
Paul's Prayer for Unity | 1 Corinthians 1:10

- **Beseech** is the Greek word Παρακαλῶ [parakalo], the verb form of the noun *paraklete*, which is often used of the Holy Spirit. It is *to come alongside with a call*, which could be a call of instruction or encouragement.
- The Greek word ἵνα [hina] is translated **that** or, more accurately, *in order that*. It is almost always attached to a *subjunctive* verb, which is a verb of potential.
- These two goals should only be achieved by coming together under the Word of God.
 - It is of no spiritual value whatsoever to *agree to disagree* in Biblical matters.
 - We have to *agree to study to show ourselves approved, workmen who have no need to be ashamed*.
 - When it comes to the Bible, there is only one correct interpretation. Any further interpretation means we still have study to do.
- **Perfectly joined together** is from the Greek καταρτίζω [katartizo], formed with the prefix *kata* (the ultimate intensifier) and *artizo*, which is literally "to bring to an end, to finish." Our English word *art* comes from *artizo*, as a *work of art* brings a concept to its full intention. There is a real sense in which a body of believers **perfectly joined together** is a work of art.
- **same mind...same judgment** –
 - The word **mind** is νοῦς [nous], a thinking word (translated **understanding**) in 1 Corinthians 14:15.
 - The word **judgment** comes from the root γινώσκω [ginosko], which is *knowledge*.
 - This could be loosely translated, *the same understanding and in the same knowledge*.
 - It is very important that believers understand that our fellowship together is only possible with a mutual set of shared facts and convictions. If we come together in harmony by releasing facts and convictions, we serve no good purpose and we destroy de-legitimize the underlying facts.

The Corinthian Divisions | 1 Corinthians 1:11-13

- Verse 11 –
 - **It hath been declared...** - This is "tattle-tale" done right. When revealing something of this nature, you should always attach a name to the accusation. **Chloe** should not reveal the information to Paul if she doesn't want it shared, and Paul should not share it if he can't use **Chloe's** name.
 - **Contentions** is ἔρις [eris]. There is a Greek mythological goddess of strife named Eris.
- Verses 12-13 - Clearly, we should not align with our teacher, but with our Savior. We should not be Calvinist, Lutheran, "Darbyian," nor "Scofieldish."

Baptism in Corinth | 1 Corinthians 1:14-17a

- Verse 14
 - Paul started the church in Corinth, only baptizing **Crispus and Gaius** and **Stephanus** (v. 16) and perhaps others.
 - **Crispus** was the leader of the synagogue (not the Rabbi) (Acts 18:8) whose family came to know the Lord in Paul's early ministry in Corinth.
 - **Gaius** is assumed to be the same Gaius who hosted Paul in the city of Rome (Rom. 16:23), and presumably had the church at Rome in his home. He is not mentioned in connection with Corinth anywhere else in Scripture.
- Verse 15 - Paul was not thankful that he didn't baptize because baptism was inappropriate. Rather, it was **lest any should say** that Paul baptized for his **own name** or glory.
- Verse 16 –
 - **also the household of Stephanas** –
 - **Stephanas** is mentioned at the close of the letter as having made a visit to Paul at Ephesus, where this letter was presumably written, and likely hand delivered by Stephanas to the church at Corinth.

- Paul notes that he baptized the **household of Stephanas**, and from this some presume infant baptism.
 - In any demography, this would be a rarely accurate assumption, and is the most threadbare of arguments for infant baptism.
 - **I know not whether I baptized any other** –
 - It is possible that Paul baptized others. His emphasis and point here is *not* against Baptism, and to make an anti-baptism remark from these comments is stretching beyond what the text actually says. The anti-baptism emphasis is a doctrine in search of a text. To take "I baptized these people" and make "do not baptize" as the point is illogical.
 - An interesting corollary of this passage: Inspiration did not include recall of all facts or possession of all knowledge, but only of the material which was necessary to communicate the point. Christians do not believe in *inspired writers* but in *inspired words*.
- Verse 17a –
 - **Christ sent me not to baptize** –
 - As in v. 16, an anti-Baptism doctrine cannot be built from these words. On the other hand, a practice that over-emphasizes baptism can be questioned.
 - Paul was a missionary who spent only 18 months in Corinth. One can question how much legitimate discipleship can be done by one man in 18 months. For a person to completely change their world-view typically takes much longer. Paul's task, therefore, was not a life-long ministry in Corinth (which likely would have resulted in many more baptisms), but rather to get something started and then move on.
 - John the Baptist was sent to baptize (John 1:31,33). The 12 Apostles were commanded to baptize (Matt. 28:19). Paul, the apostle to the gentiles, was *not* sent to baptize. The student should note that a dispensational change has clearly taken place between John and the apostles and Paul. The one who takes words literally is forced to understand that Baptism had a different role before Paul (compare Mark 16:16). However, a false conclusion can be made that Baptism has no place in this dispensation. Rather, it has a *different* place. Had Paul been sent under the same commission as the 12, he could not have claimed that he was not sent to Baptize.
 - Those who do not rightly divide the Word have a dilemma:
 - The Great Commission: "Go ye therefore, and teach all nations, baptizing them..." (Matt 28:18).
 - Paul: "Christ sent me not to baptize" (1 Cor. 1:17).
 - **Preach the gospel** is the single Greek verb εὐαγγελίζω [euangelizo], literally *to announce the good news* or, in a transliterated sense, *to evangelize*.
 - *Note:* this is further proof that Baptism and evangelism are not one in the same. Furthermore, baptism is *not part of the Gospel*. It has its place, but its place is *not* in the salvation of the lost.