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History of Redemption

1 Corinthians often seems to be a flood of practical questions with little or no doctrinal teaching. Each of Paul's discussions, however, finds its foundation in one or several doctrines of the faith.

For example, he criticizes division in the church by saying that there is only one Christ into whom all were baptized (1:13; cf. 12:12-26), and that Jesus alone is the foundation of and for all that we are and do (3:10-15). Immorality is rebuked on the basis of redemption (purchase) by God for himself, not for our own pleasures (6:12-20).

Even Paul's famous discussions of spiritual gifts and their use are based on the principle of the unity of the body of Christ and the need for divine love between all of its members. The most prominent and prolonged section of teaching in the entire is, of course, chapter 15 on the resurrection of the Lord and His people. Paul shows us how, in the redemptive history, the people are to be gathered around Christ and to have an adoration of Him that influences all other areas of life.

Some Questions

What is the difference between the "I say" passages and those introduced by "not I, but the Lord (say)" in chapter 7. What does this mean to the doctrine of inspiration? What does Paul mean by baptism for the dead (15:29)? (Note: There are at least 20 different proposed answers to this question!) How do the spiritual gifts listed in chapter 12 apply to the church today?

Archaeology

Corinth was settled as early as the fourth millennium BC, but the Corinth of the New Testament dated from 45 BC when Julius Caesar had rebuilt it as a Roman colony. (Corinth had been destroyed by a Roman general during a revolt in 146 BC).

A six-mile wall surrounded Corinth. Walls and fortresses