

# First Corinthians

## Part 2

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# Why study the book of First Corinthians?

speaking in **tongues** 1Cor 12-14;

**factions** within the church 1:11,12;

abuses of the **Lord's supper** 1Cor 11;

taking of **believers to law** before the unbeliever 6:1-8;

**food and idols** 8:1-3;

**marriage** and how it should work in the "time is short"  
age of the Acts 7:1-40

denying the **resurrection** 15:12.

# Structure

- A| 1:1-9 Waiting for the coming of the Lord
  - B| 1:10-4:21 "It hath been declared unto me"
    - C| 5:1-14:40 The body, physically, spiritually and ecclesiastically
  - B| 15 I declare unto you -- the gospel and the resurrection
- A| 16 Maranatha. The Lord Cometh

CH Welch

# What you should get and ask!

- A) Paul was called – he had a calling that related directly to the Corinthians and Acts believers
  1. What is PAul’s calling after Acts 28
  2. How does that effect us?
- B) How was Paul’s ministry different and the same in the Acts?
- C) Can you explain why it would be wrong to be of the “Paul” group if the mystery was revealed in Acts?

# 1 Cor. 1:1

- 1 ¶ (AV) Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,  
1 (TR) παυλος κλητος αποστολος ιησου χριστου δια θεληματος θεου και σωσθενης ο αδελφος
- Notice that the greek text says παυλος κλητος αποστολος - Paul was certainly called to be an apostle of Jesus Christ -- and as the text shows was a "called apostle" , κλητος αποστολος, he had a definite calling on his life which related to a specific ministry during the acts period. God's will demanded that he was called and as such he became a called apostle of Jesus Christ. What was his calling? What did it entail? Sosthenes is not given this description. He may be the same person mentioned in Acts 18:17. In which case was the chief ruler of the synagogue.

# 1 Cor. 1:1

- Ac 18:17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.
- It must be important to discern the different callings of Paul and other people and groups and to distinguish and clarify our own distinctive calling. The word κλητος is used in only 11 verses in scripture, see the study on "Ye see your calling".
- Paul was not the replacement for Judas, that job was taken by Matthias Acts 1:26. Paul had a special Acts ministry to provoke Israel to jealousy through the inclusion of the Gentiles Rom 11. What is not commonly acknowledged however is that he had another calling as PAul the prisoner of Jesus Christ for the Gentiles after the defection of Israel.

# 1 Cor. 1:2

- 2 (AV) Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:  
2 (TR) τη εκκλησια του θεου τη ουση εν κορινθω ηγιασμενοις εν χριστω ιησου κλητοις αγιοις συν πασιν τοις επικαλουμενοις το ονομα του κυριου ημων ιησου χριστου εν παντι τοπω αυτων τε και ημων
- There are churches of different descriptions in scripture. We should not assume that they all include us or relate to us in this age. This "church of God" was at Corinth, there the believers were sanctified (perfect passive participle), or separated to Christ, they too had a calling and became "called saints" κλητοις αγιοις, we too as Christians are called saints. They were not waiting to become saints they were made saints and were at the writing "saints". Again we must ask how did this separation to Christ manifest to observers? What would you see different about these believers? As we will see these Corinthian believers had their problems but they also had Grace given them. The nature of this grace is instructive, do we have the same grace given us today? Lets read on.

# 1 Cor. 1:3

- 3 (AV) Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.  
3 (TR) **χαρις** υμιν και **ειρηνη** απο θεου πατρος ημων και κυριου ιησου χριστου
- The apostle called of the Lord and granted with apostolic authority can easily address these believers with such a meaningful formula. A wonderful truth of peace from God. Peace from God is also delivered to us in this age - with some additional embellishments. For example we have peace instead of the enmity associated with the middle wall of partition between jew and gentile Eph 2:14

# 1 Cor. 1:4

- 4 (AV) I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;
- 4 (TR) ευχαριστω τω θεω μου παντοτε περι υμων επι τη χαριτι του θεου τη δοθειση υμιν εν χριστω ιησου
- Paul thanks God παντοτε περι υμων "always concerning you". Why does he give thanks? For the grace which was given to the Corinthians by Jesus Christ. He does this on behalf of the Corinthians. Paul acts on behalf of believers in other places in a different context and especially in regards to the church of which we are members see Col1:24, where PAul says he fills up that which is behind of the afflictions of Christ in his flesh for the body's sake which is the church.

# 1 Cor. 1:5

- 5 (AV) That in every thing ye are enriched by him, in all utterance, and in all knowledge;  
5 (TR) οτι εν παντι επλουτισθητε εν αυτω εν παντι λογω και παση γνωσει
- The Corinthians were enriched επλουτισθητε -- so are we today -- but in a different way, further our riches are unsearchable:
- Eph 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches <4149> of Christ;.

# 1 Cor. 1:5 cont

The Corinthians were to be enriched in all utterance and knowledge. These are at the heart of the cardinal gifts of prophecy and knowledge. Do we have these gifts today? Do we manifest these Gracious gifts of the Lord? Some will say yes and point to their experience or others. The problem with that is that such experience is molded by desire and emotion backed up by incorrectly dividing Gods word. We need to gather contextual understanding, see God's will through time and in order. The big question is what were the signs for? This question will ultimately lead to the conclusion that I came to as a younger Christian many years ago.

# 1 Cor. 1:6

- 6 (AV) Even as the testimony of Christ was confirmed in you:  
6 (TR) καθως το μαρτυριον του χριστου εβεβαιωθη εν υμιν
- The testimony το μαρτυριον of Christ, was confirmed in them.  
Grace -- Utterance and Knowledge -- Testimony of Christ confirmed.  
The word used here is the verb βεβαιόω which comes from the adjective βέβαιος meaning fast or firm which in turn comes from βάσις ( a noun) which means foot. The witness of the Lord, its truth and validity was made firm and a sure footing by these signs. They were powers of the age to come.

# 1 Cor. 1:7

- 7 (AV) So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:  
7 (TR) ωστε υμας μη υστερισθαι εν μηδενι χαρισματι απεκδεχομενους την αποκαλυψιν του κυριου ημων ιησου χριστου
- Verse 7 is a consecutive clause and comes as a consequence of the previous verse (confirmed testimony) with ωστε and the infinitive υστερισθαι and the double negative μη υστερισθαι εν μηδενι. The confirmation of the testimony was so that the Corinthians would not be late in having gifts while they wait for the revelation την αποκαλυψιν of the Lord Jesus Christ.

# 1 Cor. 1:7

Do we have this confirmation today and if you agree with me that we do not is it not natural to ask if the hope of the revelation has at least changed in some way also. It is not that signed gifts are not in operation today which is uppermost in my mind -- the question must be WHY have things changed what momentous event occurred that made the economy of 1 Corinthians to change?

# Imminent coming

- The coming of the Lord was in **that time imminent** see these passages **Acts 3:19-26; 1Cor.7:29;10:11;16:22;1 Thess.1:9,10;4:15-17; 2Thess.1:7; Heb.10:37;1Pet.4:7;James 5:7-9; 1John 2:18.** of which we will but mention the last passage:
- 1Jo 2:18 Little children, **it is the last time:** and as ye have heard that antichrist shall come, even now are there many antichrists; **whereby we know that it is the last time.**
- The last days were present in the time traversed by the book of Acts -- As Paul says to the Hebrews 1:2 "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" therefore Christ' return was imminent

# 1 Cor. 1:8

- 8 (AV) Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.  
8 (TR) ος και βεβαιωσει υμας εως τελους ανεγκλητους εν τη ημερα του κυριου ημων ιησου χριστου
- The little word και which in this context means "also" shifts one usage of "to confirm" to another. Security is important to any Christian and here the Corinthians have a standing that is by Grace ( see also their sanctification above).

# 1 Cor. 1:9

- 9 (AV) God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.  
9 (TR) πιστος ο θεος δι ου εκληθητε εις κοινωνιαν του υιου αυτου ιησου χριστου του κυριου ημων
- This section of our structure ends with the calling εκληθητε by God to the fellowship εις κοινωνιαν of his Son. The fellowship rejoices in what is made common. The context here is the testimony of the Lord, the signs confirmed the veracity of the Lord's witness which they were enjoying and manifesting. The earthly ministry of the Lord continued vicariously through his holy ones while He was in heaven even as Paul said to the Hebrews
- Heb 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed <950> unto us by them that heard him;  
4 God also bearing them witness, both with signs and wonders, **and with divers miracles, and gifts of the Holy Ghost, according to his own will?**

# Conclusion

The first 9 verses comprise the first part of our outline above and are in structural alignment with chapter 16 "Maranatha the Lord cometh". This is one of the great themes of this epistle and reflects the hope prevalent during the book of Acts. The context reveals an important calling of Paul to the Jew first ministry of Acts as an out growth of the Jew only ministry of the Lord as well as the sanctification of the Corinthians. The testimony of the Lord was confirmed in them with signs and wonders. The ministry was a continuance of what the Lord began and NOT the out pouring of a ministry based on "The mystery" hid in God. The basis that defines the Acts economy was the testimony of the Lord. We shall continue our study of 1 Corinthians by investigating chapters 1:10-4:21.

# κλήσις

Ro 11:29 For the gifts and calling <2821> of God are without repentance.

1Co 1:26 For ye see your calling <2821>, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

1Co 7:20 Let every man abide in the same calling <2821> wherein he was called.

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling <2821>, and what the riches of the glory of his inheritance in the saints,

Eph 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation <2821> wherewith ye are called,

Eph 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling <2821>;

Php 3:14 I press toward the mark for the prize of the high calling <2821> of God in Christ Jesus.

2Th 1:11 Wherefore also we pray always for you, that our God would count you worthy of this calling <2821>, and fulfil all the good pleasure of his goodness, and the work of faith with power:

2Ti 1:9 Who hath saved us, and called us with an holy calling <2821>, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling <2821>, consider the Apostle and High Priest of our profession, Christ Jesus;

2Pe 1:10 Wherefore the rather, brethren, give diligence to make your calling <2821> and election sure: for if ye do these things, ye shall never fall:

# κλητός

Mt 20:16 So the last shall be first, and the first last: for many be called <2822>, but few chosen.

Mt 22:14 For many are called <2822>, but few are chosen.

Ro 1:1 Paul, a servant of Jesus Christ, called <2822> to be an apostle, separated unto the gospel of God,

Ro 1:6 Among whom are ye also the called <2822> of Jesus Christ:

Ro 1:7 To all that be in Rome, beloved of God, called <2822> to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Ro 8:28 And we know that all things work together for good to them that love God, to them who are the called <2822> according to his purpose.

1Co 1:1 Paul, called <2822> to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

1Co 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called <2822> to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

1Co 1:24 But unto them which are called <2822>, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called <2822>:

Re 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called <2822>, and chosen, and faithful.

# Salvation

Foreknow

Predestinate

Called

Justified