1st Corinthians

Thanksgiving for God's Grace

- Thanksgiving for God's Grace [1:4-9]
  - I thank my God always concerning you for the grace of God which was given you in Christ Jesus,
    Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ,
    - The phrase "I thank" is from εὐχαριστέω (eucharisteō) which means "be thankful" or "express thanks".
    - This word is an expression of a gracious attitude, formed from the word for grace (χαρις , charis).
    - The phrase "my God" is found in most manuscripts, but two early ones do not include the word for "my".
    - As with 99.9% of all text questions, the meaning of the verse is not affected.
    - The word "always" is πάντοτε (pantote) which means "always" or "at all times".
    - Paul added this word to show his continual thankfulness regarding the Corinthian believers (see also 1 Thess 1:2).
    - Paul's thankfulness was centered on the grace of God which had been given to the Corinthian believers.
    - This grace was granted to them in Christ Jesus, their positional status which they had received from God.
    - Church-age believers are baptized into Christ the moment they place their faith in Him [Rom 6:3; Gal 3:27].
    - This, like all other aspects of our salvation, is by grace alone and not based upon merit in any way.
  - that in everything you were enriched ***spiritually*** in Him, in all speech and all knowledge, ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,
    - The word "enriched" is from πλουτίζω (ploutizō) which means "make wealthy" or "make rich".
    - It is clear from the context that spiritual riches, not temporal, are in view.
    - Paul once again emphasized the positional status of the Corinthian believers.
    - Our spiritual riches are based solely upon our identification with Christ [Eph 1:3].
    - The phrase "in everything" describes the full scope of the spiritual enrichment given to believers in Christ.
    - This occurs at the moment of our salvation, but we spend our lifetimes learning how to fully utilize those blessings.
    - The phrase "in all speech" describes one of the ways the Corinthian believers had been enriched spiritually.
    - They had been blessed with incredible teaching and had benefitted from those with other speaking gifts.

- The phrase “and all knowledge” describes another way the Corinthian believers had been enriched spiritually.
- They had been blessed with a depth of biblical knowledge that went beyond the mere milk of the word.

- — and so the testimony about Christ was confirmed among you —
  καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν,
  - This entire phrase is a parenthetical comment in the middle of this passage.
  - We will indicate that by using dashes to separate out this statement.
  - The phrase “even as” is καθώς (kathōs) which means “just as”, “to the degree that”, “since” or “in so far as”.
  - This word is used here in the causal sense, so we will translate this “and so”.
  - The word “testimony” is μαρτύριον (marturion) which means “testimony” or “proof”.
  - This word can mean “martyrdom” but is always used in the N.T. of a testimony or witness.
  - The phrase “concerning Christ” is the genitive phrase τοῦ Χριστοῦ (tou Christou) which means “of Christ”.
  - This word is used here of the testimony Paul gave about Christ [1 Cor 2:1-2], so we will translate it that way.
  - The word “confirmed” is from βεβαιόω (bebaioō) which means “confirm” or “establish”.
  - Their faith in Christ which resulted from Paul’s testimony about Him was confirmed by their spiritual blessings.
  - The phrase “in you” is ἐν ὑμῖν (en humin) which means “in you” or “among you”.
  - Since confirmation of faith among the believers in Corinth is in view, we will translate this “among you”.
- as a result, you are not lacking in any *spiritual* gift,
  ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι
  - The phrase “so that” is ὥστε (hōste) which means “so that” or “therefore”.
  - This word connects back to verse 5 which speaks of the spiritual enrichment of the Corinthian believers.
  - This introduces a result of their spiritual enrichment, so we will translate this “as a result”.
  - The word “lacking” is from ὑστερέω (hustereō) which means “be in need” or “be in short supply”.
  - This word describes having a deficiency in something which is desirable or advantageous.
  - The church at Corinth was not deficient in any spiritual blessing, including spiritual gifts.
  - The word “gift” is from χάρισμα (charisma) which means “that which is freely given” or “grace gift”.
  - This word is used in the N.T. of spiritual gifts given by the Holy Spirit.
  - We will add the word “spiritual” to make this clear.

- awaiting eagerly the revelation of our Lord Jesus Christ,
  ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
  - The phrase "awaiting eagerly" is from ἀπεκδέχομαι (apekdechomai) which means "await eagerly".
  - This word is used 8 times in the N.T of eagerly (or expectantly) waiting [Rom 8:19, 23, 25; Gal 5:5; Phil 3:20; Heb 9:28; 1 Pet 3:20].
  - The word "revelation" is from ἀποκάλυψις (apokalupsis) which means "revelation" or "disclosure".
  - This word is used here of the Lord Jesus Christ being revealed at the sounding of the trumpet when He comes to gather the Church at the Rapture [1 Cor 15:52].
- who will also confirm you <u>until</u> the end <u>*of the age*</u>, blameless in the day of our Lord Jesus Christ.
  ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ].
  - Once again, the word "confirm" is from βεβαιόω (bebaioō) which means "confirm" or "establish".
  - This word is used here of Jesus Christ confirming believers as His own.
  - The phrase "to the end" is literally "until the end".
  - This means right up until the end of the Church age when Jesus Christ comes for His bride.
  - We will translate this "until the end of the age".
  - The word "blameless" is from ἀνέγκλητος (anegklētos) which means "blameless" or "irreproachable".
  - This describes our positional justification in Christ [Col 1:22], not our temporal behavior.
  - The phrase "the day of our Lord Jesus Christ" refers to the Rapture.
  - This is not the same as "the day of the Lord" referenced in both the O.T. and N.T. [Joel 2:1-2; 2 Pet 3:10].
  - Some manuscripts include the word "Christ" at the end of this verse but others do not.
  - Critical text analysis suggests that it belongs there, but the verse says exactly the same thing either way.
- God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.
  πιστὸς ὁ θεός, δι᾽ οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
  - This verse represents a transition in Paul's message from what God has done for the believer in Christ to what is expected of the believer in his walk.
  - This introduces the content in the rest of this letter.
  - Paul begins this transitional verse by reminding the believers in Corinth of God's faithfulness.
  - His faithfulness is a theme of Scripture [Deut 7:9; Isa 49:7; 1 Cor 10:13; 2 Cor 1:18; 1 Thess 5:24; 2 Thess 3:3].

- The word "called" is from καλέω (kaleō) which means "call" or "invite".
- This word is in the aorist which means this call (invitation) was a one-time event in the past.
- The word "fellowship" is from κοινωνία (koinōnia) which means "fellowship", "participation" or "sharing".
- Fellowship involves a closeness and communion that is built upon an already established relationship.
- At the moment of salvation, we are called (invited) to enter into fellowship with His Son, Jesus Christ our Lord.
- While on this earth, this fellowship comes and goes, but our fellowship with Him will last for all eternity.
- Three aspects of who Jesus is are highlighted here...
  - He is the Son of God (deity).
  - He is the Christ (Messiah, Anointed One).
  - He is our Lord (master).

o Principles of 1 Corinthians 1:4-9
- A consistent attitude of thanksgiving is one of the traits of a mature believer [Ps 69:30; 95:2; 100:1-5; Col 4:2].
- One thing believers should always be grateful for is God's abundant grace [John 1:16; 1 Tim 1:14; 2 Cor 4:15].
- We should also be thankful for God's matchless mercy [Psalm 86:15; Lam 3:22-23; 2 Cor 1:3; Eph 2:4-6].
- All born-again believers receive spiritual riches in Christ Jesus [2 Cor 9:11; Eph 1:3, 7-8a, 18; 2:7; 3:8, 16].
- One aspect of these spiritual riches is God providing gifted speakers to local churches for the edification of the saints [1 Cor 12:28; Eph 4:11-13; 1 Pet 4:10-11].
- Correspondingly, believers have access to the knowledge of God [Prov 2:1-6; 2 Cor 2:14; Col 1:9-10; 2 Pet 1:2-3].
- As believers, we should always endeavor to share the testimony regarding Jesus Christ [Acts 20:24; 1 Cor 2:1-2; 2 Tim 1:8; 1 John 5:11-13].
- We have no control over how that testimony will be received, but it is joyful when it is believed [2 Thess 1:10].
- As believers, our blessed hope is the return of Jesus Christ to take His Church to heaven [John 14:2-3; Titus 2:13].
- If we have the proper biblical perspective, we will be eagerly waiting for that day [Phil 3:20-21].
- God holds us securely in His hands [John 10:27-29], so we can know that He will keep us until that day [2 Tim 1:12].
- Our relationship with God is sealed by the Holy Spirit at the moment of our faith in Jesus Christ [2 Cor 1:21-22; Eph 1:13-14; 4:30].
- But God wants us to also enjoy fellowship with Him and other believers, and our sins cause us to break that fellowship, requiring us to confess those sins [1 Jn 1:5-10].