

240225-1 1Co 1, 1-3, Paul's Salutation to the Corinthian Church—CThurman

It is thought that Paul's first visit to Corinth was about A.D. 51. Here Paul will remain for one and one-half years (cf. 1Co.18.11) and then leave to Ephesus, but his stay there is short because he would come to Jerusalem to keep one of the major feasts (Passover, Pentecost or Booths), (cf. 1Co.18.19-21) After this he returns to Ephesus and remains with them for two years. (cf. Ac.19.10) During this time Paul *probably* wrote the first letter to the Corinthians, about the year A.D. 56, 57.

1Co.16.8 But I will tarry at Ephesus until Pentecost.

Paul will have Timothy and Erastus bring this letter with them when they come to Corinth. (Timothy, 1Co.4.17; 16.10, 11; Erastus, Ac.19.22)

Paul points out two defects against which every church of the Lord Jesus must combat: defect in doctrine and defect in daily life. (Hodge)

Read Acts ch. 18.1-23; 19.1, 10, 21, 22; then read 1Co.1.1-9. This letter is after Paul's first visit to Corinth, but he comes here a total of three times. (1Co.12.14; 13.1)

Chapter 1

1 ¶ Paul, called [to be] an apostle of Jesus Christ διὰ
through
by, because of **the will of God,**

called, κλητὸς, adjective, and always tss. with the English call; the noun κλησις, is tss. calling, vocation; the verb καλέω, is tss. to call, to bid, to name, to surname, to call forth. vss.2, 24.

Paul was both a *called* apostle and *Jesus Christ's* apostle. And this apostleship was by the will of God.

The Lord Jesus, as He had done during His earthly ministry called *certain* of his baptized, believing church-related disciples to serve in the apostolic office. (cf. Lk.6.13) After Judas Iscariot's apostolic office was vacated, he

being a false professor of faith in the Lord Jesus, the Lord Jesus having ascended to the right hand of the Heavenly Father again personally appointed two others to serve as His apostles. In the first business meeting of the Jerusalem church the Lord *called* Matthias to serve in the apostolic office.

Ac.1.24 And they prayed, and said, Thou, Lord, which knowest the hearts of all [men], shew whether of these two (Barsabas and Matthias) thou hast chosen,

25 That he may take (λαβῆναι, infin. of purpose) part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

And one other time, the Lord personally chose one more to serve as His apostle. His name was Saul, whose name shall be changed later to Paul.

Ac 26:15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

Paul was, as all the apostles were, appointed to the office of the apostle.

Ro 1:1 Paul, (is, the main verb is understood)

¹a servant (δοῦλον, adj.) of Jesus Christ, (is a)

²called (κλητός, adj.) [to be] an apostle,

separated (a participle functioning as an adjectival clause; this tells what kind of servant and apostle Paul is ... ἀφωρισμένος, nom. sing. masc. part. perf. pass. of ἀφορίζω, Paul is the kind of servant and apostle that has been separated, severed, divided)

unto the gospel of God ... (the kind of separation)

Paul was separated (separated, divided) or culled, from the masses of them that were dead in trespasses and sins by the gospel of Jesus Christ and to the gospel render service as His apostle.

Neither Paul's, nor any others of the apostles, desire to be an apostle originated with him. To be an apostle originated with God. That was God's will for him. After God revealed that Paul should be an apostle, then he became willing to serve as the Lord appointed him. (cf. 1Co.9.16, 17)

Gal.1.1 ¶ Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) ...

...

15 But when it pleased God, who separated (ἀφορίσας, nom. sing. masc. part. aor. of ἀφορίζω) me from my mother's womb, and called (καλέσας, nom. sing. masc. part. aor. of καλέω) [me] by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

Paul is establishing the importance of His work to communicated to them the will of God, as is revealed in this letter. This was an official communication of God to this church.

God brought Paul to faith in Jesus Christ and appointed him to serve as the apostle of His only Son. He was not called to please men but to please God. (cf. Gal.1.10) In the whole scheme of things, few people would be pleased with Paul's service; more would be displeased.

Christians, but that alone does not mean it is a church. A church is begun purposefully by the Lord working in the hearts of baptized believers so that they will join together with the explicit goal to carry out the commandments of Christ. A church knows its people, knows its number (Ac.1.5; 2.41) and is accountable to the body of which they are a part (cf. Ac.5.11; 1Co.5.12, 13; . A church is made of believers, that have purposed to follow after the Lord Jesus in baptism and then to unite with others of the same mind which are learning Christ's doctrine and keeping Christ's commandments. (cf. Mt.28.19, 20)

There is only one kind of church in the New Testament. It is a local, spiritual body of baptized, believing disciples of the Lord Jesus Christ. There is no such thing as a visible universal church (Catholicism), or a invisible universal church (Protestantism). The entering in of this error into true churches has led to many that are not properly ordered or arranged. By that I mean, most churches have members which cannot assemble with their congregation, because they live in other areas. A Scriptures indicate that the members of the church must be able to meet together as a church into one place, at the same time, for the purposes of instruction, fellowship, worship, to make decisions, and whatever else that a church might need to do.

The Scriptures ARE MANY which show that the churches are only *local*. (Ac.5.11, *all the church*; 15.22, *with the whole church*; Ro.16.23, *the whole church*; 1Co.11.20, *When ye come together therefore into one place*; 12.17, *the whole body*; 14.23, *the whole church*; Eph.4.16, *the whole body fitly joined together*.)

It is argued that a church is spiritual and therefore not limited to a single, local body of believers. That's not true. I am a spiritual being in a local body and contain in this local place. There is no such thing as a visible or invisible universal Craig.

Not every *believer* in the city of Corinth was necessarily in this church. But not every *baptized believer* was necessarily in this church. Every baptized believer that was a genuine disciple of Jesus Christ was in that church because that is the only kind of disciple that there is in the Scriptures. And

every genuine baptized believing disciple of Jesus Christ will be found in one of the Lord's churches somewhere. If baptized believers can be put out of the church then there are baptized believers that are outside of the church. The unrepentant, fornicating Corinthian is such an example.

1Co 5:1 It is reported commonly [that there is] fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

We know that this man was in the church because Paul is moving the Corinthian church to put him out of it. (cf. 1Co.5.4, 5, 7 **13**) Faith alone does not put anyone in a church. Baptism does not put anyone into a church. One purposes to be a part of a church, and the church must receive them into their number. Then they are *added* to that number. (Ac.1.15; Ac.2.41, 47; 5.14; 11.24)

Ac 2:41 Then they that gladly received his word were baptized (an untold number were baptized): and the same day there were added [unto them (the disciples of the church at Jerusalem)] about three thousand souls (a definite number joined the church).

And if they can be added, then they can be subtracted. If members can be received, then they may rejected, or cut off too.

There were many more that believed and were baptized but never came into the fellowship of one of the Lord's churches. It was so then, and it is so today.

Joh 12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess [him], lest they should be put out of the synagogue ...

What of all the masses of those which John and the apostles baptized? But when we come to the first chapter of Acts there are numbered only an 120?

the Lord's NT church, we would understand that if you are not a saint before you die, a saint as he is defined by the Scriptures, you will not be a saint afterward. If you were not *in* one of the Lord's churches before you died you will never be a part of the Lord's church afterwards.

Re 21:24 And the nations of them which are saved shall walk in the light of it (Of what? In the light of the New Jerusalem, the bride, the Lamb's wife, the saved of the churches and national Israel! [Re.21.2, 9]); and the kings of the earth do bring their glory and honour into it.

Yes, saved. Yes, a child of God. But why would so very many children of God that rejected to move forward into special identification with Christ in His NT church during their lifetimes be a part of the church after they have died?

sanctified – The Corinthians were sanctified, were made holy in Christ Jesus. This has either of two meanings.

First, this sanctification is something that was worked in them as a result of the death of the Lord Jesus for them. The verb *are sanctified* is a perfect, passive, participle, 'have been sanctified.' The same verb is in Jude 1.1.

Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified (ἡγιασμένοις, dat. pl. part. perf. pass. of the verb ἁγιάζω) by God the Father, and preserved in Jesus Christ, [and] called:

It's a completed action. There was an event that brought about the sanctification of all of the elect of God at once, from being dead in trespasses and sins, so that they received an holy standing before God. That event was the death of the Lord Jesus for the sins of all of His people. (cf. Mt.1.21)

Heb 10:10 By the which will (of Christ to sacrifice Himself) we are sanctified (we have been sanctified) through the offering of the body of Jesus Christ once [for all].

are sanctified, ἡγιασμένοι, nom. pl. masc. part. perf. pass. of ἁγιάζω.

Heb 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

1Co 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption ...

Until the death of Christ the children of God were prevented from coming into God's presence because the sins of His people had not *really* been punished in and satisfied by our Lord Jesus in His death. But since Christ's death for sins, the debt for sin is paid, God is satisfied, and full reconciliation has been made, and now the children of God come into his presence, not being held captive in the heart of the earth. This can be demonstrated by looking into several texts of Scripture.

cf. 2Co.5.8; Phl.1.23; comp. Mt.12.40, *the heart of the earth*, where the children of God were being held captive; LK.16.22, 23; Eph.4.6a.

The difference between the OT and NT saints is the sanctifying effect of Christ's shed blood.

Or, second, this sanctification speaks to being *equipped* for special service as a member of a church of the Lord Jesus Christ. There is a sanctification that fits the child of God for this *official service*. As called saints of God these Corinthians obeyed the Lord to come into this place to live specially to the glory of God by Jesus Christ. Think of the function of those that serve in the Lord's church. They have entered into the office of *saints* to serve as believer-priests. They have been set apart, purified, cleansed, sanctified by the Spirit of God to accomplish the task of a believer-priest. What is a believer-priest? A believer-priest is one that serves God in an official capacity, to render a special service to God and specially glorifies Jesus Christ. Think of the OT priesthood. These believer-priests gathered around the High Priest, which stood as a type for the Lord Jesus Christ, and they presented acceptable offerings and sacrifices to God, ministered about the altar, the laver, the table of shewbread, the altar of incense, the 7-

branched candlestick in the presence of God before the throne of His grace at the Mercy Seat. This describes the saints of God and their service before God by the Lord Jesus in the context of the NT church. In a nutshell the service of the believer-priest involves sacrifices and offerings to God in the name of Jesus Christ (cf. Ro.12.1, *present your bodies a living sacrifice*; Phl.4.18, assistance to those that serve in the ministry; He.13.15, *sacrifice of praise*, 16, sacrifices of *good works* and helping others; 1Pe.2.5, *spiritual sacrifices*; Lk.21.4, monetary helps), fellowshiping around the word of God, continually offering up prayers, walking in the Light of life, bearing witness of Christ, all before the great Mercy Seat and the throne of His grace. This is a description of the glorious service of the God-called saints. This work is impossible for any man, even a believer apart from *having been sanctified* by the Father, Son and Holy Spirit.

1Co 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

called saints – Like the apostle Paul, who was a called apostle, so it refers to those that have come into an official capacity of service: saints.

1Co 1:9 God [is] faithful, by whom ye were called (2pl. aor. ind. pass. of καλέω, as a matter of fact) unto the fellowship of his Son Jesus Christ our Lord.

σὺν
with *all that in every place call upon the name of Jesus Christ our Lord,*
2Co.1.2

both theirs and ours:

Paul says that those of the Corinthian congregation are called saints along with others that are located in various places. What the Lord did at Corinth he had done else, other places. Churches are becoming multiplied among the nations, among the Gentiles. There are others like them. They are constituted the same way. They have the same government. Their membership is a regenerated, converted, baptized membership *of sinners* which are disciples, that is they are able and willing to be instructed in the

things of Christ out of the word of God. They worship the same God, Father, Son and Holy Spirit. They have the same Scriptures (or will have it one day). They have the same officers.

A word here. Not everything that calls itself a church is a church. The only way to prove that it is what it claims to be is by the word of God. But here's the point, especially if we have to move away to another area. Find a church. Do what we did here, join to those dear saints of God, serve the Lord, love the people, and grow with them. No two churches are alike. There is no perfect church. There's going to be differences and there is going to be something that isn't necessarily right, but isn't it the same Lord Jesus, same word, same Spirit, same gifts, and with all the differences (which you are to them) serve Christ as you did here.

'[A] church of God is not to be unchurched for ever thing that is amiss in them ...' *Exposition of the Old & New Testaments*, John Gill, vol. 8, p.396, Reprint 1989, The Baptist Standard Bearer.

Eph.4.1 ¶ I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation

(κλησις, noun, calling; the dict., 'a **divine call to the religious life; an entry into the priesthood or a religious order, regular employment, occupation**; so, walk worthy of the church of which we have become a part of)

wherewith ye are called (καλέω, verb),

2 ¶ With all lowliness and meekness, with longsuffering, forbearing one another in love;

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

4 [There is] one body, and one Spirit, even as ye are 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.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

So others, as it is here, so there, have been called into the service of Christ. Thank God for the other churches. We especially give thanks for those with which we can fellowship, and help together in the ministry to promote both the gospel and the doctrine of God and our Lord Jesus Christ.

2 τῆ ἐκκλησίᾳ τοῦ θεοῦ τῆ οὔσης ἐν Κορίνθῳ ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ κλητοῖς ἁγίοις σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν

3 *Grace [be] unto you, and peace, from God our Father, and [from] the Lord Jesus Christ.*

grace, χάρις, a noun also tss. favour, thanks, pleasure, liberality, benefit, thankworthy, acceptable.

peace, εἰρήνη, a noun also tss. rest, quietness.

There's no doubt that Corinthian church lived in the sphere of God's grace and peace. This must refer to their standing in Christ. Though this church, as some others of the churches or brethren of them might have been in serious error they were founded upon the Lord Jesus and therefore they were the recipients of the grace and peace of God: life bestowed, righteousness imputed, sufficiency to walk with Christ, the forgiveness of sins, and the peace of God that passes understanding. So, Paul states this blessing in every letter of his but for the letter to the Hebrews, which he closes with '*grace be with you all;*' to the Romans, Corinthians, Galatians, Ephesian, Philippians, Colossians, Thessalonians, to Timothy, Titus, and Philemon. Peter says the same, but adds that it be *multiplied*. John applies it to his second epistle and to his letter to the seven churches (Revelation). Jude instead writes, *mercy and peace*. Among these is more clearly evidenced that it is the churches and those church-related brethren that enjoy that measure of grace and peace from God the Father and the Lord Jesus Christ. (The Gospels, Acts of the Apostles and James do not have this benediction.)

The grace of life (1Pe.3.7), the grace of righteousness or justification (Ro.5.17, 21; Tit.3.7) and the forgiveness of sins.

When we think of grace think of this: God freely bestows grace on whom He pleases. He could have left them to perish as they were, dead in sins, without hope and without God in the world. He was obligated to do nothing whatsoever. He owes no one anything. But He didn't. He chose to save some from among mankind to be a firstfruits of His creation (cf. Ja.1.8). He is the God of all grace. (cf. 1Pe.5.10)

Have you come to trust in the Lord Jesus as Savior?

Ac 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

If you don't believe on Him you will die in your sins.

Joh 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am [he], ye shall die in your sins.

If you die in your sins you will perish for all of eternity. But he will save you if you believe on Him.

Ro 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ