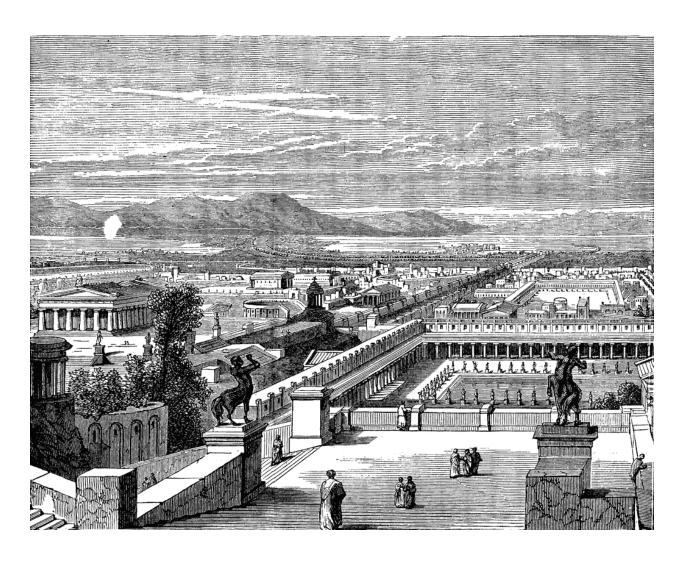
# A Study of Paul's Epistle of

# 1<sup>st</sup> Corinthians



Auditorium Class
84<sup>th</sup> Street church of Christ *March - May, 2022* 

# CLASS SCHEDULE -- 1<sup>st</sup> Corinthians (Auditorium)

March – May 2022

DATE	LESSON MATERIAL FOR CLASS	TEACHER
March 2	No class – Singing Night	
6	Introduction to 1 <sup>st</sup> Corinthian (1 Cor. 1:1-17)	
9	1 Cor. 1:18-31	
13	1 Cor. 2:1-16	
16	1 Cor. 3:1-23	
20	1 Cor. 4:1-21	
23	1 Cor. 5:1-13	
27	1 Cor. 6:1-20	
30	1 Cor. 7:1-24	
April 3	No class – Gospel Meeting	
6	1 Cor. 7:25-40	
10	1 Cor. 8:1-13	
13	1 Cor. 9:1-27	
17	1 Cor. 10:1-33	
20	1 Cor. 11:1-16	
24	1 Cor. 11:17-34	
27	1 Cor. 12:1-14	
May 4	No class – Singing Night	
8	1 Cor. 12:15-31	
11	1 Cor. 13:1-13	
15	1 Cor. 14:1-25	
18	1 Cor. 14:26-40	
22	1 Cor. 15:1-34	
25	1 Cor. 15:35-58	
29	1 Cor. 16:1-23	

#### THE FIRST EPISTLE TO THE CORINTHIANS

#### An Introduction

**AUTHOR:** PAUL, the apostle (1:1; 16:21)

PLACE OF WRITING: EPHESUS (16:8)

#### TIME OF WRITING:

Probably in the spring of 57 A.D., shortly before the Jewish feast of Pentecost (16:8), during his third missionary journey (Acts 19:1-41).

#### BACKGROUND OF THE CITY OF CORINTH:

Corinth was situated on the Isthmus of Greece (called Achaia in the Bible) between the Ionian Sea and the Aegean Sea, above the Mediterranean Sea. About 50 miles to the east was the city of Athens.

The Corinth of Paul's day was relatively new. The old Corinth (which was famous and powerful in the days of the Peloponnesian War) was burned in 146 B.C. by the Roman proconsul, L. Mummius. Because it was a city devoted to the gods, a hundred years were required to pass before the city could be rebuilt. In 46 B.C., Julius Caesar rebuilt the city, populated it with a colony of veterans and freedmen, and named it Julia Corinthus. It soon became a very important commercial center.

With a population of 400,000 and being a prominent center of commerce in the Mediterranean world, it was a place for all sorts of vice. An example of its immorality was found in the temple of Venus (Aphrodite), which hosted 1000 priestesses dedicated to prostitution in the name of religion. The city's close proximity to the city of Athens probably added the problem of intellectualism. As noticed in the epistle, such an environment had its effect upon the church in Corinth. It is amazing that a church existed at all in such a city.

#### BACKGROUND OF THE CHURCH AT CORINTH:

The establishment of the church occurred during Paul's second missionary journey. It is recorded by Luke in **Acts 18:1-18**, which can be divided into three sections:

- 1. Abiding with Aquila and Priscilla, fellow tentmakers; reasoning in the synagogue every Sabbath (Acts 18:1-6).
- 2. In the house of Justus, abiding there and teaching for a year and six months (Acts 18:7-11).
- 3. An incident before Gallio, proconsul of Achaia (Acts 18:12-18).

It appears from reading the epistle that the church was adversely affected by the immoral environment found in the city. Pride caused division in the church and disruption in the services (1 Cor. 1 - 4, 11). Immorality and immodesty found its way into the church, which gave it a bad reputation (1 Cor. 5). The brethren were taking their personal problems with each other before the heathen courts instead of working them out among themselves (1 Cor. 6). Other issues affecting the church included questions about marriage (1 Cor. 7), meats sacrificed to idols (1 Cor. 8 – 10), women praying and prophesying with heads uncovered (1 Cor. 11), the use of spiritual gifts (1 Cor. 12 – 14), the resurrection from the dead (1 Cor. 15), and the collection for the saints in Jerusalem (1 Cor. 16). Thus, the church was one beset with problems and questions that needed to be answered.

#### **PURPOSE OF WRITING:**

The bad news concerning the problems at Corinth had reached Paul in Ephesus. It seems that this news came from at least two sources: 1) the household of Chloe (1:11); and 2) a letter sent to him (7:1), possibly by the hands of Stephanas, Fortunatus, and Achaicus (16:17).

Therefore, in answer to these reports Paul writes: *TO CORRECT SINFUL PRACTICES AND REFUTE FALSE DOCTRINE* 

#### THEME:

"Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10).

--- From Executable Outlines ---

# **Brief Outline of 1st Corinthians**

#### **I.** Salutation (1:1–9)

### II. Reply to Report from "house of Chloe" (1:10-6:20)

- A. Party Strife (1:10–3:23)
- B. Defense of Paul's Ministry (4:1–21)
- C. Criticism of Immorality (5:1–13)
- D. Criticism of Lawsuits (6:1–11)
- E. Reply to Libertinism (6:12–20)

### III. Reply to Questions in Letter (7:1–16:9)

- A. Marriage (7:1–24)
- B. Virgins (7:25–40)
- C. Things Sacrificed to Idols (8:1–11:1)
  - 1. Evaluated by the idol (8:1–13)
  - 2. Evaluated by freedom (9:1–27)
  - 3. Evaluated by relation to God (10:1–22)
  - 4. Evaluated by relation to others (10:23–11:1)
- D. Problems of Worship (11:2–34)
  - 1. The covering of the head (11:2–16)
  - 2. The Lord's table (11:17–34)
- E. Spiritual Gifts (12:1–14:40)
- F. The Resurrection of the Body (15:1–58)
- G. The Collection (16:1–9)

## IV. Concluding Salutations (16:10–24)

--- Outline is by Merrill C. Tenney, New Testament Survey, pp. 296-297 ---

## **Textual Outline of 1st Corinthians**

#### I. Introduction (1:1-9)

## II. Dealing with Problems Reported to Paul (1:10 – 6:20)

- A. Problem of Factionalism (1:10-3:23)
- B. Problem of Rejecting Paul's Work (4:1-21)
- C. Problem of the Fornicator and Church Discipline (5:1-13)
- D. Taking Problems between Brethren to Civil Courts (6:1-11)
- E. Responsibility to Glorify God with the Body (6:12-20)

#### III. Dealing with Questions Asked by the Corinthians (7:1-16:9)

- A. "Now Concerning" Marriage and Present Distress (7:1-40)
- B. "Now Concerning" Idolatry and Personal Liberty (8:1 11:1)
- C. "Now... Remember Me" and Apostolic Tradition
  - 1. Submission and Customs (11:2-16)
  - 2. Pattern for Lord's Supper (11:17-34)
- D. "Now Concerning" Spiritual Gifts (12:1 14:40)
- E. "Now..." Concerning The Resurrection (15:1-58)
- F. "Now Concerning" The Collection (16:1-9)

#### IV. Concluding Remarks (16:10-24)

--- Textual Outline of 1st Corinthians by Harry Osborne ---

# Studies in the Book of 1st CORINTHIANS

1 Paul, called <i>to be</i> an apostle of Jesus Christ through the will of God, and Sosthenes <i>our</i> brother,	
<sup>2</sup> To the church of God which is at Corinth, to those who are [a] sanctified in Christ Jesus, called <i>to be</i> saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:	
<sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.	
<sup>4</sup> I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, <sup>5</sup> that you were enriched in everything by Him in all <sup>[b]</sup> utterance and all knowledge, <sup>6</sup> even as the testimony of Christ was confirmed <sup>[c]</sup> in you, <sup>7</sup> so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ, <sup>8</sup> who will also confirm you to the end, <i>that you may be</i> blameless in the day of our Lord Jesus Christ. <sup>9</sup> God <i>is</i> faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.	
name of our Lord Jesus Christ, that you all speak the same thing, and <i>that</i> there be no eddivisions among you, but <i>that</i> you be perfectly joined together in the same mind and in the same judgment. If For it has been declared to me concerning you, my brethren, by those of Chloe's <i>household</i> , that there are fontentions among you. Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." Shrist divided? Was Paul crucified for you? Or were you baptized in the name of Paul?	

<sup>14</sup> I thank God that I baptized none of you except Crispus and Gaius, <sup>15</sup> lest anyone should say that I had baptized in my own name. <sup>16</sup> Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. <sup>17</sup> For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.	
<sup>18</sup> For the <sup>[g]</sup> message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. <sup>19</sup> For it is written:	
"I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent."	
Where <i>is</i> the wise? Where <i>is</i> the scribe? Where <i>is</i> the hidisputer of this age? Has not God made foolish the wisdom of this world? <sup>21</sup> For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. <sup>22</sup> For Jews request a sign, and Greeks seek after wisdom; <sup>23</sup> but we preach Christ crucified, to the Jews a <sup>[i]</sup> stumbling block and to the <sup>[ii]</sup> Greeks foolishness, <sup>24</sup> but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup> Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.	

<sup>26</sup> For <sup>[k]</sup> you see your calling, brethren, that	
not many wise according to the flesh, not	
many mighty, not many noble, are called.	
<sup>27</sup> But God has chosen the foolish things of	
the world to put to shame the wise, and	
God has chosen the weak things of the	
world to put to shame the things which are	
mighty; <sup>28</sup> and the [m]base things of the	
world and the things which are despised	
God has chosen, and the things which are	
not, to bring to nothing the things that are,	
that no flesh should glory in His presence.	
But of Him you are in Christ Jesus, who	
became for us wisdom from God — are	
righteousness and sanctification and	
redemption — <sup>31</sup> that, as it is written, "He	
who glories, let him glory in the Lord."	
Footnotes:	
a. <u>1 Corinthians 1:2</u> set apart	
b. 1 Corinthians 1:5 speech	
c. <u>1 Corinthians 1:6</u> Or among	
d. 1 Corinthians 1:10 Have a uniform	
testimony	
e. <u>1 Corinthians</u>	
1:10 schisms or dissensions	
f. 1 Corinthians 1:11 quarrels	
g. 1 Corinthians 1:18 Lit. word	
h. 1 Corinthians 1:20 debater	
i. 1 Corinthians 1:23 Gr. skandalon,	
offense	
j. <u>1 Corinthians 1:23</u> NU Gentiles	
k. 1 Corinthians 1:26 consider	
1. 1 Corinthians 1:26 well-born	
m. 1 Corinthians 1:28 insignificant or lowly	

# Questions for 1<sup>st</sup> Corinthians – Chapter 1

1.	Where do we read of the establishment of the Corinthian church?
2.	What is the approximate date of this epistle being written?
3.	What is the purpose of this epistle?
4.	How was Paul called to be an apostle of Christ?
5.	What three things characterized the "church of God in Corinth"?
6.	Concerning the brethren in Corinth, Paul was always thankful "for the of given to you by"
7.	What manifested that the church in Corinth had received the "grace of God"?
8.	What is the first problem that Paul addressed in this epistle?
	What did Paul plead with the Corinthian brethren to do in order to solve this problem?
	. Who reported to Paul that there were contentions within the members of the church in Corinth?
	because baptism was not important? Prove your answer.

-	What is meant by the term "m		
14.	"For since, in the	of, th	ethroug
_	did not know	, it pleased God	through the
(	of the message	to save those who	.,,
15.	What does the text say that th	e Jews were seeking? _	
16.	What does the text say that th	e Gentiles were seeking	g?
17.	How was the message of a cru	ucified Christ seen by th	ne Jews?
	How was the message of a cru How was the message of a cru	·	
18.	_	ucified Christ seen by th	ne Gentiles?
18. 19.	How was the message of a cru	ucified Christ seen by th	ne Gentiles?ot many
18. 19.	How was the message of a cru "For you see your	ucified Christ seen by th, brethren, that no, not many	ne Gentiles?ot many
18. 19.	How was the message of a cru  "For you see your according to the	, brethren, that no , not many"	ot many, not many