

Family Quarrels 1:10-18

I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment. ¹¹ For it has been reported to me by Chloe's people that there is quarreling among you, my brothers. ¹² What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ." ¹³ Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? ¹⁴ I thank God that I baptized none of you except Crispus and Gaius, ¹⁵ so that no one may say that you were baptized in my name. ¹⁶ (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) ¹⁷ For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

Ever since Eden, we are naturally selfish, ego-centric and looking out for #1. As babies we argue over toys, as adults, more expensive toys. People, businesses, governments fight and war.

'I' am at the center of sin.

James 4:1 - What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you?

The Corinthian church was divided against itself because it was comprised of saints being saved, who were acting like sinners.

'Simul Justus et Peccator' = Simultaneously Just and Sinful
-Martin Luther

And so Paul writes to encourage the church to unity and not division.

First: The Basis of Paul's Appeal. v 10a

- a) 'appeal' = *parakalo* = 'please' = encourage / (not a command)
- b) 'brothers' = *adelphos* = having something in common (natural birth, national ancestor, etc)
- c) 'by the name of our Lord Jesus Christ...' – To use the name of Jesus,
 - signals the importance of the issue
 - reminds them of their allegiance

Second: Paul's Appeal. v 10b

- a) 'that you all agree' – *ina pantes auto legete* = 'that you all say the same thing'
- b) that there be no divisions = *schism* = schisms
 - a metaphor for clothing = 'no ripping the fabric'
- c) 'but that you be united' = *katartismenoi* = complete, 'what you ought to be'
- d) 'in the same mind' = *nous* = mind / reasoning
- e) 'in the same judgement' = *gnome* = judgement, resolve

Because you are brothers in the Lord Jesus Christ, you should all agree about this so that there aren't any divisions among you...

Third: The Reason for Paul's Appeal. v 11-12

- a) Chloe's letter
- b) Their quarreling = *ereis* = contention, strife
- c) Personalities

Throughout Paul's letter, we learn that there are many things the Corinthians are divided about. The first one is simply about people.

- Paul – the apostle who founded the church
- Apollos – a co-worker of Paul's whom Paul met after Corinth but sent back there

Acts 18:24-28 - Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. ²⁵ He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. ²⁶ He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. ²⁷ And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed, ²⁸ for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.

- Cephas – Peter, whom Paul mentions in 1:12; 3:22; 9:5; 15:5
- Christ

Fourth: The Answer to the Division. 13-18

Paul begins with three rhetorical questions:

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

a) Christ is not divided –

1 Corinthians 12:12-13 - *For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. ¹³ For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.*

b) Paul was not crucified –

2 Corinthians 5:14-15 & 19 - *For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; ¹⁵ and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.... in Christ God was reconciling the world to himself*

c) We are baptized only in Jesus's name

Because only Jesus is crucified for us, we can only be baptized into Jesus.

(There is a reason Paul mentioned these two men whom he baptized. They were among the first Corinthian converts)

- v 16 - Stephanas = (Greek name) was Paul's first convert (Romans 16:5)
- v 14 - Crispus (Roman name) = ruler of Corinthian synagogue (Acts 18:8)
- v 14 - Gaius = (Roman name) host of church in Corinth (Romans 16:23)
(Romans was written on Paul's 2nd trip to Corinth (Acts 20:3))

17-18 - *For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power. ¹⁸ For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.*

- a) The Gospel is the preaching of the cross. 17a
- b) The cross is powerful in-and-of itself. 17b
- c) Perishing people ignore the cross. 18a

In more ways than one, the divided church is the perishing church. The divided church is the powerless church. The divided church is the

It's not just a matter of putting ourselves first but also of joining groups that put themselves first.

d) It is God's saving power 18b.

The bottom line is that:

- United in Christ
- Empowered by the cross

The church's normal but supernatural stance is unity and not division.

We are, by nature, unified.

Division speaks to:

- a) An unsaved state or
- b) An unawareness of our place in Christ
- c) An abandonment of the cross

Fifth: A Word about Jesus

Would you look with me at all of the places Paul has already mentioned Christ?

- 1 – v 1 Paul is called to be an apostle of Jesus Christ
- 2 – v 2a The church is sanctified in Christ Jesus
- 3 - v2b The church is called to be saints of our Lord Jesus Christ
- 4- v 3 – Grace and Peace are from the Lord Jesus Christ
- 5 – v 4 – Grace is given to them in Christ Jesus
- 6 – v 6 – The testimony about Christ was confirmed among them
- 7 – v 7 – They are waiting for our Lord Jesus Christ to be revealed
- 8 – v 8 – They will be sustained guiltless in the day of our Lord Jesus Christ
- 9 – v 9 – They are called into the fellowship of God's Son, Jesus Christ our Lord
- 10 – v 10 – Paul's appeal is in the name of our Lord Jesus Christ
- 11 – v 13 – Christ is not divided
- 12 – v 17a – Christ sent Paul to preach, not baptize
- 13 – v 17c – The cross of Christ is powerful

If I didn't know better, I would say that what ails the Corinthian church can be solved by knowing, loving and following Jesus. So let's talk about Jesus and division.

- 1 – Jesus dwells in sternal unity with the Father and the Spirit
- 2 – He walked in the Garden (the voice of God walking) in unity with Adam and Eve
- 3 – The serpent divided him from A&E –

Diaballo = *dia* = through
 Ballo = to throw

How does Satan work? He throws things through or between God and his creation, and people and people: A&E, Cain and Able, etc.

Jesus is a reconciler – 1 Corinthians 1:19-20 - *For in him all the fullness of God was pleased to dwell, ²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.*

*Reconcile = apokatallosso = apo = of origin
atallosso = to change*

reconcile = to change to its origin, to restore (with more)

The theme of the Bible is God reconciling all things to himself in Jesus Christ. Jesus is the great Reconciler. Satan is the great divider.

Conclusion:

The church is supposed to re-present, represent Jesus, who is a Reconciler. If you are dividing, you are acting like the devil.

The problem with division is that it mimics its father, Lucifer. The joy of reconciliation and peace is that it reflects its source, Jesus.

Community Groups:

- 1 – Read the text
- 2 – How am I at the center of sin?
- 3 – What does *simul justus et peccator* mean?
- 4 – How is it true?
- 5 – What is the basis of Paul's appeal to the Corinthians. V 10a
- 6 – What does he want them to do? 10b
- 7 – What should they 'be united in the same mind' about?
- 8 – What is Paul's answer for their division? Read vs 13-18
- 9 – What kind of power does the cross have in it?
- 10 – How is Jesus the answer to what ails the Corinthians?
- 11 – What does *diaballo* mean?
- 12 – What does *reconcile* mean?
- 13 – Of those two words – *diaballo* & *reconcile*, which should represent the church?
- 14 – Where are you being challenged in this matter?