

Dr. Gary Meadors, 1 Corinthians, Lecture 8, A Continuation of the Introduction to 1 Corinthians and the Structure of 1 Corinthians

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This is Dr. Gary Meadors in his teaching on the book of 1 Corinthians. This is lecture 8, A Continuation of the Introduction to 1 Corinthians and the Structure of 1 Corinthians.

Well, welcome back again to another lecture in 1 Corinthians for Biblical e-learning.

And as I've mentioned before, I'm Gary Meadors, your instructor for this series on 1 Corinthians. We've been talking about a number of things in our introduction, and now we're coming to that part, sort of at the end of the introduction, but at the beginning of looking at the actual text in 1 Corinthians. You should have your notepad number 5 and turn to page 44 in that notepad. You'll see that we just finished up on the essential characteristics of the Corinthian epistles, and we want to start talking about some structural issues in 1 Corinthians.

Today, we will be looking at that, and we may actually get to looking at notepad number 6 a little bit in 1 Corinthians chapter 1, verses 1 to 9. We'll see how our time goes, and as a result, you may want to stop the tape or the computer and retrieve notepad number 6 so that you can have both packs, the end of pack 5 and pack number 6, available to yourself. All of this is in the table of contents, which you've probably already looked at, and you would know that ahead of time. So, let's talk about the structure of 1 Corinthians now.

Now, we get into the fun part in many ways, looking at how Paul put this book down and conveyed it to us. You'll notice at the bottom of page 44 that we make the comment that 1 Corinthians uses two literary patterns to indicate its macrostructure and let's look at that as we move on to the next page. The first structure is he makes three statements that are very easy to see as he writes the book of 1 Corinthians, and these three statements should grab our attention.

If you look at your Bible in 1 Corinthians 1:11, we have the comment, my brothers and sisters, again the 2011 NIV, which takes brethren and turns it into what it intends to be, that is, brothers and sisters. It wasn't excluding women, so this is what you would call a more gender specific, including both sides of the fence. Brothers and sisters, some of whom are from Chloe's household, have informed me that there are quarrels among you.

So there Paul has gotten some information from one of the house churches in Corinth about problems in Corinth, that's 1:11. So 1:11 actually introduces us to the first major unit in the book of 1 Corinthians, and that's going to be chapters 1 through 4. The second statement that we need to pick up is in chapter 5 and verse 1. It is actually reported that there is sexual immorality among you, and of a kind that even pagans do not tolerate. So, here's more information, it is actually reported.

Now, that report would be some information that Paul has received from some source. We're not exactly sure, but we have enough of a transition between chapters 4 and 5 to realize that there's a unit coming up now. Chapters 5 and 6 address these issues that have been reported, and they seem to be of a highly sexual orientation.

In fact, he even says it. There's sexual immorality among you. Paul talks about a number of things in chapters 5 and 6, not only the sexual problems but also the court problems.

It's all about status at the end of the day, but that's the next unit. Then, the next major verse is chapter 7 and verse 1. Now for the matters you wrote about. So, here's a third source of information to which Paul is responding: the matters you wrote about.

And 7:1 carries us all the way through the epistle, as we'll see in a little more detail in a moment until we come to the closing of this letter. So 1:11, 5:1, and 7:1 are large organizational indicators of the content of this epistle. Now, that's important because that's context.

That means when we look at chapters 1 to 4, we need to see those as a unit coming off of 1:11. When we look at chapters 5 and 6, we need to see that as a unit coming off of 5:1. And when we look at 7:1 and following, we need to see that as a unit coming out of Paul responding to the things about which they've written. So that gives us three major units in the main body of the letter, and we'll talk about the fact that we have a salutation and a closing that's involved as well. So, we have that first statement.

These are major indicators. Now, the second item is internal to the text, and it's relatively consistent, but it's Paul's use of a phrase. In Greek, it's peri-death.

It's actually an idiomatic way of saying now concerning. The word death, which comes second, and that's normal position, is a conjunction. It can mean and, it can mean but, or it can mean now.

And peri is a preposition, and when you put these two things together, you don't even actually have the prepositional phrase following, but you have an idiomatic construction where peri-death means now concerning. The older formal translations

will translate it that way. For example, if you were reading the ASV, the 1901 version, which is a very formal translation, it would say now, concerning each time this phrase occurs.

That will not be the case with some of the other versions, and you'll just have to be watching for that. In the two columns that I've given you on page 45, I have used the ASV so that you can see the translation now concerning. If you happen to understand Greek, and don't worry about if you don't, that's not a big deal, but I've put it in here for those who might be interested.

You can see it over in the left-hand column. Let's just look down through these items. In 7:1, now concerning the things you wrote,

In 7:25, now concerning virgins, I have no commandment of the Lord. We'll talk about that later, what he meant by that. In 8:1, now concerning things sacrificed to idols.

Then in 12:1, now concerning spiritual gifts. In 16:1, now concerning the collection of the saints. Then in 16:12, interestingly, we have the ASV rendering this, but as touching Apollos, the brother, I besought him much to come unto you.

But if you look at the Greek across from 16:12, you don't have to know Greek to see this. You'll see after the verse reference you have those words, in fact, that even look a little like English, even though it's Greek, *peri*, and then you have what looks to you like a *de* perhaps, that's *peri det*. So, it's the same structure and could have been translated, now concerning.

So, we have some major indicators in this regard. We have other places where *peri det* is used. I have thrown that in on page 46, like in 1 Thessalonians 4:9 and 5:1, where Paul introduces a context by using the same sort of construction, the same sort of structure, *peri det*.

All right, so the interesting thing is that we don't have to spend a lot of time figuring out how the book of 1 Corinthians is structured. We have these three indicators, and we have the *peri de*, and it's just logically laid out in the subject matter. Other books are laid out very differently.

This 1 Corinthians is unique in this regard, and it's unique because we've got this interchange between Paul and the Corinthian believers over a number of issues, and they just click these things off. So that's the structure that we'll follow, and if you look at your commentary sources carefully, you'll discover that all the commentaries are going to be set up along these structural lines. They may differ from time to time in the substructure, but in the major structure, they will be laid out that way.

Now, I'll show you something here that's a little more of what I would call a Western approach. If you notice, on page 46, I've given you two outlines, one for 1 Corinthians, and I've thrown in one for 2 Corinthians, which is from an older book, but that's just for your convenience. All right, 1 Corinthians, introductory remarks, 1:1 to 9, that's the salutation to the letter.

Then we have Paul's response to the oral communique from Chloe's household, 1:10 through chapter 4. Then we have Paul's response to certain oral reports or rumors in chapters 5 and 6 that deal with fornication, sexual issues, and deals with litigation. Then we have 7:1 lead in the Roman numeral 4, Paul's response to a written communique from Corinth, 7 to 16:4, and in that, we have all of these items that he clicks through. In chapter 7, the issue of marriage and sexuality, and then in 8 through 10, this meat offered to idols questions.

In chapter 11, we've got church order. In chapters 12 to 14, spiritual gifts. Chapter 15, resurrection.

Chapter 16, the collection for the Jerusalem church, and then the closing of the epistle is 16:5 to 24. So, it just very neatly clicks itself off in terms of the content of this epistle, and we will follow that structure very closely. The biggest challenge, probably in many ways, will be chapters 1 to 4 because if 1 to 4 is a unit, we need to think about it as a unit, and sometimes commentaries can get very data-focused and miss the synthesis of what 1 to 4 is about.

And we'll talk about that as we get into those particular texts. You can look up other outlines. I've just given you this one outline.

It's not a highly academic outline, but it's an outline for 2 Corinthians. Now, let's continue on, and from that particular macro structure, you can do your research and keep things in order in the outline, as I will do. Now, I also want to introduce you to some bibliography.

It's important that you read. Remember, the three R's of learning are reading, reading, reading, research, and research. There is just no substitute for that.

None of this comes off the top of anybody's head. We have all paid our dues in various ways. When I sit down to do these lectures, even as I just did over the last couple of days, in spite of having notes, in spite of having a general understanding of a lot of things, I still sit down, and we'll read through a couple of commentaries.

The biggest stress for me is that I can only convey to you a very, very, very small amount of information about the things that we're looking at. It's overwhelming. And commentaries are not so much synthetic reading.

In fact, they're not, but commentaries are giving you information. You go to commentaries that get answers about specifics. Some commentaries will do a little better job of giving you a good synthesis.

Garland's volume, as I'll show you in a moment, is that way. That's why I recommend it as your first volume for working in Corinthians. The others are more go-to when you need data.

They will also have some synthesis. They'll have summary sections as they introduce sections, but the fact is that it can get very laborious if you're just reading. No, you're looking for information, and that's true of most of your reading.

Reading is for information. Reading is not to just sit there and work through a bunch of words. Now, select the bibliography.

I've very severely limited the bibliography that's available for 1 Corinthians so that it's not ridiculously overwhelming. There are some sites. We're getting more and more e-learning-type sites.

I've cited just a few of these for you here that you can watch and follow. There are many of them. The problem is adjudicating the credentials of the people who are giving you information.

That's the biggest challenge in this computerized age. I'd like to mention some New Testament surveys or introductions. There's a lot of these around.

A survey will give you an overview of the whole New Testament. An introduction will give you an overview of the New Testament, but typically, an introduction will look at some of the critical problems that are involved with each of the books in a little more detail. Raymond Brown, another Roman Catholic scholar, and I should say a word here, I suppose because I don't know where you're coming from when you come to these videos, but you have to understand that our libraries are populated by lots of books from people who may not be from your tradition.

And so, you have to, on one hand, use discernment. Who's the commentator that you're reading? What would be the bias of that commentator? But the fact is that good scholars will, first of all, give you the raw facts and the raw data. Their judgment on that data will usually come at the end of their writing sections.

And so, we have a tremendous amount of material from a very broad range of writers. And there are some Roman Catholic writers who have done a marvelous job of giving us information. You have to realize I fall into the Protestant domain.

I've been involved in Baptist churches, some Presbyterian churches, Bible churches, and many times in America because of the rugged individualism, which is very much a part of our culture, Baptists and others don't like to think of themselves as Protestants. They could say that historically, with some accuracy, because of the nature of what happened in Europe with Calvin, Luther, Zwingli, and many other reformers and protestors. The protestors became the Protestants.

So, Presbyterians and Lutherans are a large part of that particular domain. But this broad range of scholars, including certain Roman Catholics like Raymond Brown and Joseph Fitzmeyer, are two names that you'll hear as we study through the book of Corinthians quite a bit because they have some major works, particularly Fitzmeyer in commentary; Raymond Brown in other ways. Raymond Brown wrote a volume called *An Introduction to the New Testament*.

That's probably one of the most elaborate introductions to the New Testament that you can get in the English language. And it's what I would call generic to a great extent. It's consensus building.

It's not trying to push one agenda or another. There will be things, as with any book, that you will not be in agreement with, but the fact is it's a gold mine of information. Kummel is an older German introduction in English that's very data-oriented.

George Eldon Ladd has a major introduction, a very useful introduction, and a theology of the New Testament. It's written a little more in a biblical theology vein as it introduces the New Testament. It also tries to give each book of the New Testament its due and not transport material in from other places, but look at that book itself.

That's a sort of a neglected book these days since Ladd is deceased. He was a major player in American evangelicalism for many, many years, but now that he's gone, we don't hear too much about his work. It's still very, very useful work. Ralph Martin I used a bit.

He has a two-volume work of theology of the New Testament or New Testament foundations. So, if you take that collage of introductions, you can find a great deal of material on the entire New Testament and particularly on Corinthians, but because we're working in one book, your introductions to Corinthians will primarily come from commentaries that you choose to study as you First Corinthians. So let's talk about that.

Now, I've given you a broad range of names here, even though it's very brief. The name F.F. Bruce is always a good commentary name and a good biblical scholar's name. He is also deceased from us now.

I have mentioned Ciampa and Rosner, *The First Letter to the Corinthians*. I actually have that book right here. This is not my first recommendation for you to study and purchase, but it is a very useful book.

It's what's known as the Pillar Commentary Series, that's P-I-L-L-A-R, the Pillar New Testament series, which was put out by Eerdmans. By and large, in the Pillar series, like with a scholar such as Leon Morris, it's a more synthetic volume. This is a deeper type of commentary than is typically in the Pillar series.

It is very useful, very exacting, and sophisticated. It is not so synthetic, but it is a very good commentary. It's Australian Evangelical if you please. I don't know if they would actually want to promote that term, but they come out of Australia, and they're fine conservative biblical scholars.

Another commentary is by Gordon Fee. This is the revised edition, and it looks very much like the first edition. If you happen to have the first edition, you wouldn't necessarily have to go out and grab the revised for your first study, but nonetheless, if you're buying it new, be sure you get the revised edition by Gordon Fee.

Gordon Fee has more textual critical issues in this commentary than in any other commentary. It's still very readable. Fee is not only a scholar, but he's a preacher, a very outgoing person, and while this is a detailed commentary, you'll find it to be very readable and have much useful material for yourself as you study through 1 Corinthians.

The other major scholars, these first ones I'm showing you, are the more detailed commentaries is by Joseph Fitzmeyer. This is in the Anchor Bible series of commentaries, both on the Old and New Testament. The Anchor Bible series is sometimes a roller coaster, depending on the decade in which the commentary was written and who wrote the commentary, but there's some outstanding material in the Anchor Bible series.

In fact, there's what's known as the Anchor Bible Dictionary, which is a five-volume set. As far as I'm concerned, that's an absolute must in your library. What's nice about a dictionary is you can buy it in electronic form, and since you're looking for articles rather than trying to manage hundreds of pages, you can use it in an electronic form a lot easier, and perhaps it'll be a little less expensive.

If you have the Logos Bible software or if you have the Accordance Bible software, you can get the Anchor Bible Dictionary. I highly recommend that set. It is written by a broad range of scholars, but dictionaries and encyclopedias are extremely important.

Do not neglect them, because what they do is they compress a lot of information into a smaller package in a very skilled manner, so you can learn a lot. If you find, for example, this may seem strange to you, and this may not be the first time that I've seemed strange to you, but the fact is I had a student come to me many years ago who was reading their Bible each morning, but they were concerned because they told me that they would read their Bible devotionally, they'd walk away, and they'd almost forget what they read, and they didn't feel like it had any, didn't have the impact that they wanted it to have. They really wanted to have more impact, and before I said anything to them, in my mind, I mulled over that a moment, and I realized that the reason they would forget what they had read when they walked away is because they read words, but they didn't get content, so they had nothing to hang on to, except for isolated words that they read in the text.

They might have had some warm devotional thoughts, but they didn't have anything that was substantive for them for the day. So, I said this, and this is what's strange, I said, have you ever thought about reading a Bible dictionary for your devotions? And they looked at me like I was some crazy dude that they shouldn't be listening to, and I pressed it. I said, go back during the next week and take subjects that you find in a Bible dictionary, and obviously it's not a word dictionary like a dictionary that you might be thinking of, but there are articles all the way through these, and look up a number of items that you're interested in, and read them during the week.

Like, for example, wouldn't you like to know why the land of Israel, the land of Canaan, was the land of milk and honey? Well, you can look that kind of thing up. You could look up zoology in the Anchor Bible Dictionary where that happens to be treated, or you can look up an introduction to a book. Maybe you could read the introduction of 1 Corinthians in a Bible dictionary or encyclopedia.

And so that person went away, and they came back to me a week or two later, and they said, I see what you mean. I learned a lot about the Bible when I read those brief articles, and throughout the day, I could reflect back on that because I learned something. And it made sense to me.

Many times when people read the Bible, depending on where they're reading, they may be wondering what in the world that means. Well, you have to unpack that. Most people are not good enough readers to do that on the fly. And so that person learned a lesson.

Well, they go back to reading their Bible like we should, but now, when they're reading the Bible, they're thinking, what does that mean? And now I have at least one way to go and find out the answer to that. And when I do, that passage in the Bible is going to mean a lot more to me than it meant when I just looked at the words and sat there sort of like a deer in the headlights, not knowing what I was reading. So, there's a lot of good information.

And Fitzmeyer is a fine accumulator of information, puts it down. In fact, he prides himself on not making a lot of judgments, but giving you the information from which you can make judgments. Then, the commentary that I've mentioned to you and will continue to mention to you that I highly recommend for your first read on 1 Corinthians is the commentary by David Garland, 1 Corinthians.

This is published by Baker. It's in their Baker exegetical commentary series. So, it's not a light commentary, but Garland is particularly skilled in narrative writing.

So, in the midst of giving you great commentary, he's put it into a little more narrative form, which is easier to understand. You get the big picture, the synthetic picture. At the beginning of every section, he has a great summary of the section you're about to read.

I would recommend, for example, as you get ready to listen to these tapes on any given section, that you read the summary out of Garland to give you the synthesis and overview of that section. And then I'll talk about it. Then, the questions you have, you can go back, and you can dig out the details from Garland or any other item that you may have decided to pick up for reading 1 Corinthians.

Now, there are others here that are usable and useful. I want to go over to Talbert, his little volume called Reading Corinthians, which I didn't pick up to bring over here. But you can see it, Reading Corinthians, it's put out by Crossroad.

A literary and theological commentary. Talbert is unlike a typical commentary. You don't go to Talbert to find information out about a phrase per se, like you would these other volumes.

You go to Talbert to find out information about verses 1 to 9, chapters 1 to 4, and chapters 5 to 6. He looks at these units to see how Paul put them together. Talbert is, there's a little downside to Talbert.

He's what I call sometimes chiasmic crazy. I'll talk to you about chiasms later. It's a literary genre method of a writer communicating to an audience.

And sometimes he gets carried away with that. But the fact is that it helps you to see the logic of how the material was put together. So, I recommend that.

Thistleton is the last of the commentaries that I have here on my desk. This is a weighty one in more ways than one. This is put out by Eerdmans.

This is not your first commentary. I'll tell you a little story that you might be interested in. You may not know any of these individuals or know of them that I'm talking about.

But I was out to lunch once with a group of scholars from my school with Joseph Fitzmeyer. We were having a series on the Qumran scrolls at my institution. And Fitzmeyer is an expert in the New Testament relating to the Qumran material.

And he was going to lecture in the city that night. And so, we took him out to lunch. And Thistleton's commentary had just been published.

And I'd been looking at it and it's a massive commentary. It's a little different than some commentaries, very different than Fitzmeyer. It goes into a lot of interpretive issues rather than just what the language means here and how this language is used.

And so, I said to Fitzmeyer, I was trying to think of something I could say to him so I wouldn't embarrass myself. And so I asked him what he thought about Thistleton's new commentary that had just been published. He was eating, and he just sort of grunted.

And he said two words and then continued eating. His two words about Thistleton's commentary were this, too hermeneutical. Let me say that again, too hermeneutical.

All right, now that's all he said. But I got what he said and maybe you can get it a little bit. What he was saying is that Thistleton was more interested in looking through all the interpretations of the text than he was in the text alone.

Even though obviously a lot of interest in the text alone because it's that text that creates interpretations. But these writers, Fitzmeyer and Thistleton, have very different styles and are of different ages as well. Fitzmeyer, now deceased, is quite a bit older.

Fitzmeyer was trained like Joe Friday in that TV series on detectives. The facts, only the facts. That's what Fitzmeyer's after.

He'll give you all kinds of information about words, about phrases, and about how those phrases are viewed. Thistleton will take you to another level, frankly. So, it's not that you could use one or the other, but you need both of them.

Thistleton will look at the various large macro-interpretations of those phrases and words and the hermeneutical interpretive principles that are behind it. So, just a little inside story. To me it's a joke.

You may not think it's funny, but at the same time, that was a very interesting moment in my journey as a teacher to hear a very revered teacher, Fitzmeyer, talk about another commentator. They, I'm sure, know each other and have been in communication on a variety of levels. Maybe Thistleton had never heard him say that, but I would be surprised.

More than likely, he knew what Fitzmeyer thought of his commentary. Not that he thought it was bad, but he just thought it was too hermeneutical. Well, all of that aside, whether you get it or not, you have to laugh at what jokes I have.

I don't have many. So, take a moment and chuckle over that one. One more thing about bibliography, and that is one of my favorite authors of recent years is Bruce Winter.

W-I-N-T-E-R. Bruce Winter. That's in your bibliography at the bottom of page 48.

And you'll notice that he has several items here, and all of them are well worth reading. Winter was the warden. Warden means principal or president, depending on where you're coming from in terms of your nomenclature for a school.

But he was the warden of the Tyndale House in Cambridge, England. Now, the Tyndale House was the location of the library and mentors and students that were a part of Cambridge University. Cambridge University is not a building.

Cambridge University is a consortium of schools and other sorts of entities like the Tyndale House, and that group makes up Cambridge University. Tyndale House is an English evangelical, we could think of it, setting of biblical studies, very serious. Their primary goal is to mentor PhD students at Cambridge University who respect the scriptures and understand things relatively from an English evangelical standpoint.

Winter and others were there to mentor these students and give them a place to study and learn, and in a very real way, to force them to realize that in the midst of all their learning, they need to be thinking about ministry. What's the end of the day for the things that we learn? And that is that it has to be useful to the church. And the Tyndale House does a great job of that.

It's my Camelot, as it were, in terms of a place to study scriptures seriously. But After Paul Left Corinth is one volume by Winter in which he writes on specific texts in the book of 1 Corinthians. And he writes about them to bring out the Roman background and influence on what was going on in those particular contexts.

This is the kind of book where you can sit down and read the chapter. It's not like a commentary that's chasing phrases, but it is a synthetic look at how a context sits in Paul's world, in the Corinthians world, and what that meant so that we can have a

legitimate transfer to what we're going to say that it means in our current setting. So, I highly recommend Bruce Winter.

You should eventually have all of his volumes and read them. The other edit, the other volumes that he has are on certain passages. They're not just on one book.

I particularly like *Seek the Welfare of the City*. If you work in the pastoral epistles, there are a number of useful articles by Winter in that particular volume on the pastorals. Okay, so those are books that I have that I look at a lot, that I will use from time to time as we go through my setting.

But as you can imagine, I can't even reach over there and lift without getting a hernia this stack of volumes that I've just reviewed for you. And there's no way that I can convey even a tiny bit of information to you in these volumes. I have it assimilated by any stretch of the imagination, the information that's in these volumes.

I've read a lot of it, and I wish that I could retain everything that I read absolutely and accurately. But those are the kinds of things that have influenced my thinking and have caused me to look at the text through their lenses and with my lenses to come to conclusions about the meanings of text. Now, I've given you some bibliography on 2 Corinthians as well.

I won't go into that, but there's information there that you can take a look at. Now, that brings us to the end of our notepack, notepack number 5, which was the end of our formal introduction. We've looked at a lot of things in that introductory material in notepack number 5, and I hope that you'll review it.

If the slides on Alexander the Great and the slides on 1 Corinthians are available on the site, as I hope that they will be by the time you get this material, then you have a lot to do to just work through the notepack at number 5 and all the things that are there. And I hope that as you do, you're building a consciousness. I'll come back to that term in a lot of ways.

You're building a consciousness of what it would have been like to have lived in Corinth, to have listened to Paul, and a consciousness of the great body of literature that we have the privilege of reading to help us unpack the great details of Paul's writings to the Corinthians. Now, that's somewhere in the range of about 40 to 45 minutes. So, this is a good stopping point rather than forging on into chapter 1 of 1 Corinthians.

I'll wait and do that in the next presentation. So, that concludes what we would call a typical introduction, maybe not too typical, but you can, the reading that you do, the things that I've said, I hope it stimulates you to build this context, this context, so

that when you walk into 1 Corinthians, you're not going there cold, but you've been warmed up. I had a teacher many years ago.

His name was Herbert Bess. He was an Old Testament professor. And he just, you know, if you were to cut his arm, he would bleed the Old Testament.

He was a highly trained professor, a very relaxed professor. He just loved the Old Testament. He would walk into a classroom without any notes, and you would fill up the pages of your notebook as he would lecture on the Ancient Near East and Old Testament aspects and about how all that sort of integrated.

And he had a lot of interesting, interesting sayings. We often ask him, Dr. Bess, why haven't you written a book on these things that you're teaching us? And his comment to us was usually, well, I'd rather have people asking me why I haven't written that book than why I bothered. And you should chuckle at that point.

That's another joke. But he was very serious because he understood the field that he taught, and he knew so many things about it that he was, like all of us, overwhelmed with it. And he probably asked himself the question, well, what can I contribute? Go read those books.

And I've not written a commentary on 1 Corinthians, and given my journey in life and where I am in my life at this point, that won't happen. Even though I've read a lot and studied a lot in the book over the years and love the book of 1 Corinthians, I don't have a book like many of the professors in the biblically learning domain that I can send you. So, I'll send you to my friends.

I know some of them, but I know all of them from their writing and the great contributions they've made to my life. And I hope that I can convey some of that to you. Any of the mistakes and misstatements will be mine and not theirs, to say the least.

But I hope that you will be a student who will gather to yourself books that will become your friends, so that you can share those things with others. So next time, retrieve notepad number six, and we will look at 1 Corinthians chapter 1, verses 1 to 9, which is the epistolary beginning of the letter of 1 Corinthians. Have a good day.

This is Dr. Gary Meadors in his teaching on the book of 1 Corinthians. This is lecture 8, A Continuation of the Introduction to 1 Corinthians and the Structure of 1 Corinthians