

MENS MUSTER 2024

The Surrendered Life

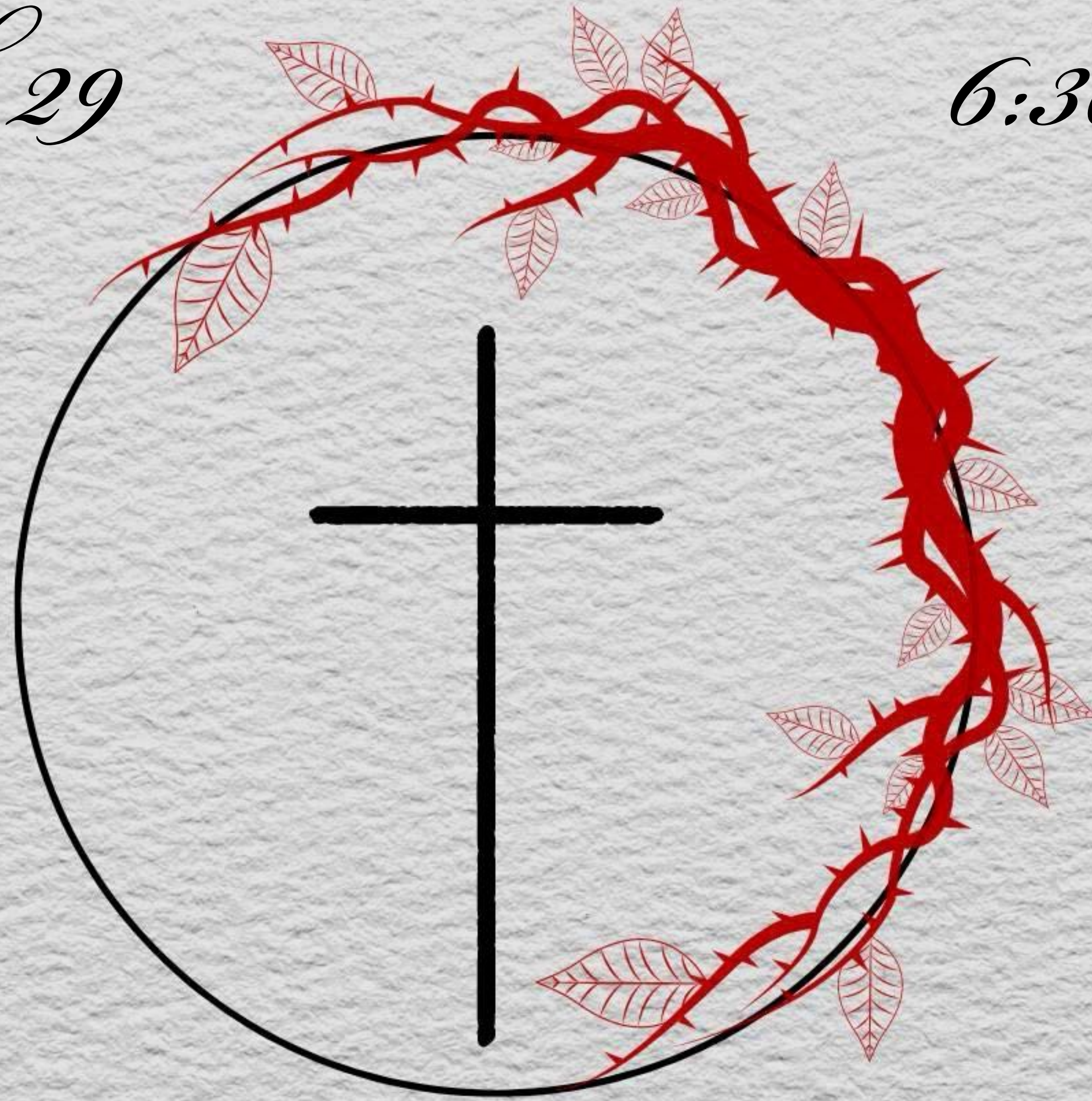


April 19-21

Shepherd of the Ozarks

March 29

6:30 pm



Crucifixion Dinner



Easter Offering

HE IS RISEN



DALLAS THEOLOGICAL SEMINARY
2024 HOLY WEEK DEVOTIONAL

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A SURVEY OF THE

BIBLE

Context • Content • Conviction



1 CORINTHIANS

A STERN REBUKE OF THE CHURCH



1 CORINTHIANS RESOURCES

"THE OCCASION OF 1 CORINTHIANS"

(David Garland)

Paul writes this letter from Ephesus before Pentecost (16:8), probably in the spring of 54 or 55 (Schrage 1991: 36; Thiselton 2000: 31-32). He is trying to keep up a long-distance relationship with this church without the benefit of the modern communication technology to which we are accustomed. The letter serves as his substitute presence. He has written a previous letter to the Corinthians that included the admonition not to associate with the sexually immoral (5:9). What precipitated that letter is unclear, and despite attempts of some scholars to find remnants of it embedded in the extant letters, it remains lost to us. The existence of this previous letter and Paul's comments about it in 5:9-11 reveal two things. First, it means that 1 Corinthians should not be read as if it were a series of essays on different themes. It is the continuation of an ongoing conversation between Paul and the church. Second, his comments reveal that he is acutely aware that he could be misunderstood. He is painfully conscious of this fact when he carefully qualifies what he says, for example, in 4:14; 9:15; and 10:19. The problem is that written correspondence is susceptible to misinterpretation even when the bearer of the letter is instructed to interpret what it means and particularly if a reader/auditor is ill-disposed to receive what is being said. Since Paul directly challenges the behavior of those who are likely to be powerful figures in the church, the potential is ever present for a charge of his ethical shafts to sting and distort his remarks. Not only must Paul be careful to attempt to change their behavior, but also he must garner the support of the entire community for them to exercise discipline and authority over the dissenters.

This second letter to Corinth [the Corinthians] has been prompted by oral reports from Chloe's people about the factional fighting in the church (1:11). Paul also has gotten wind of the case of incest (5:1) and divisions at the Lord's Supper (11:18, "I hear there are factions among you"), and the confusion over the concept of the resurrection of the dead (15:12, "some among you are saying"). We cannot exclude the possibility that he also got an earful from Stephanas and his companions about the situation in Corinth and possibly also from Appolos, but he does not name them as sources. The Corinthians have also sent him a letter (7:1), probably carried by Stefanos, with various queries. In response, Paul alternates between reactions to the oral reports and answers to the Corinthian letter. (Terry 1995: 43):

- Oral reports (1:10-4:17 / 4:18-6:20)
- Corinthian Letter (7:1-40 / 8:1-11:1)
- Oral reports (11:2-34)
- Corinthian letter (12:1-14:40)
- Oral reports (15:1-58)
- Corinthian letter (16:1-12)



"MISINTERPRETATION OF THE CHRISTIAN FAITH"

(David Garland)

Since Paul reacts to what the Corinthians are saying, it seems imperative to try to reconstruct what they were thinking so as to understand better his responses. The method used, mirror-reading—reading what Paul says as in some measure mirroring what the Corinthians have said—is fraught with the danger of making mistakes, as the reasoning is necessarily circular (see Barclay 1987). When such reading is carried out injudiciously, the text can become the servant of preconceived impressions. The interpreter can read too much into what Paul says, read in his or her own biases, and misread Paul's argumentation in a particular passage. Too often in the interpretation of this letter mirror-reading has been used incautiously and overconfidently. The forces shaping the Corinthians' thoughts have been attributed to a particular theological aberration rooted in Greek or Jewish wisdom theology, or an "over-realized eschatology." One [scholar] has noted a "real misconception, however, is unlikely to explain the sundry problems Paul addresses in the letter. If Paul thought that a misrepresentation of the gospel he had preached to them lay behind their problems, then, Pickett (1997: 44-45) correctly asks, "Why did he not root them out with a more explicitly theological motivation? ... does, for example, the question of whether it is far more likely that the influence on them were more amorphous and that their behavior was swayed by cultural ingrained habits from their pagan past and values instilled by a popularized Stoic ethic? It is imaginable that some of the prominent members thought "in a Stoicizing manner," having been given a theoretical grounding in this philosophy in their youth (Paige 1992). The body of opinions would have included exalting the individual wise person at the expense of the community, which would have permitted the wise to do whatever was right in his own judgment" (Paige 1992: 189, 190).

The prominence of the references to the Spirit in this letter suggests that the Corinthians have misinterpreted their experience of the Spirit in some way. They may have understood the Spirit to be the inrush of heavenly power into their lives that granted them a new status and conferred upon them knowledge and great spiritual gifts. It could have fed their pride so that it grew to dangerous levels. They became "puffed up" and "arrogant" and fancied themselves to be "spiritual ones" (3:1; cf. 2:13, 15; 9:11; 12:1; 14:37), "mature" (2:6), and "wise" (3:18; 4:10). Spiritual gifts apparently were compared and some were judged more or less spiritual and more or less valuable according to the same criteria employed in secular culture. Certain gifts were championed over others, and certain persons displaying those gifts were championed over others (3:21; 4:6-7). Paul cannot deny their spiritual experiences (2:4),



"Women in Ancient Corinth"

(Robbie Fox Castleman)

Women in ancient Corinth, to a great extent, generally reflected the social, cultural, religious, and familial circumstances of women in the Greco-Roman world. Socially, with rare exception, women in Greek-leaning cities, like Corinth, didn't often leave home even with their husbands. Women in cities with greater Roman influence did accompany their husbands outside the home more often, but most women lived relatively secluded lives tending to their homes and families. The social and cultural situation in Corinth in the middle of the first century may have been a bit more complicated due to the significant influx of a great number of Jewish families from Rome during the reign of the emperor Claudius, who in AD 49 had expelled all Jews from the capital city. The predominant Corinthian population of Corinth, as well as its predominant gentile population, would have been Hellenized and eventually modified by the influence of these new inhabitants, including those of the newly founded Christian communities in the city.

However, women in the Greco-Roman world, whether Jewish or gentile, would have had a life similar to women throughout the Roman Empire. Greco-Roman Roman women, both Jewish and gentile, typically married women were fifteen years younger than their husbands. It was the usual practice to arrange marriages based on social class, the needs of friends or families, or political and religious favor. Often, girls in the Roman Empire would enter into marriage with men well over thirty years of age. Paul's advice in 1 Corinthians 7:36-38 regarding marriage as optional or delayed beyond betrothal was unusual for its time. This would have been much like Paul's other moral comments regarding slaves within the church (e.g., Philemon).

Women would have been almost solely responsible for the nurture and education of their children for the first four or five years. After the fifth year of a child's life, fathers, tutors, and other social mentors became increasingly involved, especially in the lives of male children. Because more female infants than male infants were abandoned, there tended to be fewer women considered eligible to marry and beget legitimate children. Female infants weren't rescued just by Christians; it was common for owners of inns and taverns to claim them to be raised as brothel prostitutes. Prostitution was legal and subject to tax revenues throughout the empire.

Generally all women in the empire, not just Jewish or gentile women, were expected to be silent in any sort of social situation, especially when men to whom they were not related were present. A woman was expected to be submissive to the authority of her husband and to share his religious practices. Jesus included women in his ministry and mission, allowing them to learn and be disciples. Paul notably recognized women as disciples and included them in the practice of their gifts within the church with the same accountability to elders expected of men. This challenged Christian men and women to determine new patterns of relating to one another in the fellowship of the church as well as in family and society.



**1 CORINTHIANS
SUMMARY
BACKGROUND**

1 CORINTHIANS RESOURCES

"Corinth"

(Robbie Fox Castleman)

Corinth is located about fifty miles west of Athens, Greece, on the northern side of the Peloponnese. Corinth is situated on a four-and-a-half-mile-long isthmus between two harbors and is an international crossroads between the western Mediterranean and Asia. The ancient site of "Old Corinth" is situated a little over three miles from the center of the modern commercial city, which was partially destroyed by an earthquake in 1858. Excavations begun after the quake have uncovered a wall that runs six miles around the site of the ancient city.

Corinth was a Greek city-state before the fifth century BC and a leading center of commerce before its conquest by Rome in 146 BC. The city was not rebuilt for a century, but it was eventually repopulated by ambitious and competitive freedmen from Rome, whose social status was just above that of a Roman slave. In the first century BC, during the reign of Julius Caesar, the city made a significant shift toward its development as a Roman colony. Excavations have revealed the use of Latin coins dating from 44 BC, and the practice of civil religion, which honored the Greek gods but on the emerging emperor worship of the Roman emperors.

A century later, when Paul lived in Corinth for eighteen months, Greek was still the official language, but the inscriptions and names of those in the city were predominantly Latin. Eight of the seventeen Corinthian Christians named in Paul's epistle had Roman names. Indeed, slaves outnumbered freedmen with the ratio two to one, and this also is an indication of the new wealth that was being accumulated in the Roman colony. The aristocracy of the "new" Corinth reflected the habits and preferences of the newly rich. The elite of the city identified with Rome, and Greek culture still prevailed in much of the city's culture. Corinth was the most important city in the Peloponnese, athletic events second only to the Olympics of Athens.

However, as a large urban city today, there was a wide disparity between the haves and have-nots. The turmoil this often creates is clearly reflected in Paul's concern regarding the unity of the church and its witness to the city at large. Most Corinthian Christians were not wealthy (1 Cor. 1:26) and many were slaves (1 Cor. 7:20-24), but social conflict over status does appear to have been an issue in the Corinthian church. The independent, competitive spirit that had rebuilt the city was alive and well in the Christian faith community. It is evident in Paul's letters that Corinthian Christians would compete over anything, even which spiritual gift was superior to another!

The church of Corinth also reflected similar conflicts and problems that are still common today in any large harbor city with a culturally and socially diverse population and booming business. Corinth was a cauldron in which a broad religious pluralism mixed with crime, sexual promiscuity, and a variety of entertainment options. Five years before Paul founded the church during his second missionary journey, a 14,000-seat theater was renovated. And although the official practice of the empire's civil religion didn't require belief in any particular god, there were at least twenty-six sacred places and sanctuaries. The most popular sites were sanctuaries devoted to Asclepius, Athena, and Aphrodite.



"CORINTH"

(Acts 18:1-17)

(Ben Witherington)

It is fair to say that from an evangelistic or missionary point of view, the two most important cities Paul visited were Corinth and Ephesus; and not coincidentally, they were the cities that, according to Acts, Paul spent more time in than any others. The Corinth that Paul and other Christians encountered in the middle of the first century was a Roman colony city, the most prosperous in Greece and well on the way to being the largest city in Greece, if it was not already so. The Romans had destroyed the classical city in 146 B.C., and shortly before his death in 44 B.C., Julius Caesar had ordered the city to be rebuilt on a Roman plan so that various retired Roman soldiers could be settled there, forming a Roman colony. The architecture, law, and official language (Latin) all reflect the thoroughly Roman character of the city in Paul's day.

Corinth's prosperity in large measure was owed to its two ports, one facing east and one facing west, with only a narrow isthmus (two miles wide) separating the two. In fact, the normal operating procedure was to drag boats, if small, from one side of the isthmus to the other on sledges. Failing that, large boats usually would offload their cargo on one side of the isthmus and then reload it on another boat on the other side. This procedure sought to avoid the trip around the southern coast of Greece, which could be quite treacherous. Corinth's location with the benefits, however, to all the dravages, one of the major ports. Many people were coming and going, and many had traveled a long way to be looking for business, recreation, and entertainment. In addition, being the jumping-off point for travelers to go east or west in the Mediterranean, Corinth was the link between northern and southern Greece for those traveling overland.

To this we may add another reason for Corinth's prosperity. It was the major sponsor for the nearby Isthmian games, a biannual set of games only slightly less famous than the Olympic games. Even an emperor like Nero came to compete in these games. This, of course, created a situation in which many people were looking for temporary shelter, something Paul, Priscilla, and Aquila could help provide through making tents.

Religiously, the city was pluralistic, hosting famous older temples to Apollo (in the city center) and to Aphrodite (on top of the Acrocorinth, the mountain that towered over the city). In addition to this was a well-known healing shrine of the god Asclepius, where people came to get well in part by soaking in the medicinal spring water. We also must note the overlay of Roman culture, which included a temple for the cult of the emperor. In this same city was a well-established Jewish colony, many of whose ancestors originally had been brought to the city as slaves to help rebuild it.

Here, Paul could stay and the world would come to him. He would have occasion to meet people of many sorts of social statuses and ethnic extractions. With so many people transient or new, Corinth was the perfect place to make converts. In short, this city was an ideal locale for an evangelistic religion to imbed itself into the Greco-Roman culture.



The Temple of Apollo



1 CORINTHIANS

A STERN REBUKE OF THE CHURCH



WHO COMPOSED 1 CORINTHIANS?

AFTER PERSECUTING THE CHURCH PAUL HAD A DRAMATIC CONVERSION ON THE DAMASCUS ROAD (A.D. 34-35), PAUL PREPARED FOR MINISTRY IN DAMASCUS AND TARSUS FOR ABOUT SIX YEARS (A.D. 37-43). IN RESPONSE TO AN INVITATION FROM BARNABAS, HE MOVED TO ANTIOCH OF SYRIA WHERE HE SERVED FOR ABOUT FIVE YEARS (A.D. 43-48). HE AND BARNABAS THEN SET OUT ON THEIR FIRST MISSIONARY JOURNEY INTO ASIA MINOR (A.D. 48-49). RETURNING TO ANTIOCH, PAUL WROTE THE EPISTLE TO THE GALATIANS TO STRENGTHEN THE CHURCHES THAT HE AND BARNABAS HAD JUST PLANTED IN ASIA MINOR (A.D. 49).



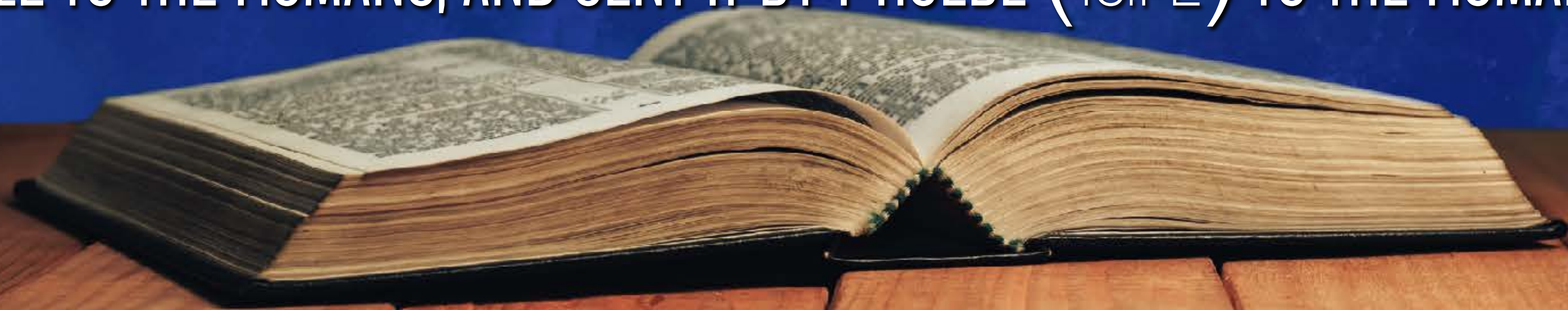
WHO COMPOSED 1 CORINTHIANS?

AFTER THE JERUSALEM COUNCIL (ACTS 15), PAUL TOOK SILAS AND BEGAN HIS SECOND MISSIONARY JOURNEY (A.D. 50-52) THROUGH ASIA MINOR, AND FARTHER WESTWARD INTO THE ROMAN PROVINCES OF MACEDONIA AND ACHAIA. FROM CORINTH, PAUL WROTE 1 AND 2 THESSALONIANS (A.D. 51). HE THEN PROCEEDED TO EPHESUS BY SHIP, AND FINISHED THE SECOND JOURNEY AT SYRIAN ANTIOCH.



WHO COMPOSED 1 CORINTHIANS?

FROM ANTIOCH HE SET OUT AGAIN ON HIS THIRD MISSIONARY JOURNEY (A.D. 53-57). HE ARRIVED IN EPHESUS WHERE HE LABORED FOR THREE YEARS (A.D. 53-56). DURING THIS TIME HE WROTE 1 CORINTHIANS (A.D. 56). FINALLY, PAUL LEFT EPHESUS AND TRAVELED BY LAND TO MACEDONIA, WHERE HE WROTE 2 CORINTHIANS (A.D. 56). HE CONTINUED SOUTH AND SPENT THE WINTER OF A.D. 56-57 IN CORINTH. THERE HE WROTE THE EPISTLE TO THE ROMANS, AND SENT IT BY PHOEBE (16:1-2) TO THE ROMAN CHURCH.





3RD JOURNEY



2 CORINTHIANS



3RD JOURNEY



LIFE OF PAUL

FIRST JOURNEY

(ACTS 13-14)

APRIL 48
SEPTEMBER 49

GALATIANS

JERUSALEM
COUNCIL

SECOND JOURNEY

(ACTS 15:36-18:22)

APRIL 50
SEPTEMBER 52

1 THESSALONIANS

2 THESSALONIANS

THIRD JOURNEY

(ACTS 18:23-21:16)

SPRING 53
MAY 57

1 CORINTHIANS

2 CORINTHIANS

ROMANS

PRISON EPISTLES

(ACTS 28:30)

WINTER 60
SPRING 62

EPHESIANS

PHILIPPIANS

COLOSSIANS

PHILEMON

FINAL DAYS

(ACTS 13-14)

AUTUMN 67
SPRING 68

1 TIMOTHY

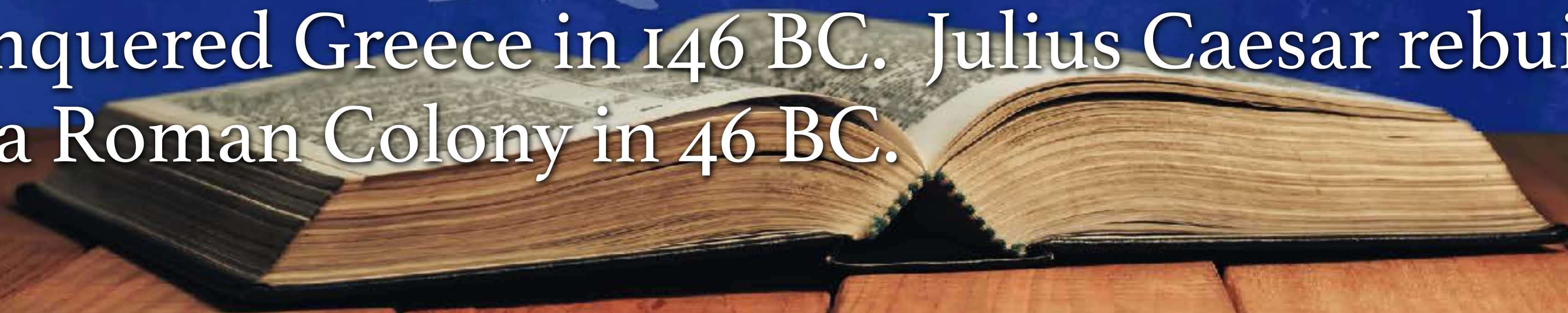
TITUS

2 TIMOTHY



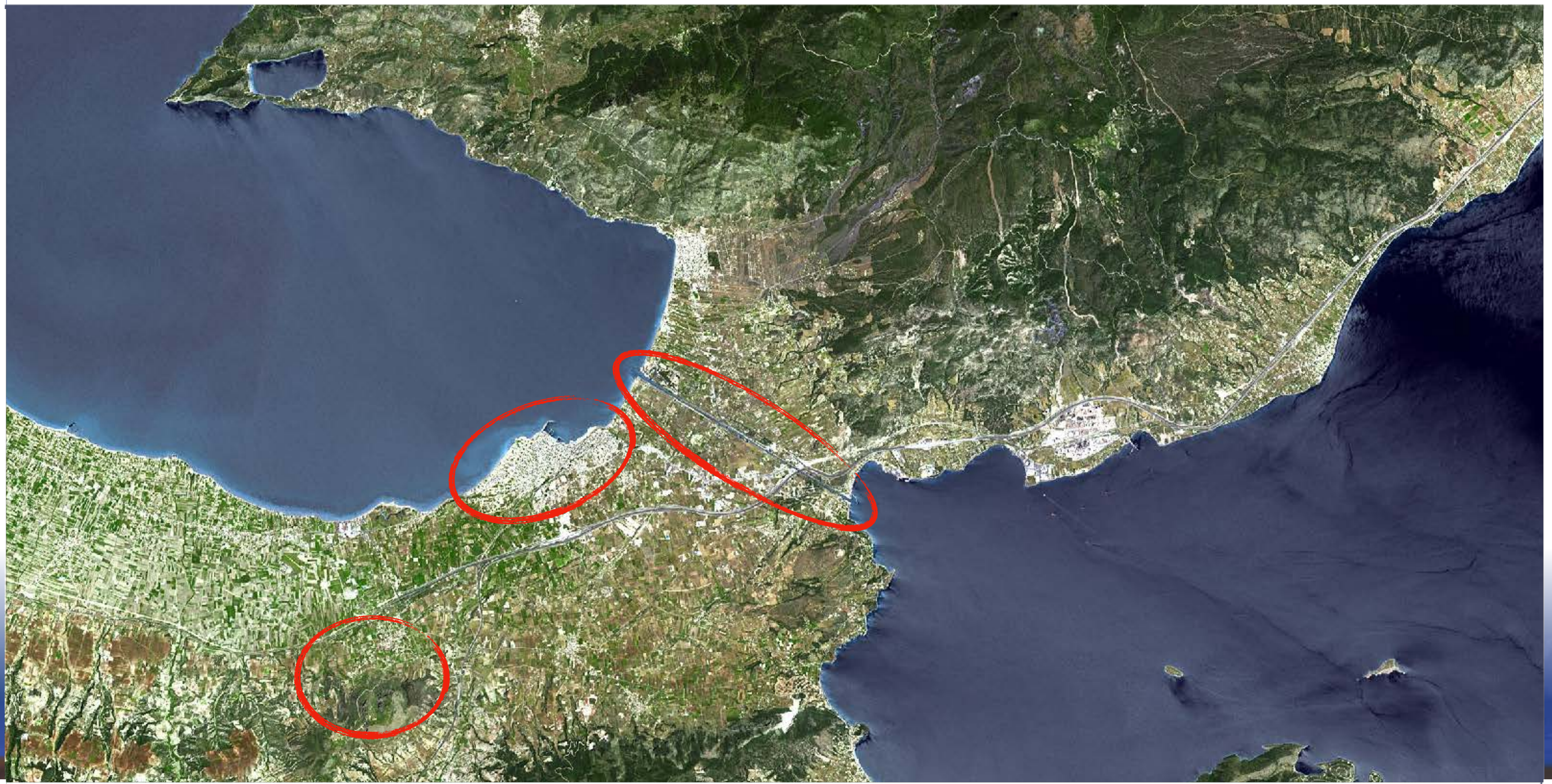
CORINTH

- It was an ancient city with a long history, strategic because of its location.
- The current city is a few miles from the ancient location, making archaeological work quite accessible.
- The Acrocorinth towered 1900 feet above the city with the Temple of Aphrodite (goddess of love) dominating it. Cult prostitutes roamed the city.
- The city was destroyed by the Romans when they conquered Greece in 146 BC. Julius Caesar rebuilt the city as a Roman Colony in 46 BC.



CORINTH

- It was at a crucial crossroads with ports to the east and west only two miles apart connecting the Saronic Gulf with the Corinthian Gulf.
- The narrow isthmus on which it is located connects the Peloponnesus to the Greek mainland and connects the Ionian Sea with the Aegean Sea.
- Corinth was famous as a center of commerce, idolatry, and pagan worship.
- The Isthmian Games were held here every two years.



CORINTH



CORINTH



CORINTH



CORINTH

GAIUS, HOST TO ME AND TO THE WHOLE CHURCH,
GREET'S YOU. ERASTUS, THE CITY TREASURER GREET'S
YOU, AND QUARTUS, THE BROTHER.

(ROMANS 16:23)

**ERASTUS FOR HIS POSITION
PAVED THIS ROAD AT HIS
OWN EXPENSE.**

Discovered circa 1928

Dated Mid 1st century AD

ERASTUS INSCRIPTION

CORINTH WORSHIPED THE EMPEROR, UPHELD
ROMAN LAW, PULSATED WITH INTERNATIONAL
TRADE, HOSTED ATHLETIC GAMES,
BECKONED PAGAN WORSHIPERS,
AND THRIVED ON SLAVERY.

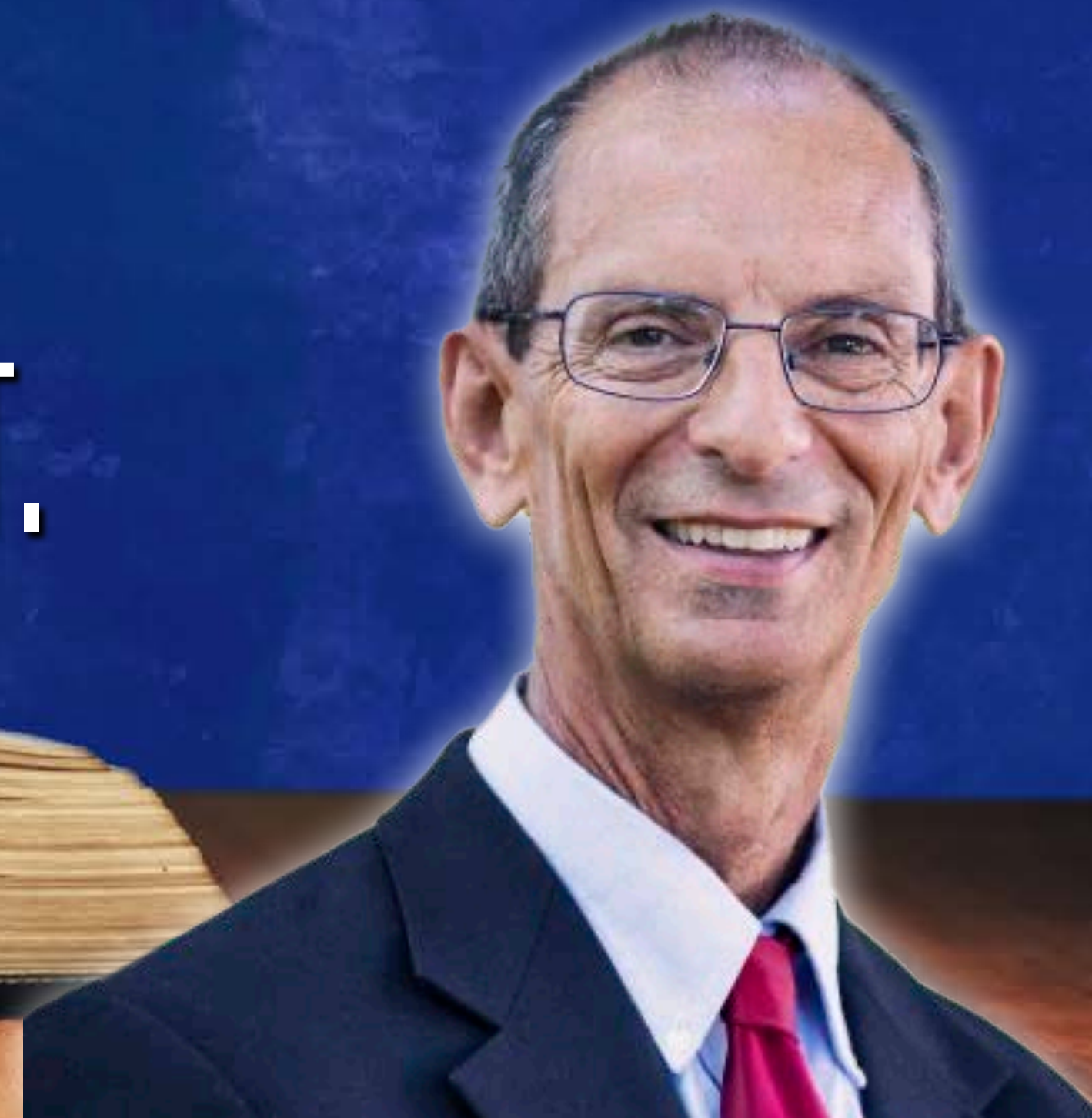
Chuck Swindoll



LIKE ANY SEAPORT TOWN, THERE WAS GREED,
CORRUPTION, AND SEXUAL IMMORALITY. OBVIOUSLY,
THE CITY WAS MUCH SMALLER THAN PRESENT DAY,
CITIES, BUT COMPARISONS TO CITIES LIKE
SAN FRANCISCO, AND NEW YORK ARE APT.

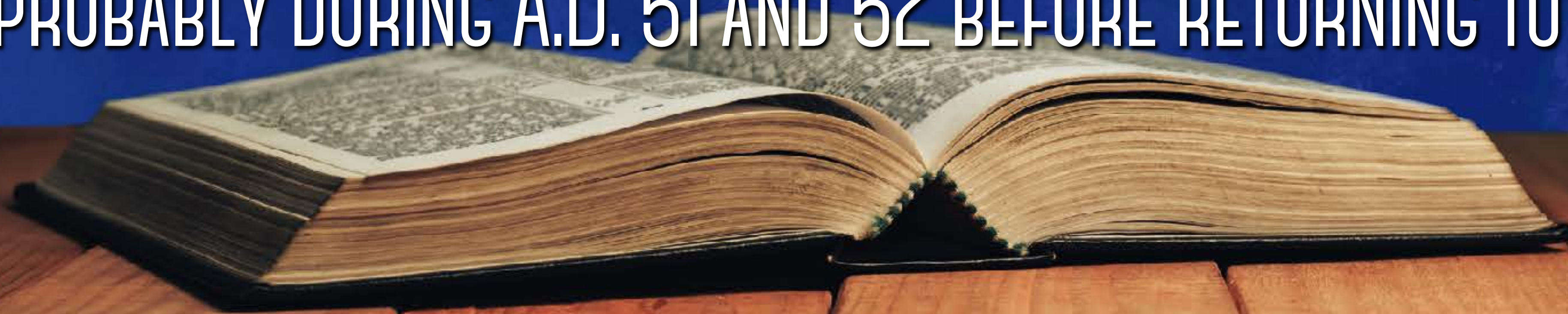


TOM SCHREINER



WHO WAS THE ORIGINAL AUDIENCE?

PAUL CAME CORINTH FROM ATHENS, TO THE EAST. IN CORINTH HE PREACHED THE GOSPEL AND PLANTED A CHURCH. THERE, TOO, HE MET PRISCILLA AND AQUILA, WHO WERE JEWS WHO HAD RECENTLY LEFT ROME. AFTER BEING EXPELLED FROM THE SYNAGOGUE THEY MET IN A HOUSE NEXT DOOR THAT TITUS JUSTUS OWNED. PAUL MINISTERED IN CORINTH FOR 18 MONTHS, PROBABLY DURING A.D. 51 AND 52 BEFORE RETURNING TO ANTIOCH.



WHEN WAS 1 CORINTHIANS WRITTEN?

PAUL SPENT THREE YEARS IN EPHESUS (ACTS 16:8) BETWEEN A.D. 53-56. THERE HE WROTE THE FIRST EPISTLE TO THE CORINTHIANS CHURCH AFTER HEARING SOME TROUBLING REPORTS ABOUT THEM.



WHY WAS 1 CORINTHIANS WRITTEN?

IT IS CLEAR THAT PAUL WROTE IN RESPONSE TO A REPORT FROM CHLOE'S HOUSEHOLD (1:11), AND A LETTER SENT FROM THE CHURCH (7:1). HE LIKELY RECEIVED REPORTS FROM STEPHANAS, FORTUNATUS, AND ACHAIUS (16:17) AS WELL.



How Is 1 CORINTHIANS ORGANIZED?

Salutation: The Reputation of the Church (1:1-9)

Main Idea: Restore Unity with God's Wisdom (1:10)

Divisions: A Response to a Report from Chloe (1:11-4:21)

- The Reality of the Divisions (1:11-17)
- The Cause of Divisions (1:18-4:21)
 - A Wrong Evaluation of the Message (1:18-3:4)
 - A Wrong Evaluation of the Messengers (3:5-4:5)
- Application and Conclusion (4:6-21)

Disorders: A Response to Disruptive Issues (5:1-6:20)

- Lack of Discipline of an Immoral Member (5:1-13)
- Lawsuits before Unbelievers (6:1-11)
- Moral Laxity in the Church (6:12-20)

Difficulties: A Response to a Letter (7:1-16:21)

- Marriage and Divorce Issues (7:1-40)
- Issues of Christian Liberty (8:1-11:34)
- Guidelines for Spiritual Gifts (12:1-14:40)
- The Doctrine of the Resurrection (15:1-58)
- The Collection for the Saints (16:1-12)

Conclusion: Summary and Benediction (16:13-21)





I Corinthians: A Call to Unity by Wisdom

A Stern Correction of the Church

Paul and the Corinthians

1. Paul started the church at Corinth on his Second Missionary Journey beginning in the Synagogue and then moving to a house next door (Acts 18:1-22). **AD 51-52**
2. Paul wrote a letter to the church, which we do not have, addressing, at least, the issue of sexually immoral people (5:9).
3. Paul writes 1 Corinthians to correct the church and answer questions but gets no response / repentance. **AD 56**
4. Paul visits the church (2 Cor. 1:15; 2:1) with no response.
5. Paul writes another letter we do not have (2 Cor. 2:4). They respond positively to this letter.
6. Paul writes 2 Corinthians to address criticism of his apostleship and reaffirm his concern for them.

Corinthian Culture

A city between the ports of Cencherea and Lechaion and only 45 miles from Athens, Corinth was a hub for shipping, trade and all sorts of entertainment.

The Temple of Aphrodite (Love Goddess) was a central feature of Corinth and had, at one time, more than 1000 female prostitutes leading to the characterization of a prostitute as a "Corinthian Woman."

The Isthmian Games, held every two years, were a huge attraction making the city an major athletic training center.

Divisions		Disorders		Difficulties	
Epistolary Prescript: Salutation and Greeting	Thanksgiving: A Spiritually Gifted Church	A Report from Chloe's Household: A Cliquish Spirit Exists	A Wrong Evaluation of the Message - Worldly Wisdom (1:18-3:4) The Wisdom of the Cross (1:18-31) • Wisdom for the Mature (2:1-3:4)	Issues of Christian Liberty Things Sacrificed to Idols (8:1-11:1) Women in Public Worship (11:2-16) Abuses at the Lord's Supper (11:17-34)	Guidance for Spiritual Gifts Body Life: The Need for Unity in Diversity (12:1-30) Love: The Context for Gifts to Flourish (12:31-13:13) Order: Regulation and Proper Use of Gifts (14:1-40)
Theme: Restore Unity with God's Wisdom	The Cause of Divisions	A Wrong Evaluation of the Messengers - Popular Influence (3:5-4:5) Messengers as Servants (3:5-23) • Messengers as Guardians (4:1-5)	Disorders: Immorality Moral Taxity The Married and Formerly Married (7:1-16) The Widowed and Widows (7:25-40)	The Doctrine of the Resurrection Resurrection and the Gospel (15:1-11) Christ's Resurrection & Christian's Resurrection (15:12-34) Resurrection Questions and Answers (15:35-58)	The Collection for the Saints & Apollos' Availability
Application and Conclusion	A Word to the Wise; Exhortation and Examples	Application and Conclusion Repent of Arrogance (4:6-13) • A Humble Stern Example (4:14-21)	Epistolary Postscript: Personal Greetings and Benediction		
Attitude: Tribal Spirit	Actions: Immorality	Asking: Questions about Church Order			
Probatio (Development and Defense)					

LIFE UPDATE

STILL a mess

LAW SUIT

MOST POPULAR

Paul wrote to the troubled church at Corinth in response to a report from Chloe's household to address the factions and moral disorders in the church (chs. 1-6) and in response to a letter from the church addressing difficulties raised by the church related to marriage, gray issues, woman, worship, spiritual gifts, the resurrection and giving (chs. 7-16) in order to correct the worldly attitude and arrogance which had splintered the church and to encourage them to pursue a Godly lifestyle and doctrinal purity based on the wisdom of God.

WHAT IS THE MESSAGE?

PAUL WROTE TO THE TROUBLED CHURCH AT CORINTH IN RESPONSE TO A REPORT FROM CHLOE'S HOUSEHOLD TO ADDRESS THE FACTIONS AND MORAL DISORDERS IN THE CHURCH (CHS. 1-6) AND IN RESPONSE TO A LETTER FROM THE CHURCH ADDRESSING DIFFICULTIES RAISED BY THE CHURCH RELATED TO MARRIAGE, GRAY ISSUES, WOMAN, WORSHIP, SPIRITUAL GIFTS, THE RESURRECTION AND GIVING (CHS. 7-16) IN ORDER TO CORRECT THE WORLDLY ATTITUDE AND ARROGANCE WHICH HAD SPLINTERED THE CHURCH AND TO ENCOURAGE THEM TO PURSUE A GODLY LIFESTYLE AND DOCTRINAL PURITY BASED ON THE WISDOM OF GOD.



RHETORICAL CRITICISM

THESIS: THE EPISTLES ARE SERMONS TO BE READ IN PUBLIC

STRUCTURE: THE SHAPE OF ANCIENT RHETORIC

- EXORDIUM: ESTABLISHING CONNECTION - **SALUTATION**
- NARRATIO: BACKGROUND INFORMATION - **THANKSGIVING**
- PROPOSITIO: MAIN IDEA - **THEME [MAIN IDEA]**
- PROBATIO: PROOF ESTABLISHING MAIN IDEA - **BODY**
- PERORATION: SUMMARY AND APPLICATION - **EXHORTATION**



ESTABLISHING CONNECTION

I THANK MY GOD ALWAYS CONCERNING YOU FOR THE GRACE OF GOD WHICH WAS GIVEN YOU IN CHRIST JESUS, THAT IN EVERYTHING YOU WERE ENRICHED IN HIM, IN ALL SPEECH AND ALL KNOWLEDGE, EVEN AS THE TESTIMONY CONCERNING CHRIST WAS CONFIRMED IN YOU, SO THAT YOU ARE NOT LACKING IN ANY GIFT, AWAITING EAGERLY THE REVELATION OF OUR LORD JESUS CHRIST WHO WILL ALSO CONFIRM YOU TO THE END, BLAMELESS IN THE DAY OF OUR LORD JESUS CHRIST.

1 Corinthians 1:4-8

REALIZED ESCHATOLOGY

YOU ARE ALREADY FILLED, YOU HAVE ALREADY
BECOME RICH, YOU HAVE BECOME KINGS WITHOUT
US; AND INDEED, I WISH THAT YOU HAD BECOME
KINGS SO THAT WE ALSO MIGHT REIGN WITH YOU.



1 Corinthians 4:8

THEME OF UNITY

NOW I EXHORT YOU, BRETHREN, BY THE NAME OF OUR LORD JESUS CHRIST, THAT YOU ALL AGREE AND THAT THERE BE NO DIVISIONS AMONG YOU, BUT THAT YOU BE MADE COMPLETE IN THE SAME MIND AND IN THE SAME JUDGMENT.



1 Corinthians 1:10

CLEVER RHETORICAL PERSUASION

FOR CHRIST DID NOT SEND ME TO BAPTIZE,
BUT TO PREACH THE GOSPEL,
NOT IN CLEVERNESS OF SPEECH,
SO THAT THE CROSS OF CHRIST WOULD
NOT BE MADE VOID.



1 Corinthians 1:17

**ENTERTAINMENT, RATHER
THAN THE SUBSTANCE OF
WHAT WAS SAID, FUNCTIONED
AS THE CRITERIA FOR
DETERMINING THE VALUE
OF THE DISCOURSE.**



TOM SCHREINER



CHRIST CRUCIFIED CONTENT

FOR INDEED JEWS ASK FOR SIGNS AND GREEKS SEARCH FOR WISDOM; BUT WE PREACH CHRIST CRUCIFIED, TO JEWS A STUMBLING BLOCK AND TO GENTILES FOOLISHNESS, BUT TO THOSE WHO ARE THE CALLED, BOTH JEWS AND GREEKS, CHRIST THE POWER OF GOD AND THE WISDOM OF GOD.



1 Corinthians 1:22-24

SERVANTS AND STEWARDS

WHAT THEN IS APOLLOS? AND WHAT IS PAUL?
SERVANTS (διάκονος) THROUGH WHOM YOU BELIEVED, EVEN AS
THE LORD GAVE OPPORTUNITY TO EACH ONE.

REGARD US IN THIS MANNER, AS SERVANTS (ὑπηρετῶν) OF CHRIST
AND STEWARDS (οἰκονόμους) OF THE MYSTERIES OF GOD.



1 Corinthians 3:5; 4:1

HOW YOU LIVE IN COMMUNITY MATTERS

DO YOU NOT KNOW THAT YOU ARE A TEMPLE OF GOD AND THAT THE SPIRIT OF GOD DWELLS IN YOU? IF ANY MAN DESTROYS THE TEMPLE OF GOD, GOD WILL DESTROY HIM, FOR THE TEMPLE OF GOD IS HOLY, AND THAT IS WHAT YOU ARE.



1 Corinthians 3:16-17

HOW YOU LIVE PERSONALLY MATTERS

OR DO YOU NOT KNOW THAT YOUR BODY IS A TEMPLE OF THE HOLY SPIRIT WHO IS IN YOU, WHOM YOU HAVE FROM GOD, AND THAT YOU ARE NOT YOUR OWN? FOR YOU HAVE BEEN BOUGHT WITH A PRICE: THEREFORE GLORIFY GOD IN YOUR BODY.



1 Corinthians 6:19-20

DON'T GO CHANGING

I THINK THEN THAT THIS IS GOOD
IN VIEW OF THE PRESENT DISTRESS,
(CHAOTIC, IMMATURE CHURCH CULTURE)
THAT IT IS GOOD FOR A MAN TO REMAIN AS HE IS.



1 Corinthians 7:26

DEEP PROBLEMS

IN THE FOLLOWING DIRECTIVES
I HAVE NO PRAISE FOR YOU,
FOR YOUR MEETINGS DO MORE HARM THAN GOOD.



1 Corinthians 11:17

SPIRITUAL GIFTS

NOW ABOUT THE GIFTS OF THE SPIRIT,
BROTHERS AND SISTERS,
I DO NOT WANT YOU TO BE UNINFORMED.



1 Corinthians 12:1

THE MOST EXCELLENT WAY

AND YET I WILL SHOW YOU
THE MOST EXCELLENT WAY.



1 Corinthians 12:31

THE MOST EXCELLENT WAY

LOVE IS PATIENT, LOVE IS KIND. IT DOES NOT ENVY, IT DOES NOT BOAST, IT IS NOT PROUD. IT DOES NOT DISHONOR OTHERS, IT IS NOT SELF-SEEKING, IT IS NOT EASILY ANGERED, IT KEEPS NO RECORD OF WRONGS. LOVE DOES NOT DELIGHT IN EVIL BUT REJOICES WITH THE TRUTH. IT ALWAYS PROTECTS, ALWAYS TRUSTS, ALWAYS HOPES, ALWAYS PERSEVERES. LOVE NEVER FAILS.



1 Corinthians 13:1-13

NEXT WEEK'S MESSAGE

NOW, BROTHERS AND SISTERS, I WANT TO REMIND YOU OF THE GOSPEL I PREACHED TO YOU, WHICH YOU RECEIVED AND ON WHICH YOU HAVE TAKEN YOUR STAND. BY THIS GOSPEL YOU ARE SAVED, IF YOU HOLD FIRMLY TO THE WORD I PREACHED TO YOU. OTHERWISE, YOU HAVE BELIEVED IN VAIN.



1 Corinthians 15:1-58

WHERE DOES THIS FIT?

- 1 CORINTHIANS IS PAUL AT HIS PASTORAL AND THEOLOGICAL BEST. HE IS DEALING WITH A CHURCH HE PLANTED AND HAS A SIGNIFICANT HISTORY SHEPHERDING.
- THE BOOK COMBINES A STARK, OFTEN SARCASTIC, CORRECTIVE TO A CHURCH IN COMPLETE CHAOS.
- THE BOOK CLEARLY DEMONSTRATES THAT GIFTEDNESS DOES NOT NECESSARILY EQUATE TO MATURITY.



WHAT SHOULD WE BELIEVE?

- THE MESSAGE OF THE CROSS — CHRIST CRUCIFIED — IS CENTRAL AND SHOULD IMPACT OUR LIFESTYLE.
- THEOLOGY IMPACTS BEHAVIOR - “BAD COMPANY CORRUPTS GOOD MORALS” (15:33).



HOW SHOULD WE BEHAVE?

- OUR CHURCH COMMUNITY SHOULD REFLECT THE CENTRALITY OF THE “CHRIST CRUCIFIED” MESSAGE.
- OUR PERSONAL LIVES SHOULD KEEP CHRIST AT THE CENTER, THE SPIRIT IN PROPER BALANCE, AND GOD’S GLORY IN THE FOREFRONT OF OUR DAILY LIVES.



NEXT STEPS

- PUT CHRIST, AND THE MESSAGE OF HIS DEATH AND RESURRECTION, AT THE CENTER OF YOUR DAILY MEDITATION.
- LOOK TO THE HOLY SPIRIT TO KEEP YOU FOCUSED ON CHRIST, LOVING OTHERS AND BRINGING GLORY TO GOD AND NOT YOURSELF.
- THINK THROUGH THE “SYSTEMATIC THEOLOGY” THAT GUIDES THE WAY YOU LIVE.

