

## *Table of Contents*

<b>Outline 1</b>	Paul's Arrival and Ministry in Corinth <i>Acts 18</i> .....	3
<b>Outline 2</b>	Introduction of 1 Corinthians <i>1 Corinthians 1: 1-9</i> .....	11
<b>Outline 3</b>	Divisions and Their Cause <i>1 Corinthians 1: 10-31</i> .....	15
<b>Outline 4</b>	Paul's Preaching in the Light of the Wisdom of God <i>1 Corinthians 2</i> .....	21
<b>Outline 5</b>	The State of the Church, the Nature and Responsibility of its Servants and the Foolishness of Partisanship <i>1 Corinthians 3</i> .....	27
<b>Outline 6</b>	Applications and Appeal <i>1 Corinthians 4</i> .....	35
<b>Outline 7</b>	The Bitter Fruit of False Pride and the Elimination of a Misunderstanding <i>1 Corinthians 5</i> .....	43
<b>Outline 8</b>	Going Before Pagan Judges and Misusing a Saying <i>1 Corinthians 6</i> .....	49
<b>Outline 9</b>	Marriage - Part 1 The Unmarried State, Divorce and the Assigned Life <i>1 Corinthians 7: 1-24</i> .....	55
<b>Outline 10</b>	Marriage and Related Matters - Part 2 The Shortened Time and Its Implications for Life, Married or Unmarried <i>1 Corinthians 7: 25-40</i> .....	65
<b>Outline 11</b>	The Use of Christian Liberty Regarding Consumption of Meat Sacrificed to Idols <i>1 Corinthians 8</i> .....	71

<b>Outline 12</b>	Paul gives Up One of His Apostolic Rights for the Sake of the Promotion of the Gospel <i>1 Corinthians 9</i> .....	75
<b>Outline 13</b>	Avoiding Pitfalls in the Use of Christian Liberty and Promoting Its Proper Use <i>1 Corinthians 10</i> .....	83
<b>Outline 14</b>	The Veiling of Women <i>1 Corinthians 11: 2-16</i> .....	93
<b>Outline 15</b>	Disorders Due to Misconduct in the Use of the Lord's Supper <i>1 Corinthians 11: 17-34</i> .....	101
<b>Outline 16</b>	The Gifts of the Spirit - Part 1 <i>1 Corinthians 12: 1-31a</i> .....	109
<b>Outline 17</b>	Intermezzo: The More Excellent Way <i>1 Corinthians 12: 13b - 13: 13</i> .....	117
<b>Outline 18</b>	The Gifts of the Spirit - Part 2 Glossolalia and Prophecy <i>1 Corinthians 14: 1-25</i> .....	123
<b>Outline 19</b>	The Gifts of the Spirit - Part 3 Their Validity and Use <i>1 Corinthians 14: 26-40</i> .....	129
<b>Outline 20</b>	The Resurrection of Christ and His Church - Part 1 <i>1 Corinthians 15: 1-34</i> .....	137
<b>Outline 21</b>	The Resurrection of Christ and His Church - Part 2 <i>1 Corinthians 15: 35-58</i> .....	145
<b>Outline 22</b>	Collection for the Saints; Travel Itinerary; Closing Admonitions and Greetings <i>1 Corinthians 16</i> .....	151

# ***Outline 1***

## ***Paul's Arrival and Ministry in Corinth***

***Acts 18***

### **A. Introductory Remarks**

Beginning a series of outlines on 1 Corinthians with a discussion of Acts 18 is not as strange as it may appear. Though Acts 18 does not answer questions regarding the occasion, purpose and contents of the letters to the Corinthians, it does provide much background material, thus giving us a clearer picture of the city of Corinth, Paul's ministry there, the opposition he encountered while busy with his work of church gathering and the victory given by the Lord. In order not to go too far afield, I shall restrict my remarks to the events which had a direct bearing on the planting of a congregation and the labours of the man the Lord chose as an instrument "to carry My name before the Gentiles and kings and the sons of Israel" (Acts 9:15). Particulars concerning the reasons for the theme and the aims of Paul's writing will be dealt with in the discussion of the letter itself.

### **B. The City of Corinth and the Challenge it Presents, v 1**

Before studying the text of Acts 18, it is useful to have a look at the map of Paul's missionary journeys. Such a map is found on the closing pages of most Bibles. Italy is on the left. Greece, at that time consisting of the provinces of Macedonia and Achaia, and Asia Minor are in the middle, while present day Turkey with its various states is on the right. On the north-eastern Mediterranean shore you will find Syria and that important city for the mission work, Antioch. Farther south is Judea with its capital, Jerusalem.

It was on his second missionary journey that Paul, accompanied by Silas and Timothy, having been forbidden by the Holy Spirit to preach in the Roman province of Asia in the southern section of Asia Minor, was led to the more northerly coastal city of Troas. There Paul, while in a vision, saw a Macedonian man who urged him to come to Macedonia to help the people there (Acts 16:6-10). Aware of the calling of the Lord, Paul crossed the Aegean Sea and began his Macedonian ministry at Philippi, moving from there to Thessalonica and Beroea.

Athens was the next stop, but when it became clear that the residents of Athens, with the exception of a small number, liked their own philosophies better than the gospel, Paul left this centre of wisdom and travelled to Corinth, which, quite different in most respects from the cities he visited previously, was a centre of trade and commerce.

Corinth's location on an isthmus, a narrow strip of land between two seas, was very important to its character as business centre. The isthmus was narrow enough to haul small ships, fully loaded, along a special "ship road" from one port to the other and to transfer the freight of bigger ships from one coast to the other. On the other hand, this strip was wide enough to give passage to travelers, including the Roman legions, from east to west and vice versa. This was undoubtedly the reason why the city, destroyed by the Romans in 146 B.C., was rebuilt more than a hundred years later in 44 A.D. by the empire builder, Caesar. Repopulated initially by Roman colonists, Corinth developed into a cosmopolitan city, the biggest in Greece, with a population of approximately half a million, the majority of which were slaves.

Besides being the biggest, Corinth was also the most idolatrous and immoral city, as evidenced by the twelve temples for various gods and goddesses which dominated the city's landscape. The principal sanctuary was the temple of Aphrodite on top of Acrocorinth, the hill on whose slopes the city was rebuilt. The "goddess" was surrounded by her "hieradules," slave girls, from one to two thousand in number, dedicated to temple prostitution in honour and worship of this "Venus" of the Greek world. Idolatry and immorality were interwoven with and part of the pluralistic religion of the Greeks. Knowing this gives a better understanding of those passages of Paul's letter which warn against a lapse into immorality. (See 1 Cor 5 and 6:12ff. and cf. Rom 1:18ff., written in Corinth.) This information also makes clear that by going to Corinth Paul accepted a challenge which he in no way could have met if he had depended on resources he himself could muster. The narrative of Acts 18 shows that he did not have to depend on his own resources.

### **C. Paul Settles in Corinth and Begins His Ministry, vv 2-4**

Because of Corinth's size and commercial nature, Paul could expect that the city had a synagogue which might serve him as a starting point for his mission among the Jews, and as a bridgehead for his labour among the heathen. There was, indeed, a synagogue and it was probably there that Paul, apparently while

3. *Whenever Paul found a synagogue in the place he was to evangelize, he began his preaching and teaching there (v 4). Why was that? (See Rom 1:16 and Rom 9:4-6.)*
4. *What kind of institute was (and still is) the synagogue? Was it a substitute for the temple and can it be compared to our church buildings? When were synagogues first instituted?*
5. *Like the pagan Corinthians, our sexual life, like everything else, is integral to our religious life. But, in this regard, what is the difference between the Corinthians and us?*
6. *Who was Silas? (See Acts 15:22.) And who was Timothy? (See Acts 16:1-3.) Why did Paul take these two along on his second missionary journey and why not Barnabas and Mark who accompanied him on the first journey? (See Acts 15:36-41.) (v 5)*
7. *Why did Silas and Timothy not travel with Paul when he moved from Beroea to Athens? (See Acts 17.) Why was it that, though Paul wanted them to join him as soon as possible (Acts 17:15), he sent Timothy back to Thessalonica when he came to Paul in Athens? (See 1 Thes 3:1-2.) Why did Paul not send them on another mission when both joined him in Corinth? (v 5)*
8. *What is expressed by the shaking out of a garment before leaving the synagogue and from whom did the apostle learn this? (See Mt 10:14.) What is the meaning of the words, "Your blood be upon your heads"? (v 6 [cf. Ezek 33:4-6]) What did Pilate's words at the trial of the Lord Jesus, "I am innocent of this man's blood" and people's answer, "His blood be on us and on our children," mean? (Mt 27:24-25)*
9. *How can it be explained that Paul was afraid and ready to give up in spite of the fact that many Corinthians believed (vv 8-9)?*
10. *How should the Lord's word to Paul in the vision be applied to circumstances of the present in general and in particular to mission work? (vv 9-10)*
11. *Was Gallio's reply to the charge laid by the Jews against Paul right or wrong? How do you feel about Gallio's attitude when Sosthenes was beaten? (vv 12-16)*
12. *What feature can be traced through Acts 18 which was very important for Paul's mission work in Corinth and remains basic for the present day discharge of the great commission of Matthew 28:19?*