

SAVED OR BEING SAVED? 1Cor. 1:18

KJV	<u>1 Corinthians 1:18</u> For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
ESV	<u>1 Corinthians 1:18</u> 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.
GNT	<u>1 Corinthians 1:18</u> For the message about Christ's death on the cross is nonsense to those who are being lost; but for us who are being saved it is God's power.
NASB95	<u>1 Corinthians 1:18</u> For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
NIV	<u>1 Corinthians 1:18</u> For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
NKJV	<u>1 Corinthians 1:18</u> For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
NLT	<u>1 Corinthians 1:18</u> The message of the cross is foolish to those who are headed for destruction! But we who are being saved know it is the very power of God.
NRSV	<u>1 Corinthians 1:18</u> For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
NA27	<u>1 Corinthians 1:18</u> Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.
Byzantine MT	<u>1 Corinthians 1:18</u> Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.

In the late 1970s and early 1980s many people defended the KJV using reason, arguments, ideas, and evidence. When that failed to absolutely convince people the process changed drastically to...!

How do we deal with these sorts of problems? What are the options?

1. The conspiratorial solution.

- These obviously appeal to some people

- These can never really be answered → **if you do, you then become part of the conspiracy!**

Example:

- Conspiracies appeal to those who must be right, absolutely right and always right!

- Conspiracies generally run in packs.

A church into one is into too many.

- Conspiratorial solutions are forbidden to Christians!

Isaiah 1:18 Come now, and **let us reason together**, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Acts 17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: **Acts 17:2** And Paul, as his manner was, went in unto them, and three sabbath days **reasoned** (διελέξατο) with them **out of** (ἀπὸ τῶν γραφῶν) **the scriptures**, **Acts 17:3** **Opening** (διανοίγων) and **alleging** (παρατιθέμενος), that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

Acts 17:11 These were **more noble** than those in Thessalonica, in that they **received** the word with **all** readiness of mind, **and searched** the scriptures daily, whether those things were so.

1 Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give **an answer** (ἀπολογία) to every man that asketh you **a reason** (λόγον) of the hope that is in you **with meekness and fear**: **1 Peter 3:16** **Having a good conscience**; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

1 Timothy 4:7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness. **1 Timothy 4:8** For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

1 Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: **1 Timothy 6:21** Which some professing have erred concerning the faith. Grace be with thee. Amen.

2 Timothy 2:16 But shun profane and vain babblings: for they will increase unto more ungodliness.

2 Timothy 2:23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

Titus 1:14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

2 Corinthians 2:11 Lest Satan should get an advantage of us: **for we are not ignorant of his devices**.

Ephesians 6:11 Put on the whole armour of God, that ye may be able to stand **against the wiles** (τὰς μεθοδείας τοῦ διαβόλου) of the devil.

2. The logical solution

Logic alone will not solve this problem / answer this question.

But logic can help us think more clearly and help us avoid logical problems.

The question assumes:

- A yes or no
- A right or wrong
- A good or evil
- A true or false
- A black or white
- An either / or

This is easy for many people. Thinking in antithesis.

This can be called 2 names / seen from 2 perspectives:

- A. The fallacy of a false dilemma
- B. The fallacy of an excluded middle

Logically the “or” could be an “and ”

Example: What kind of pie do you want?

3. A theological solution

A bigger, more significant solution is theological – does Scripture present salvation in more than one t ?

SALVATION		
Past	Present	Future
Saved	Being Saved	Shall be
Penalty of sin	Power of sin	Presence of sin
Justification	Sanctification	Glorification

2 Corinthians 1:8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: **2 Corinthians 1:9** But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: **2 Corinthians 1:10** Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; **2 Corinthians 1:11** Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

Looking at both the **noun** and **verb** for salvation:

2 Corinthians 1:5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. **2 Corinthians 1:6** And whether we be afflicted, it is for your consolation and **salvation (σωτηρίας)**, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and **salvation (σωτηρίας)**.

2 Corinthians 6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation (ἐν ἡμέρᾳ σωτηρίας) have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation (νῦν ἡμέρα σωτηρίας).)

Philippians 1:19 For I know that this shall turn to my **salvation (σωτηρίαν)** through your prayer, and the supply of the Spirit of Jesus Christ,

Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own **salvation (σωτηρίαν)** with fear and trembling. **Philippians 2:13** For it is God which worketh in you both to will and to do of his good pleasure.

1 Thessalonians 5:9 For God hath not appointed us to wrath, but to obtain **salvation (σωτηρίας)** by our Lord Jesus Christ,

Acts 2:21 And it shall come to pass, that whosoever shall call on the name of the Lord **shall be saved (σωθήσεται)**.

Romans 10:13 For whosoever shall call upon the name of the Lord **shall be saved (σωθήσεται)**.

Acts 4:12 Neither is there **salvation (ἡ σωτηρία)** in any other: for there is none other name under heaven given among men, whereby we must **be saved (σωθῆναι)**.

Acts 16:30 And brought them out, and said, Sirs, what must I do **to be saved (σωθῶ)?** **Acts 16:31** And they said, Believe on the Lord Jesus Christ, and thou **shalt be saved (σωθήσῃ)**, and thy house.

Romans 5:9 Much more then, being now justified by his blood, **we shall be saved (σωθησόμεθα)** from wrath through him. **Romans 5:10** For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

1 Corinthians 3:15 If any man's work shall be burned, he shall suffer loss: but he himself **shall be saved (σωθήσεται)**; yet so as by fire.

1 Timothy 2:15 Notwithstanding she **shall be saved (σωθήσεται)** in childbearing (διὰ τῆς τεκνογονίας), if they continue in faith and charity and holiness with sobriety.

1 Timothy 4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both **save (σώσεις)** thyself, and them that hear thee.

2 Timothy 4:17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. **2 Timothy 4:18** And the Lord shall deliver me from every evil work, and **will preserve (σώσει)** me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

James 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able **to save (σώσει)** your souls.

Romans 13:11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our **salvation (ἡ σωτηρία)** nearer than when we believed.

2 Corinthians 2:15 For we are unto God a sweet savour of Christ, **in them that are saved (ἐν τοῖς σωζομένοις)**, and **in them that perish (ἐν τοῖς ἀπολλυμένοις)**:

1 Corinthians 1:18 For the preaching of the cross is **to them that perish foolishness (τοῖς μὲν ἀπολλυμένοις)**; but **unto us which are saved (τοῖς δὲ σωζομένοις ἡμῖν)** it is the power of God.

4. A textual solution

Obviously many differences are found here. However, as it has been said many times, there are no substantial differences / substantial changes from text to text. Anything that God wants to communicate is **never** communicated in one isolated text.

KJV + MT	<p><u>1 Corinthians 1:18</u> For the preaching of the cross is to them that perish foolishness; but unto us which are saved (τοῖς δὲ σωζομένοις ἡμῖν) it is the power of God.</p>
ESV + NA27	<p><u>1 Corinthians 1:18</u> For the word of the cross is folly to those who are perishing, but to us who are being saved (τοῖς δὲ σωζομένοις ἡμῖν) it is the power of God.</p>

Sometimes this can make a difference. Usually the problem is a simply one as is seen in the following verses:

KJV + MT	<p><u>Revelation 1:5</u> And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed (λούσαντι ἡμᾶς) us from our sins in his own blood,</p>
ESV + NA27	<p><u>Revelation 1:5</u> and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed (λύσαντι ἡμᾶς) us from our sins by his blood</p>
KJV + MT	<p><u>John 14:1</u> Let not your heart be troubled: ye believe (πιστεύετε εἰς τὸν θεόν) in God, believe (καὶ εἰς ἐμὲ πιστεύετε) also in me.</p>
ESV + NA27	<p><u>John 14:1</u> “Let not your hearts be troubled. Believe (πιστεύετε εἰς τὸν θεόν) in God; believe (καὶ εἰς ἐμὲ πιστεύετε) also in me.</p>

5. A translation solution

This comes down to the heart of the matter!

How would **you** translate a “present passive participle, dative plural masculine (τοῖς δε σωζομένοις)?

Byzantine MT:

1 Corinthians 1:18

Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ
τοῖς μεν ἀπολλυμένοις μωρία ἐστίν,
τοῖς δε σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.

NA27

1 Corinthians 1:18

Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ
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τοῖς δε σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.