

I Cor. 1:2

SUBJECT: The Church of God  
at Corinth

GP

## Corinth

The ancient Greek city, Corinth, destroyed by the Roman legions under Mummius, 146 B.C. Its buildings committed to the flames, its treasures rifled [in the triumphal march in city of Rome, wagon train of loot] its inhabitants massacred. For a hundred years it lay in ruins.

In 46 B.C. Julius Caesar recognized the beauty and importance of the site, and, wishing both to immortalize his own name and to call attention to his mythic descent from Venus (Gr. Aphrodite) the patron goddess of the city, he rebuilt Corinth from its foundations; gave it the name of Julia Corinthus and peopled it with a colony of veterans and freed men.

With the advantage of its two harbors, LECHAEUM and Cenchreae, and of the DIOLIOS, or land channel over which ships were dragged to avoid the long trip around the Peloponnese (southern peninsula of Greece), the town at once became important. It was "the bridge of the sea." Jews flocked to it for trade; Phoenicians for commerce; Romans to visit and to buy for the Roman market; men of pleasure to avail themselves of the immorality for which it was famous. The mixture of classes and nationalities in a great and enjoyable of commerce. Corinth, emperor for half the world, the "Vanity Fair" of the Roman Empire; the London and the Paris of the first century A.D. Jews, merchants, philosophers, & soldiers, retailers, agents of vice. The temple of Aphrodite with the thousand female "Hierodouli" consecrated to her service "temple slaves" in the Acrocorinthian

## Establishment of the Church

2<sup>nd</sup> missionary journey  
into Europe across the Hellenic world  
Philippi, Thessalonica, Berea, Athens

### Corinth.

<sup>Acts 18:2</sup> Found Aquila and Priscilla & Titus; expelled from Rome  
by Claudius Caesar 49, 50 A.D. Already v. 2's a man by Paul.  
Tentmaking together, dwelt together.

I Thes 3<sup>o</sup> Arrival of Timothy brought great joy  
Acts 18:27 of devoted himself with great energy to the work

Conversion, baptism, Crispus, ruler of the synagogue  
Removes to house of Junia, where he carries on the work  
Vindicta of the town to Paul - many people in the city

Gallio (brother of Seneca) comes to be pro consul (Corinth, the  
capital of Achaia) 51 B.C. Paul gives freedom to Gentiles

Writes I Thes.  
" II Thes.

After a ministry of about two years, with Aquila, Priscilla  
goes to Ephesus, leaves them there, goes to Jerusalem, then to  
Antioch, then

3<sup>rd</sup> missionary journey  
Ephesus three years.

I Cor.  
II Cor.

## Order of Events (cf. notes in chronological NT - Spring 1960)

1. While Paul is concluding 7 2<sup>d</sup> missionary journey going to Jerusalem and Antioch, at which he begins 7 3<sup>d</sup> missionary journey with Aquila and Priscilla in Galatia and Phrygia (Acts 18:23), Aquila and Priscilla come to Ephesus. Instructed men perfectly by Aquila and Priscilla. They go on to Corinth, preach mightily there; then return to Ephesus to Paul, I Cor. 16:12
2. Paul writes a letter to Corinth (now lost) I Cor 5:9 telling them not to keep company with evil persons. The letter misunderstood, for they live in an idol city and do not know how they can carry out the injunction. (Paul explains - if a brother?)
3. Bad news is brought to Ephesus by members of household of Chloe I Cor 11:11 (and by Apollo)
4. Timothy starts for Corinth via Macedonia
5. A letter asking many questions is brought to Paul by Fortunatus, Stephanos, Achereus I Cor. 7:1; 16:17
6. Paul writes I Cor. before Pentecost (i.e., in the spring)
7. Timothy arrives at Corinth. Fresh difficulties arise in the church. The Apostle's authority is questioned, by some definite Timothy leaves, unable to cope with the crisis I Cor 10:2, 10; 11:28 12:16, 17
8. Paul makes a short visit to Corinth I Cor. 2:1; 12:18; 13:1 during which he is grossly insulted by some, the Corinthians I Cor. 2:5-8; 7:12

9. Paul sends Titus to Co. with a same letter II Co 2:7-9  
7:8-13; Titus is instructed to return to Paul through  
Macedonia and to meet him at Troas.

10. Paul has to leave Thess (on account of the uproar  
concerning the subversion), goes to Troas. It is uncertain about  
the effect of his second letter cannot abide in Thess although  
a great complimentary opportunity is given to him but  
heating in into Macedonia the sooner to meet Titus.

II Co 2: 13, 13,

11. Paul meets Titus in Macedonia and receives from  
him a most encouraging report as to the end of the present  
crisis II Co 7: 6-16.

12. Paul writes II Co and sends it from Macedonia  
(Philippi most probably) by Titus & two other helpers.

13. Paul finally comes to Corinth and during a stay  
of three months writes Epistle to the Romans. Then Paul  
goes on to Jerusalem - to Rome - in chains.

The Agency needs to fit principles very much which  
is desired. Every point, the principles he had learned for  
& mainly are brought to bear upon the present. (Always  
back to fundamentals) though one or more detail at  
the least touch the latter part of fundamental facts brief  
facts

~~if the case / all over it?~~

I Cor 1:1

SUBJECT: The N.T. Doctrines  
of the Church

(GT)

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of the Church

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I Cor. 1:2

## The Church of God at Corinth

Paul established the church at Corinth  
events of the 2<sup>nd</sup> missionary journey

The occasion for the Corinthian letters  
Order of events.

The kind of letters they are

Move into a different world from Romans to Corinthians.  
Romans a doctrinal treatise.

Galatians a document of crisis involving the same persons -  
reaching doctrinal impasse. (Judaeism - works or faith - law & gospel)

Corinthians, practical questions arising out of the life of a  
church. One great doctrinal issue (Resurrection I Cor. 15)  
arising out of denials, but doctrine generally implied or  
referred to rather than positively expressed. Visibly  
reproduces the life of a Gentile-Christian community, setting  
with instructions of the new life.

### I Corinthians

- 1-4 Division
- 5-6 Evil practices
- 7 Marriage
- 8-10 Foods offered to idols
- 11-14 Abuse in worship
- 15 Resurrection
- 16 Practical, Personal

### II Corinthians

- 1-7 His Truth, consolation
- 8-9 The Collection
- 10-13 Vindication of his apostleship

I Cor. 1:1 "... the church of God ... at Corinth ..."

1. "The church of God," a community sharing the life of the governed by the will of God, co-operating in the work of God.

2. "Corinth." The opposite of God, The antithesis of God.

"Corinthian" an adjective for the people of the city. A proverb:  
"They live as they live in Corinth."

The two pictures standing opposite each other, in striking and vivid contrast. Impossible to have two things brought together into one brief phrase more unlike than these two: "the church of God," and "the city of Corinth."

### THE CITY OF CORINTH

Destroyed 146 B.C. Memnonius

Rebuilt 46 B.C. "Julia Corinthia"

Leisure, Commerce, Wealth.

Place for trade  
of Corinthian for commerce  
Access to Italy  
in pleasure, Venus Acropolis  
Emporium for half the world

THE CHURCH OF GOD. κλήτος ἐκτός

1:1 "called outside" κλητοὶ ἄγιοι

1:9 "called into fellowship" χριστοὶ ἐκλήθητε εἰς κοινωνίαν

Called out, separated, apart

II Cor. 6:14-18

an addition to the ch. of God,  
a substitution for the world

The trouble, the many troubles... the spirit, life of the city in the church. The church like the city.

1:11 "Divisiveness..." ~~with~~ words: another phrase of the times, a synonym for rhetoric. In schools of <sup>Christ</sup> ~~Christ~~ <sup>many</sup> debating, rejoicing in wisdom & words. Great <sup>dialectical</sup> skill, infinite variety of questions, perpetual argument.

5:1 In court.

6:2 In court

(2) my revival in Orlando, Florida.

11:21 In testimony

We are told - the church needs to catch "the spirit of the age." To be attractive to the world, be like the world. Catch, hold young people using methods of the world. When the church does that, becomes weak, academic, fails to deliver her message, goes off her heart to materialism, worldliness.

The church is supernatural, mystical, represented in the very nature of her life. When she becomes conformed to the methods, mores, manners of the city, means the invasion of the spirit of compromise, the world's way is now guide and pleasure. The church, God always fails when she becomes identified with the world, the city, the nation. The church to perform her ministry must be separate, apart, must stand for a stand upon irrevocable spiritual foundations.

Spiritual conflict - Jesus, Satan

The Word, the H. of God

The Church, Church

Travels them - troubles me

The call, the church to witness to the city

of Paul Roman 1:14-16

I am ~~dedicated~~ <sup>dedicated</sup> ~~not ashamed~~ <sup>not ashamed</sup>