speech and behavior which give serious consideration as to what it sounds and looks like to those outside the church? If not, why not? If you do, why and what are you hoping to achieve?

5. Why is having public lawsuits, already a serious defeat for believers and the Christian community? 1 Cor. 6:7a-8

6. Rather than taking up lawsuits, what course of action does Paul propose instead? 1 Cor. 6:7b

What about us?

- Should our rights be more important to us than presenting a negative message to those outside the church? If not, why not?

7. How does Paul seek to change the attitude of the Christians in Corinth on this issue? 1 Cor. 6:8-11

- 6:8

- 6:9-10

- 6:11

What about us?

- Why might it be an edifying exercise to stop from time to time and remember what we were before the grace of the gospel of Jesus and the ministry of the Holy Spirit transformed our lives?

8. What does 1 Corinthians 6:9-11 teach us about the power of the gospel to change lives and how could this influence how we engage with those outside the church today?

Close in Prayer: [Pray for our un-churched family and friends that we will have opportunity to show and share the powerful gospel of Jesus. Pray that the Holy Spirit will do his renewal work in their lives.]

Study 8 – 1 Corinthians 6:12-20 ‘A Church for Sexual Purity’

Structure:

1 Corinthians 6:12-13	A Voice of False Wisdom Leaders
1 Corinthians 6:14-17	The Risen Lord and the Human Body
1 Corinthians 6:18-20	Flee from Sexual Immorality

Getting Inside the Text:

Read the whole of Chapter 6 to ensure you have the big picture of Paul’s Spirit-inspired argument, but give special attention to 6:12-20.

What about us?

- What are some of the sexual sins that plague human society today and sadly also surface in the church?

[Cultural Background: The engaging with prostitutes noted here is almost certainly a reference to the Graeco-Roman practice of ‘sacred’ prostitution as part of worship.]

1. In 1 Corinthians 6:12-13 Paul probably quotes two sayings of Jesus, which have been twisted to justify sexual immorality. This teaching possibly came via the ‘teachers of wisdom’ noted earlier (see 3:10,17).

- How does Paul counter the wrong use of the catch cry *‘I have the right to do anything.’*? 1 Cor. 6:12

- How does Paul counter the wrong use of the catch cry *‘Food for the stomach and the stomach for food’*? 1 Cor. 6:13a

[Note: In this context this phrase is probably being applied as if to say, *‘Genitals are for sex and sex is for genitals.’*]

2. What principle of the gospel is articulated in 1 Cor. 6:13b?

What about us?

• Take some time to reflect on the implications of this fundamental theological principle for how you think about the following:

- Work
- Relationships
- Entertainment
- Sport
- Food and drink
-?

3. What future event should impact the choices we make in the present?
1 Cor. 6:14

What about us?

• What could we do to help us remember that we are to live in the present in the light of our Christian destiny?

4. What truth do Paul's Spirit-inspired words express, which should lead Christians to abandon being united with a prostitute in a one-flesh relationship? 1 Cor. 6:15-17

5. What reasons does Paul provide for the strong, urgent command to '*Flee from sexual immorality*' (6:18)? 1 Cor. 6:18-20

- 6:18b

- 6:19a

- 6:19b-20

What about us?

• How can knowing we are individually '*temples of the Holy Spirit*' (6:19) assist us in resisting sexual immorality and all other sins of the flesh? Check out the following biblical references:

- 1 Corinthians 10:6-13

- Galatians 5:16-26

- Romans 8:1-13

Close in Prayer: [Pray for each other to be Spirit-led and that our lives, individually and corporately, will not bring dishonour to Jesus our Lord.]