1st Corinthians

Salutation

- Author [1:1]
  - Paul, called *as* an apostle of Jesus Christ by the will of God, and Sosthenes our brother,
    Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς
    - The first word of this letter identifies the author as Paul.
    - As we saw in the introduction, even the "higher" critics agree that the Apostle Paul did indeed author this letter.
    - As is his practice, Paul identifies himself as an apostle of Jesus Christ [2 Cor 1:1; Eph 1:1; Col 1:1; 1 Tim 1:1; 2 Tim 1:1; Titus 1:1].
    - Here, as in most cases, Paul indicates that he is an apostle of Jesus Christ by the will of God.
    - In this particular instance, Paul adds that he has been called as an apostle.
    - This indicates that God invited Paul to be an apostle of the Church.
    - It is implicit in this verse that Paul responded positively to this call of God.
    - Sosthenes was likely Paul's amanuensis for this letter.
    - It is not certain, but he may have been the synagogue ruler thrashed by the Jews [Acts 18:17] illustrating how God can work all things together for good.
- Recipients [1:2]
  - To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling,
    τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις,
    - Paul identifies the direct recipients of this letter as the congregation of the local church in Corinth.
    - The message of this letter is also intended for congregations throughout the history of the Church.
    - Note that Paul calls it the church of God, indicating that the Lord had planted that church.
    - Had the Corinthians treated it like God's church, they could have avoided many of their problems.
    - The word "sanctified" is ἁγιάζω (hagiazō) which means "set apart" or "consecrate".
    - This word means to set something apart specifically for holy purposes.
    - This word is in the passive voice which means that God is the one who set these congregants apart for His purpose.
    - It is in the perfect tense which means that act in the past (at the moment of salvation) has ongoing effects.
    - Paul also refers to the congregation of the church at Corinth as saints by calling.
    - This reaffirms the fact that these people are believers, saints even though they had many sin problems.

- with all who in every place call on the name of our Lord Jesus Christ, their *Lord* and ours:
  σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν·
  - By saying "with all … in every place" Paul is identifying his message with believers throughout the Church.
  - This clarifies that Paul was calling the Corinthians into doctrinal unity with all other believers.
  - The phrase "who … call on the name of our Lord Jesus Christ" is a reference to O.T. verses [Gen 4:26; 12:8; 21:33; Psa 80:18; 116:13, 17; Isa 12:4; Joel 2:32; Zeph 3:9; 13:9].
  - The focus here is on Jesus our Savior as Lord of our lives.
  - The phrase "their *Lord* and ours" makes it clear to the Corinthians that Jesus is Lord over the entire Church.
  - This tell us that Paul views the problems in the church at Corinth as being due to a lack of obedience to Christ.

- Greeting [1:3]
  - Grace to you and peace from God our Father and the Lord Jesus Christ.
    χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
    - The phrase "Grace to you and peace" was typical for greetings in Paul's time.
    - By adding the phrase "from God our Father and the Lord Jesus Christ" Paul makes this phrase specific to believers.
    - Paul used various forms of this expression 10 times in his letters [Rom 1:7; 2 Cor 1:2; Gal 1:3; Eph 1:2; Ph 1:2; Col 1:2; 1 Thess 1:1; 2 Thess 1:2; Phlm 3].
    - In any and every case, Paul extended his heartfelt greetings to the saints he is writing to.
    - I like it so much that I have adopted this greeting in my messages to the church via email, etc.