



PITWM VERSE BY VERSE

1 CORINTHIANS 1:1-16

LESSON: DIVISIONS IN CORINTH — March 6, 2022

INTRODUCTION:

¹These are the letters that Paul wrote to the churches he had begun. The church at Corinth had been established on his second missionary journey. There was a mixture of nationalities here, but Greeks and Romans made up the majority of the people. This city had many false gods and goddesses. The most prominent of the false worship was of Aphrodite. There were over 1000 prostitutes working to win converts to this very sensual religion. This was a very evil city. Paul does not try to change their life- style but shows them that Christianity is for all people. God does the changing.

LESSON: I. GRATITUDE FOR THE CHURCH 1 CORINTHIANS 1:1-6

1 ST—1:1 Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother. This is the introduction of Paul's letter to the Corinthians. Paul was called by God to be an apostle which means he was appointed by God to be a messenger, a witness, a missionary to carry the gospel of Christ to the Gentiles. No man neither himself nor any other man puts him into the ministry. This is Paul's declaration of his call. God alone chooses and calls him! And so, he says that he is called to be a brother to other believers. Paul called Sosthenes his brother, which means he was a brother in Christ, and Paul's secretary, a former leader of the Corinthians synagogue who had become a brother of Christ.

1 ST—1:2 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 their's and our's:— Paul addresses his greeting/salutation to the church of God in Corinth, the saved and sanctified saints of God in the church. He lets them know who they are. They are sanctified by Christ, set apart for God's special use. The word "saints" means set apart, consecrated, sacred, and live a holy life— all for the glory of God. They were set apart for God's special use. Paul's aim in this Epistle is to bring the Corinthians "state" into closer alignment with their "*positional standing*", since the Corinthians are claiming the family name. Then Paul expects them to live in conformity to the family of Christ. Whatever place the believer might be in, calling upon the Name of Jesus is included in this letter, showing forth that Christ is the all-inclusive One and belongs to all believers. The emphasis of course is upon the unity of all who call upon the Name of the Lord Jesus Christ.

1 ST—1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. This is the greeting Paul used in all his letters. The church and believers experiences grace and peace. "Grace" means the favor of God. "Peace" is the result or fruit of God's favor. This grace and peace comes from God who is identified as the Father, the Lord Jesus Christ. The Father and the Son are shown to be of equal status, yet clearly distinguished.

1 ST—1:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;— The direction of the thanks is directed to God. He thanks God always on their behalf. Paul was eternally grateful for the grace of God given by Christ Jesus. This grace is something that was undeserved and unmerited. It was nothing they had done to earn it. They were blessed because of Jesus

¹ <http://www.lovetheLord.com/books/1corinthians/01.html>
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Christ and for what He has done, and for no other reason. Grace is the believer's resource and supply.

1 ST—1:5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;— God's grace enriched the Corinthian believers in everything where they experienced the favor of God in every area of life. They were blessed with the gifts of utterance and of knowledge. The church and its believers were enabled by God's grace to know and understand the truth of God's Word and to speak the truth to a lost and dying world.

1 ST—1:6 Even as the testimony of Christ was confirmed in you:— This is a reference to the moment of salvation when the gospel was heard and believed and settled in their hearts. At that moment, the enabling of verse 4 took place, because one became a recipient of the grace of God. The gifts and grace of God confirmed the testimony of Christ in the hearts of believers.

II. GRACE IN THE CHURCH 1 CORINTHIANS 1:7-9

1 ST—1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:— Paul moves from specific provisions of speech and knowledge (v.5), to God's general provision of all gifts that a believer needs to serve Him. As having the evidence of the message of Christ confirmed within them, they will lack no spiritual gift. The Corinthian church members had all the spiritual gifts they needed to live the Christian life and to witness for Christ. God had already provided and continues to provide them with everything as they eagerly wait with anticipation for Christ's coming.

1 ST—1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. Since the Gospel had been faithfully preached and responded to by the Corinthian believers, they are now privileged to wait upon the Second Coming of Jesus Christ who in turn shall also confirm or establish them as blameless before His heavenly Father in that day. He will confirm In that day when we enter heaven, we will not have all our sins and shortcomings flashed before us for everyone to see. When the day of the Lord Jesus Christ comes, *"He is going to present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless"* Eph.5:27.

1 ST—1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. The believer's resource and supply is God Himself. This strengthens the thought with assurance of God's faithfulness. When God calls someone unto salvation, He is faithful to that call. If He called us when we were lost and wretched, He surely will not cease to be faithful to that call now that we have come into fellowship with His Son, Jesus. That word "**fellowship**" means partnership and oneness, and it includes both union and communion. His glorious call has one specific purpose: to be in fellowship with His Son Jesus Our Lord! The longing of God's heart is for men to know his Son. And this is not on a temporary basis, but eternal fellowship.

III. HARMONY IN THE CHURCH 1 CORINTHIANS 1:10-16

1 ST—1:10 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. The first major concern of the Apostle Paul as he addressed this letter to the Corinthians had to do with their divisive spirit. There is a difference between having opposing viewpoints and being divisive. The word "**division**" means to split, to rend, to tear apart, schism. This division was not outside but inside the church. A divisive church is seen fuming and fighting. Paul approaches the problem by first denouncing their factional spirit. He introduces his appeal for unity. He uses a significant way in which he addresses them. He "**beseeches**" them meaning "*I call you to my side, let's*





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share together", talk the matter over; beg, plead, and then address them as "brethren." He does not have fire in his eyes or a spirit of rebuke and fight in his heart. He comes by the name of the Lord Jesus Christ. He puts Christ in front, whom they reverence. The sole purpose is that they all speak the same thing and that there be no divisions among them. They are to be in perfect union together—unity in speech and fellowship, having the same mind and judgment. To be joined together in the same mind would involve thoughts, emotions, and reasonings fed by the Holy Spirit. To be joined together in the same judgment would involve conclusions, goals, and objectives.

1 ST—1:11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. The contention was so severe that a believer of the household of Chloe went to Paul about the matter. Paul is writing to Corinth from Ephesus. The word "**contentions**" mean strife, quarrels, and factions. They were arguing and splitting into groups, contending, and quarreling over something. There were even cliques in the church, and it got back to Paul. Contention is one of the terrible "*works of the flesh.*"

1 ST—1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. There appear to have been four rival parties. (1.) Those who professed to follow Paul—gifted in church order and uplifting believers. (2.) Those who professed to follow Apollos—gifted orator from Alexandria. (3.) Those who professed to follow Cephas; Peter—one with Christ in His earthly ministry. (4.) Those who professed to follow Christ—and not a man. The three great teachers of early years, around whom people gathered to hear and receive the message of the Gospel were preachers united in their message, however, their personalities attracted different people. There was the problem in preaching ability and style, turning liberty into license. And some denied needing or receiving the help of any man. Now the church was in danger of dividing. The message should be more important than the messenger.

1 ST—1:13 Is Christ divided: was Paul crucified for you" or were ye baptized in the name of Paul?—Three things were asked of the Corinthians: (1.) Is Christ divided? In other words, "Is part of Christ over here with this group or clique or is Christ part of the other group? Which one rules; who is Lord; Is Christ within the church or is He in pieces?" (2.) Was Paul crucified for you? Paul was not the one crucified for the Corinthians! He was not the Savior for the Corinthians nor of any other body of believers! He did not hang on the cross to suffer in our place. (3.) Were you baptized in the name of Paul? A believer is only to be baptized in the name of the Lord Jesus Christ, whose Name has all authority. Jesus did not baptize anyone personally (Jh.4:2), but His disciples did in the Name of Jesus. Their allegiance should have been to Christ and their support to the servants of Christ. The believer confesses the Lord Jesus Christ and gives testimony that he is committing his life to follow the Lord.

1 ST—1:14 I thank God that I baptized none of you, but Crispus and Gaius;—Paul adamantly denies that he ever attempted to secure a personal following of believers when he said thank God I didn't baptize any of you except (Crispus and Gaius). **Crispus** was the leading ruler of the Jewish synagogue at Corinth. He was led to Christ and baptized by Paul personally (Acts 18:8). **Gaius** was Paul's host when he was in Corinth (Rom. 16:23).

1 ST—1:15 Lest any should say that I had baptized in mine own name. For no believer can rightfully accuse him of seeking to form a following or clique and baptizing them in his (Paul's) name. He's not trying to cause any division.





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1ST—1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. Paul now recalls another he has baptized, Stephanas. He is one of the three messengers who delivered the Corinthian letter to Paul. Paul baptized all members of his household (1Cor.16:5).

SUMMARY:

1Paul was called by God to be an apostle which means he was appointed by God to be a messenger, a witness, a missionary to carry the gospel of Christ to the Gentiles. Paul called Sosthenes his brother, which means he was a brother in Christ, and Paul's secretary, a former leader of the Corinthians synagogue who had become a brother of Christ. 2Paul addresses his greeting/salutation to the church of God in Corinth. He's addressing the saved and sanctified saints of God in the church. He lets them know who they are. They are sanctified by Christ Jesus for God's exceptional use. 3 Grace and peace, from God the Father, and from the Lord Jesus Christ is the greeting Paul used in all his letters. 4The direction of his thanks is directed toward God on behalf of the Corinthians. We are blessed because of God's grace and for no other reason. 5God's grace enriched the Corinthian believers in everything where they experienced the favor of God in every area of life. They were blessed with the gifts of utterance and of knowledge. 6The gifts and grace of God confirmed the testimony of Christ in the hearts of believers (1:1-6).

7As having the evidence of the message of Christ confirmed within them, they will lack no spiritual gift. 8In the day of our Lord's return He will confirm or establish the church as blameless before His heavenly Father. 9 When God calls someone unto salvation, He is faithful to that call. If He called us when we were lost and wretched, He surely will not cease to be faithful to that call now that we have come into fellowship with His Son, Jesus. His glorious call has one specific purpose: to be in fellowship with His Son Jesus Our Lord! (1:7-9).

10The first major concern of the Apostle Paul as he addressed this letter to the Corinthians had to do with their divisive spirit. There is a difference between having opposing viewpoints and being divisive. There is a difference between having opposing viewpoints and being divisive. He introduces his appeal for unity—To be joined together in the same mind would involve thoughts, emotions, and reasonings fed by the Holy Spirit—To be joined together in the same judgment would involve conclusions, goals, and objectives. 11The contention was so severe that they were arguing and splitting into groups, contending, and quarreling over something, having cliques in the church, and it got back to Paul. 12There appear to have been four rival parties. (1.) Those who professed to follow Paul. (2.) Those who professed to follow Apollos. (3.) Those who professed to follow Cephas. (4.) Those who professed to follow Christ. 13Three things were asked of the Corinthians: (1.) Is Christ divided? (2.) Was Paul crucified for you? (3.) Were you baptized in the name of Paul? A believer is only to be baptized in the name of the Lord Jesus Christ, whose Name has all authority. Jesus did not baptize anyone personally (Jh.4:2), but His disciples did in the Name of Jesus. 14 Paul says, "*I thank God that I baptized none of you*", but he was led to baptize Crispus and Gaius. Crispus was the leading ruler of the Jewish synagogue at Corinth and Gaius was Paul's host when he was in Corinth. 15For no believer can rightfully accuse him of seeking to form a following or clique and baptizing them in his (Paul's) name. He's not trying to cause any division. 16Paul now recalls another he has baptized, Stephanas. He is one of the three messengers who delivered the Corinthian letter to Paul (1:10-16).

APPLICATION:

I must never let my appreciation for any teacher, preacher or author cause me to follow a man rather than the message of God's Word. My first allegiance must be to Jesus Christ.

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