

WEEK 7

**1<sup>st</sup> Corinthians chapters 1-7 discussion and chapters 8-16 background**

**chapters 1-7 discussion**

Theme

Ryrie: practical pastoral theology

Search the Scriptures: practical morality on the basis of the person's relationship to God

Bible discussion questions

What did you think was the theme of 1 Corinthians 1-7 ?

What picture do you have of the church/believers after reading 1 Corinthians 1-7 ?

How is that the same/ different from our experience today?

Which passages encouraged you?

Which passages challenged you?

Some of our problems may have a different outward form, but are the same in their

fundamental spiritual issues:

cliques and power struggles, people who think they are spiritually or intellectually superior, immorality in the church, proper way to exercise your rights when wronged, marriage and singleness, battle of the sexes, respecting different personalities and gifts

Look at the principles.

Remember how rich Corinth was ? Look at verse 1: 5

What do you think it means that we have the mind of Christ?

Recall the huge temple to Aphrodite in Corinth. What would they say when people asked

them where their temple was? 3:16, 6:19

What are the two things our Christian liberty is limited by? 6: 12

How beneficial an action is ( to ourselves and others)

How enslaving an action is

Notice how different the focus is from the book of Galatians, where the problem was that

Judaizers were trying to add following the law to faith in Christ as a necessary part of salvation. There, faith alone is emphasized.

In Corinth, the major problem was the emphasis on faith and knowledge, without much concern for moral living. Here, Paul emphasizes the necessity of Christians living a holy life.

They are not contradictory—just different in emphasis and focus.

Recalling the Greek pride in having knowledge and wisdom, look at verses 1:17, 1:22,

2:5, 2:16

## **Chapters 8-16 background**

### Who wrote it?

Paul was in Ephesus

### About the church

Many small congregations, which had become argumentative and competitive.

They were proud of their knowledge, wisdom, and philosophy

Corinth was a very sinful pagan city, with huge temple to Aphrodite,

with 1000 prostitutes.

Many gods were worshipped, and much of meat sold in marketplace or served at social

get-togethers had been sacrificed to an idol.

Remember the huge outdoor theatre, holding 20,000 people, and the famous

athletic games and competitions.

Some groups were teaching that there was no resurrection from the dead, that there was

no life after death at all, and that resurrection

wasn't an important part of the gospel. It probably seemed so foolish to

"Greek philosophers"

Another group believed in life after death, but not the resurrection of the body

Some church members were saying that Christian freedom/liberty meant that they could do anything they wanted. Everything was allowed (that wasn't a sin). It was a very self-centered way of looking at things (Greek stand- on- your- own philosophy coming out again!)

#### Other info

victor's crown at Isthmian games was made of wild celery

#### Difficult passages

11 : 2-16 Customary in Greek and Eastern cities for women to cover their heads. Only immoral women/ prostitutes went with their heads uncovered.

Covered hair or hair put up (not hanging loose) reflected that a woman was in a right relationship with her husband

Some Christian women were removing these veils in church meetings because of their new liberty in Christ.

Told not to defy public opinion about proper decorum.

14 :34-35 women should remain silent in church

different translation: wives must not disrupt worship, talking when they should be listening.

In 11:2-16 Paul gives permission for women to pray and prophesy in church, so it wouldn't seem to command complete silence. Some feel it means she should not have an authoritative teaching role (like 1 Timothy 2). Others think it pertains to the previous discussion about evaluating prophets ( verse 29) , and that women shouldn't speak up during such an evaluation, because it would violate the submission to male leadership called for in the Law.

Some have suggested that wives were disrupting the service by asking their husbands questions from across the room; sometimes men and women sat separately.

15 : 29 baptized for the dead

Seems like vicarious baptism, but no other Bible reference to such a practice, and no evidence that it existed in the Apostolic church.

So to build a practice out of it isn't wise.

Possibly means baptized in the hope of resurrection.