

**TO THE SAINTS IN CORINTH
PAUL'S FIRST LETTER TO THE CORINTHIANS**

INTRO – WHY CORINTH? KEHILLAH IN CORINTH

- Corinth – Latin (corinthus) – alloy of gold, silver, copper: something ornate luxurious – most commercial city of Greece –mecca of trade between the east and west. Largest city in Ancient Roman Empire. Modern Corinth is about 3-1/2 miles northeast of the ancient city. Paul goes there on his 2nd and 3rd missions.
- Corinth/America – always in the limelight, big in sports (Panhellenic games)

Written about 54-57 a.d. from Ephesus. Paul arriving there prob around 50 a.d. The authorship and place of writing are verified by Clement of Rome, The Didache, Ignatius, Polycarp, Hermas, Justin Martyr, Irenaeus (60 quotes), Tertullian (80) 1 Cor 16:8-9 apparently Ephesus see Acts 18:1-8 – Luke is verifying Pauls visit to Corinth

- Cult of Aphrodite located here – materialism and lust – great admiration for Greek wisdom and eloquence – ‘to live as a Corinthian’ meant wanton sexual immorality which included what we today call cross dressing – hence Paul’s comments on gender separation. A party town (New Orleans?)
- Most commentators see this epistle as Paul apologetic of the most biblical subjects
- Great seat of philosophy (Marx, Nietzsche, Sartre) cp creation

WHY CORINTH?

- 1st Greek city to accept the gladiatorial games, due to rule of the Romans. Athletes participated in the nude.*
- 1st testament cited in Christian literature
- Destroyed by Romans in 146 BC – restored by Caesar in 46 BC
- Very gifted people (spiritual gifts as well as believers) but steeped in paganism and idol worship – basically early Shirley McClains and Tom Cruises
- Due to their specific problems and disputes among each other Paul often uses the phrase ‘peri di’ (now concerning...) The Corinthians were the quintessential examples of ‘what if this happens?’

1 CORINTHIANS 1:1

- Paul – his Roman name (small, little) – Sha'ul (to desire) Acts 13:9 Saul
ALSO called Paul, not instead of Saul.
- Called a sent one – shaliyach – apostolos – Paul's use of the word
called is significant – *kleytos/qara'* – words used by Peter, James,
writer (s) of Hebrews, John, and Luke (Acts)
- Through the will – dia theleymatos - biretson – ratzon – pleasure, favor
– Mishlei 8:35

• Lit: Sosthenes the brother – a Jewish leader of the synagogue at Corinth –
Acts 18:17

• The major focus of the first three chapters is Paul's attempt to establish a clear distinction between the wisdom of man (intellectual elite, mod Heb *muvchar* – *bachar* the chosen) and the wisdom of God, specially in the exile. This precedes all of the issues, especially the gifts of the Spirit, in this epistle. i.e. Paul's answer to the Gnostic religions - we have been taught the wisdom of man and now it is time to return to the wisdom of our God.

1 CORINTHIANS 1:2

- Ekkle^usia – prob *qahal* and not *'edah* (translates mostly synagogue)
- Sanctified in Messiah Yeshua' – *hagi^uadzo - biq^erovay 'eq-qedesh - Vay*
10:3, Bmid 20:13 – holy convocation
- And so they are called saints *'agios* – although Paul will address the carnality and idol worship in their midst he still speaks to the saints among them.
- call upon the name *onomos* of our Master Yeshua the Messiah – *shem*
or name points to the Master

1 CORINTHIANS 1:3-4

- Traditional salutation of Paul – one of his markers
- Not speaking of two entities here but rather two ways of referring to the Creator. i.e. introducing my best friend and fiancée Or the President and Commander and Chief.... i.e this is common speech - Yesha 48:16-17, Bere 49:2
- Would be Adonay not YHVH
- In his salutation, in spite of all the problems Paul maintains a confident and positive position.

1 CORINTHIANS 1:5-7

- Vs 6 – only time this phrase is used by Paul - ‘testimony in Messiah’. What is the testimony (*marturion*) of Messiah? Hitgalut 19:10 Is it different from the testimony of God? 1 Cor 2:1 cp 1st Ex 16:34 – the ark is the heart of the tabernacle.
- Lightfoot comments that this implies that the giving of gifts is part of the evidence that Yeshua was the Messiah. Perhaps especially in His role as a bridegroom.

• The other Hebrew word used to describe the assembly is *'edah* or testimony. In the ark of the testimony was the commandments which will guide you (Aarons' rod) and will nourish you (manna). Keeping them (Hit 19:10) assures their continuity. Being faithful implies the continuity of faith see Ivriym 3:5

Vs 7 – not lacking in any gift, *charisma* from *charis*, which is the root form found in the Tanakh. It is primarily from *chen*, *chanah* (pitch a tent with) (grace) but shares also the meaning of traditions and the Torah in the sense of being disciplined - Mishlei 1:9, Miz 45:2 The use of the word *charisma* refers to that which is bestowed upon those who dwell in the Father's house. 1st Bere 6:8 – after Noah finds grace he is immediately instructed to build a house (ark).

1 CORINTHIANS 1:8-9

“Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Master Yeshua the Messiah. God *is* faithful, by whom ye were called unto the fellowship of his Son Messiah Yeshua our Master.”

Confirm you unto the end – God responds in like kind – blameless the day of our Master Yeshua the Messiah. i.e. without being called into question. Used for office of bishops or elders – *naqah* - Sh^emot 23:7

God is faithful i.e. it is God in you

1 CORINTHIANS 1:9-10

“Now I beseech you, brethren, by the name of our Master Yeshua the Messiah, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.”

Paul now addresses the fundamental issue first – divisions among you for that causes confusion and lack of discernment. What precedes Paul’s letter about their idol worship and carnality is their division. The assembly in Corinth does not have a deep hidden problem but rather right out in the open. Later Paul will also relate this division to Greek wisdom and intellect.

- All speak the same – if there is one body with one head then how can we have such differences? It is our weaknesses not His. We obviously can still operate in the flesh. Miz 133:1 , Yirm 32:39 – is this happening? Realistic? NO – but a goal to strive for. It comes from Yeshua and represents His heart and desire.
- No divisions - Schisma (shriyqah Yesh 19:9 – comb strands) – tear, fracture or split
- Speak the same thing – Miz 133:1, Yirm 32:39

- Perfectly joined together - katartidzo /kalal– MT 4:21, Yoch 17:23,
- Same (auto) mind (nous) and same (auto) judgment (gnome from gnosko) - usually him, her or ones self See 1 Cor 1:5 the idea is for His body to have His mind and His judgment.
- Nous dominantly translates *lev*. Gnome – primarily ta'am (taste, Miz 34:8, Mish 31:18) also ya'atz (tree, Miz 83:3)

1 CORINTHIANS 1:11-12

- Chloe – only info we have on this female is that she apparently hosts a group of people. ‘by those of’ the definite article here is genitive.
- Contentions – *eris* – strife, debate – Romans 1:29, Titus 3:9 – not in LXX – Hebrew equal – *riyv* (ravav – have greatness or rule – rabbi) – Dvar 1:12, 17:8, Yesha 58:4
- Already separating into contending groups i.e. I follow Paul, Apollos, Peter or I just follow Messiah alone. Yeah right

1 CORINTHIANS 1:13-17

- Paul's main point – we are the body of Messiah. A different word for divided here – meridzo – first occurrences are in Numbers. The land was to be divided among the tribes. The tribes are not to be divided in the land. Same is true with the body of Messiah. More detail in 1 Cor 12. discuss parts of the body focusing on each part but not condemning the other parts of the body.
- Focusing on Paul, Apollos, Peter and a multitude of organizations instead of Messiah is how this happens. Paul , Peter, the pope, me or your church is not in you. None of them died for you.

- Paul witnessed (name of) the immersion of only Crispus, Gaius, household of Stephanus
- Paul's part in the body was not to immerse but to preach the good news not in wisdom of words (a shot at Corinthian thinking) but based upon the foundation of Yeshua's death and resurrection which inaugurated the New Covenant. Wisdom – Sophia – chokmah – the ability to properly apply knowledge. Father root cheyk /mouth Mishel 8:7 – ability to take what is in my head and apply it with the words of my mouth.

1 CORINTHIANS 1:18-22

• Preaching – logos – i.e. the words spoken by His death and resurrection. Winning debates and being right is wisdom to the Corinthians, what happened on that tree was irrelevant and foolish at best, but it is the power (energy?) behind all that we do and understand. Power – dunamis – 1st Bere 13:16 – yakol – to be able describes what man cannot do. – cp Is 29:14 – wise – chokmah – Yirm 8:9

What is the preaching of the cross? Because He did, we can – dying to self so HE (the power of God) can live in us. The power to obey which blesses. The power we have as the body of Messiah when we are one. The cross is where Yeshua takes of two to make one fold with one shepherd. A kingdom divided cannot stand, but a kingdom united can fully stand. (wiles of the devil. The cross is where the New Covenant is inaugurated as opposed to preaching that He dies for you and that is all you need to know.

18-22 is specifically aimed at the intellectually elite who see no reason for someone to do anything for them. They are the elite, they need no one. i.e. Bill Maher, Richard Dawkins, Christopher Hitchens of the world.

1 CORINTHIANS 1:23-25

- Stumbling block – skandalon – mik^eshol – kashal – to fall 1st – Lev 19:14
see also Mish 16:18 - Paul seems to have no problem witnessing to the Jews, why do we shrink back at that? If they know the Torah then why do they not see Yeshua?
- Foolishness - moria (moron) - naval – something destroyed slowly to wither - 1st Bere 34:7 – but that foolishness that they attribute to your preaching is wiser than their wisdom – DvE 32:6

1 CORINTHIANS 1:26-31

- The calling of God is not based upon wisdom in the flesh or nobility or elitism.
Mizmor 8:2, Yesha 26:5-6
- Things that are not to render to nothing the things that are – The wise of this world proclaim that God does not exist, no afterlife, no rewards, no punishment etc. But all these things, possessions, wealth and notoriety will all be brought to nothing so no flesh can glory in His presence. The worldly glory is but for a moment.
- But we are in Him, He that was there from the beginning and we have all things because of Him. – Yesha 45:17
- Mizmor 105:3 talk about glory.

1 CORINTHIANS 2:1-4

- It appears that Paul keeps pounding against those who are verbal manipulators. Preaching kerugma – Ex 32:5. Mishl 8:1, Yesh 61:1, Jonah 3:2 , Mish 9:3 - qara' or qol
- What is the testimony of God? – only here – some Gk mss has musterion of God as well as the Peshitta. Look at marturion/mustrion cp vs 7 – perhaps in contrast to the ecstatic illumination of Gnosticism – Hit 10:7 cp 12:1, MT 13:11 cp Luke 8:10 – the mystery of God seems to be related to the kingdom of heaven/God which are about the period of time between Yeshua's resurrection and His second coming. That period of time in which the house of Israel and Judah will be united once again. Cp Eph 3:3,4,9, 5:2 – Hit 19:10

- 2:2 – Yeshua’s crucifixion – see Yochanan 10/New covenant – the joining together to make one fold – Romans 11
- Enticing words – peithos - to persuade using words. Once again a slap at the Corinthians wisdom. He indeed used words but they were words of power and of the Spirit. – not the same word as in Genesis and Colossians

1 CORINTHIANS 2:5-8

- Faith is the evidence Ivrin 11:1 and God's power is evidence. – Acts 6:8, 1 Kefa 1:5, Romans 1:20 – when God's creative power is diminished the faith of the people is put in jeopardy. If the foundations be destroyed...
- God's wisdom for the teleios/tam – brought to maturity – completeness based upon a God that does not pass away who wisdom is based upon knowing the end from the beginning as opposed to the passing whims of the so-called elite or so-called science which changes with the wind

- **Mystery again – Mizmor 78, Yesha 48:6, Mt 11:25**
- **If the princes of this world would have known what Yeshua's death and resurrection was to accomplish they would not have crucified Him. i.e. when the Messiah's body is one/one fold then his wiles cannot be fulfilled**

1 CORINTHIANS 2:9-12

- Vs 9 - Yesha 64:4 – this is joined at the hip with verse 8. the purpose of Yeshua's death and resurrection was to restore the kingdom as one. The basis of which is our love for one another. We still have no idea (eye hath not seen) what the body of Messiah can do when we are one. Yochanan 15:12-15
- Vs 10 - 'them' i.e. the things of vs 9 Miz 92:5-6 - Mishlei 20:27 - chapas

• Vs 11 -12 – Once again another shot at the wisdom of the Greeks. The things of God are real, just as real as the natural universe, but they are only understood by the Spirit of God – block logic as opposed to the spirit of man being gifted with inductive/deductive reasoning. Yirm 17:9, Mishlei 20:5, 20:27 – God has given every man a light to search in his own heart if he searches he will find and when he does he can now understand the things of God.

1 CORINTHIANS 2:13-16

- Vs 13 – like kind once again. It is only His Spirit in you that can understand spiritual or unseen things. Ex: Isaac Newton and other Christian scientists.
- Vs 14 –natural – psuchikos – soulish man – the spirit of man is dead i.e. spiritually dead meaning he is separated from the Spirit of God or that which gives life to his spirit, so he can only see and experience those things that appeal to his soulish nature, which differs from culture to culture and religion to religion The soulish man receives only limited information ie. what the spirit of man can discover through and by his own reasoning and personal experience. Use parade example.

• Vs 15 – he that is spiritual (discerns that which is not seen) if the natural man is limited in his understanding then how can he judge the spiritual man. In the Tanakh a 'spiritual man' (ruachniy) was a prophet. The copious use of the word spirit and spiritual in the NT is due to mixing with the nations and being steeped in gnostic thought which focused on the dualism of man. Paul is educating these converts about the Spirit of God in them. A concept perverted by Gnosticism.

• Vs 16 – only when you have the mind of Messiah can you know the mind of YHVH.

1 CORINTHIANS 3:1-4

- Vs 1 – The spiritual man grows just like the natural man. But babes in Messiah are still carnal – sarkikos – basar – Bere 2:21 – still focusing on natural needs – babies are always selfish for example have not learned to care about others needs yet.
- Vs 2 – Ivriym 5:12-14 – Chuck Swindoll story of child in crib
- Vs 3 – symptoms of being carnal, Bere 6:3, Miz 56:4, 2 Chron 32:8 - and babes are these things. Ya;aqov 3:16 – walk as men – no different that politics and competition in business
- Vs 4 – kind of a revisit of chap 1 -

1 CORINTHIANS 3:5-8

- Vs 5 – ministers should be in the business of steering people to their Bibles and not to their ministries.
- Vs 6 – Paul is comparing ministry and the work of the apostles to garden. In the big picture however the son of man sows the good seed. Man sows by producing fruit - Miz 127:1, Yesha 55:10-11, 61:11
- Vs 7 – Miz 115:1
- Vs 8 – What happens to the field if they are not one?

1 CORINTHIANS 3:9-11

- Vs 9 – God’s cultivated field – georgion not agros – Miz 65:9-13, Yesha 5:1-7 and Eph 2 – Yesh 58:11-12, 61:3 - in the exile and New Covenant
WE are God’s hands and mouth thru Yeshua Ivriym 1:1-2
- Vs 10 – Although I believe Yeshua was a plowman or farmer Paul uses building imagery cp Heb 3:1-6 – farmers jacks of all trades
- Vs 11 – Yesha 28:16 = seed/foundation/beginning

1 CORINTHIANS 3:12-13

“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.”

1 CORINTHIANS 3:14-15

“If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

Vs 14 – Mt 20:8

1 CORINTHIANS 3:16-17

“Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.”

1 CORINTHIANS 3:18-20

“Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.”

1 CORINTHIANS 3:21-23

“ Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours: And ye are Christ's; and Christ *is* God's.

1 CORINTHIANS 4:1-4

“ Let a man so account of us, as of the ministers (‘eved) of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.”

1 CORINTHIANS 4:5-6

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.”

1 CORINTHIANS 4:7-8

“For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.”

1 CORINTHIANS 4:9-10

“For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.”

1 CORINTHIANS 4:11-13

“Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.”

1 CORINTHIANS 4:14-16

“I write not these things to shame you, but as my beloved sons I warn *you*. For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.”

1 CORINTHIANS 4:17-18

“For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. Now some are puffed up, as though I would not come to you.”

1 CORINTHIANS 4:19-21

“But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God *is* not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?”

1 CORINTHIANS 5:1-2

“It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.”

1 CORINTHIANS 5:3-4

“For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,”

1 CORINTHIANS 5:5-6

“To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?”

1 CORINTHIANS 5:7-8

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.”

1 CORINTHIANS 5:9-10

“I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.”

1 CORINTHIANS 5:11-13

‘But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.’”

1 CORINTHIANS 6:1-2

“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?”

1 CORINTHIANS 6:3-5

“ Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?”

1 CORINTHIANS 6:6-8

“But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded*? Nay, ye do wrong, and defraud, and that *your* brethren.”

1 CORINTHIANS 6:9-10

“ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

1 CORINTHIANS 6:11-12

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.”

1 CORINTHIANS 6:13-14

“Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power.”

1 CORINTHIANS 6:15-17

“Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit.”

1 CORINTHIANS 6:18-20

‘Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.’”

1 CORINTHIANS 7:1-2

“Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.”

1 CORINTHIANS 7:3-4

“Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.”

1 CORINTHIANS 7:5-6

“Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, *and* not of commandment.”

1 CORINTHIANS 7:7-9

“For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn.”

1 CORINTHIANS 7:10-11

“And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband. But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.”

1 CORINTHIANS 7:12-13

“But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.”

1 CORINTHIANS 7:14-15

“For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.”

1 CORINTHIANS 7:16-17

“ For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.”

1 CORINTHIANS 7:18-20

“Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called.”

1 CORINTHIANS 7:21-24

“Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather. For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. Ye are bought with a price; be not ye the servants of men.

Brethren, let every man, wherein he is called, therein abide with God. “

1 CORINTHIANS 7:25-26

“Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, *I say, that it is good for a man so to be.*”

1 CORINTHIANS 7:27-29

‘Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;”

1 CORINTHIANS 7:30-31

“And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not. And they that use this world, as not abusing *it*: for the fashion of this world passeth away.”

1 CORINTHIANS 7:32-33

“But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please *his* wife.”

1 CORINTHIANS 7:34-35

‘There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. “

1 CORINTHIANS 7:36-37

“But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.”

1 CORINTHIANS 7:38-39

“So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.”

1 CORINTHIANS 7:40

“ But she is happier if she so abide, after my judgment:
and I think also that I have the Spirit of God.”

1 CORINTHIANS 8:1-2

“Now as touching things offered unto idols, we know (eido) that we all have knowledge (gnosis). Knowledge (gnosis) puffeth up, but charity edifieth. And if any man think that he knoweth (eido) any thing, he knoweth (gnosis) nothing yet as he ought to know (gnosis).”

*the more I know, the more...

THE RELIGIOUS AND SECULAR INTELLECTUAL ELITE

- Zeus was equated with the cosmic 'reason' of the Stoics pg 91
- Philo was from this school of thought. Allegory is the invention of Gnosticism. To take the concrete, allegorize it into 'deep' knowledge that only the spiritual minds have. This method was bequeathed as a model for the early church fathers – pg 92
- From this the gnostics concluded that the serpent was the revealer of gnosis and God, who did not want their eyes to be opened becomes the cosmic oppressor.
- The object was to obtain pleroma (fullness) by the increase of knowledge. As opposed to the conforming ourselves to Him who has the fullness in Him. Col 1:19, 2:9, Eph 4:13, Yocha 1:16 cp Mt 5:17
- The pure language is not turned back to these people.

1 CORINTHIANS 8:3-4

“But if any man love God, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.”

1 CORINTHIANS 8:5-6

“For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.”

1 CORINTHIANS 8:7-8

“Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.”

1 CORINTHIANS 8:9-10

“But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols.”

1 CORINTHIANS 8:11-12

“And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.”

1 CORINTHIANS 8:13

“Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.”

1 CORINTHIANS 9:1-2

“Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.”

1 CORINTHIANS 9:3-6

‘Mine answer to them that do examine (anakrino) me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?’

1 CORINTHIANS 9:7

“Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?”

1 CORINTHIANS 9:8-10

“Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.”

1 CORINTHIANS 9:11-12

“If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.”

1 CORINTHIANS 9:13-14

“Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”

1 CORINTHIANS 9:15-16

“But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!”

1 CORINTHIANS 9:17-18

“For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me. What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.”

1 CORINTHIANS 9:19-20

“For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;”

1 CORINTHIANS 9:21-22

“To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.”

1 CORINTHIANS 9:23-24

And this I do for the gospel's sake, that I might be partaker thereof with *you*. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.”

1 CORINTHIANS 9:25-27

‘And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.’”

LIST OF REASONS WHY PAUL WAS A FALSE APOSTLE IN THIS LETTER

1st Cor 8: you can now eat whatever you wish

1st Cor 7:7-8 – Paul abstained from marriage or Paul was not married – do Pharisees abstain from marriage?

1st Cor 15:9-10 – Paul's attempt at false humility because he truly was arrogant –

cp Jeremiah 9:24

1st Cor 9:1-2