

1 Corinthians 1:10-17 “Divisions and Contentions”

10 Now I **plead** with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no divisions among you, but *that* you be perfectly joined together in the same mind and in the same judgment.

- “I **plead** with you,”

- **παρακαλέω** [*parakaleo* /par·ak·al·eh·o/] v. From 3844 and 2564; TDNT 5:773; TDNTA 778; GK 4151; 109 occurrences; AV translates as “beseech” 43 times, “comfort” 23 times, “exhort” 21 times, “desire” eight times, “pray” six times, “intreat” three times, translated miscellaneously four times, and “vr besought” once.

1 to call to one’s side, call for, summon.

2 to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc. **2A** to admonish, exhort. **2B** to beg, entreat, beseech. **2B1** to strive to appease by entreaty. **2C** to console, to encourage and strengthen by consolation, to comfort. **2C1** to receive consolation, be comforted. **2D** to encourage, strengthen. **2E** exhorting and comforting and encouraging. **2F** to instruct, teach. ¹

- *Talk about **what** you believe and you have disunity.
Talk about **Who** you believe in and you have unity.*
-- E. Stanly Jones, *Leadership*, Vol. 8, no. 3.
- *Many of the doctrinal divisions among the churches are the result of a blind and stubborn insistence that truth has but one wing.*
-- A.W. Tozer in “That Incredible Christian.” *Christianity Today*, Vol. 34, no. 2.
- **God hates church divisions – no one ever wins in a church split.**

Proverbs 6:16-19

16 These six *things* the LORD hates, Yes, **seven** are an **abomination** to Him:
(a disgusting thing, abominable, unclean, wicked) ²

- 17** (1) A proud look,
(2) A lying tongue,
(3) Hands that shed innocent blood,
- 18** (4) A heart that devises wicked plans,
(5) Feet that are swift in running to evil,
- 19** (6) A false witness *who* speaks lies,
(7) And one who sows discord among brethren.

11 For it has been declared to me concerning you, my brethren, by those of Chloe’s household, that there are **contentions** among you.

12 Now I say this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.”

v v: verb

TDNT Theological Dictionary of the New Testament
TDNTA Theological Dictionary of the New Testament, Abridged in One Volume
GK Goodrick-Kohlenberger
AV Authorized Version

¹Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G3870). Ontario: Woodside Bible Fellowship.

²Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (H8441). Ontario: Woodside Bible Fellowship.

13 Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

- Dialogue, Debate, Discussion, and Disagreement are found wherever and whenever people are working together.
 - **Their debates had grown to carnal contentions among brethren.**
 - ἔρις [eris /er-is/] n f. Of uncertain affinity; GK 2251; Nine occurrences; AV translates as “strife” four times, “debate” twice, “contention” twice, and “variance” once.
1 contention, strife, wrangling. ³
- 1 **Corinthians 3:3-4**
 - 3 For where *there are envy, strife, and divisions* among you, are you not carnal and behaving like *mere men*?
 - 4 For when one says, “I am of Paul,” and another, “I *am* of Apollos,” are you not carnal?
- **The mark of community--true biblical unity--is not the absence of conflict but the presence of a reconciling spirit.**
 - Bill Hybels, *Leadership*, Vol. 14, no. 1.
- **Martin Luther** said, “I pray you leave my name alone. Do not call yourselves Lutherans, but Christians.”
 - John Wesley** said: “I wish the name Methodist might never be mentioned again, but lost in eternal oblivion.”
 - Charles Spurgeon** said, “I say of the Baptist name, let it perish, but let Christ’s own name last forever. I look forward with pleasure to the day when there will not be a Baptist living.” Source unknown ⁴
- **CHLOE.**
 - Greek female name, signifying ‘verdant’, especially appropriated to Demeter.
 - ‘Chloe’s people’ told Paul of the Corinthians’ schisms (1 Cor. 1:11) and perhaps other items in 1 Cor. 1–6.
 - That the tactful Paul names his informants suggests they were not Corinthian. Possibly they were Christian slaves of an Ephesian lady visiting Corinth. Whether Chloe was herself a Christian is unknown.
 - F. R. M. Hitchcock (*JTS* 25, 1924, pp. 163ff.) argues that a pagan body, associated with the Demeter-cult, is intended. A.F.W. ⁵
 - **Is Chloe’s household guilty of gossip?**

n n: noun or neuter

f f: feminine

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³Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G2054). Ontario: Woodside Bible Fellowship.

⁴10,000 sermon illustrations. 2000 (electronic ed.). Dallas: Biblical Studies Press.

JTS Journal of Theological Studies

ff. and the following (verses, etc.)

a.f.w. A. F. Walls, M.A., B.Litt., Professor of Religious Studies, University of Aberdeen

⁵Wood, D. R. W., & Marshall, I. H. (1996). *New Bible dictionary* (3rd ed. /). Leicester, England; Downers Grove, Ill.: InterVarsity Press.

- Who elected Chloe as the Corinthian hall monitor?
 - Chloe's people told Paul of:
 - Splits due to Contentions and divisions (1 Cor 1:10-17)
 - Splits due to "intellectualism" (1Cor 1:18-2:16)
 - Splits due to a carnal allegiance to certain teachers or leaders in the church (1Cor 3:1-4:21)
 - Splits due to undisciplined immorality within the church (1Cor 5)
 - Splits due to lawsuits within the church (1Cor 6)

▪ **Spirituality is not measured by how well we expose an offender, but by how effectively we restore an offender (Gal. 6:1)**

Galatians 6:1 (NLT) Dear brothers and sisters, if another Christian is overcome by some sin, you who are godly should gently and humbly help that person back onto the right path. And be careful not to fall into the same temptation yourself.

14 I thank God that I baptized none of you except Crispus and Gaius,
15 lest anyone should say that I had baptized in my own name.
16 Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.
17 **For Christ did not send me to baptize, but to preach the gospel,** not with wisdom of words, lest the cross of Christ should be made of no effect.

- Paul typically did not make a practice of baptizing believers
- Jesus was not known to ever baptize someone
John 4:2 (though Jesus Himself did not baptize, but His disciples),
- Jesus obviously taught the importance of Baptism:
Matthew 28:18-20
18And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.
19Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,
20teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age." Amen.
- Paul obviously did not teach that Baptism was necessary for salvation
- Jesus never taught that Baptism led to Salvation
 - Salvation always leads to baptism
 - "Outward expression of an inward work."
- Who were Crispus (a.k.a.: "curly") and Gaius?
 - The only two people Paul baptized in Corinth

- **Κρίσπος** [*Krispos* /**kris**·pos/] n pr m. Of Latin origin; GK 3214; Two occurrences; AV translates as “Crispus” twice. **1** the ruler of the Jewish synagogue in Corinth, baptized by Paul. *Additional Information:* **Crispus = “curled”.**⁶
- **Γάϊος** [*Gaios* /**gah**·ee·os/] n pr m. Of Latin origin; GK 1127; Five occurrences; AV translates as “Gaius (of Corinth)” twice, “Gaius (of Macedonia)” once, “Gaius (of Derbe)” once, and “Gaius (a Christian)” once. **Gaius = “lord”.**⁷

- **Paul’s first commission was to preach the gospel**

1 Corinthians 9:16 For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!

- **Paul’s preaching was purposeful and pointed, demonstrating the Spirit’s power**

1 Corinthians 2:4-5

4And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power,

5that your faith should not be in the wisdom of men but in the power of God.

n n: noun or neuter

pr pr: proper or pronoun

m m: masculine

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⁶Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G2921). Ontario: Woodside Bible Fellowship.

n n: noun or neuter

pr pr: proper or pronoun

m m: masculine

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⁷Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G1050). Ontario: Woodside Bible Fellowship.