



YOU AGREE

αὐτός (*autos*) = "Same"  
λέγω (*legō*) = "Speak"

Literally:

"speak the same thing"

He is charging them to have a **united outward testimony**

**APPEAL**

**παρακαλέω (*parakaleō*)**

*encourage, exhort, plead, implore*

**NO DIVISIONS (11:18)**  
**σχίσμα (*schisma*)**

Literally "crack" or "tear"

This lack of division is defined by being united in the **same mind and judgment**.

This is not just about presenting a united front. He wants them to exhibit **inward harmony** as well.

**THE REASON FOR PAUL'S APPEAL**



**CLIQUES IN CORINTH**

**I FOLLOW PAUL**

Acts 18:1-18; 20:2-3

**I FOLLOW APOLLOS**

Acts 18:24-19:1; 1Co 16:12

**I FOLLOW CEPHAS**

Aramaic translation of "Peter" (Jn 1:42; Gal 2:9)

**I FOLLOW CHRIST**

Possible that some were claiming a **special relationship** (2Co 10:7)

Others might have been **bringing Christ down to the level of men**.

**CRISPUS**

Acts 18:8 - Ruler of the **synagogue** in Corinth. Among the first converts in Corinth

**GAIUS**

Rom 16:23 - **host of Paul in Corinth** when he wrote the letter to the Romans

Some believe he is the **Titius Justus** mentioned in Acts 18:7.

**HOUSEHOLD OF STEPHANAS**

**First converts** in the Roman Province of **Achaia**  
1Co 16:15

**WHY – BECAUSE THIS WOULD BE FOLLOWING MEN INSTEAD OF CHRIST**

**NAME OF OUR LORD JESUS CHRIST** - This appeal is made with the **authority of Christ** (1:1; 2Co 5:20)

10 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**.

<- PHIL 2:1-4 - "complete my joy by being of the **same mind**, having the **same love**, being in full accord and of one mind"

1



11 **For** it has been **reported to me** by **Chloe's people** that there is **quarreling among you**, my brothers.

PROBLEM -> QUARRELLING



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**." <- HUMAN NATURE

(1)

(2)

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

(3)

Possible some were claiming that being baptized by Paul (or Apollos, or Peter) was more effective or meaningful!

14 I thank God that **I baptized none of you** except **Crispus** and **Gaius**,

Paul is thankful he did not provide more fuel for their delusions and divisions

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**.

Baptism is a **RESPONSE** to the Gospel  
It has no power without the Gospel!

If one is "converted" by a sales pitch rather than conviction of sin, their conversion is worthless (Acts 2:37)

**JN 17:20-21** "that they **may all be one**, just as you, Father, are in me, and I in you, that they also may be in us, **so that the world may believe that you have sent me...**"

**REPORTED TO ME**

Paul has received word from "**Chloe's people**" while in Ephesus.

-16:8, 17; Acts 19

**THROUGH THE LENS OF FAITH**



**THREE QUESTIONS**

\*Rhetorical questions to show the **absurdity of their divisions** in view of their faith in Christ

\*The answer to all is "NO!"

**1. IS CHRIST DIVIDED?**

\*As **His Body**, the church should **reflect the oneness of Christ** (Eph 1:22; 5:23-24)

\*The **oneness of Christ** is what should **UNITE us!**

-Eph 4:4-6; Rom 12:4-5; 1Co 12:12-13; Gal 3:28

**2. WAS PAUL CRUCIFIED FOR YOU?**

\*Following **ANY man** in addition to, or instead of, Christ is a **vain pursuit**.

\*Salvation is in **Christ alone!**  
-Jn 14:6; Acts 4:8-12

**3. WERE YOU BAPTIZED IN THE NAME OF PAUL?**

\*The **power of Baptism** does **NOT** come from the **one who baptizes**, but in what **Baptism represents**:

**DEATH -> BURIAL -> RESURRECTION**  
(ROM 6:3-4)

\*The power is from **the authority of Christ**, not ANY man.

## Appeal

**4151** παρακαλέω (*parakaleō*): vb.; ≡ DBLHebr 5714; Str 3870; TDNT 5.773—**1.** LN 33.168 **ask for earnestly**, beg, plead (Ac 28:20), for another interp, see below; **2.** LN 33.315 **invite** (Lk 8:41); **3.** LN 33.310 **call together to** (Ac 28:20), for another interp, see above; **4.** LN 25.150 **encourage**, console, urge (Eph 6:22)<sup>1</sup>

**3870.** παρακαλέω *parakaleō*; from 3844 and 2564; to call to or for, to exhort, to encourage:—appeal(4), appealed(1), appealing(2), beg(1), begging(2), beseeching(1), comfort(5), comforted(11), comforts(2), conciliate(1), encourage(6), encouraged(4), encouraging(3), entreat(1), exhort(8), exhortation\*(1), exhortations(1), exhorted(2), exhorting(3), exhorts(1), given(1), implore(4), implored(9), imploring(5), invited(2), making an appeal(1), plead(1), pleaded(1), pleading(1), preach(1), requested(1), urge(17), urged(5), urging<sup>2</sup>

## Name of Our Lord Jesus Christ

### **1 Corinthians 1:1 (ESV)**

<sup>1</sup> Paul, called by the will of God to be an **apostle of Christ Jesus**, and our brother Sosthenes,

### **2 Corinthians 5:20 (ESV)**

<sup>20</sup> Therefore, **we are ambassadors for Christ, God making his appeal through us.** We implore you on behalf of Christ, be reconciled to God.

## You Agree

**899** αὐτός (*autos*), ἡ (*ē*), ὁ (*o*): prn. (intensive) [see αὐτοῦ (*autou*), just below]; ≡ Str 846 & 847 & 848—**1.** LN 58.31 **same**, pertaining to that which is identical to something (Mk 14:39); **2.** LN 92.11 **he, she, it** a reference to a definite person, place, thing, or concept (Mt 1:21); **3.** LN 92.37 **self**, a marker to show to distinctiveness of another word (Mk 12:36; Ro 15:15); **4.** LN 10.9 οἱ παρ' αὐτοῦ (*hoi par autou*), his family (Mk 3:21+)

αὐτοῦ (*autou*): adv. [served by 899]; ≡ Str 846 & 847 & 848—LN 83.3 **here, there**, a place near or far in perspective to the writer (Mt 26:36; Lk 9:27; Ac 18:19; 21:4+; Mk 6:33 v.r. NA26; Ac 15:34 v.r. NA26)<sup>3</sup>

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<sup>1</sup> Swanson, J. (1997). In *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Logos Research Systems, Inc.

<sup>2</sup> Thomas, R. L. (1998). In *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Foundation Publications, Inc.

<sup>3</sup> Swanson, J. (1997). In *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Logos Research Systems, Inc.

**846.** αὐτός *autos*; an intensive pron., a prim. word; (1) *self* (emphatic) (2) *he, she, it* (used for the third pers. pron.) (3) *the same*:—accompanied\*(2), agree\*(1), anyone(1), both\*(1), city(2), even(1), here\*(1), herself(5), himself(83), itself(7), just(1), lies(1), like(1), like-minded(1), money(1), myself(10), number(1), one(1), one's(2), other(1), ourselves(8), own(2), part(1), people(1), person(1), personally(1), righteousness(1), same(59), same things(4), same way(1), selves(1), sight(1), temple(1), theirs(3), themselves(23), there\*(2), these(1), these things(2), this(1), those(2), together\*(8), very(17), very one(1), very thing(4), well(1), who(3), whose(2), whose\*(1), women(1), yourself(3), yourselves(14), yourselves\*(3).<sup>4</sup>

**3306** λέγω (*legō*): vb.; ≡ DBLHebr 606; Str 3004 & 2036 & 2046 & 4483; TDNT 4.69—**1.** LN 33.69 **speak**, say, with the semantic focus (in many contexts) on the content of what is said (Mt 1:20; 1Co 12:3), cf. 3281; **2.** LN 33.129 **name**, call by a certain name (Mt 13:55); **3.** LN 33.131 **call**, call by a title or attribute (Jn 13:13); **4.** LN 33.138 **give meaning** from one language to another (Ac 9:36); **5.** LN 33.140 **imply**, to state the meaning to clarify (Gal 3:17); **6.** LN 33.139 **so to speak** (Heb 7:9+), see 2229; **7.** LN 31.5 λέγω ἐν ἑαυτῷ (*legō en heautō*), think to oneself (Lk 7:39; 12:17; 16:3; 18:4+)<sup>5</sup>

**3004.** λέγω *legō*; a prim. vb.; *to say*:—addressing(1), agree\*(1), ask(1), asked(3), asking(4), bring charges(1), call(8), called(34), calling(1), calls(3), claimed(1), claiming(2), command(3), designated(1), follows(1), give(1), gives(1), greeted\*(1), made(1), mean(2), means(3), meant(1), mention(1), named(3), ordered(2), quote(1), referred(1), remarking(1), said(1083), said said(1), say(364), saying(440), says(102), shouting(1), so-called(3), speak(22), speaking(17), speaks(6), spoke(18), spoken(26), stated(1), stating(2), talking(5), tell(71), telling(18), thing spoken(1), things spoken(1), thought(1), told(35), using(1).<sup>6</sup>

### No Divisions

#### John 17:20–21 (ESV)

<sup>20</sup> “I do not ask for these only, but also for those who will believe in me through their word, <sup>21</sup> that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.

#### 1 Corinthians 11:18 (ESV)

<sup>18</sup> For, in the first place, when you come together as a church, I hear that there are divisions among you. And I believe it in part,

<sup>4</sup> Thomas, R. L. (1998). In *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Foundation Publications, Inc.

<sup>5</sup> Swanson, J. (1997). In *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Logos Research Systems, Inc.

<sup>6</sup> Thomas, R. L. (1998). In *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Foundation Publications, Inc.

### Philippians 2:1–4 (ESV)

<sup>1</sup> So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, <sup>2</sup> complete my joy by being of the same mind, having the same love, being in full accord and of one mind. <sup>3</sup> Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. <sup>4</sup> Let each of you look not only to his own interests, but also to the interests of others.

**5388** σχίσμα (*schisma*), ατος (*atos*), τό (*to*): n.neu.; ≡ Str 4978; TDNT 7.963—**1.** LN 19.28 **tear**, split (Mt 9:16; Mk 2:21+); **2.** LN 39.13 **division**, social dissension (Jn 7:43; 9:16; 10:19; 1Co 1:10; 11:18; 12:25+)<sup>7</sup>

**4978.** σχίσμα *schisma*; from 4977; a split, fig. division:—division(4), divisions(2), tear(2).<sup>8</sup>

### Reported to Me

#### 1 Corinthians 16:8 (ESV)

<sup>8</sup> But I will stay in Ephesus until Pentecost,

#### 1 Corinthians 16:17 (ESV)

<sup>17</sup> I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence,

### Cliques in Corinth

#### I Follow Paul

#### Acts 18:1–18 (ESV)

<sup>1</sup> After this Paul left Athens and went to Corinth. <sup>2</sup> And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them, <sup>3</sup> and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade. <sup>4</sup> And he reasoned in the synagogue every Sabbath, and tried to persuade Jews and Greeks.

<sup>5</sup> When Silas and Timothy arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that the Christ was Jesus. <sup>6</sup> And when they opposed and reviled him, he shook out his garments and said to them, “Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles.” <sup>7</sup> And he left there and went to the

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<sup>7</sup> Swanson, J. (1997). In *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Logos Research Systems, Inc.

<sup>8</sup> Thomas, R. L. (1998). In *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Foundation Publications, Inc.

house of a man named Titius Justus, a worshiper of God. His house was next door to the synagogue. <sup>8</sup> Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized. <sup>9</sup> And the Lord said to Paul one night in a vision, **“Do not be afraid, but go on speaking and do not be silent, <sup>10</sup> for I am with you, and no one will attack you to harm you, for I have many in this city who are my people.”** <sup>11</sup> And he stayed a year and six months, teaching the word of God among them.

<sup>12</sup> But when Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal, <sup>13</sup> saying, “This man is persuading people to worship God contrary to the law.” <sup>14</sup> But when Paul was about to open his mouth, Gallio said to the Jews, “If it were a matter of wrongdoing or vicious crime, O Jews, I would have reason to accept your complaint. <sup>15</sup> But since it is a matter of questions about words and names and your own law, see to it yourselves. I refuse to be a judge of these things.” <sup>16</sup> And he drove them from the tribunal. <sup>17</sup> And they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of this.

<sup>18</sup> After this, Paul stayed many days longer and then took leave of the brothers and set sail for Syria, and with him Priscilla and Aquila. At Cenchreae he had cut his hair, for he was under a vow.

### **Acts 20:2–3 (ESV)**

<sup>2</sup> When he had gone through those regions and had given them much encouragement, he came to Greece. <sup>3</sup> There he spent three months, and when a plot was made against him by the Jews as he was about to set sail for Syria, he decided to return through Macedonia.

### **I Follow Apollos**

#### **Acts 18:24–19:1 (ESV)**

<sup>24</sup> Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. <sup>25</sup> 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. <sup>26</sup> 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. <sup>27</sup> 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, <sup>28</sup> for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.

<sup>1</sup> And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples.

### **1 Corinthians 16:12 (ESV)**

<sup>12</sup> Now concerning our brother Apollos, I strongly urged him to visit you with the other brothers, but it was not at all his will to come now. He will come when he has opportunity.

### **I Follow Cephas**

#### **John 1:42 (ESV)**

<sup>42</sup> He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John. You shall be called Cephas” (which means Peter).

#### **Galatians 2:9 (ESV)**

<sup>9</sup> and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised.

### **I Follow Christ**

#### **2 Corinthians 10:7 (ESV)**

<sup>7</sup> Look at what is before your eyes. If anyone is confident that he is Christ’s, let him remind himself that just as he is Christ’s, so also are we.

### **Three Questions**

#### **1. Is Christ Divided?**

##### **Ephesians 1:22 (ESV)**

<sup>22</sup> And he put all things under his feet and gave him as head over all things to the church,

##### **Ephesians 4:4–6 (ESV)**

<sup>4</sup> There is one body and one Spirit—just as you were called to the one hope that belongs to your call—<sup>5</sup> one Lord, one faith, one baptism, <sup>6</sup> one God and Father of all, who is over all and through all and in all.

##### **Ephesians 5:23–24 (ESV)**

<sup>23</sup> For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. <sup>24</sup> Now as the church submits to Christ, so also wives should submit in everything to their husbands.

##### **Romans 12:4–5 (ESV)**

<sup>4</sup> For as in one body we have many members, and the members do not all have the same function, <sup>5</sup> so we, though many, are one body in Christ, and individually members one of another.

### **1 Corinthians 12:12–13 (ESV)**

<sup>12</sup> 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. <sup>13</sup> 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.

### **Galatians 3:28 (ESV)**

<sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

## **2. Was Paul Crucified for You?**

### **John 14:6 (ESV)**

<sup>6</sup> Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.”

### **Acts 4:8–12 (ESV)**

<sup>8</sup> Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, <sup>9</sup> if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, <sup>10</sup> let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead—by him this man is standing before you well. <sup>11</sup> This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. <sup>12</sup> And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”

## **3. Were You Baptized in the Name of Paul?**

### **Romans 6:3–4 (ESV)**

<sup>3</sup> Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

### **Crispus**

### **Acts 18:8 (ESV)**

<sup>8</sup> Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized.

**Gaius**

**Romans 16:23 (ESV)**

<sup>23</sup> Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

**Acts 18:7 (ESV)**

<sup>7</sup> And he left there and went to the house of a man named Titius Justus, a worshiper of God. His house was next door to the synagogue.

**Household of Stephanas**

**1 Corinthians 16:15 (ESV)**

<sup>15</sup> Now I urge you, brothers—you know that the household of Stephanas were the first converts in Achaia, and that they have devoted themselves to the service of the saints—

**Conviction**

**Acts 2:37 (ESV)**

<sup>37</sup> Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?”