

1 Corinthians

Doctrine and Judgment

Class #1

Introduction and Chapter 1

John: Introduction

-Scofield:

WRITER. The Apostle Paul. His relation to the church at Corinth is set forth in Acts 18:1-18, and in the Epistles to the Corinthians.

Date. First Corinthians was written in A.D. 59, at the close of Paul's three years' residence in Ephesus (Acts 20:31; 1 Cor. 16:5-8).

Theme. The subjects treated are various, but may all be classified under the general theme, Christian conduct. Even the tremendous revelation of the truth concerning resurrection is made to bear upon that theme (1 Cor. 15:58). The occasion of the Epistle was a letter of inquiry from Corinth concerning marriage, and the use of meats offered to idols (1 Cor. 7:1; 8:1-13), but the apostle was much more exercised by reports of the deepening divisions and increasing contentions in the church, and of a case of incest which had not been judged (1:10-12; 5:1).

The factions were not due to heresies, but to the carnality of the restless Corinthians, and to their Greek admiration of "wisdom" and eloquence. The abomination of human leadership in the things of God is here rebuked. Minor disorders were due to vanity, yielding to a misuse of certain gifts, rather than to sober instruction (1 Cor. 14:1-28). Paul defends his apostleship because it involved the authority of the doctrine revealed through him.

The Epistle is not a treatise, but came from the Spirit through the apostle's grief, solicitude, and holy indignation. The following analysis may, however, be helpful.

I. Introduction: The believer's standing in grace, 1:1-9.

II. The contrast of their present divided state, 1:10-4:21.

III. Immorality rebuked; discipline enjoined, 5:1-6:8.

IV. The sanctity of the body, and Christian marriage, 6:9-7:40.

V. Meats, and the limitations of Christian liberty, 8:1-11:1.

VI. Christian order and the Lord's Supper, 11:2-34.

VII. Spiritual *gifts* in relation to the body, the church, and Christian ministry, 12:1-14:40.

VIII. The resurrection of the dead, 15:1-58.

IX. Special directions and greetings, 16:1-24.

-From Pillar

-The main problem for the Corinthian Christians is actually signaled in the opening verses of Paul's letter. He writes in 1 Corinthians 1:2 to "the church of God in Corinth, to those sanctified, called to be holy." That the church in Corinth is God's church is repeated three times. Yet the Corinthians were still behaving as if they belonged to their city! Paul's aim in writing is to urge them to adopt a way of life more in accord with their true ownership.

-Lyle D. Vander Broek offers a pithy summary: "Each of the community problems Paul needed to address grew out of the Corinthians' inability to let the gospel message fully reshape their gentile, Greco-Roman lives, whether because they misunderstood that message or because they rejected it outright. They were Hellenists through and through, and this eschatological, cross-centered, body-affirming Jewish sect called Christianity demanded that they enter another theological and ethical world. It is no surprise that these residents of Corinth would seek rhetorical wisdom, be unconcerned with immorality and the preservation of the body, be infatuated with asceticism and spiritual empowerment, and preserve the distinctions between rich and poor. The Corinthians were simply trying to be Christians with a minimal amount of social and theological disturbance."

-That the audience of 1 Corinthians was familiar with the synagogue culture and that the Scriptures formed a large part of Paul's face-to-face instruction in Corinth are suggested by Acts 18, where the synagogue ruler and "his entire household believed in the Lord," and are confirmed by a variety of indications in the letter. 1 Corinthians assumes a good deal of Old Testament knowledge, which Paul presumably imparted to the Corinthian believers in person. For example, understanding 5:6–8 requires some knowledge of the feasts of Passover and Unleavened Bread, comprehending 15:20 requires a familiarity with the concept of "firstfruits" (Exod. 23:16, 19a; Lev. 23:10–14; Num. 18:8–13; Deut. 18:4; 26:2, 10; 2 Chr. 31:5; Neh. 10:37), and an acquaintance with Jewish apocalyptic/wisdom traditions is necessary to grasp properly some terms in 2:6–9. Furthermore, 16:2 mentions the Sabbath and 16:8 Pentecost, both without explanation. It appears that Paul assumed that his readers shared his culture and so recognized something of the Jewish nature of his teaching and its biblical background.

-Paul was a Hebrew of Hebrews: A Jew

Paul was a Jew (Gal. 1:13–14; Phil. 3:4–6; 2 Cor. 11:22) from the tribe of Benjamin who was born a Roman citizen in Tarsus of Cilicia, a prosperous and cultured city and a center of Hellenistic culture. Paul was probably his Roman name, Saul being his Hebrew name.

What was Paul's place in Judaism? Rather than needing to limit Paul's background to one corner or another of first-century Judaism, we have good reasons to believe that his exposure was broad indeed. The information about his pre-Christian career in Acts connects him with both Jerusalem and the Diaspora. According to the sole surviving witness to Paul's education, Acts 22:3, Paul was educated at the feet of the honored rabbi Gamaliel (possibly the grandson of Hillel). Though trained in Palestine, he maintained a living connection with Tarsus, his hometown (see Acts 9:30; 11:25), wrote his letters in Greek, and used the Greek Bible. Indeed, in Acts 21:37–40, Paul is depicted as able to speak both Greek and Aramaic.

-in 1 Corinthians that the Scriptures are critical for understanding the source of his teaching: 4:6; 9:10; 10:6, 11; 14:34. According to Paul, the Scriptures were "written for our instruction" (10:11; cf. Rom. 15:4)

-Yet Paul is also a Roman Citizen

To have been born a Roman citizen was an exceptional distinction. On all his journeys throughout the Roman Empire Paul enjoyed the attendant rights and privileges of such a station, including fair public trial and exemption from some forms of punishment (cf. Acts 16:37; 22:26–29; 25:10–12). Paul was also a citizen of Tarsus in Cilicia, which was "no mean city" (Acts 21:37–39). Tarsus was indeed "a major Hellenistic city famed for its high culture." Both Acts and Paul's own letters indicate that he had a broader exposure to different parts of the Roman Empire than most of its citizens, since he traveled back and forth between Jerusalem and Greece (passing through Syria, Cilicia, Galatia, etc.) and had lived for extended periods in Tarsus, Jerusalem, Antioch, Corinth, and Ephesus.

Above all he was a lover and follower of Jesus

To understand the author of 1 Corinthians it is not sufficient to consider Paul's fine Jewish pedigree and his wide experience of the world in his day. Above and beyond being a Jew and a Roman citizen, Paul was a Christian, a follower of Jesus, with extensive knowledge of the life and teaching of Jesus. He learned about Jesus from Hellenistic Christians like Stephen, whom he opposed so vehemently at first (Acts 6:9; 8:1, 3; 9:29), and through contact with believers in Damascus (including Ananias; Acts 9:10–23) and in Jerusalem (including Peter; Gal. 1:18). That Paul consciously drew on Jesus' teaching as he instructed the early churches and wrote his letters is clear from 1 Corinthians 7:10–11; 9:14; 11:23.... Paul's message focuses on the cross and resurrection, which serve as a frame for this letter (1:17–2:4; ch. 15).

Morgan's succinct summary of the letter

What had he been dealing with then, in the first part of the letter? He had been dealing with the carnalities, the things of the world, the things of the flesh, the things that had entered into, and spoiled the witness and testimony to the people in Corinth. But now (as though he said, "Let me get away from these things, and deal with the higher, better, corrective things." "Now concerning the spiritualities . . ." That is the clear dividing line of the letter.

The whole letter can be taken in that way: the first part dealing with the carnalities, correcting; and the second, with the spiritualities, constructing. He was dealing with people who had certain responsibilities in the fulfilment of which they were failing, and the reasons are all found in those first eleven chapters. There is much positive teaching in them of course. Then he turned from them to the spiritualities, and we shall find a most remarkable balance between the corrective carnalities and the constructive spiritualities.

What were the carnalities? Divisions, derelictions from duty, difficulties in life, all caused by carnality. Those are the three movements in the first eleven chapters. When he turned to the spiritualities, he put, first, the unifying Spirit; secondly, the unfailing law of love; and, thirdly, the Gospel of the resurrection triumph. Those three spiritualities will correct all the carnalities. That is to summarize ahead.

Bulleted Points of Introduction

- Written by** Paul from Ephesus: in A.D. 59, at the close of Paul's three years' residence in Ephesus (Acts 20:31 for the three years; 1 Cor. 16:5-8, gives more specifics of where he writes from).
- Date** written: is placed at 57-59 AD
- As with most very large cities it was an immoral city.
- Does that mean that the church in that city has to be immoral?
- In v.2 Paul addresses: **'the church of God which is at Corinth'**
- Positionally that was true: **'the church of God'**, belonging to looking and living like God
- Birthed by God thru Paul in Acts 18 (read on your won Acts 18:1-18)
- Though birthed of God their morality was more Corinth than Heaven.
- Morgan's Division of the letter is succinct:
- Chapters 1-11 Paul deals with their Carnalities but not fully for he ends chapter 11 this way:
And the rest I will set in order when I come.
- Paul was anxious to get on with instruction and he starts chapter 12 this way:
12:1 Now concerning spirituals
- Chapters 12-15 are the spirituals
- Chapter 16 begins with a new subject matter, what we would call house keeping or logistical issues
16:1 Now concerning the collection for the saints
- Our approach begins with you and us.
- We will read each group of verses and we will discuss is this a judgment or a doctrine?
- It might be both, if so where are the dividing lines?

Joey: Doctrine or Judgment? 1:1-3

Judgment

- 1 Co 1:1** Paul, called (*adj.*) ~~to be~~ an apostle of Jesus Christ through the will of God (*affirmed by men*), and Sosthenes ~~our~~ 'the' brother,
- See Acts 18:17 on Sosthenes, who was beaten by the Greeks of the city in front of the Roman Proconsul
- No wonder Paul calls him 'the brother'!
- No verbs in v.1 all is a done deal way prior to this writing ...

2 To the church (a gathering with authority, whose origins are) **of God** (belongs to Him, by ransom purchase & Fatherhood) **which is at Corinth** (but not of Corinth),

v.2 cont. **to those** (not only at Corinth) **who are sanctified** (set apart positionally) **in Christ Jesus, called** (adj.) ~~to be~~ **saints** (hopefully set apart in practice),

-This they were positionally in 'Heavenly places in Christ', but currently not so much in their earthly state

-**Morgan**: Paul was the called apostle; that tells us his position. They were saints called; that is their definition. That is what these people were to him, to whom he wrote.

v.2 cont. **along with all who in every place** (Paul anticipating a wider reader circulation or a parallel identity) **call on the name of Jesus Christ our Lord, both theirs and ours:**

Doctrine

3 Grace to you and peace (result of Grace received) **from God our Father and the Lord Jesus Christ.**

-Paul's standard greeting to the churches to which he writes, "grace and peace" (see 1 Cor. 1:3a), illustrates this combination of Greek and Hebrew influences; the phrase, "combines and Christianizes" the traditional Greek and Hebrew greetings.

-By interpretation we say they already have experienced 'grace and peace' (see v.4) so Paul is not asking for them to have these two for the first time, but that they would continue to be a dynamic in their lives!

-**Morgan** on Grace: in the Greek language this word, in process of time, gained new significance and meanings; and grace came to mean a desire on the part of God to impart the things of order and beauty and life to others. Until, finally, the ultimate meaning came in the New Testament, and in no other Greek literature. Grace became not merely the realm of order and beauty and loveliness, and the desire to impart to others; but also the activity that carries out the desire. That is the grace of God, the activity of God imparting his life and its characteristics to those who believe..

-**and peace**: from a primitive root 'eiro' to join. Thus to join together that which was separated, for whatever reason.

-Peace: 'Eirene' always means peace beyond conflict. It is not stagnation, but it is the ending of strife and conflict. This peace comes only through grace. "Grace and peace."

-Peace is an aspect of the fruit of the Spirit it is also the resultant benefit of rest no matter what the circumstance.

John: Doctrine or Judgment? 1:4-9

Judgment

-What are the words or phrases here that indicate judgment?

4 I thank my God always concerning you (singular, as a body) **for the grace of God which was** (already) **given to you by Christ Jesus,**

-Peace follows grace given and received and therefore the focus here is on GRACE.

-He thanks God always concerning them for the grace of God which was given them in the past, in Christ Jesus, not the things currently manifested in them.

-There were a good many things he was not thankful for in those Corinthian Christians; but he was thankful for their foundation of past grace received and manifested.

What were 'the things' of grace that was given them?

5 that you were (in the past) **enriched** (made rich, like a 'plutocrat') **in everything by Him specifically in all utterance** (logos, the message) **and all knowledge** (gnosis, understanding of this message),

-enriched, see 2Cor. 6:10 for the riches spoken of

Where else was grace evident?

6 even as the testimony (*witness*) **of Christ was confirmed** (*experientially verified*) **in you,**

-Through them Christ was to be revealed, manifested and demonstrated in their lives.

-Men will believe because of what they see in you of this very grace and this very peace that is yours in Christ Jesus.

Any other past indicators of Grace received?

7 so that you (*in the present*) **come short** (*did not fail to attain*) **in no gift, eagerly waiting** (*with expectation*) **for the** (*future*) **revelation of our Lord Jesus Christ,**

-There was no unbelief that kept them from pursuing, receiving and practicing the gifts of the Spirit

-They may not have practiced them correctly or in love or in an orderly fashion BUT there was not gift lacking.

-Their eschatological outlook was good, but as we shall see their current state was not what it should be!

-Unlike the Thessalonians Paul did not have to correct their eschatology!

What about their future?

Doctrine

8 who will also confirm *or establish* **you to the end,** ~~that you may be~~ **blameless** (*cannot be accused*) **in the day of our Lord Jesus Christ.**

This is a key verse, packed if you will with Key code words ...

9 God is faithful (*or 'trustworthy', adj. based on a judgment*), **by whom you were called into the fellowship** (*sharing of all He is and has*) **of His Son** (*Son links Him to the Father, shortened version of 'Son of God'*), **Jesus** (*God manifested in human form*) **Christ** (*the one anointed to do the Father's bidding*) **our Lord** (*the one who has all authority*).

-Fellowship here: That is the highest realm of friendship possible on earth. Business enterprise and friendship as communion-those are the two uses we make of the word. That is exactly what we have here.

-We are called into business partnership with His Son Jesus Christ our Lord. We are called into friendship with His Son Jesus Christ our Lord.

-What does a thing like that mean, whether in the realm of business or friendship? It means at least three things: mutual interests, mutual devotion, mutual activity.

Interesting side note

-Some see between 1:9 and 15:58 a very long parenthesis, and one could connect 1:9 to the glorious 'therefore' of **15:58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.**

-He appeals to these Christians at Corinth, and to all who in every place call upon the name of the Lord, to be steadfast.

-God is faithful; be steadfast. What in? The work of the Lord.

-God has put you in fellowship with Jesus Christ, so be steadfast, unmovable, abounding in the work of the Lord.

-Those two verses bind together the letter, the fundamental affirmation of 1:9 and the final appeal of 15:58.

-What we have between 1:9 and 15:58 are the Doctrines and Judgments needed in order the Corinthians for us to **be steadfast, immovable, always abounding in the work of the Lord,**

Joey: Doctrine or Judgment? 1:10-17

Judgment

- 10 Now I plead with you** (*not in command form, but a strong request*), **brethren**,
-plead here is the root for Advocate and Comforter, titles of Jesus and the Holy Spirit
-‘**plead**’ is used by Paul in Philemon: After noting that he had the right to order Philemon to forgive the slave Onesimus and send him back to Paul, but the apostle says, “Yet for love’s sake I appeal [*parakaleō*]to you” (Philem. 9; cf. 10).
-He appeals to them as brothers.
-In so doing he moderates the harshness, without minimizing the seriousness, of the rebuke.
-They are his brothers and each other’s brothers and sisters, and should act in harmony as brothers.
-The Spirit is Christ’s Advocate with us.
-He is the Advocate, arguing for Christ always, and so the Comforter, the Helpmate in the Trinity.

On what basis or in whose authority does Paul make His appeal? ...

By or thru the name of our Lord Jesus Christ,

- referred to nine times in the first nine verses.
-**Pillar:** Paul must seek not only to unify the Corinthians Christians but, just as importantly, to rid them of pagan influences other than disunity, in particular sexual immorality (cf. 6:18), idolatry (cf. 10:14), and greed.
-Paul’s task is to seek the Corinthians’ transformation by the renewing of their mind, so that they might live lives that are holy (1 Cor. 1:2) and pleasing to God.
-Unity in a local church cannot be based on race, class, or social or economic circumstances.
-The only common factor in otherwise diverse Christian congregations such as Corinth is every member’s relation to Christ and the Word of God

Pleading about what?

1-**that you all speak or message the same thing** (*of vs. 4-5*),

2-**and that there be no divisions** (*schisma*) **among you,**

3-**but that you be perfectly joined together in the same internal mind-set** (*whose? The mind of Christ, see 2:16*)

-you have not varying views upon which you insist, which are causing these wranglings

4-**and in the same judgment** (*public, outward proclamations*).

-Paul says it this way in **Eph. 4:1-6**

4:1 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,

2 with all lowliness and gentleness, with longsuffering, bearing with one another in love,

3 endeavoring to keep the unity of the Spirit in the bond of peace.

4 There is one body and one Spirit, just as you were called in one hope of your calling;

5 one Lord, one faith, one baptism;

6 one God and Father of all, who is above all, and through all, and in you all.

-Will we ever be perfectly unified? No

-Look at 4:11-13

11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,

12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,

13 until we all come to the unity of the faith and of the *full, complete* knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

-When does this happen?

-In these verses 10-17 Paul dealt with that fact of disunity, though not fully and finally.

- The section from chapter one, verse ten, to the conclusion of the fourth chapter, is occupied with the terrible fact of these divisions in this church at Corinth.
- not suggesting differing views need be wrong. They are wrong only when they produce wrong results, when they divide up the Body of Christ into divisions, and sections and quarrels
- The reason for these divisions is not given in so many words until the third chapter is reached, and the opening verse, "And I, brethren, could not speak unto you as spiritual, but as unto carnal, as unto babes in Christ." That was the trouble.
- Here was the trouble with this Corinthian church. They were carnal, *sarkikos*; they were of the flesh. They were living in the fleshly realm.
- MacArthur on the role of church leadership:** The epistles have nothing to say about the role of the congregation in church government, but a great deal to say about the role of its leadership.
- “We request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, and that you esteem them very highly in love because of their work” (1 Thess. 5:12–13).
- Only when its leadership is right can a congregation be right.
- They will never be perfect or infallible, but godly men are Christ’s instruments for leading and shepherding His people.
- They have the right to lead the congregation and to make decisions for them in the Lord, and they are to be respected, loved, and followed in the Lord.
- “Obey your leaders,” we read in Hebrews, “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” (13:17).
- When differences arose of doctrine or practice they were discussed and judged, as in Acts 15:2

How was Paul led to this four part pleading?

- 11 For it has been declared** (*carefully made plain and clear*) **to me concerning you, my brethren, by those of Chloe’s household** (*unlike the media, sources are named and they are willing to be named*),
- The Greek word indicates a careful account, as distinct from a mere statement, which, after all, might be a rumor.
 - Paul was not dealing with rumors, but with facts about which there were no doubts.
 - He knew exactly what was happening, and with that knowledge in mind he approached his subject.

v.11 cont. ... that there are contentions (*generally verbal quarrels*) **among you.**

- Before dealing with their questions (starting, see 7:1), he first deals with what he knew of their condition, which he learned from others
- This is not reflective of the fellowship of v.9!

How are these contentions to be characterized?

12 Now I say this, that each of you says, “I am of Paul,” (*Paul was our founder*) **or “I am of Apollos,”** (*a great orator, he will be accepted in Corinth*) **or “I am of Cephas,”** (*an original Apostle and the leader of the apostles*) **or “I am of Christ** (*and have no need that any mere man instruct or lead me*).”

- MacArthur:** Paul had ministered in Corinth for a year and a half.
- He then sent Apollos to be the second pastor.
- Apparently a group of Jews in the church had been saved under Peter’s (Cephas’s) ministry.
- Parties soon developed in the names of each of those men.
- Paul learned of the factions through Chloe, probably a prominent person in the Corinthian church who had written or come to visit Paul in Ephesus.
- The first two groups each had their favorite former pastor,
- the third had a strong loyalty to Peter,

-and the fourth, probably the most pious and self-righteous, seemed to think they had a special claim on Christ.

-They had the right name but it is clear from Paul's accusation that they did not have the right spirit.

-Perhaps like some "Christ only" groups today they felt they had no need for human instructors—despite the Lord's specific provision for and appointment of human preachers, teachers, and other leaders in His church (1 Cor. 1:1; 12:28; Eph. 4:11; 2 Tim. 1:11; etc.).

-MacArthur:

-There was no doctrinal disagreement among those teachers;

-the division was one of personality or style preference on the part of the Corinthians—a popularity contest.

-Because Paul ranked them with the other factions, we know that even those claiming to be loyal only to Christ were really loyal only to their own opinions.

What is the teachings to be derived from this?

Doctrine

13 Is Christ divided?

-So that each of these four groups can have a piece of Him and thus legitimize themselves

-or is Christ undivided, one body, one person, one Lord?

v.13 cont. Was Paul crucified for you? Or were you baptized in the name of Paul?

-Is Paul so lifted up by you that you treated him as if he was crucified for you?

-there is a loyalty and honor that only belongs to the Lord and not to any man

-They were acting as if they were baptized in Paul's name

To that he says

14 I thank God that I baptized none of you except Crispus and Gaius,

Why did Paul baptize very few? ...

15 lest anyone should say that I had baptized in my own name.

16 Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.

17 For Christ did not send me (verb form of Apostle) to baptize, but to preach the gospel,

What his method was not...

v. 17 not with wisdom (used 16 times in first 3 chapters) of words (direct reference to Greek Philosophy), lest the cross of Christ should be made of no effect (to take away its significance).

-Here was a preacher who did not employ the first: "the wisdom of words," who was burdened with the second, "the Cross of Christ."

-There is significance between the plural and the singular here.

- "The wisdom of words," plural-words suggesting disruption, differences; the singular, "The Cross of Christ," suggesting unity and completeness.

-No student of this first letter to Corinth can escape from the conviction that the spirit of the city of Corinth had entered into the church.

-That is always a great peril to the Church.

-We are sometimes told that we need as preachers to catch the spirit of the age.

-We deny that emphatically.

-Understand it yes, catch it no

-It would be like catching a deadly flu!

-they were quarrelling, and were divided up, and were indulging, undoubtedly, in false emphases,

-putting false emphases upon partial truths, and forgetting the value of the whole truth.

1 Corinthians

Doctrine and Judgment

Class #1

Introduction and Chapter 1

John: Introduction

I. GREETING—1:1-3

II. REPROOF: THE REPORT OF SIN IN THE CHURCH—1:4-6:20

- A. Divisions in the church—1:4-4:21
- B. Discipline in the church—5
- C. Disputes in the courts—6:1-8
- D. Defilement in the world—6:9-20

III. INSTRUCTION: THE REPLY TO THEIR QUESTIONS—7:1-16:12

- A. Marriage—7
- B. Food offered to idols—8-10
- C. Church ordinances—11
- D. Spiritual gifts—12:1-14:40
- E. The Resurrection—15
- F. The offering—16:1-12

IV. CONCLUSION—16:13-24

Joey:

Read vs. 1-3 Doctrine or Judgment?

[Judgment]

1 Co 1:1 Paul, called ~~to be~~ an apostle of Jesus Christ

Apostle...summoned and commissioned; Paul, I have need of you

A representative of a king... “one who is sent out”

- Informally...He sends us out to be His representative to those that don't know Him...we are little “a” apostle” in the generic sense
- Formally...13 men were given the title of “A” apostle
 - Matheus replaced Judas

Called (cf. Rom. 1:1 **separated to the gospel of God**) points to the divine origin of his apostleship (cf. Gal. 1:1) **Paul, an apostle (not from men nor through**

man, but through Jesus Christ and God the Father who raised Him from the dead),

through the will of God, the means...this is not of his own doing
It is by the will of God (see 2 Cor. 1:1)

- But it was confirmed by man

Paul is using his apostolic authority to set wrong matters right

This church had mega problems...

James Moffatt... A Scottish theologian said...

‘The Church was in the world, as it had to be, but the world was in the Church, as it ought not to be’

In other words, the church was being infected by the immoral city

- Some say...Let’s get back to the way things were in the early church? Like this one?
 - The church is as imperfect today as it was back then
 - People that come are imperfect and have problems that they need real help for
 - It’s a hospital; not a police station

and Sosthenes our brother,

Our brother Sosthenes...who’s that? Could be the man in (Acts 18:17), He drug Paul before Galileo to give him a beat down and Sosthenes ends up getting the beat down.

- He was an antagonist to Paul’s ministry. Guess what happens to him? He got saved.
- God reached him, who do think God is not able to reach?
 - **Isaiah 59:1**
 - **Behold, the Lord’s hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear.**

2 To the church of God (belongs to Him, by ransom purchase & Fatherhood)

“Church” – called out one’s

which is at Corinth,

- The church is the people; not the property

- He writing to the people in Corinth who needed instruction in order to get back on track spiritually speaking

Christ followers have 2 addresses...**at Corinth in Christ**

1. At Corinth or Castle Rock (physically)
 - a. We live here
2. In Christ (positionally)
 - a. Future permanent home
 - i. All of your problems exist in one address

Live a life as citizens of both

- Have a light touch of this earth since we are just passing through
 - In it; not of it
 - We are not called to be isolationists
 - Called to be salt and light as we are passing through

to those who are sanctified (set apart for God's purposes)

- Having been made holy (state) how?

in Christ Jesus, called ~~to be~~ (not in the original manuscripts) **saints**, (hopefully set apart in practice)

- Ever heard someone say... "I'm no saint" ...actually you are!
 - You may not be acting like one; like these Carnal Christians, but you are one if you are in Christ

with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:

- Initially written to the saints at Corinth, but intended for a wider audience...We will benefit from this letter.

3 Grace to you and peace from God our Father and the Lord (title-kyrios) **Jesus** (name-Joshua) **Christ**. (mission-Messiah) God the Father and Jesus are equal

- "grace" and "peace." (**See** Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:2; and Philemon 1:3).

Why did Paul so often use these two words in his greetings when he wrote his epistles?

Because he was an apostle to the Gentiles or the Greek-speaking world, it was necessary for him to greet his readers in a customary Greek manner.

In New Testament times, the greeting of “grace” was the customary greeting exchanged between Greeks when they approached each other. Just as we would say, “Hello, how are you doing?” as a polite way of greeting someone we meet, the Greeks would say, “Grace!” when greeting one another.

This word “grace” is the Greek word charis, which means grace but also carries the idea of favor. So when a person greeted someone with this salutation, it was the equivalent of his saying, “I greet you with grace and favor.”

Paul wasn’t only addressing the Greek world. As a Jew himself, he also wanted to greet the Jewish world that would be reading his epistles. When the Jews met each other, their customary way of greeting one another was to say, “Shalom!” This is still the customary greeting exchanged between Jews in Israel today. The Greek equivalent for the Hebrew word shalom is the word eirene, which is the word for peace.

By using both of these two greetings at the beginning of his epistles, Paul brilliantly reached out and embraced both the Greek and the Jewish world. One scholar has said that by using both the terms “grace” and “peace,” the doors were thrown open for the whole world to read his letters.

As if Paul were saying:

“To those of you who are Greeks, I greet you with grace and favor, and to those of you who are Jews, I greet you with peace and shalom.”

It’s never “peace” then “grace”
Grace always preceded peace

Pastor Chuck frequently said...

“You will never experience the peace of God until you know the grace of God
Grace- (undeserved, unmerited favor from God)

God's
Riches
At
Christ's
Expense

- We don't' deserve it, but He freely and lovingly provides it
 - Can God's grace cover all that is going on **in** the church in Corinth?
 - **Turn to Romans 5:20... Read it**
 - **Where sin abounds...grace much more abounds.**

Paul says, "Where sin increased (pleonazō (πλεοναζω)), grace super abounded, and then more grace on top of that."

John:

Read vs. 4-9 Doctrine or Judgment?

[Judgment]

Paul doesn't have anything to praise these guys for, yet He always sought to find something to be thankful in the life of another believer's.

In their practical lives, not much material to be thankful for, but Paul could still be thankful for what God did for them and even though they are walking in compromise...He's hopeful that they can return to their former conduct. We practice the same thing!

4 I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,

- Where they at? Corinth
 - Worse than Las Vegas
 - People getting saved in the midst of that environment
 - God can move in any physical location
 - There is no place too immoral where God can't establish His work

5 that you were enriched

- Very wealthy person
 - We are spiritual multi-billionaires

The word “enriched” describes extreme or vast material wealth. The word plousios is where we get the term “plutocrat,” referring to a person who is so prosperous that he is unable to ascertain the full extent of his own wealth.

in everything by or in Him in all utterance and all knowledge,

– Christ enriches our lives!

Now Paul uses this same word plousios in First Corinthians 1:5 when he says we are “enriched by him...” The Greek word for “by” in this verse is the word en; and in this verse, it can be translated either **in him or by him**. This conveys two very powerful truths to you and me:

1. The day we were born again and placed into Jesus Christ was the richest day of our lives. On that day, we literally became joint heirs with Jesus Christ, with a legal right to all the promises of God! Indeed, that was a rich day for all of us! In light of this, First Corinthians 1:5 could be interpreted, “...We were made rich the day we were placed into Him...”
2. But the Greek word en could also emphasize the point that just as we were enriched the day we got saved, this enrichment process continues throughout our lives as we walk with God. The verse could thus be interpreted, “...We are continually being enriched as a result of being in Him...”

Because the word plousios is used, this verse conveys the following idea:

“...You are invested with great spiritual riches because you are in Him, and that’s not all! The longer you remain in Him, you just keep getting blessed with more and more wealth that comes from being in Him.”

Paul is talking about spiritual riches, not worldly riches.

The Corinthian church was “enriched” with gifts of the Spirit (2 Cor. 8:7) but they were not using these gifts in a spiritual manner. In decency and in order.

These gifts were in such mighty manifestation in Corinth that Paul had to write and tell them how to administrate such a huge abundance of spiritual gifts (see 1 Corinthians chapters 12-14).

The gifts of the Spirit bring spiritual riches into our lives. In fact, the more these gifts operate, the richer we become spiritually!
We are so loaded with spiritual assets and treasures that you'll never be able to fully explore or exhaust all of them in your lifetime!

6 even as the testimony of Christ was confirmed in you,

First Corinthians 1:6 could be translated:

“Everything you’ve heard and believed about Jesus Christ has been authenticated, proven beyond a shadow of a doubt, verified, and guaranteed to be true because of the gifts of the Spirit.”

God never intended for your salvation to exist only on an intellectual level. He gave the Holy Spirit to the Church to bring the overflowing, abundant life of Jesus Christ right into the life of His people!

Our prayer could be...

Help me understand my need for the Spirit’s gifts. Stir a spiritual hunger inside me that makes me earnestly yearn to experience more of these gifts in my life and in the church.

7 so that you come short in no *spiritual gift*,

Paul uses this word to say, “In regard to spiritual gifts, you are second to none when it comes to the manifestations of the gifts of the Spirit. No one has more gifts of the Spirit in operation than you do.”

eagerly waiting (*expectantly looking for*) for the future revelation of our Lord Jesus Christ,

- We want to be free to anticipate and expectantly look for the return of our (kyrios) Master and Savior!

[Doctrine]

8 who will also **confirm** you to the end, ~~that you may be~~ blameless in the day of our Lord Jesus Christ.

confirm - a legal term that refers to the guarantee that settles a transaction. We have the witness of the Spirit within us and the witness of the Word before us, guaranteeing that God will keep His “contract” with us and save us to the very end. He isn’t going to change His mind 50%, 75% or 99% of the way there.

- Not because of us; because of Him!
- We aren’t blameless, but He will present us blameless
 - Cf...Romans 5:1
 - God finishes what He starts!
 - Discouraged with your progress or lack of progress? Read...
 - Philippians 1:6
 - Ephesians 2:6

9 God is faithful, (utterly dependable; fully confident in)

- 2nd Timothy 2:13
 - Even when we are faithless (not dependable) ...God remains faithful!

by whom you were called (summoned into a relationship...I want you!) **into the fellowship of His Son, Jesus Christ our Lord.**

Joey:

Read vs. 10-17 Doctrine or Judgment?

[Judgment] vs. 10-13

Greeting is over...Paul gets down to brass tax - hits the 1st problem head on

- Division in the church...not being on the same spiritual page. Psalm 133:1

Who are we following?

10 Now I plead with you, (*This is an exhortation that is more than a request and slightly less than a command*) **brethren, by the name of our Lord Jesus Christ**, Paul is appealing to them on the behalf of our Lord Jesus Christ and by His authority. This is His desire for you in light of the division that is currently occurring among you.

that you all speak the same thing, *be in agreement (not only in words)*

Why did Paul need to bring this up? They were saying different things in vs. 12 and He is going to remind them that they need to have a united testimony

and *that there be* (present tense – it’s happening) no **divisions** among you,

- being divided because of conflicting aims or objectives, division, dissension, schism
- sense: Division of a group into opposing factions

the goal: *but that you be* **perfectly joined together**

- *to function well, put in order, restore to a former condition*

Mark 1:19

When He had gone a little farther from there, He saw James the son of Zebedee, and John his brother, who also were in the boat **mending** their nets.

(nets that have been torn **can be** mended back together), so that *you be* **perfectly joined together**

- *to function well, put in order, restore to a former condition*

in the same mind (*mind-set*) *who’s? Christ’s* and *in the same judgment.* (*purpose*)

What happened that they need to be restored to a former condition?

11 For it has been **declared** (not rumor- accurate information) *to me* concerning you, my brethren, by those of Chloe’s *household*, that there are **contentions** (strife) among you.

- Sense: Bitter disagreements between conflicting claims or opinions

12 Now I say this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.”

4 groups of people; 4 “fan” groups

- “I am of Paul,”
 - Cutting edge leader...smart guy
- “I am of Apollos”
 - Acts 18 (Jew from Alexandria Egypt) a good eloquent speaker
 - I like Paul, but he is a little too strait forward for my taste

- Apollos is my guy...He is prim and proper
- “I am of Cephas,” a.k.a. Peter
 - Peter...he is old school
- “I am of Christ.” Tone of how they might be saying this
 - Elite group? High and mighty minded?

The leaders aren't driving this contention; the people are

- Sowing discord? Creating factions... God hates that!

Our Human nature enjoys following human leaders. Instead of emphasizing the message of the Word, the Corinthians emphasized the messenger. They got their eyes off the Lord and on the Lord's servants, and this led to competition.

Paul admonished the believers to remember the singular message that had brought them to faith, and to stop comparing messengers. Believers today should also focus on the truth of the message, not the style of the messenger.

- Just so you know...None of the pastors here...desire our own following.
 - Our desire is for people to only follow Christ.
- “Personality cults” in the church today are in direct disobedience to the Word of God. Only Jesus Christ should have the place of preeminence (Col. 1:18).

Remember what Jesus said in Mark 1:17

“Follow Me, and I will make you become fishers of men.”

Read vs. 13-17

[Doctrine]...Can you hear the passion in his tone? 2 rhetorical questions

13 Is Christ divided?

The verb means, “Has Christ been divided and different parts handed out to different people?” **4 different groups or factions**

Has Christ been divided? That's Impossible!

- Since Christ cannot be divided and still be Christ, neither can the church be divided and still exist.
- 2. It shows the absurdity of the divisions. Since it is impossible that Christ be divided, it is also absurd that his body, the church, be divided.

Was Paul crucified for you? Paul was not crucified for you, was he? It is used in questions which expect a negative reply

Or were you baptized in the name of Paul? Was it allegiance to Paul that you pledged yourselves'

When you are baptized in the name of someone...this is what that means... It means to enter into fellowship with that person or to give allegiance to that person. It means to be known by the name of that person, to become the property of that person, to come under that person's control. It means that one is baptized by that person's authority.

Was Paul crucified for you? Or were you baptized in the name of Paul?

- NO he didn't and NO you were not! Jesus died on the cross for our sins.
- They had been baptized in the name of Christ and therefore their allegiance must be to Christ alone

14 I thank God that I baptized none of you except Crispus and Gaius, ☺

Crispus was the 1st chief ruler of the synagogue in Corinth. He was converted when Paul visited the city (Acts 18:8).

Gaius had been Paul's host in Rome (SEE...Romans 16:23). They had been converted before Paul's assistants, Silas and Timothy, had arrived from Macedonia and so Paul baptized them himself .

15 lest anyone should say that I had baptized in my own name.

- Another faction...the dunked by Paul club
 - No one could claim that Paul had been baptizing people in order to obtain their loyalty in order to make disciples for himself.

16 Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.

Baptism is not essential to salvation. Baptismal regeneration says that you have to be baptized in order to be saved. If that were true, how could Paul, as an evangelist, say...

I thank God that I baptized only a few people in Corinth and if Baptismal regeneration were true, he defiantly wouldn't say what he said in the next verse.

17 For Christ did not send me to baptize, but to preach the gospel,

Paul says my main aim or my mission was to preach the gospel; not to baptize. Baptism is a response from preaching the gospel and people responding to it.

not with wisdom of words, (*cleverness of speaking*) lest the cross of Christ should be made of no effect.

Paul did not depend upon the rhetoric or philosophical arguments that the Greeks revered. If he did, that would have emptied the message, the cross of Christ, of its power, and it would have drawn people to the preachers rather than to the message of salvation in Christ.