

2/5/12

Paul, The Loving Shepherd

1Cor. 1:1-9

A father a times has to confront his children in a very strong way, but he does so reminding them who they are, his children, because he loves them.

Such was the case with Paul's introduction to the Corinthians, he is lovingly concerned about them and expressed genuine love and hope for them even as he confronts them in their faults and failures throughout his letter.

They had culturalized the church, rather than allowing the word and spirit of God to transform them!

1. Being prideful rather than humble, living to impress and be impressed, living worldly rather than heavenly, carnal rather than spiritually!

2. What a picture of today's church!

Paul's loving concern for the Corinthians is evident by three things in his opening introduction.

1Cor. 1:1-9

- I.** The salutation to the Corinthians. vs. 1-3
- II.** The appreciation of the Corinthians. vs. 4-6
- III.** The affirmation of the Corinthians. vs. 7-9

I. The salutation to the Corinthians. vs. 1-3

A. The apostle Paul identified himself as the writer. vs. 1

* "Paul".

- 1.** Paul "Paulos", means small or little in the Greek of Latin origin. vs. 1a
 - a.** His name appears 218 times in the New Testament.
 - 1)** His previous name was Saul "Saulos", which means desired or ask, found 26, all in the book of Acts.
 - 2)** His Hebrew name without doubt, after King Saul.
 - b.** The greatest number are in Acts, 133 and the next in 1Corinthians, 8 times.
 - c.** He is the one who founded the church on his second missionary journey. Act 18, 1Cor. 4:15
- 2.** Paul was called an apostle of Jesus Christ. vs. 1b
 - * "called *to be* an apostle of Jesus Christ through the will of God."
 - a.** The words "to be" are not in the text, indicated by the italics.
 - 1)** Paul was called and apostle "apostolos", means sent out as a messenger or representative.

- 2) The word is used in a different form of the Father sending the Son Jesus, into the world. Jn. 20:21
- 3) The call “kletos” refers to God’s discharge of his office of apostle from the very beginning.
- b. The apostleship of Paul was as one who would represent Jesus Christ, not himself.
 - 1) Jesus chose twelve apostles after an entire night in prayer. Lk. 6:12-13
 - 2) Jesus sent out 70 to preach. Lk. 10:1
 - 3) Jesus had other apostles, such as Barnabas. Acts 14:14
 - 4) Jesus called Paul as an apostle of the Gentiles. Rom. 11:13
- c. The call of Paul as an apostle was through the will of God. vs. 1b
 - 1) Paul did not strive to be an apostle of Jesus Christ, in fact he was persecuting Christians when the Lord appeared to him on the Damascus Road. Acts 9
 - 2) Jesus told Ananias that Paul was a chosen vessel of His to bear His name before Gentiles, kings, and the children of Israel. Acts 9:15
 - 3) Paul testified to the Galatians that he was separated from his

mother’s womb and called by Jesus through grace. Gal. 1:15

- a) The emphasis on his apostleship is in view of those who were starting to question his authority. 1Cor. 4:18-21, 9:1-3, 15:8
 - b) The title of apostle is found in nine of the introduction of his letters. Rom. 1:1, 1-2Cor. 1:1, Gal. 1:1, Eph. 1:1, Col. 1:1, 1-2Tim. 1:1, Tit. 1:1
3. Paul named his companion Sosthenes. vs. 1c
- * “and Sosthenes *our* brother.”
 - a. The name Sosthenes appeared as one of the Jews, who accused Paul before the judgment seat of Gallio at Corinth. Acts 18:17
 - 1) He and the others were dismissed by Gallio from the judgment seat.
 - 2) He was the ruler of the synagogue and was beaten by the Greeks.
 - 3) His name Sosthenes means “saviour of his nation”.
 - b. The Sosthenes in our text could be the same man, the ruler of the synagogue.
 - 1) These are the only two places the name appears, yet some do think he is the same person.
 - 2) But I think the fact that Paul just mentioning his by name to the

Corinthians, is a strong indication they knew who he was, being the same person.

- 3) If so, what a great witness to the power of God to save, having once opposed the gospel, but now saved by Christ.
- c. The fellow Corinthian Sosthenes was now with Paul at Ephesus, as his companion.
- 1) A brother “adelphos”, in Christ, born again.
 - 2) He was one with Paul regarding the content of the letter and in full agreement.
 - 3) Both motivated by their love for the Corinthians, ready to communicate the corrections needed to be made.

B. The apostle Paul identified the recipients. vs.

2

* “to those who are sanctified in Christ Jesus, called *to be* saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours.”

1. Paul addressed the church of God at Corinth. vs. 2a

* “To the church of God which is at Corinth.

- a. Paul declared the church belongs to God, it is universal, in its totality.
 - 1) The word church “ekklesia” is made up of two words.
 - a) The word “ek” meaning out.
 - b) The word “kaleo”, meaning to call.
 - 2) The word church “ekklesia” appears 115 times through the books of the New Testament.
 - a) In Paul’s letters it is found 62 times.
 - b) In Acts it is found 24 times.
 - c) In Hebrews it is found 2 times.
 - d) In James it is found 1 time.
 - e) In 3 John it is found 3 times.
 - f) In Revelation it is found 20 times.
 - g) In the gospels it is found only 3 times.
- 2) The word was used by the Greeks to describe a civil assembly of people, as in Athens: characterized by the following.
 - a) They were citizens with power to declare war, peace, elect generals and raise funds.
 - b) They began with prayer and sacrifice.
 - c) They later used the word in a wider sense, for a convened

- assembly of citizens as used in Acts, when they were called in question, as to their assembly. Acts 19:32, 39, 41
- 3) The word “ekklesia” describes and identifies the people who were, have been and will be called out from the world, by the Spirit of God, to hear the voice of God.
 - a) The word is in the singular, the universal church of Jesus, as a total number, one church, His church!
 - b) All who have believed on earth and heaven, “the church of God”.
- b. Paul declared God had part of His church at Corinth, a local church, which had an evil reputation.
- 1) The city had an evil reputation, giving itself over to sensual pleasure through the priestesses of Aphrodite who prostituted themselves for the temple and the temple of Apollo’s promoted the homosexual life-style of men.
 - 2) The word “Corinthian” was identified with loose living and in plays would always be portrayed as a drunk immoral person.
 - 3) The church of God at Corinth, who met in homes was only a small part of the entire universal church of

- God, there was Philippi, Thessalonica, Berea, etc.
- 4) They were the church “ekklesia” at Corinth called out of the world from sin and darkness into the kingdom of God’s dear Son. Col. 1:13
 - 5) They as the church of God at Corinth were distinguished from any and every other assembly or religious organization of the Romans and Greeks.
 - * The word is synonymous with the Old Testament “kahal” congregation or assembly of Israel but is distinct from it. Num. 16:3, Deut. 23:1, Acts 7:38
2. Paul addressed those who were sanctified in Christ Jesus. vs. 2b
- a. The word sanctified “hagiazō” means set apart, not simple to be used though that is certainly true but to the ownership of Christ.
 - * A perfect participle a past act and its present and continuing results.
 - b. The sphere is “in Christ Jesus” never apart or in any other name.
 - c. These were the filth of the world and God was able to save them. 1Cor. 6:9-11

3. Paul addressed those who are called saints. vs. 2c
 - a. The word is related to the previous one “hagios” to be holy.
 - b. The potential was not in themselves but in Christ who had saved them.
 - * God’s callings come with enablement. 2Pet. 1:3-4
4. Paul included in his address all others who call on the name of Jesus Christ our Lord. vs. 2d-e
 - * “with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours.”
 - a. No person is excluded, rejected or favored by God, be they Jew or Gentile, “all”.
 - b. No place is neglected or passed up, “in every place”.
 - c. No one is forced to be saved, they must exercise their free-will, “call”.
 - d. No other name can save a person, only, “the name of Jesus Christ our Lord”.
 - f. Three times the name of Jesus and a title has appears in the first two versus.
 - e. Theirs, refers to the saints in Corinth, in every place and “ours” to Sosthenes and Paul.

- C. The apostle Paul indicated their regards. vs. 3
 - * “Grace to you and peace from God our Father and the Lord Jesus Christ.”
 1. Paul proclaimed on them the grace of God.
 - a. The word grace “charis” means unmerited favor, undeserved, a gift and was used as the normal Greek greeting.
 - b. This is grace for their ongoing lives in Christ, not salvation, they were saved.
 - c. This grace is all-sufficient for all things in life.
 2. Paul proclaimed on them the peace of God.
 - a. The word peace “eirene” means to join together. corresponding to the Hebrew “Shalom”.
 - b. The word has the idea of putting back together something that was separated or broken.
 - c. This peace is the “peace of God” for the difficult times in life, not the peace with God that takes place at salvation, being justified. Rom. 5:1
 3. Paul proclaimed that both of these virtues come through God the Father and the Lord Jesus Christ.
 - a. They are co-equal in Deity.
 - b. They are co-laborers in the work.

- c. They are two distinct persons of the Godhead, the third person being the Holy Spirit.

Illustration

One day Jesus in answer to a lawyer about who was his neighbor declared the parable of the Good Samaritan, whose loving concern was evident by not only his actions of stopping and caring for the assaulted man, but by his words to the inn keeper, that he would return and pay whatever more it cost if there were further charges. Lk. 10:25-37

* This was Paul's love for the Corinthians!

Application

1. Do you remember who preached the gospel to you, do you know their name?
 - a. The location, where you heard the gospel?
 - b. The circumstances of your life, at that time?
 - * "Faith come by hearing and hearing by the word of God." Rom. 10:17
2. Do you realize that the Lord wants to send you out to reach out to others with the same gospel?
 - a. Be it at your job, as God opens doors.
 - b. Be it to your family and love ones.
 - c. Be it on the street, as God directs you to share Christ with someone.
 - * God is not willing any should perish. 2Pet. 3:9

3. Do you consider yourself part of the church of God? then here are some things that should be evident in your life according to the Scriptures.
 - a. Do you play an active part in the body of the church, not just sitting in the pew or hiding in the crowds? 1Cor. 12
 - b. Do you consider others in order to stir them up to love and good works and you do not forsake the gathering of the saint as the manner of some? Heb. 10:24-25
 - c. Do you give to God as He has blessed you, as an expression of your love when the church gathers together? 1Cor. 16:2, 2Cor. 9:7
4. Do you live a life of sanctification to God as a saint, as you call on the name of Jesus Christ your Lord?
 - a. If you are, then it is by being filled with the Holy Spirit. Eph. 5:18
 - b. If you are, the only way He honors it, is by presenting your body a living sacrifice unto Him. Rom. 12:1-2

Paul's loving concern was evident in the salutation to the Corinthians!

II. The appreciation of the Corinthians. vs. 4-6

- A. The apostle Paul communicated that he thanked God for them on an ongoing basis. vs. 4

* “I thank my God always concerning you.”

1. Paul thanked God for the Corinthians.
 - a. The posture of Paul was gratitude.
 - 1) The word thank “eucharisteo”, means to be grateful, in the present tense and appears five other times in the letter.
 - 2) He did so, realizing the miracle of their salvation, through the forgiveness of their sins.
 - b. The practice of Paul was always.
 - 1) The word always “pantote”, means at all times.
 - 2) This does not mean he was doing this every minute of the day, but when he prayed to God and thought about them.
2. Paul thanked God for the Corinthians by a personal experience, “my God”.
 - a. He had a personal relation with the living God, “My God”.
 - b. He had a personal relation with the Corinthians. 1Cor. 4:14-17, 21, 2Cor. 2:3-4
 - c. He calls the Corinthians “brethren”, twenty-seven times in his letter!
 - d. The epistles of Paul revealed that he was a man of prayer.
 - 1) For God’s guidance and direction.
 - 2) For others, who he ministered to.

- 3) For all the churches that he had planted and called upon him to help them.

- B. The apostle Paul thanked God for the grace He bestowed on them. vs. 4

* “for the grace of God which was given to you by Christ Jesus.”

 1. Grace is synonymous with the gospel, the unmerited favor for salvation.
 - a. Grace that had made them spiritually alive, rather than left them spiritually dead.
 - b. Grace that had forgiven of their sins, rather than being judged for their sins.
 - c. Grace that had enabled them to see themselves as lost and responded to salvation.
 2. Grace is imparted only by Jesus.
 - a. Grace had excepted them in the beloved Son, Jesus Christ not on their own merits.
 - b. Grace that only comes through and by Jesus Christ, the fifth mention in four versus.
 - c. The tense is the aorist passive, “having been given”.
- C. The apostle Paul thanked God for their wealth through grace. vs. 5

- * “that you were enriched in everything by Him in all utterance and all knowledge.”
1. Paul stated they were made instantly rich in everything.
 - a. Everything encompasses all in the sphere of the spiritual realm.
 - 1) The word enriched “ploutizo”, means to make wealthy in the spiritual realm.
 - 2) Literally, you were enriched, indicative aorist passive.
 - 3) Paul uses it for himself enriching others spiritually. 2Cor. 6:10
 - b. Everything was imparted to them by Him, Jesus Christ.
 - 1) He is the Savior.
 - 2) He is the mediator.
 2. Paul stated they were enriched in two things.
 - a. All utterance “logos” which encompasses thought, words and discourse regarding the things of God.
 - * The first of 15 time in the letter.
 - b. All knowledge “gnosis” which is information and understanding about the things of God.
 - * The first of 10 times in the letter.
 - c. Wisdom is distinct, the proper application of knowledge, which the Corinthians were puffed up about and Paul will contrast Human wisdom

with God’s wisdom in the second chapter.

- D. The apostle Paul thanked God for his personal witness of their saved lives. vs. 6
 - * “even as the testimony of Christ was confirmed in you.”
1. Paul declared they had given a testimony of Christ, the gospel.
 - a. The word testimony “marturion”, means a be a witness regarding Christ in them.
 - b. The phrase, even as “kathos” looks back to verse five as the outcome of their salvation indicated in verse six.
2. Paul declared their testimony of Christ was confirmed in them.
 - a. In all utterance and all knowledge.
 - b. The word for confirm “bebaioo” means make firm and sure, indicative aorist passive.
 - c. This is a technical tern for guaranteeing the delivery.
 - d. What God had promised through the gospel, He had done.
3. Paul saw the miracle and transformation from a debauched life to a life of devotion to Jesus Christ in each of the Corinthians.
 - * Their life was new and different.

Illustration

How I give thanks to God for His grace imparted to so many people that would otherwise have perished, including myself.

* My Father, mother, brother, sisters, friends and you, who would otherwise have perished!

Application

1. One of the evidence of a spirit filled life is thanksgiving.

- a.** David said, “I will offer to You the sacrifice of thanksgiving, And will call upon the name of the LORD.” Ps. 116:17
- b.** Paul exhorted Timothy that supplications, prayers, intercessions, and giving of thanks be made for all men.” 1Tim. 2:1
- c.** The believer is not to be know for filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. Eph. 5:4

2. Often people are not thankful for the grace that is given to individuals, instead they look down upon them or think that they have ruined their lives.

- a.** Unsaved wives and husbands often respond like this, telling their mates that they are no more fun and make their lives a living hell or that they are going to leave them.
- b.** Parent at times think their sons or daughters have flipped out and would rather see them

in their old life-style because at least they understood them then.

- c.** Some times even self-righteous Christians that are as carnal as the Corinthians look down on others because of their past lives and are not thankful for them.

* “For what thanks can we render to God for you, for all the joy with which we rejoice for your sake before our God.” 1Thess. 3:9

3. Do you give thanks to God for the enrichment of others lives through grace regarding their utterance and knowledge or are you critical and envious because they are younger in the Lord and have grown more than you?

- a.** It is all to the glory of God.
- b.** We are mere vessels.

* The angels and the elders as they fall on their faces before the throne of God say, “Amen! Blessing and glory and wisdom, Thanksgiving and honor and power and might, be to our God forever and ever. Amen.” Rev. 7:12

Paul’s loving concern was evident in the appreciation of the Corinthians!

III. The affirmation of the Corinthians. vs. 7-9

- A.** Paul affirmed them in view of their spiritual gifts. vs. 7a
 * “so that you come short in no gift.”
1. Paul declared that they came behind in no gift.
 - a. The phrase come short “husereo” means to be in want of or lack.
 - 1) They were blessed in the spiritual gifts.
 - 2) They were misusing them, due to pride and carnality.
 - b. The tense is the present.
 2. Paul is not saying that each individual has all the gifts.
 - a. For Paul will tell them later that not all have every gift. 1Cor. 12:27-31
 - b. God soveirgenly gives to each gifts.
 3. Paul is speaking of the corporate body at Corinth.
 - a. Paul did not want them to be ignorant about these spiritual gifts that God had by His grace bestowed upon them by the Holy Spirit. 1Cor. 12:1-31
 - b. Paul would also correct their wrong exercise of specific gifts as well as instruct them as to their proper use and order to edification. 1Cor. 14:1-40
 - c. Paul would reveal to them that if the gifts are not exercised in love, they do

not profit the one exercising the gift.
1Cor. 13:1-13

- B.** Paul affirmed them in view of their belief in the return of Christ. vs. 7b
 * “eagerly waiting for the revelation of our Lord Jesus Christ.”
1. Paul declared that they were eagerly waiting for the revelation of their Lord, Jesus Christ.
 - a. The phrase eagerly waiting “apekdechomai”, has the idea of a strong and earnest expectation with one’s head stretched out. Rom. 8:23
 - b. The implication is very obvious regarding the gifts and the coming of Jesus, the gifts were expected by Paul to be operative when the Lord returned.
 2. The revelation is in reference to the Lord’s coming for His church at the rapture.
 - a. The word for revelation “apokalupsis” means unveiling or uncovering, in order to see with one’s own eyes.
 - b. There are two other words that appear in the New Testament for the Lord’s appearing and all three are use interchangeably, one is “epiphania” the manifestation and the other is “Parousia” the presence.

- c. Paul closes the letter, Maranatha, “O Lord come”. 1Cor. 16:22
 - 3. The coming of Christ to the earth to set up the kingdom must be distinguished from His coming for His church.
 - a. The Lord declared to His disciples that He would come back to receive them to Himself. Jn. 14:1-3
 - b. The Lord declared that He would return and set up the kingdom. Matt. 25
 - c. The difference between the two is seven years.
 - 1) Three and a half years of Tribulation, where there will be false peace and the Anti-christ will deceive the world.
 - 2) Three and a half years of Great-Tribulation, when the Anti-christ rules the world with an iron hand and destroys all who oppose him.
- C. Paul affirmed them in view of God’s forgiveness. vs. 8
 * “who will also confirm you to the end.”
1. God would continue the work of salvation to the end. vs. 8a
 - a. The One confirming is in reference to the Father, not Jesus.
 - 1) The section begins with God and ends with God. vs. 4-9

- 2) God has enriched in everything and the gospel. vs. 5, 6
 - 3) God is the Father distinct from the Son. vs. 9
 - 4) Who will also confirm, is the Father, parallel to God in verse nine. vs. 9a
- b. The Father is part of the work of salvation.
 - 1) The word confirm “bebaioo” means to establish or make sure.
 * The tense is the indicative future active!
 - 2) The word end “teleos” means to the uttermost or till termination.
 * Being confident, that He who started a good work in you shall completed till the end. Phil. 1:6
2. God would present them blameless in the day of their Lord Jesus Christ. vs. 8b
 * “*that you may be* blameless in the day of our Lord Jesus Christ.
 - a. The word blameless “anegkletos” means irreproachable and unimpeachable.
 - b. The quality of forgiveness that is offer in the atoning work of Jesus is complete and absolute.
 * Casting our sins as far as the east is from the west and burying them in

the deepest sea. Ps. 103:12, Mic. 7:19c

- c. The day of Christ, as He catches us up in the air to be with Him forevermore.

D. Paul affirmed them in view of God's faithfulness. vs. 9

* "God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord."

1. Paul declared that God is faithful regarding salvation.
 - a. His faithfulness is guaranteed by His nature of perfection.
 - 1) The word faithful "pitos", simply means one who can be trusted and relied on.
 - 2) The word is emphatic, being at the beginning of the sentence, literally, faithful is God!
 - * God can not lie. Num. 23:19
 - b. He will do all that is necessary for man to be saved.
 - 1) Beginning by providing the means of salvation, the cross.
 - 2) Second by having the gospel proclaimed to an individual.
 - 3) Third by not violating his or her free will in their choice to be saved.

4) Fourth, by honoring the choice made and being faithful to the choice made.

2. Paul declared the enabling and the completion comes with the call to be saved.
 - a. God is the initiator in salvation.
 - b. Man is the responder to salvation.
3. The call is into the fellowship of His Son, Jesus Christ, their Lord.
 - a. The word called "kakeo", means to invite, in the indicative aorist pass.
 - b. The word fellowship "koinonia" means partnership, oneness, participation with one another.
 - c. The fellowship with God's Son made possible by dying in man's place. 2Cor. 5:21, 1Jn. 2:2
 - * This is the 9th mention of Jesus!

Illustration

One person who made a difference in my life was a gymnastics coach named John Draghi, he affirmed me in a loving and concerned way that rather than to goof off and get in trouble I would work my hardest to be the best and he caused me to be a champion and get a free ride through school and he did this to many other young men.

Application

1. Do you recognize the importance of gifts in your life as an affirmation of God's work through you?
 - a. We are to seek the best of the gifts, those that edify the body. 1Cor. 14:12
 - b. We are to exercise them in love not in pompous display or as credentials for spirituality. 1Cor. 13:1-3
2. Are you waiting eagerly for the revelation of Jesus Christ?
 - a. The life evidence is purity of life. 1Jn. 3:1-4
 - b. The life that is waiting for Jesus' return is marked by stewardship. Lk. 12:35-48
 - c. The discipline is praying and watching. Lk. 21:36
 - d. The believer is waiting for the Blessed Hope. Tit. 2:13
 - * Let us hold fast the confession of our hope without wavering, for He who promise is faithful. Heb. 10:23
3. Have you asked Jesus to forgive you for your sins, if not, this is the most important thing to do, that you may come into the fellowship with Him.
 - a. The Scriptures declare that whoever believes on Him will not be put to shame." For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For "whoever calls on the name of the LORD shall be saved." Rom. 10:10-13

- b. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1Jn. 1:9
4. The work of salvation is all of God, man can only reject it or receive it.
 - a. Don't let the mystery of predestination and free will keep you from making a decision, come, today is the day of salvation.
 - b. Don't let your own weakness or sin keep you from salvation, He is more than able to keep you from stumbling and present you faultless before His presence with exceeding joy. Jude 24

Paul's loving concern was evident by the affirmation of the Corinthians!

Conclusion

Paul's loving concern for the Corinthians was evident by these three things in his introduction.

- I. The salutation to the Corinthians!
- II. The appreciation of the Corinthians!
- III. The affirmation of the Corinthians!