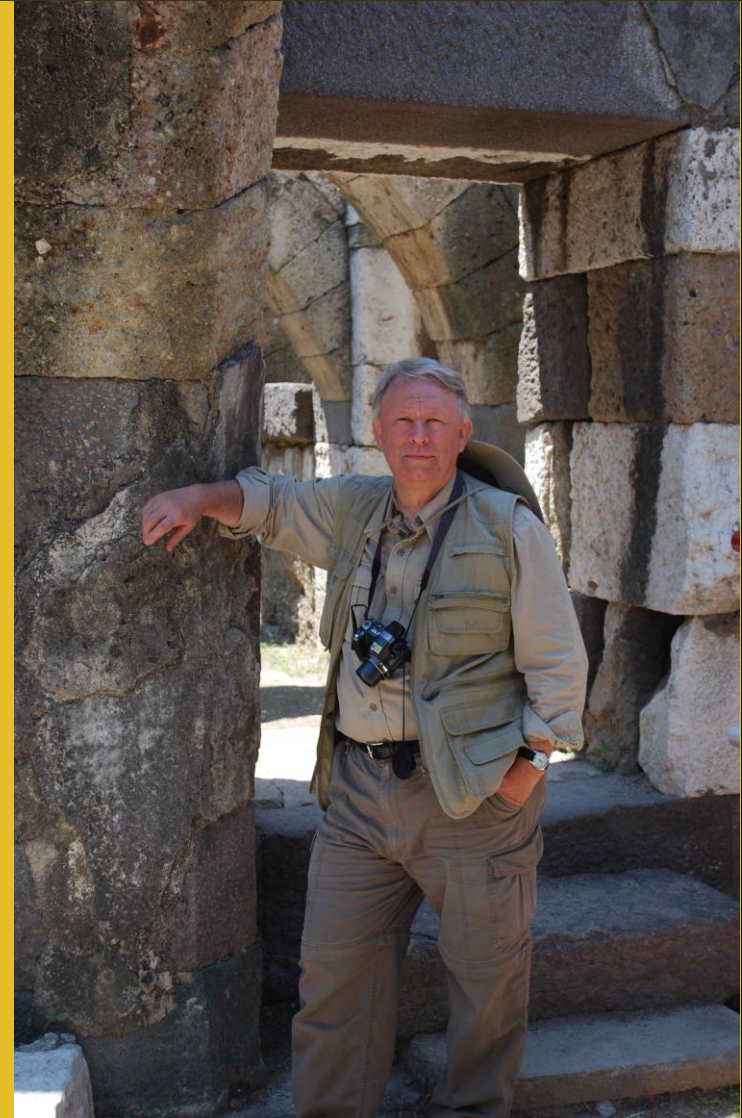


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Paul's Letters to the Corinthian Church



The Background to Understanding Paul's Letters to the Church at Corinth

The Letters of 1 and 2 Corinthians

Paul's Journey to Archaea and the Creation of the Church at Corinth

Prior to arriving in Corinth around A.D. 50-52, the apostle Paul conducted extensive ministry (approx. A.D. 33-50) beginning in Damascus and Arabia, followed by Tarsus, Syria, and Cilicia. He later launched his first missionary journey (c. A.D. 47-48) to Cyprus and Galatia (Iconium, Lystra, Derbe), then, after the Jerusalem Council, undertook his second journey through Macedonia (Philippi, Thessalonica, Berea) and Athens before reaching Corinth.

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Paul's Ministry in Achaia and Asia Minor



The City of Corinth (some of its features)

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Sea and Corinth from Acrocorinth



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Corinth from Acrocorinth



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Corinth from Acro-Corinth



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Paul at Corinth

Paul in Corinth

The Apostle Paul traveled to Corinth **directly after** his visit to **Athens** during his second missionary journey, as recorded in Acts 18:1-4, and stayed for a **year and a half** (ca. **50–52 A.D.**), establishing a church, meeting **fellow tentmakers** Aquila and Priscilla, and preaching to both **Jews and Gentiles**.

Book of Acts: “**1** After these things Paul departed from Athens and came to Corinth. **2** He found a certain Jew named Aquila, a man of Pontus by race, who had recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome (A.D. 49-50). He came to them, **3** and because *he practiced the same trade*, [all Jewish boys were taught a trade] he lived with them and worked, for by trade they were *tent makers*. **4** He reasoned in the *synagogue* every Sabbath and persuaded *Jews and Greeks*.”

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Me at Lechaion Road, Corinth



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Lechaion Road in Corinth, Possibility With Synagogue at the Left End



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Synagogue of the Hebrews

{ΣΥΝΑ} ΓΩΓΗ ΕΒ...



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Lechaion Road Shops



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Stores in Corinth



Gods at Corinth and Environs (Delphi)

The Gods at Corinth and “Their influence” on the Greeks

Aphrodite/Venus Goddess of Love/Sensuality,
beauty, desire, sex, et al

Apollo, Knowledge/Prophecy/Healing, et al

Dionysus (Bacchus in ANE) God of wine, and
ecstatic worship, et al

Delphi/Pytho/Sibyl, Oracle at Temple of Apollo in
Delphi, the representative of Apollo (spoke in ecstatic
language that the Delphi prophet interpreted)

Asclepius, God of medicine and son of Apollo

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Acrocorinth and Temple of Venus



Venus (Aphrodite) Temple Ruins at Acrocorinth



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Temple of Apollo (god of knowledge, prophecy)



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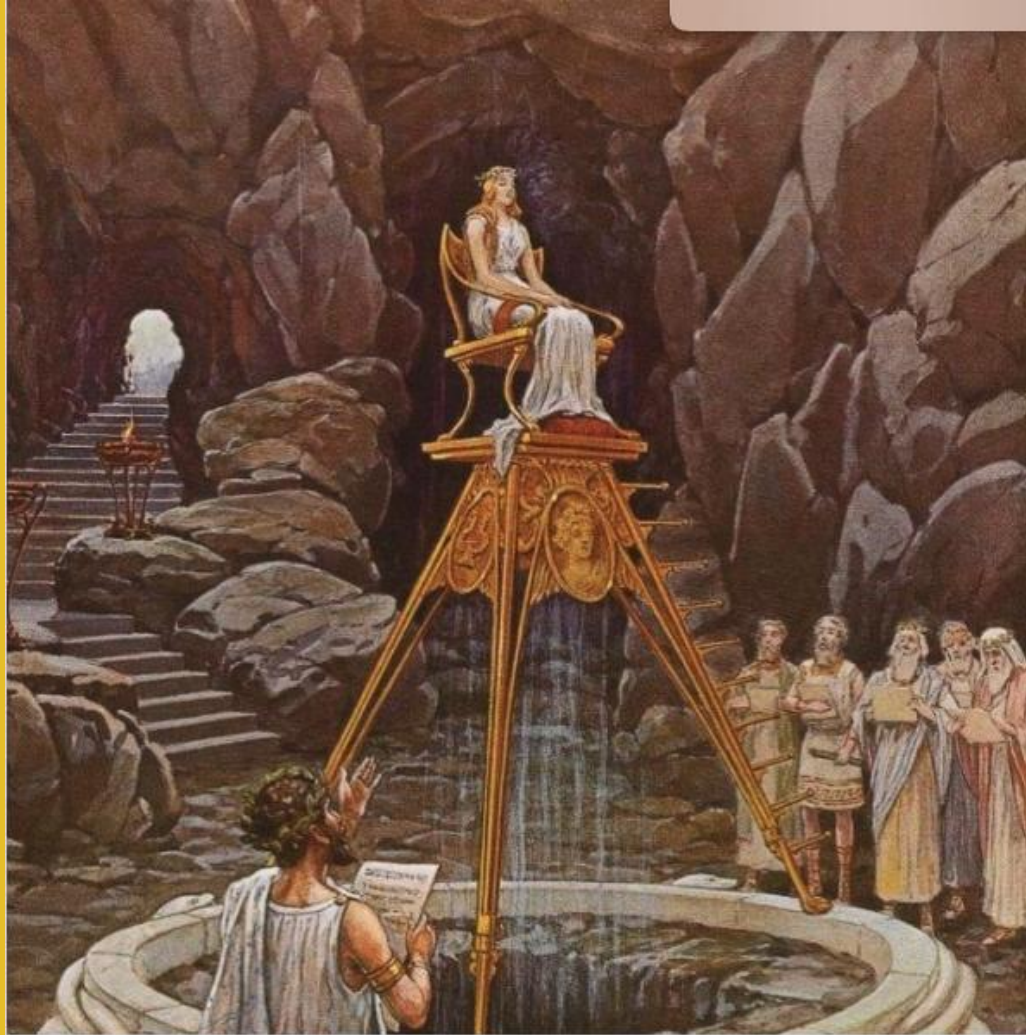
Temple at Delphi



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Oracle of Delphi, Priestess of Apollo



The Letters of 1 and 2 Corinthians

After establishing the church in Corinth during his **second** missionary journey (**A.D. 50-52**), the Apostle Paul sailed from the nearby port of Cenchreae to Ephesus with Aquila and Priscilla, according to Acts 18:18-19. He then traveled to Caesarea and **returned to his home church in Antioch in A.D. 52**.

Between **A.D. 53 AND 55**, Paul the Apostle Paul, in Ephesus, received reports of **divisions** and **immorality** at the Corinthian church from "**Chloe's people**" (1 Cor. 1:11).

He also **received a letter** with specific questions from a delegation from Corinth, consisting of Stephanas, Fortunatus, and Archaicus. The letter related to severe **divisions** (dividing the church by promoting different leaders such as Apollos, Peter, and Paul), **immorality** (man with his father's wife), **attendance at the Temple of Aphrodite** (which promoted prostitution), and **lawsuits**).

The Letter of 2 Corinthians

Key aspects of **Paul's response** these reports from the Corinthians:

- **Reconciliation & Defense:** Paul expressed relief that the majority had repented, while defending his apostolic authority, sincerity, and, surprisingly, his weaknesses as evidence of God's power.
 - **The "Painful Letter":** The letter addresses the aftermath of a previous, harsh letter (now lost, though sometimes considered part of 2 Cor 10-13 or 1 Cor) that had caused the Corinthians sorrow but led to repentance.
 - **Correction & Collection:** Paul addressed a specific, unnamed individual who had rebelled, urging the church to forgive and restore him. He also instructed them to complete the financial collection for believers in Jerusalem.
 - **False Teachers:** He strongly challenged the false teachers, or "super-apostles," who had undermined his ministry and preached a different gospel.
- The letter serves as a defense of Paul's ministry and a, bolstering of his relationship with the church through transparent communication of his sufferings and dedication.

Important Theology in 1 and 2 Corinthians

Important Theology in 1 Corinthians

Obedience to Christ: Because much of the strife in Corinth revolved around factions trying to assert authority over each other by appealing to various leaders in the Church, Paul focuses much attention on how all believers, even Apostles are subject to the authority of the Lord.

Church Decorum: Although the two letters sent to Paul don't ask about it, Paul gives extensive instructions on the worship gathering. He establishes that he wanted uniformity in some things in all churches (7:17; 14:33). These were living in the way God had made each member (7:17-24), spiritual gifts being used in an orderly manner (14:40), that the meeting should be organized around the Lord's Supper (11:20) and that this supper should be done solemnly and in remembrance of the Lord's death (11:17-34), and that women should not teach during the service (14:34-35).

Important Theology in 1 Corinthians cont'd

Christ's Resurrection: Paul gave the most extensive exposition on the resurrection, and the relation of believers to it in the entire He reminds them that the Gospel is the Good News of Christ's death and resurrection, that this event was seen by hundreds of people, and that the resurrected Jesus appeared in person to him. He tells us that Christ's resurrection gives all believers hope for their own resurrection. He taught that our resurrected bodies will be raised in a glorified, uncorrupted state. Finally, he reminds us that we should be steadfast in faith because death has been conquered.

Important Theology in 2 Corinthians

The New Covenant: Because much of the strife in Corinth revolved around factions trying to assert authority over each other by appealing to various leaders in the Church, Paul focuses much attention on how all believers, even Apostles are subject to the authority of the Lord.

Sacrificial Giving: Although the two letters sent to Paul don't ask about it, Paul gives extensive instructions on the worship gathering. He establishes that he wanted uniformity in some things in all churches (7:17; 14:33). These were living in the way God had made each member (7:17-24), spiritual gifts being used in an orderly manner (14:40), that the meeting should be organized around the Lord's Supper (11:20) and that this supper should be done solemnly and in remembrance of the Lord's death (11:17-34), and that women should not teach during the service (14:34-35).

Christology: Paul taught on Christ's deity (1:12, 19; 4:5) (1:12, 19; 4:5) humanity (9:9), atoning death (5:14-15, 18-19, 21), and resurrection (5:15) in 2 Corinthians.

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The Letter of 2 Corinthians

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The Apostle Paul received reports of divisions and immorality at the Corinthian church from "Chloe's people" (1t Cor. 1:11) while he was in Ephesus, likely between A.D. 53 and 55. Additionally, he received a letter with specific questions from a delegation consisting of Stephanas, Fortunatus, and Achaicus.

When: During his three-year stay in Ephesus on his third missionary journey (roughly A.D. 53–55).

The Big Idea

Paul encounters a gifted but immature church that resisted God's authority by measuring spirituality through pride, power, and status, and he calls them—through correction and restoration—to a cross based obedience that governs doctrine, morality, worship, leadership, and suffering.