

## In the Name of the Lord Jesus Christ

*1 Corinthians 1:1-9*

*Chair Bible 952*

**Main Idea:** All who trust in the Lord Jesus Christ are enriched and will be sustained to the end by his grace.

### Purposeful and grace-filled greeting

#### Author

- *1 Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes,*
  - *Acts 9:1-9, 20-22*
  - *Acts 18:17*

#### Recipients

- *2 To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours:*
  - *3 Grace to you and peace from God our Father and the Lord Jesus Christ.*
    - *1 Corinthians 6:11*

### All who trust in the Lord Jesus Christ are enriched by his grace.

- *4 I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, 5 that in every way you were enriched in him in all speech and all knowledge— 6 even as the testimony about Christ was confirmed among you— 7a so that you are not lacking in any gift...*
  - *Acts 11:23*
  - *Ephesians 2:8-10*

### All who trust in the Lord Jesus Christ will be sustained to the end by his grace.

- *7b...as you wait for the revealing of our Lord Jesus Christ, 8 who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. 9 God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.*
  - *Philippians 1:6*
  - *Jude 24-25*

### So What?

- **Am I trusting in the Lord Jesus Christ?**
  - *Romans 10:9-13*

Notes:

Intro

We note the emphasis on the Corinthians holiness and sanctification, particularly when we consider the state of the church from the remainder of the letter. Along the same lines, we see particular stress on the

universality Of the church. The Corinthian Christians are God's holy people and they are summoned in the letter to live up to who they are. Also, they must not make the mistake of thinking that they are the only believers in the world. They belong to a worldwide, Universal Church. (Schreiner 51)

Instead, he celebrates God's grace in their midst, though we should not miss that the accent falls on the grace of God, not the virtue of the Corinthians. (Schreiner 51)

Paul reminds and assures the Corinthians that the grace which called them will sustain them until the end (1: 8-9). such a promise is quite fascinating when we consider the severe warnings that crop up in the letter (e.g. 6:9-11;9:24-10:22).

His greeting functions more like a prayer (v3). Paul desires that the Corinthian Christians should remember and experience the grace and peace that they have received from God and from Christ. (Gardner 53)

Though specific gifts have been abused by the Corinthians, the opening greeting functions to draw all the attention to God and the Lord Jesus rather than to either the sender or the recipients. (Gardner 53)

Main idea: Paul and Sosthenes, the senders of the letter, greet the Corinthian Church as God's called and sanctified people. Paul thanks God for his grace evident among them in their calling and in the grace-gifts they have received in Christ. He affirms Christ's lordship and God's faithfulness in regard to his people. (Gardner 54)

Paul's description of the church at Corinth from God's perspective, It was a large Church- many Corinthians were converted to Christ. It was full of cliques, each following a different personality. Many Christians were very snobbish: at Fellowship meals the rich kept to themselves, and the poor were left alone. There was very little church discipline: a lot of laxity was allowed, both in morals and in doctrine all too common combination. They were unwilling to submit to authority of any kind and the integrity of Paul's own apostleship was frequently questioned. There was a distinct lack of humility and of consideration for others, some being prepared to take fellow Christians to court and others celebrating their newfound freedom in Christ without the slightest regard for the less robust conscious of fellow believers. In general, they were very keen on the more dramatic gifts of the Spirit and we're short on love rooted in truth. This is the church Paul greets. ( Prior 19)

Both the salutation (1:1-3) and the thanksgiving (1:4-9) are distinctive in the Pauline corpus, and together they set the stage for Paul's instructions in the ensuing sixteen chapters. (Ciampa & Rosner 53)

If the first nine verses of this letter were excised from the text, it would be impossible for any reader to come to anything but a fairly pessimistic view of the church at Corinth. ( Prior 23)

In this letter, Paul emphasizes the unity of the one Church of God, which is set apart as holy and integrally bound to all across the world who call upon the name of the Lord Jesus Christ. (Garland 24)

He expresses his confidence, founded on the fidelity of God, that they would be preserved from apostasy until the day of the Lord, vs. 8, 9. (Hodge 1)

Corinth was an *aspirational* city. Its citizens were looking to advance on the ladder of upward social mobility, and they did this by aspiring to affluence for the sake of establishing their own honor. (Um 16)

To use terms from American culture: schmoozing, massaging a superior's ego, rubbing shoulders with the powerful, pulling strings, scratching each other's back, and dragging rivals' names through the mud--all describe what was required to attain success in this society. (Um 16)

The ideal of the Corinthian was the reckless development of the individual. The merchant who made his gain by all and every means, the man of pleasure surrendering himself to every lust, the athlete steeled to every bodily exercise and proud in his physical strength, are the true Corinthian types: in a word, the man who recognized no superior and no law but his own desires. (Um 16)

V1

The letter has a co-sender, Sosthenses. we cannot be sure whether this was the same Sosthenses who was the leader of the synagogue in Corinth (Acts 18:17), though I think such a suggestion is likely. Sosthenses is distinguishable from Paul and that he is designated a brother (i.e. a fellow-believer) and not an *apostle*. The inclusion of Sosthenes probably does not communicate that he co-wrote the letter with Paul but that as a respected member of the Corinthian Church he agreed with its contents. (Schreiner 52)

While the word "apostle" can refer to one who is sent out, or messenger (cf. 2 Cor 8: 23; Phil 2: 25), in the New Testament it generally refers to those originally chosen by Jesus as disciples ( Mark 3: 14-15) and to just a few others. An apostle was an eyewitness of the risen Lord Jesus and so especially called by God to " become an official eyewitness to his [ Jesus's] resurrection and who has been commissioned by him to preach the word in a way fundamental to its spread." (Gardner 56)

Through the will of God indicates agency, that is, *by* God. Paul is clear that his calling lies deep within the plans and purpose of God himself. (Gardner 56)

His apostleship is by the will of God. It was not of his own choosing (cf. 15:5-7 and 10: "By the grace of God I am what I am"). This conviction produced in Paul a rare combination of genuine humility and supreme confidence, a profound sense of both privilege and obligation. (Ciampa & Rosner 54)

A parallel situation in merge at Oxford University in the early 1960s in the Heyday of their humanist society. its president was converted to Christ, which led to an extraordinary general meeting of the society. The person then elected converted within a few weeks, thus necessitating another extraordinary general meeting. ( Prior 22)

An apostle called by God and not by the church, he is beholden to no one congregation. (Garland 24)

The key phrase is " called through the will of God." It conveys that Paul did not choose this ministry has a promising career path nor was he nominated for it by human authorities (Gal 1:1). He was captured and constrained by God's Sovereign call, which makes him into something he was not. (Garland 25)

In calling himself an apostle Paul claims divine authority derived immediately from Christ. (Hodge 2)

V2

This letter is addressed to the *church (ekklesia)*, To the assembly or gathering in Corinth.

the participle word *sanctified* (*hegiasmenois*) is in the perfect tense in Greek (and here the focus is on the resultant state) and designates what is often called “positional” or “definitive” site of sanctification. In other words, the Corinthians are Sanctified by virtue of their Union with Christ (*in Christ Jesus*), not because of their Inherent holiness. (Schreiner 52)

The Corinthians, however, are not the only ones whom God has made holy. Given their proclivity towards pride, they might think that they are quite distinctive and impressive. (Schreiner 53)

the universal experience of Christians is that they call Upon Jesus Christ for salvation and deliverance from the wrath of God (cf. 1 Thess 1:10; 5:9) (Schreiner 53)

Right at the start Paul reminds them that they are *God's* church. “The church does not belong to any of its in-groups or leaders, but to God.” (Gardner 57)

God's people were called in to being to reflect who he is, including his holiness. In 1 Corinthians 6:11 Paul reminds the Corinthians that they gained their status as “sanctified” people in the past when they came to faith in Christ. (Gardner 57)

Paul reminds the Corinthians that God has called them as well to a specific role in which they will reflect a holiness of community and life. (Gardner 57)

Calling on the name of the Lord is drawn here from Joel 2:32 (3:5LXX; and everyone who calls on the name of the Lord will be saved”). (Gardner 58)

This simple addition further reminds the Corinthians whom we later discover are divided and self-obsessed, that they are under the same Lord as any other local congregation of God's people. (Gardner 58)

On closer investigation, there seems to be a deliberate play on the root word *kalein* (= call)- a theme which is Central to pause thinking, particularly in these opening paragraphs of the letter. (Prior 20)

Clearly this sense of calling is uppermost in Paul's mind as he ponders the relationship between the Corinthian Church and himself, and as he recollects the circumstances in which the Christian Community came into being at Corinth. (Prior 20)

If God had not thus called, he would not have become an apostle and they would not have found Jesus Christ to be the wisdom and power of God, let alone come to share in him and be his special people. (Prior 20)

All those who thus hear God's call and respond are members of the *ekklesia* of God. (Prior 20)

There is a close unity between such people *in every place* as there is between Paul and the Christians of Corinth in that single place. (Prior 20)

Paul does not talk of “my church, but of the Church of God. He was as responsible for the birth and life of that church in Corinth as it is possible for any human to be: but it was God's church, not Paul's. (Prior 21)

The location was not a second call after the initial call. Each Christian is similarly called: our appointed ministry is part of what it means to be saved. ( Prior 21)

Thus, when Paul designates the Corinthians the church of God, he is not comparing them to any other club or society in town but evokes their place in God's cosmic plan. (Ciampa & Rosner 55)

The phrase in Christ Jesus refers to "their faith-union with Christ, through which they share his risen life" (cf. Acts 26:18). Sanctification in the New Testament generally does not refer primarily to growth in holiness but to God's taking possession of believers. However, those sanctified in Christ Jesus are intended to serve the purposes of God and his glory. (Ciampa & Rosner 55-56)

So important is their consecrated condition that Paul states that they are called to be his holy people. Hagios in this phrase is regularly translated "holy" (cf. 16:1, "God's people"), and is one of Paul's favorite designations for all Christians. The term derives from Exodus 19:5-6, where Israel is called "a holy nation" set apart by God for himself through the events of the exodus (cf. Deut 7:6; 26:19; Jer. 2:3). (Ciampa & Rosner 56)

By referring first to the church as a whole and then collectively Paul excludes any form of individualism and one-upsmanship. (Ciampa & Rosner 56)

He is an apostle by calling; they are holy people by calling. He is an apostle of Christ Jesus; they are sanctified in Christ Jesus. He is an apostle by the will of God; they are the church of God. (Ciampa & Rosner 56)

It is not just the Corinthian believers who are called to be saints, but they together with all those everywhere who call on the name of our Lord Jesus Christ (cf. 2 Cor 1:1; Phil 1:1). Paul gives them a gentle reminder that the holy people who belong to God extend far beyond their local congregation. Unity in one locality is to reflect the inherent unity of God's people everywhere. This unity is based on their common relation to the "Lord Jesus Christ," not primarily on a common creed or experience. (Ciampa & Rosner 57)

The expression echoes Malachi 1:11 LXX, which (in a context of frustration over the way the Lord is being worshiped in Jerusalem) prophesies a future time when God would be worshiped by Gentiles "in every place": "From the rising of the sun until its setting my name will be glorified. (Ciampa & Rosner 57)

The echo of Malachi 1:11 in 1 Corinthians 1:2 suggests that the Corinthians are part of the fulfillment of God's plan to be worshiped among all the Gentiles and that it is Paul's ultimate purpose in writing to them to see them play their part in fulfilling this worldwide eschatological vision by glorifying God (see 6:20b and 10:31b). (Ciampa & Rosner 58)

the Corinthians assembly is, then, distinguished from all other assemblies that might Gather in Corinth as one that belongs to God ( 10:32; 11:16, 22; 15:9) and confesses Jesus Christ as Lord. (Garland 27)

In the political assembly, the art of elegant rhetorical persuasion is Paramount; in the Assembly of God, the proclamation of Christ crucified, delivered and weakness, fear, and trembling, are the demonstration Spirits power are utmost. (Garland 27)

As Paul did not achieve his apostleship, so they did not achieve Holiness but receive it. second, belonging to the holy people of God qualifies them saints set apart to serve God's purposes, not their own. All Christians are equally holy so that none is to be regarded "saintlier" than others. Third, they are called to a particular lifestyle and are bound by moral strictures and standards of behavior because God is Holy. They are to embody values that are radically different from those in their surrounding culture. Fourth, the term "saints" has corporate significance, as O. Evans recognizes, "the Saints" are not an aggregate of individuals who are characterized by a special quality of holiness; they are the holy community." They are not set apart from the world as lone Saints but set apart with others as a community of saints with obligations to one another as well as to God.

The word church is used in Scripture as a collective term for the people of God, considered as called out from the world. (Hodge 2-3)

It is called the church of God, because it belongs to him. He selects and calls its members, and, according to Acts, 20, 28, it is his, because he has bought it with his blood. (Hodge 3)

The church consists of those whose guilt is expiated, who are inwardly holy, and who are consecrated to God as his peculiar people. (Hodge 3)

"The called" always mean the effectually called as distinguished from the merely externally invited. (Hodge 3)

This passage teaches also, as Calvin remarks, the useful lesson that a body may be very corrupt both as to doctrine and practice, as such corruptions undoubtedly prevailed even in Corinth, and yet it may be properly recognized as a church of God. (Hodge 4)

To call upon the name of Jesus as Lord is therefore to worship him. It is to look to him for that help which God only can give. All Christians, therefore, are the worshippers of Christ. And every sincere worshipper of Christ is a true Christian. The phrase expresses not so much an individual act of invocation, as an habitual state of mind and its appropriate expression. (Hodge 4)

Similarly, the fact that they were "called to be saints" meant that their identity and purpose was externally bestowed upon them. Rather than working to build their identity or to self-manufacture a sense of purpose, they had received theirs by way of the gracious call of God. (Um 17)

V3

God's grace and mercy are featured in the words of Exodus 34:6-7, which are repeated often in the Old Testament (e.g. Neh. 9:17; Pss 103: 8; 145:8; Joel 2: 1; Jon. 4:2 Nah. 1:3), Denoting his forgiveness of sinful people. (Schreiner 54)

The order in the greeting ( *grace* then *peace*) is significant since peace with God and with others is a result of God's grace. (Schreiner 54)

The peace enjoyed by believers fulfills the covenant promise of peace in Ezekiel ( Ezek. 37:26 Ps. 72:7; Isa 54:10), And it comes through the proclamation of the Gospel (Isa 52:7; cf Rom. 5:1; 14:17; 15:13; Eph 2:14-15,17; Col 1: 20). (Schreiner 54)

Both God the Father and the Lord Jesus Christ cooperate in securing salvation and making it effective. Christ and the Father are thus both accorded divine functions. The centrality of Jesus Christ in these opening verses is difficult to miss. In this salutation he is mentioned four times, and in the following thanksgiving he appears in every verse. (Ciampa & Rosner 60)

The grace to which he refers here is, again, not simply the grace received so that people may come to faith, but the grace that has “enriched them in order to benefit the community. (Gardner 58)

Its objective content includes peace with God as a result of justification (Rom 5:1), but it also summarizes the Covenant security that belongs to God's people (Ezek 34:25). The word even has a missionary thrust, since part of the “covenant of peace” is that God's people will “multiply” (Ezek 37:26). (Gardner 59)

Grace is favour, and peace its fruits. The former includes all that is comprehended in the love of God as exercised towards sinners; and the latter all the benefits which flow from that love. (Hodge 5)

V4-7

The church is fully endowed with all the gifts of God's grace. (Prior 23)

It is important immediately to point out that these statements are about the Church of God at Corinth, not about individual believers. If we are to know the fullness of God's blessing, if we are to experience all the gifts of his grace which are ours in Christ, it has to be together in fellowship. No individual Christian can claim to be “not lacking in any spiritual gift”. (Prior 23)

V4-9

In Paul's case the praise is without irony or flattery since the thanks is directed to God, and to do so in any way other than sincerely would be to mock him. (Ciampa & Rosner 61)

The stress on the fact that their gifts (in the broadest sense) come from God might also have encouraged the Corinthians to see them as existing for the “common good” (12:7; 14:5) and not for personal aggrandizement. (Ciampa & Rosner 61)

Paul's words are genuine and designed to build up, but they are not warm or intimate, as, say, in the introductory thanksgiving in Philippians. (Ciampa & Rosner 62)

The Thanksgiving section is more than an introduction to some of the concerns that occasioned the letter; it has a parenetic function. It caused the readers to reconfirm their faith for what Paul gives thanks. (Garland 32)

V4

We know from the rest of the letter that the Corinthians were prone to pride, and Paul wants to cut off from the outset any grounds for self-exaltation. (Schreiner 54)

“Always” modifies the verb, reminding the readers that Paul has a continuing and a long-lasting concern and care for this church. (Gardner 60)

Because Paul is writing to a part of God's Church, it is God who is thanked for the grace he has shown to his people. (Gardner 60)

Paul straightforwardly establishes that their gifts come from God and Jesus Christ, who are to be thanked for such riches. (Gardner 60)

We need to register this primary truth- Paul looks at the Corinthian Church as it is in Christ before he looks at anything else that is true of the church. (Prior 23)

Of Barnabas in Acts 11:23, who visited the church of Antioch, Luke reports: "When he came and saw the grace of God, he was glad." Likewise Paul gives thanks for the grace of God given to the church in Corinth. (Ciampa & Rosner 62)

Verses 5 and 7 focus in particular on their spiritual gifts as manifestations of God's grace. In v. 4 the cause for thanks is more general and broad in scope. (Ciampa & Rosner 63)

After reading the Corinthian correspondence, one might wonder what Paul could find about them for which to give thanks. (Garland 32)

the focus of Thanksgiving falls on what God graciously has done among them in Christ, not on their own particular qualities (cf. 4:7). He gives credit where credit is due, to God, the source of these eschatological blessings. (Garland 32)

Furthermore, their speech and knowledge is not something they achieved by studying under the most prominent rhetoricians and philosophers, but they have been given them as gifts from God. (Um 18)

V5

God's grace continues to be celebrated as Paul emphasizes with a passive verb (a form which predominates in these verses) that the Corinthians *have been enriched* in Christ by God. Such enrichment is comprehensive (*in every way*) and is given through Jesus Christ (*in him*). (Schreiner 54)

This does not imply they are somehow no longer rich, but it may gently be reminding the Corinthians that the gifts they exhibit have not come upon them more recently or that they come and go depending on their spiritual maturity. (Gardner 61)

As the Corinthians are tempted to boast of their gifts, Paul draws attention to their source, God, and recognizes that these gifts are truly riches of his grace. (Gardner 61)

Drawing attention to them at this stage, and thanking God for them, will serve to remind the Corinthians that Paul's problem with their "knowledge" has to do with the way they use the gift and let it function in their community, rather than with this gift of God's grace per se. (Gardner 61)

Thus, from these early verses of the epistle the emphasis on God's gifts of wisdom and knowledge must be seen against a background in which such skills are to be admired and are indications of a status possessed by an elite. (Gardner 62)

Here, and throughout the Corinthian correspondence, he prefers the imagery of wealth. Whereas in Romans, Colossians, Ephesians, and Philippians God is said to have riches with respect to grace, kindness, glory, and the like, in 1 and 2 Corinthians believers are made rich. (Ciampa & Rosner 63)



In what sense are they rich? Paul supplies a specific example which does not so much limit the words in every way, but narrows the focus and picks up something they themselves valued highly: with all kinds of speech and with all knowledge. (Ciampa & Rosner 64)

Some in Corinth appear to come off as know-it-alls oh, and they could even miss play their knowledge to destroy another believer who has a weak conscience (8: 11). knowledge, like speech, also needs to be leavened with love (8:1; 13:2). (Garland 34)

Brown comments, “ the Corinthians greatest liabilities and greatest strengths lie in their gifts.” This Paradox is created by there misinterpreting the significance up there enrichment by God. (Garland 32)

In all utterance and in all knowledge; that is, with all the gifts of utterance and knowledge. Some were prophets, some were teachers, some had the gift of tongues. These were different forms of the gift of utterance. (Hodge 6)

The word *logos* translated utterance, may however be taken in the sense of doctrine, and the word *gnosis* translated knowledge, in the sense of insight. The meaning would then be, that the church in Corinth was richly endowed with the divine truth, and with clear apprehension or understanding of the doctrines which they had been taught. (Hodge 7)

*Logos*, according to this view, is the truth preached; *gnosis*, the truth apprehended (Hodge 7)

V6-9

All Christians are gifted, and no one GIF makes one greater than another. (Garland 34)

The passive voice eBeBxiw0nPoints to God establishing the gospel in their midst. The future tense of BebxwQEi, however, implies that God's saving work is not yet finished. Paul exudes confidence that what God establishes will endure and that God will preserve this splintered congregation. Christian existence depends entirely on God's faithfulness (cf. Philippians 1:6), battle individual giftedness. (Garland 35)

Communion with Christ creates communion with other Christians and precludes common-union with idols. (Garland 32)

V6

The term *confirming* (*ebeaiothe*, lit. “was confirmed” [ CSB] ) is a legal term, which is picked up again in verse 8. What Paul means by the *testimony about* Christ is the gospel, and his point is that the gospel was validated and ratified, and this was evident by the spiritual gifts present among them. The passive of the verb “ was confirmed” (CSB) demonstrates again that God's work among the Corinthians is featured so that all the glory and praise belong to him. (Schreiner 55)

It is not that the gifts somehow established the gospel but that the establishment of the gospel among the Corinthians led to God's grace-gifts being made available to all. (Gardner 62)

In other words, they were enriched in proportion to the quality and clarity of Paul's preaching. The two points here about preaching, therefore are these. First, the privilege and the responsibility of the preacher is to uncover and explain all that is ours in Christ; secondly, bare preaching is not adequate- it must be

confirmed ( more literally “ secured”) in the lives of the hearers, and that requires the work of God's spirit, bringing conviction, illumination and faith. ( Prior 25)

They were thus enriched, because the testimony of Christ, that is, the gospel, was confirmed among them. The gospel is called the ‘testimony of Christ,’ either because it is the testimony concerning God and divine things, which Christ bore; or because it is the testimony which the apostles bore concerning Christ. (Hodge 7)

V7

Despite the abuse of spiritual gifts in the congregation, Paul continues to see their presents as evidence of divine grace. (Schreiner 55)

Later, in 1 Corinthians 12 Paul will make it clear that each one has a grace-gift and that the Spirit gives to the body the gifts the body needs. None will be lacking since God knows what is best for his church and is rich in his grace. (Gardner 62)

The gifts are given to help the church live appropriately until the time when they shall see “face to face” (13:12). (Gardner 62)

With reference to the return of Jesus the revelation of our Lord will be associated with both judgment and vindication, arousing fear for some and joy for others. (Ciampa & Rosner 66)

The second advent of Christ, so clearly predicted by himself and by his apostles, connected as it is with the promise of the resurrection of his people and the consummation of his kingdom, was the object of longing expectation to all the early Christians. (Hodge 8)

V8-9

Paul’s laser focus on the work of God in Christ is meant to frame the entirety of his reflections throughout the book of 1 Corinthians. He wants the troubled church that he is addressing to know this: God’s objective reality overrides their subjective experience. Christ’s work on their behalf is more foundational to their identity than their ability to sully it with their failings. (Um 22)

V8

Blamelessness should not be equated with sinlessness but should be understood in terms of perseverance until the end. Those who turn away from Christ and godliness will not receive the final reward, but the Corinthians are promised here that God will preserve them until the end. (Schreiner 56)

It is quite remarkable that Paul speaks of *the day of our Lord Jesus Christ*. Relating that day to Christ demonstrates that Jesus has divine status and exercises divine functions.

In other words, by God’s grace in Christ Jesus they will be free of any charge when Christ returns to judge. “The day of our Lord” is drawn from Old Testament texts. (Gardner 63)

Paul’s Christ-centered eschatology awaits that day as the day when Christ will return to judge and to save. He refers to it again in 1 Corinthians 5:5. (Gardner 63)

He will *sustain* ( this is the same word as in verse 6= “ make secure”) them to the end. ( Prior 25)

He will also keep you firm is literally, “who will also confirm you.” The verb is the same as in v. 6 Just as the testimony about Christ was “confirmed” among them by God, so also the Corinthians will be “confirmed” by God. Instead of speaking of God’s strengthening or establishing them (as he does of believers in 1 Thess 3:2, 13; 2 Thess 2:17; 3:3; Rom 1:11; 16:25), Paul carries on the legal metaphor from v. 6. The Corinthians will be confirmed in the sense of being pronounced not guilty (cf. Col 1:22), blameless, when they appear before God at the last judgment, that is, at “the End,” the winding up of all of history. (Ciampa & Rosner 67)

But *the day of our Lord Jesus Christ* (8). If we take the teaching on the subject in this letter, we discover that this day marks the full disclosure ( literally “ unveiling”) both of Jesus Christ as he really is, and the true quality of our service for Christ (3:10-15 ),as well as the inner purpose and motives of our hearts (4:5) it is a day, anticipated with joy in each celebration of the Lord's Supper (11:26), when the dead in Christ shall be raised ( 15:23, 52)To an Incorruptible life and what Paul calls “a spiritual body” (15:44). It is a day, therefore which Paul Wong's in the prayer at the end of his letter (16: 22): “Maranatha”= “ Our Lord come!” (Prior 26)

‘Because God is faithful, he will confirm you,’ is the clear meaning of the passage. Besides, vocation and perseverance are, in the work of redemption, specially referred to the Father. (Hodge 9)

Shall confirm i.e. shall make steadfast, preserve from falling. (Hodge 9)

Unblamable, i.e. not arraigned or accused. He is unblamable against whom no accusation can be brought. (Hodge 10)

V9

God's faithfulness needs to be explained precisely here, for in Paul it is always tied to the promise to sustain the believer until the end (1 Cor.10:13; 1 Thes. 5: 24; 2 Thes. 3:3; 2 Tim 2:13). The God who called the Corinthians initially into fellowship with Christ will see to it that the initial call is not nullified or canceled. This makes sense since the word “ calling” in Paul refers to an effective call, a call that creates faith. Since God effectively summons people to believe, he will sustain that belief until the end. (Schreiner 57)

The word *fellowship* (*koinonia*) denotes partnership and participation (Phil. 1:5), Such as we see in the Lord's Supper (1 Cor. 10:16). conversely, believers have no fellowship or mutual relationship with darkness (2 Cor. 6:14). (Schreiner 57)

This final verse of the thanksgiving section of Paul's letter provides both a summary of the greeting and a bridge into what follows. (Gardner 66)

It is only in God's faithfulness that there is any possibility of being “established” until judgment day and being found “unimpeachable (1 Cor 1:8). Like the writers of old, the apostle Paul knows that the human situation is hopeless if the one who first “called” his people does not remain faithful to them. (Gardner 66)

This is the goal of God's work with his people, that they should have “covenant participation” (*koinonia*) with the one who has all authority, “Jesus Christ our Lord.” (Gardner 66)

Paul has referred again and again to Christ, usually using the longer designation stressing Christ's lordship, "Lord Jesus Christ," or simply calling him "Lord" (v. 2 twice; vv. 3, 7, 8, 9). Christ is, above all, "Lord." (Gardner 66)

The next section begins with an appeal in the name of "our Lord Jesus Christ" (v. 10). Paul will there argue that participation in the Lord's own community has its requirements. (Gardner 67)

The particular implications of this glorious hope in terms of our vision of the local church are relatively straightforward. It must surely mean that we are unreservedly committed to the Church of God where he has placed us; that we are unhesitatingly confident about God's desire and ability to make his church in that place like Jesus Christ; that we are uncompromisingly certain about the call for us to be holy, as he is holy. It is these implications which Paul works out in the rest of this letter. (Prior 26)

God is faithful. The Old Testament and early Judaism stress unequivocally the trustworthiness and reliability of God. God can be trusted to come good on all his promises and to deliver on all his undertakings (cf., e.g., Deut 7:9; Ps 144:14; Isa 49:7). Paul's words are reminiscent of one of the benedictions given after the Haftarah in the synagogue, which speaks of "the faithful God who speaks and acts." The specific way in which God will demonstrate his faithfulness to them is indicated in the previous verse, namely, he will "establish" them as "blameless." The character of God is the solid basis of their certain hope. The faithful God called the Corinthians. (Ciampa & Rosner 67)

It is no accident that in a letter in which Paul insists that he preaches only Jesus Christ to the Corinthians (2:2), he opens with ten references to Christ in nine verses. (Ciampa & Rosner 68)

The apostle's confidence in the steadfastness and final perseverance of believers was founded neither on the strength of their purpose to persevere, nor on any assumption that the principle of religion in their hearts was indestructible, but simply on the fidelity of God. (Hodge 10)

Fellowship includes union and communion. The original word (*koinonia*) signifies participation, as in 10, 16 "participation of the blood of Christ," 2 Cor 13, 13, "participation of the Holy Ghost." We are called to be partakers of Christ; partakers of his life, as members of his body; and therefore, partakers of his character, of his sufferings here and of his glory hereafter. (Hodge 11)

So What

Grace operates in the lives of Christians from the first day of belief until the day of Jesus Christ. Fourth, Jesus Christ stands forth in all his glory, power and beauty in these verses. Paul emphasizes that Jesus Christ is the Lord, and in doing so he indicates that Jesus Christ shares the same identity and stature as Yahweh, the God of Israel. Jesus Christ is fully divine, for like God the father he grants grace and peace to his people.

The opening verses of this epistle are full of the joys of God's grace as he calls his people and works among them in Christ. They lay a firm basis for all that follows in this letter, and the teacher or preacher may wish to dwell proportionately rather longer on this section to establish some of the theology that Paul briefly touches upon and yet which later is seen to undergird much of what he says. (Gardner 72)

To miss out on Paul's ecclesiology here is to miss out on much that will ultimately strengthen the church's witness to and service of the Lord, as well as the commitment of individual believers to each other. (Gardner 72)

The goal of God's calling is that Christians may be a sanctified people who belong to his church and together have covenant participation with Christ. It is only when this corporate nature and goal of the church is truly grasped that the discussion of grace-gifts, of church discipline, etc., fall into place. Paul's stress on God's initiating work of calling people into the covenant community of Christ and of God's sustaining of his people until the day of the Lord draws further attention to God's sovereign purposes and goal for his church. (Gardner 73)

The church is the church. It is called by God and must rediscover "in Christ" its calling to be a covenant community in which Christ is the Lord and each individual, enabled by the Spirit, has his or her part and works to further the calling of God. (Gardner 73)

However, Paul's view of the church is such that giving up on it is not an option, for it is God's church. He is faithful. (Gardner 73)

There is a reflection of the church at Corinth in parts of the modern church whenever the function of the grace-gifts is distorted and the gifts are abused. In another section of the church, the gifts are ignored altogether for fear of their abuse. The apostle criticizes the distortion of the use of the gifts later in his epistle, but he does not then ignore them. Rather, he teaches more about their right and proper function. Here in the opening verses he lays the theological groundwork. The grace-gifts are liberally dispersed by God's Spirit to all members of God's church. Their purpose is to empower and enable the church to follow its calling while it waits for the revelation of Christ. (Gardner 74)

This section of thanksgiving is not simply about being nice to the Corinthians before launching into criticism, nor is it simply a rhetorical device. Rather, it reflects the grace of God at work in Paul, causing him to know how to give thanks even when there is much that disturbs him about this church. Learning to look for what God is doing among his people is a lesson all Christians must learn (cf. 4:11). (Gardner 74)

### Jacob

#### V. 2

[Deuteronomy has] repeated reference (11x) is made to "the place which the Lord your God will choose to have his name called upon" (cf. Deut 12:11, 21, 26; 14:23-24; 16:2, 6, 11; 17:8, 10; 26:2). Rather than refer to that place, however, Paul says that the Corinthians join those who call on the name of our Lord "in every place" (*en panti topoō*). He is the only NT author to use the expression (1 Cor 1:2; 2 Cor 2:14; 1 Thess 1:8; 1 Tim 2:8), and he uses it to refer to the worship of God which is spreading around the world through his ministry to the Gentiles. The expression echoes Malachi 1:11.

(Ciampa 696, *Commentary on the New Testament's Use of the Old Testament*)

The echo suggests that the Corinthians are part of the fulfillment of God's eschatological plan that he be worshiped among all the Gentiles. (Ciampa 696)

"Those sanctified in Christ Jesus", i.e. set apart by God to be his holy people by virtue of their faith-union with Christ, through which they share his risen life--this is what is meant by the characteristically Pauline locution "in Christ Jesus." (Bruce, 30)

To call on the name of our Lord Jesus Christ is to confess faith in him (cf. the quotation and application of Joel 2:32)

#### V. 5

Far from depreciating it, Paul speaks highly of it as a gift of the Spirit (12:8), but warns them that unless it is accompanied by love, the greatest gift of all, it is liable to inflate them instead of building them up (8:1). (Bruce, 31)

They may be described as 'gnosticizing' rather than 'Gnostic.' (Bruce, 31)

V. 8

Cf. 3:13; 5:5; 2 Cor 1:14

V. 9

Cf. Phil 1:6