

THE TALE OF TWO CHURCHES
Part 2
Messages in 1st Corinthians
1st Co. 1:10-20

Introduction

- I. THE APOSTLE PAUL'S MINISTRY TO THE THESSALONIANS DIFFERED FROM THAT TO THE CORINTHIANS.
 - A. He was gentle among them like a nursing mother. 1st Thess. 2:7
 1. Paul was (*we came to be*) "*gentle*" -- erios -- mild mannered cf. 2 Tim. 2:24
 2. The gentleness of Paul was similar to a nursemaid. Vs.7
 - a) Nurse is the term for nursemaid, one who *functions as a substitute for a mother in the process of rearing children – Louw- Nida*
 - b) The word cherish is found again only in Eph. 5:29 and has the idea of *providing warmth, nurturing*.
 3. Paul developed a bond with the believers at Thessalonica. Vs.7
 - a) They were "affectionately desirous" -- himeiromai -- which means ***a strong feeling intensified by an inner attachment long for, have strong affection for, love very much*** -- Friberg
 - b) A result of their affection was a pleasurable desire to teach the Thessalonians: vs.8
 - (1) The good news concerning the Father
 - (2) To share the apostles' own souls.
 - c) The attitude of Paul was such because the Thessalonians had become so "dear" (*beloved-- Christians, bound together by mutual love—Joseph Thayer*) unto them. cf. Phil. 4:1
 - B. He was like a father among them. 1st Thess. 2:11
 1. He *exhorted* them, ***persuaded them to a particular line of conduct***. This is used to lean on someone when they're not doing what they know they ought to do. Cf. Rom.12: 1-2; 1 Tim. 6:2; 2 Tim. 4:2; Heb. 3:13-14; 10:25
 2. He *comforted* them, ***as rousing up someone's will about what ought to be done***. cf. John 11:31 This comforting is often used with those who are weak, particularly emotionally. 1 Thess. 5:17
 3. He *charged* (witnessed) to them -- ***to make a serious declaration on the basis of presumed personal knowledge***. Louw-Nida concerning how one ought to behave. Eph. 4:17; Acts 20:26; 26:22

II. THE APOSTLE PAUL HAD A DIFFERENT MINDSET AMONG THE CORINTHIANS THAT HE DID IN THESSALONICA.

A. His temperament was affected by persecution. 1st Co. 2:3

1. Paul's persecution on his second apostolic journey left him afraid to speak concerning the resurrection. Acts. 18:4

a) He spent time in the Synagogue with the Jews in Corinth:

(1) He "reasoned" -- dialegomai (imper. middle) -- the presentation of doctrine with the implication of convincing one of its truth. Cf. Acts 24:25 (to Felix); Acts 20:7 (to those in Troas)

(2) "Persuaded" is from the word peitho which is used in the New Testament of convincing someone of a thing through presentation of facts with the hope that they would have a change of mind. Cf. Acts 21:14 (of those attempting to convince Paul not to go to Jerusalem); Acts 27:11 (of Paul trying to convince the ship's captain not to leave for a voyage)

b) It was not until Silas and Timothy arrived in Corinth that Paul changed his methods of preaching. vs.5

(1) "Pressed" is sunecho (imperf. Pass. ind.) which is used in Scripture of **being hemmed in by things or circumstances**. Cf. Lk. 8:45 (of the crowd closing in the Lord); 2 Co. 5:14 (of the love of Christ hemming Paul in to preach)

(2) The imperf. Pass. ind. notes that the coming of Silas and Timothy pressed Paul to do something

(3) "By the spirit" is better translated "in the realm of his human spirit".

(4) He "testified" -- diamarturomai -- to witness -- (imp. m/p)cf. Acts 2:40 (of Peter to the Jews)

(a) "The Christ" -- the resurrected One. cf. Acts 5:42; 1st Co. 15:15

(b) "Is Jesus"

2. The Lord appeared to Paul with a message to: Acts 18:9

a) "Be not afraid" is a phrase that is used nine times in the New Testament, eight times by the Lord. cf. Matt. 28:10 (to the women who discovered He was resurrected); John 6:20 (to the disciples who saw Him walking on the water)

b) "But speak" -- is converse of being afraid -- "speak" is the word laleo which emphasizes verbalization (pres. Act. imp. -- go on speaking). Cf. Acts 13:46; 16:6; 17:9 (of the Word of God);

- c) “To hold not thy peace” is the Greek word *siopao* (**a voluntary refusal or indisposition to speak** -- Strong’s lexicon) with the negative particle (aor. Act. ind.) -
- B. He was with them in a sphere of “weakness” -- *astheneia* --
1. **“Want of strength, feebleness of health or sickness; feebleness of the soul.”** -- Joseph Thayer
 2. **“It was not in the consciousness of strength, self confident and self-relying, that he appeared among them, but as oppressed with a sense of his weakness and insufficiency. He had a work to do which he felt to be entirely above his powers”** -- Charles Hodge Commentary
 3. Weakness is used in varying ways in the New Testament. cf. 2 Co. 12:5; Gal. 4:13 (of physical); Rom. 6:19; Heb. 5:2 (from sin); Rom. 8:26 (of all)
- C. He was with them in a sphere of “fear” -*phobo* -- **the trepidation that overwhelms the mind concerning some potential activity that might occur that would bring harm or disturbance of circumstances.** Cf. Heb. 2:15 (of death); 2 Co. 7:5 (of harm)
- D. He was with them in a sphere of “much trembling” -- *tromos* -- a shaking of the body that often accompanies fear. Cf. Mk. 16:8 (from seeing the resurrected Lord); Phil. 2:12 (of a reticence to act independent of God)

CONCLUSION