

**240303-1 1Co 1, 4-16, Divisions in the Corinthian Church—CThurman**

Paul was a God-called apostle of the Lord Jesus Christ. Sosthenes used to be one of the chief rulers of the synagogue there in the city of Corinth. Both sent their greetings to the church at Corinth by way of this letter; a letter that might have been delivered by the hands of Timothy and Erastus. But Paul, having been charged with the care of the churches by the Lord Jesus (2Co.11.28) has received word that the church has begun to suffer from some problems within the ranks of its members. Paul reminds them of who he is, a Jesus Christ-called apostle, and then of who they are, them that have been sanctified in Christ Jesus and God-called saints. These things being established sets before them the great grace of God bestowed upon them, the proof it is manifest in their lives and assures them that God is faithful. (vss.4-9) Then Paul shares that he has received word from a faithful source that they had become divided in their fellowship. (vss. 10-13) So, Paul relates that, to prevent such an occasion he rejected almost wholesale, administering baptism himself. (vss.14-16)

Read 1Co.1.4-16

Great grace bestowed & proved in them (4-9) *περὶ ὑμῶν ἐπὶ*  
**4 I thank my God always** *on your behalf, for the grace of God*  
concerning you

*I thank, εὐχαριστῶ, 1s. pres., εὖ well + χάρις, favor, grace, benefit;*  
*εὐχαριστῶ, tss. to give thanks, to be thankful; v.14.*

passive voice  
**which is given you by Jesus Christ;**  
bestowed (to)

*which is given, δοθείση, dat. sing. fem. part. aor. pass. of the verb*  
*δίδωμι, tss. to give, to bring forth, to shew, to make, to put, to*  
*empower, to deliver, to grant, to bestow.*

Paul thanks God for the great grace He had shown to them. If anyone ever receives grace is will be because it is *freely given*. *Mt 10:8 ... freely ye have received, freely give.*

**grace ... given you by Jesus Christ –**

*Joh 1:17 For the law was given by Moses, [but] grace and truth came by Jesus Christ.*

*1Jo 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.*

*Ro 5:15 But not as the offence, so also [is] the free gift. (the dissimilar is similar in this respect ...) For if through the offence of one many be dead (this excepts the Lord Jesus), much more the grace of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many.*

It was because of Jesus Christ that they had become the recipients of the grace of God. And then Paul explains how the grace of God was manifested or proved in them. Look at this and see if it is so for us that have professed the Lord Jesus as Savior.

4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ

ὅτι passive voice  
**5 That in every thing ye are enriched by him,**  
Because increased with goods (God) (In what way ...?)  
(the spiritual things of God)

*enriched, ἐπλουτίσθητε, 2pl. aor. pass. of the verb πλουτέω, tss. to be rich, to be increased with goods.*

λόγῳ γνώσει  
**in all utterance, and [in] all knowledge;**  
word, saying, talk science (information related to who God is and what He is doing)  
(language of a spiritual nature)

*utterance, λόγῳ, dat. sing. of the noun λόγος, tss. cause, communication, account, word (Mt.8.16), question, saying (Mk.10.22), talk (Mt.22.15).*

*knowledge, γνώσει, dat. sing. of the noun γνώσις, knowledge, science; the verb of this is γινώσκω, to know, to perceive, to understand, to be aware, to be resolved. another noun, γνώμη, also a dat. sing., v.10, is tss. judgment.*

God, of His grace by Jesus Christ had increased these former pagans so that now their speech and their minds concern true spiritual things. Their speech and knowledge were affected by what God had done for them by the Lord Jesus.

5 ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει

6 *Even as the testimony of Christ* **was confirmed** *in you:*  
witness passive voice established

*was confirmed, ἐβεβαιώθη, 3s. aor. pass. of the verb βεβαιόω, tss. to confirm, to establish, to stablish; v.8.*

*Php 2:13 For it is God which worketh in you both to will and to do of [his] good pleasure.*

6 καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν

7 *So that ye* **come behind** *in no gift;* **waiting for** *the* **coming**  
lack, suffer need looking ἀποκάλυψιν  
fail, come short revelation

(not as individuals, but as a church)

*come behind, ὑστερεῖσθαι, pres. infin. mid. and pass. voice of the verb ὑστερέω, also tss. to lack, to want, to fail, to come short, to be destitute, to suffer need.*

*gift*, χάρισματι, dat. sing. of the noun χάρισμα, tss. *gift, free gift*.

*coming*, ἀπεκδεχομένους, acc. pl. masc. part. pres. of the verb ἀπεκδέχομαι, ἀπό *forth* + ἐκ *of, out of* + δέχομαι, *to receive, to take, to accept*; ἀπεκδέχομαι, tss. *to wait for, to look for*.

*coming*, ἀποκάλυψιν, acc. sing. of the noun ἀποκάλυψις, also tss. *revelation* (Ro.2.5; Re.1.1), *manifestation* (Ro.8.19), *appearing* (1Pe.1.17), *coming* (1Co.1.7), *when ... shall be revealed* (1Pe.4.13).

**of our Lord Jesus Christ:**

**So that ye come behind in no gift** – God in his grace by Jesus Christ has suited the saints perfectly to continue faithful during His bodily absence.

*2Co 9:8 And God [is] able to make all grace abound toward you; that ye, always having all sufficiency in all [things], may abound to every good work ... (Even to help meet the needs of the saints suffering under hardship in other places.)*

The gifts given to each member of this church complements the other and serves to edify the whole body. (Pride and disorder interrupts this work of grace among us.)

7 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χάρισματι ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

**8 Who shall also confirm you unto the end, [that ye may be] blameless**  
(God) establish unreprovable

*confirm*, βεβαιώσει, 3s. fut. ind., see v.6.

*end*, τέλους, gen. sing. of the noun τέλος, also tss. *custom, uttermost, finally*.



These dear saints of God were brought to a place where true fellowship with Christ is enjoyed. Fellowship comes by abiding in Him. The members of the Corinthian church were brought by God into a church relationship to partake of the life of Christ, a life that cannot be enjoyed by any outside of this place.

To fellowship with Christ is to walk as He walked.

*1Jo 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:*

*7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

*1Jo 2:6 He that saith he abideth (μένω) in him ought himself also so to walk, even as he walked.*

*1Jo 3:24 And he that keepeth his commandments dwelleth (μένω) in him, and he in him (this is fellowship). And hereby we know that he abideth (μένω) in us, by the Spirit which he hath given us.*

*Jn.15.10 If ye keep my commandments, ye shall abide (μένω) in my love; even as I have kept my Father's commandments, and abide (μένω) in his love.*

*11 These things have I spoken unto you, that my joy might remain in you, and [that] your joy might be full.*

Faith alone is not fellowship. Fellowship is abiding in Him. Fellowship is walking in step with Him. As He walked so we walk. We mimic His life. We *put on* Christ, and put off our old man. As Mary, sister to Lazarus, we sit at his feet to hear His words, and are changed into His likeness, changing and growing in His grace and in His knowledge.

Has Christ been confirmed in our lives. Has He, His doctrine and manner of life reached into our hearts and minds and changed us. Are we continuing to be changed. I can't speak for you, but I find I have to repent of so many





How is the assembly kept in the same mind and in the same knowledge?  
By keeping to the word of God. While it is true that these NT churches did not have the full revelation of the word of God at this time, that which was revealed was one word a single communication that every church of the Lord Jesus should receive and live by.

10 Παρακαλῶ δὲ ὑμᾶς ἀδελφοί διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα ᾗτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῖ καὶ ἐν τῇ αὐτῇ γνώμῃ

**11 For it hath been declared unto me**      **of**      **you, my brethren,**  
become evident      concerning

*hath been declared, ἐδηλώθη, 3s. aor. pass. of the verb δηλόω, tss. to declare, to shew, to signify; the adj. δῆλος, is tss. to be manifest, to be evident, to be certain.*

**by them [which are of the house] of Chloe, that there are contentions**  
from      debates, variances  
strife

*contentions, ἔριδες, nom. pl. of the noun ἔρις, tss. debate (contention by words or arguments), strife, contention, variance (disagreement, variances, differences); 1Co.1.11; 3.3.*

**among you.**

(which have resulted in these schisms)

11 ἐδηλώθη γάρ μοι περὶ ὑμῶν ἀδελφοί μου ὑπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσιν

**12 Now this I say, that every one of you saith, I am**      **of Paul;**  
each of you says      (indeed)

**and I of Apollos; and I of Cephas; and I of Christ.**  
but      but      but

Undoubtedly the names Paul, Apollos and Cephas (Peter) were prominent names to all of the saints of the early church. I'd like to bring forward the name of Apollos because he must have had strong influence upon the saints at Corinth.

When Paul departed Corinth for Jerusalem Aquilla and Prisca went with him, and the two of them stayed at Ephesus for some time. (Ac.18. 18, 19) While Aquilla and Prisca were here, Apollos, an eloquent man and mighty in the Scripture came to Ephesus and he began preaching Christ in the synagogue. When Aquilla and Prisca heard the substance of his preaching, it became evident to them that he didn't know that the Holy Spirit had come upon the church at Pentecost, so that took him aside and instructed him in the way of God more perfectly. After this Apollos came to Corinth with a letter from the Ephesian church recommending that they receive him because he was a great help to them which had believed through grace. And evidently the Corinthian church did receive him. And so Apollos became a notable figure among them of the Corinthian church too.

*1Co 3:6 I have planted, Apollos watered; but God gave the increase.*

*1Co 4:6 And these things, brethren, I have in a figure transferred to myself and [to] Apollos for your sakes; that ye might learn in us not to think [of men] above that which is written, that no one of you be puffed up for one against another.*

But Apollos left Corinth at some point and some four or five years later he was now with Paul at Ephesus, at the time of the writing of this letter.

*1Co.16.12 As touching [our] brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.*

And here's the point. We may follow those men which set forth a good example of Christ.

*1Co 11:1 Be ye followers of me, even as I also [am] of Christ.*

But we should not allow the fellowship of this church to become divided on a man, his learning, gifts, wisdom, ministry, service, etc. The Lord uses the differences and variations in us to edify the body, and we should be careful that it is turned into reasons for carnal, fleshly strife and contentions. But again, it is right to divide or separate from men that walk in doctrinal and practical error, but that division should be a church-wide division, not that the church should break down into doctrinal factions within the congregation.

12 λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μὲν εἶμι Παύλου Ἐγὼ δὲ Ἀπολλῶ Ἐγὼ δὲ Κηφᾶ Ἐγὼ δὲ Χριστοῦ

### **13 Is Christ divided? was Paul crucified for you? or were ye baptized**

*is ... divided, μεμέρισται, 3s. perf. pass. of the verb μερίζω, tss. to divide, to deal, to distribute, to differ; the noun μερίς, is tss. part.*

*were ye baptized, ἐβαπτίσθητε, 2pl. aor. pass. of the verb βαπτίζω, to baptize (78), to wash (2 [Mk.7.4; Lk.11.38]).*

#### **in the name of Paul?**

Ans: No, the Lord Jesus is not parted so that some brethren may have Him and others may not. Paul was not the sin-bearer. And no one was baptized in Paul's name.

13 μεμέρισται ὁ Χριστός μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε

Paul refrains from baptizing to avoid occasions for brethren to divide (vss.14-16)

**14 ¶ I thank God that I baptized none of you, but Crispus and Gaius;**

εὐχαριστῶ, v.4

Crispus, was the other chief ruler of the synagogue that was in the city of Corinth. (cf. 1Co.1.1; Ac.18.8)

Gaius as also called upon to suffer in behalf of the Lord Jesus.

*Ac 19:29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.*

Paul focused on God's main calling upon his life to do. He was not called to baptize. **(v.17)** What does that mean? Was Paul disobedient to the imperative of the Great Commission? No. Paul thought it wise to defer the application of baptism to others, such as Barnabas, Timothy, Gaius, Sosthenes, Titus, or to any other *disciple* that was there or that had accompanied him in his missionary journey. Who it might have been that actually did the baptizing is *not revealed* in Scripture. Evidently, all we need to know is that it must have been another baptized, believing *disciple* of Jesus Christ.

*Mt.28.18 And Jesus came and spake unto them, saying, All power (ἐξουσία, right, jurisdiction, authority) is given unto me in heaven and in earth.*

*19 Go ye (Who? The disciples of Jesus Christ) therefore, and teach (μαθητεύω, instruct) all nations, baptizing (immersing) them in the name of the Father, and of the Son, and of the Holy Ghost:*

*20 Teaching (indoctrinating, catechizing) them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen.*

14 εὐχαριστῶ τῷ θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον

**15 Lest any should say that I had baptized in mine own name.**

So that no one

Paul says that in order to hinder a potential schism among the brethren he chose not to baptize. He knew what men were inclined to do. And he tried to reduce such occurrences by having others baptize them that came to faith in Christ.

Understand this point about baptism. The truth is that the Scriptures seldom reveal who administered baptism. There is so much discussion and division over the matter of the administration of baptism; was the baptism 'church' authorized, were the converts first made a member of the mother church, was the baptism by a pastor.

The Jewish, Ethiopian eunuch was baptized by a man that *was* a deacon at the church of Jerusalem. He was no longer at Jerusalem. We *don't know* that he was sent for that purpose by the Jerusalem church. We don't know who was baptizing all of the new converts that were coming to Christ at the preaching of those disciples that were scattered by persecution. What we do know is that the baptisms were by *disciples of Jesus Christ*, that is, those that came to faith in Christ, were baptized themselves, and were taught the doctrine of Christ as a member of the church of Jerusalem. That's the only connection that I can make. Listen, Jerusalem did send anyone out to do this. They didn't know what was going at in the northern areas of Israel, Syria, and further. They only *heard* about it, and then sent Barnabas to find if it was so. And what did Barnabas find? He found *churches*, not missions, not mission stations, not chapels, not half churches, but real churches! all over Syria and into Cilicia. And the apostles that had remained in Jerusalem (cf. Ac.8.1) never thought to question the reality of these churches, or to question who gave these disciples the right to self-constitute in a church. They accepted the fact as a work of the Lord. The same could be said about the church in the city of Samaria. (cf. Ac.8.14)

comp. Ac.9.31, *the churches had rest*; Ac.11.19, *and they* (Barnabas and Saul) *assembled themselves with the church*; Ac.15.44, *confirming the churches* of Syria and Cilicia.

15 ἵνα μή τις εἴπη ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα

**16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.**

We don't know how many there were of the house of Stephanas but they must have been of age to profess faith in Christ for themselves. This is why we call baptism, *believer's baptism*.

To administer baptism to infants and children, which cannot express for themselves a personal faith in the Lord Jesus is a departure from the faith, the doctrine of the Lord Jesus.

*Mr 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

*Ac 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*

*13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.*

*Ac 8:37 And Philip said, If thou believest with all thine heart, thou mayest. (Mayest what? BE BAPTIZED. The question that the eunuch asked Philip when he saw a *certain water* was, 'What doth hinder me to be baptized) *And he answered and said, I believe that Jesus Christ is the Son of God.**

The and Catholic and Protestant notion, that the mention of a house being baptized must necessarily include babies and little children is without Biblical basis.

And at this Paul baptized them ... probably out of necessity. Now, there might be two reasons why Paul chose to baptize a very few that came to faith in Christ at Corinth.

1. Paul came to Corinth unaccompanied. (cf. Ac.18.1-4) Silas and Timothy came later. (v.5)
2. The house of Stephanas was of the first which came to faith in Christ. Crispus and Gaius are also like some of the first of those which heard the gospel preached by Paul.

*1Co 16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia ...*

Baptism is not by christening, pouring, sprinkling, or dipping some part of the person's body. It is a full immersion into the water; a watery grave. (Ro.6.4)

Note: baptisms are never shown as having a church presence. There is no example of this in Scripture. So watch against making what has become a traditional practice for us into a test of faith. The ordinance of baptism may be without a church presence, but the Lord's Supper is only observed with the church being present.

Paul thanked God for the grace that had become evident in the lives of the Corinthian church. Their lives were enriched by God so that their words and thoughts witnessed that Christ was among them. But they had become divided over non-issues, carnal matters, and their fellowship became fragmented. And if the fellowship of the brethren is fragmented it is certain that our fellowship with Christ is broken. The Lord in His love for this church moved the apostle to write the necessary, corrective words to mend their breach of fellowship among them. How difficult it must have been for Paul to see this in any church, but there is no denying that he loved them as a father loves his own children.

*1Co 4:15 For though ye have ten thousand instructors in Christ, yet [have ye] not many fathers: for in Christ Jesus I have begotten you through the gospel.*

What grace we have received! The testimony of Christ has certainly been confirmed in many of you. Don't allow for divisions in this fellowship. Put away the non-issues. I think the implication is ... forgive one another as Christ also forgave you. Then the fellowship will be restored.

16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον λοιπὸν οὐκ οἶδα εἶ τινα ἄλλον ἐβάπτισα