

1 Corinthians 1-7 Ep 216



In this outline are a few links to some of my favorite books that have really helped me understand the context and content of the scriptures. [Click here to see all of my favorite books on Amazon](#). As an Amazon Affiliate, I do earn a small commission from qualifying purchases (at no extra cost to you).

Sent from: Paul, at Ephesus, joined by Sosthenes.

Sent to: Members at Corinth, provincial capital of southern Greece.

Date: Around 53-55 A.D.¹

Purpose: To correct dissension in that branch, to correct many wrong beliefs and actions, and to prepare them for Paul's future visit.

Main themes: Appeal for unity; revelation and man's wisdom; Paul's apostleship; sexual standards; marriage questions; true and false worship; Church organization and spiritual gifts; pure love; the Resurrection.

Corinth in Paul's time

Richard Lloyd Anderson's commentary² here is useful:

Paul's Corinth still stretches under Greek skies and looks down on the blue water of the Corinthian gulf. Some of its marble remains come from later periods of remodeling, but the site has not changed much, thanks to the resettlement of the modern village so that archaeologists could continue to unravel the past. Paul looked up at the Acrocorinth, the blocky mountain watching over the city, which in pre-Roman times was a nearly invincible fortress. The visitor today can walk into the small museum and see the stone block that sat over the doorway of the Jewish synagogue. Half of the letters are intact, reading "Synagogue of the Hebrews" in rough cuts that could easily date to Paul's time. Back in the main marketplace, he can look at the long stone platform that was probably where the new governor sat when Paul was accused before his tribunal.

¹ This date is up to debate. I have read students of Paul's writings citing this text as early as 51 A.D., as well as others dating 1 Corinthians to a later time, even as late as 57 A.D. Since I was not there, I do not know. Richard Lloyd Anderson states that Paul wrote 1 Corinthians "about 57 A.D." (see: [New Testament: Sperry Symposium Classics](#), "Paul's Witness to the Historical Integrity of the Gospels," Deseret Book, 2006. Chuck Swindoll states that 1 Corinthians was penned in 55 A.D. See: [Swindoll, "First Corinthians"](#). Accessed 6.1.23. Douglas Campbell dates the text to the Spring of 51 A.D. See: Campbell, "[Paul wrote 1 Corinthians to a community in the middle of a culture war](#)." Accessed 6.1.23. Randall Niles cites 53 as the date of this letter. Niles, "[Paul's letter to the Corinthians](#)." Accessed 6.1.23.

² Richard Lloyd Anderson, [Understanding Paul](#), Deseret Book, 2007.

When Corinth was alive, it flexed powerful muscles. Strabo said that it was "always great and wealthy." Rome made southern Greece into the province of Achaia and made Corinth its capital, as readers know from the Gallio incident in Acts. Trade passed to and from the southern section of Greece through a Corinthian funnel, and cargoes to and from Italy were regularly routed through Corinth in days when ships navigated near the shores rather than risked open sea. Thus, Paul was at a communications center while at Corinth and was accessible to Corinth in his Asia Minor stay afterward. The city was a few miles from the narrow passage where Mediterranean waters nearly turned the south into an island. This land bridge was about five miles wide, and today a straight-cut canal makes it unnecessary to ship around dangerous southern shores, saving miles of circuitous travel. In Paul's day cargoes and small ships were pulled across this isthmus. This symbolizes Corinth's prosperity, which Strabo said came because "it is situated on the isthmus and is master of two harbors, the one leading straight to Asia and the other to Italy."

This trade center was also a center of wickedness, as 1 Corinthians clearly shows. In its early success, the Greeks coined a verb "Corinthize," meaning to enjoy worldly pleasures. The big cities of the Roman Empire were like today's big cities in offering the best and the worst, though there was no general Christianity then to temper society. The Romans had destroyed Corinth in the Greek wars, but it was refounded a century before Paul with a strong Roman influence—first-century inscriptions are heavily Latin. Ancient sources picture a city with the vitality and seductiveness of the Chicago pictured by Carl Sandburg's poem. Immorality problems are more visible in 1 Corinthians than in any other letter of Paul except that to Rome itself. Plutarch attacked predatory bankers, and those from Corinth led the list. Yet the existence of bad society does not make all society bad. The Lord stood before Paul in vision and commanded him to stay and gather his people out of this worldly center. Because Corinth has so many parallels to any major modern city, what Paul wrote to the Corinthians has great relevance to Saints today.

The following commentary³ may be helpful in understanding the background to 1-2 Corinthians and the situation in Corinth:

Corinth had been a leading center of Greek power before the Romans subdued it in 146b.c.e. (although, contrary to Roman propaganda, archaeology reveals that some Greeks continued to live there). In 44 BC, Caesar refounded Corinth as a Roman colony. Although excavations suggest that the indigenous population never completely abandoned the site, it was the new Roman presence that later writers recognized (e.g., Pausanias *Descr.* 2.1.2). Corinth's official, public life in Paul's day was Roman, as architecture and most inscriptions indicate. Although many of the elite in Rome sought to imitate Greek ways, most of the elite in Corinth would seek to solidify their city's identification with Rome. In view of this evidence, it is not surprising that a higher than usual percentage of the names in Paul's circle in Corinth are Latin.

That being said, it is also not surprising that Paul wrote the letters in Greek. (Although Paul was likely a hereditary Roman citizen as Acts claims, this datum does not require his fluency in Latin; he grew up in the Greek-speaking East.) Even in Rome, educated Romans studied Greek language and culture; still less could mercantile Corinth ignore its environment. Furthermore, despite its traditional base of Roman colonists, the city drew many immigrants from Greece and elsewhere in the eastern Mediterranean;

³ Craig S. Keener, [1-2 Corinthians](#), The New Cambridge Commentary, Cambridge University Press, 2005, p. 7-8.

most other Roman colonies had large populations that were not even Roman citizens. When Clement of Rome later wrote to the church in Corinth, he, like Paul before him, wrote in Greek. By the early second century C.E., Greek again became the city's official language, suggesting that the undercurrent of Greek language and culture had persisted.⁴ Most relevantly, the congregation's likely Jewish and God-fearing Gentile founding center (cf. Acts 18:4) probably spoke Greek, as most Jews in Rome did. Understanding Paul's correspondence with Corinth requires knowledge of both Greek and Roman elements.

Corinth was widely known for its wealth in antiquity.⁵ Its location on the Isthmus had long involved Corinth in trade (Thucydides 1.13.2, 5; Strabo 8.6.20), and some of our earliest references to the city portray wealth (Homer *Il.* 13.663–64). Local banking, artisans, and finally the current provincial seat would have further augmented the city's wealth. Despite the wide disparity between rich and poor that existed throughout the Empire, Corinth was particularly noteworthy for this problem (Alciphron *Parasites* 24.3.60, ¶1).⁶ One particularly wealthy neighborhood was the Craneion.⁷ Both excavations and inscriptions reveal that Corinth's prosperity had multiplied in the period between Augustus and Nero, that is, in the generations immediately preceding Paul's arrival. Most Christians in Corinth were not well-to-do (1 Cor 1:26). But because nine of seventeen individuals Paul names there were on travels, it is a reasonable surmise that those named, who were probably particularly influential, were persons of means. This is especially clear in view of Erastus's office (Rom 16:23) and if Rom 16:23 means that Gaius hosted the entire church in his home. We cannot be sure whether Erastus was free or freed (or possibly even a public slave), hence what his status would have indicated in traditional Roman class distinctions; but in Corinth money defined status to some degree even for freedmen, and most likely he was free and purchased the office.

Condescending below appropriate status boundaries might be praiseworthy in terms of showing mercy but was considered shameful in terms of social intercourse.⁸ Some other thinkers had challenged traditional class distinctions, though such challenges were apparently declining.⁹

Our only narrative (and only extra-Pauline) source for the church in Corinth is a limited passage in Acts (18:1–18). Although some dispute Luke's accuracy, the points of agreement are considerable; they are also often on secondary rather than primary points, suggesting that Luke wrote independently of any knowledge of the Corinthian correspondence. According to Acts, the Corinthian church began in a synagogue (Acts 18:5–8); although this fits a pattern in Acts, it also helps explain (along with Paul's extended stay there, 18:11) Paul's ability to assume basic knowledge of biblical stories in his correspondence.

⁴ See R. M. Grant, [Paul in the Roman World: the Conflict at Corinth](#) (Louisville, KY: Westminster John Knox, 2001), 19; R. A. Horsley, *1 Corinthians* (Nashville: Abingdon, 1998), 25; cf. J. H. Kent, *The Inscriptions 1926–1950*, 8.3 in *Corinth* (Princeton, NJ: American School of Classical Studies at Athens, 1966), 18.

⁵ Cf. Strabo *Geogr.* 8.6.19–20; *Greek Anthology* 6.40; for old Corinth, for example, Pindar *Ol.* 13.4.

⁶ Archaeology, however, reveals a range between rich and poor in Corinth (D. Jongkind, "Corinth in the First Century ad: The Search for Another Class," *TynB* 52 [2001]: 139–48).

⁷ It was also known in old Corinth (Xenophon *Hell.* 4.4.4; Plutarch *Alex.* 14.2). A Corinthian suburb provided an obvious example of wealth (Martial *Epig.* 5.35.3).

⁸ For example, Polybius 26.1.1–3, 12; Livy 41.20.1–3; Apuleius *Metam.* 10.23; Sir 13:2. But cf. Suetonius *Tit.* 8.2.

⁹ T. Engberg-Pedersen, [Paul and the Stoics](#) (Louisville, KY: Westminster John Knox; Edinburgh: T. & T. Clark, 2000), 76.

Why did Paul write this letter?

The letter of First Corinthians was not the initial correspondence addressed to the Corinthians. In their earliest known problem, it is explicitly mentioned:

“Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις ”I wrote to you in my letter not to co-mingle with those that indulge in sexual immorality” (1 Cor. 5.9, my translation). Therefore, issues concerning adherence to gospel standards accompanied doctrinal concerns. Given the Corinthians' exposure to a worldly environment, such challenges were to be expected.



When Paul first wrote to the Corinthians, he was likely in Ephesus, located eastward across the Aegean Sea. According to Acts, after leaving Corinth, he traveled to Jerusalem and subsequently returned to Ephesus to commence his third missionary journey. During the writing of First Corinthians, Paul remained in Ephesus, as indicated by his greetings from "the churches of Asia," referring to the province that encompassed Ephesus. He intended to stay (*epimeno*) in Ephesus until Pentecost, after which he planned to visit the Greek churches (1 Cor. 16.5-8).

Paul received information from individuals sent by Chloe, presumably an important woman, who reported the existence of factions within the Corinthian congregation.¹⁰ Some aligned themselves with Paul, while others claimed loyalty to Cephas (Peter's Aramaic name; 1 Cor. 1:11-12; John 1:42). It is likely that Peter had visited Corinth, as Paul mentions Peter's travels with his wife, which were well known to the Corinthians (1 Cor. 9:5). Additionally, a third group followed Apollos, a talented Jewish convert with

¹⁰ One scholar noted that Chloe was probably a well-to-do businesswoman, whose servants or freedpersons had traveled on business. See Keener, *1-2 Corinthians*, p. 24. Another scholar offers the possibility that Chloe was either a pagan householder, not herself a Christian, and that those complaining to Paul are members of her household. An alternative to this is the possibility that Chloe was indeed a Christian and that she and Paul are allies and that she sent messengers to Paul to relate the problems going on in Corinth. Another possibility is that her and Paul are rivals. She writes, "It is equally possible that Chloe is one of Paul's rivals. Perhaps some of her followers have gone behind her back to Paul, the absent founder of the community, with complaints about what is happening in her house. If Chloe was a Christian in a position of responsibility, the host of a house-church or a missionary colleague, the fact that Paul mentions her without sending greetings or adding a word of praise constitutes quite a noticeable slight, whether they had fallen out or not. Did they know one another well? Was she the leader of a faction which had begun to move in a direction Paul did not like? It may be wrong to accuse Chloe of stirring up trouble among the Corinthians, but it is clear that someone did, and it is also obvious that one or more women were involved. To judge from Paul's letter, many of the complaints coming from Chloe's household are about the behaviour of women in the group. Other points of dispute concern domestic questions and romantic relationships. Finally, there are painful rivalries about leadership. Whom should others listen to? Who is in charge? If a woman is in charge, questions of this kind can become especially pointed. Even if it is impossible to give a firm answer to the question of Chloe's identity, the 'Chloe question' is a problem to conjure with, a capsule version of the wider problem historians face in tracing early Christian women. Often, the evidence tells us just enough to know that women were present, but not quite enough to see where they fit in." Kate Cooper, *Band of Angels, The Forgotten World of Early Christian Women*, Atlantic Books, 2013.

refined Alexandrian education, who had engaged in impactful missionary work in Corinth (Acts 18:24-28, 19:1).

The discord present in Corinth stemmed from a significant issue of authority. It is worth noting that many of the local leaders known in Corinth were actually in Ephesus with Paul, actively supporting his efforts to correct the Corinthians. Apollos, while sending his greetings, demonstrated unity with the apostle by choosing to work alongside Paul, thus deflating any faction associated with him (1 Cor. 16.12). Priscilla and Aquila, who had previously served as dedicated missionaries with Paul before relocating to Ephesus, conveyed their greetings to Corinth through Paul (1 Cor. 16.19).

The inclusion of Sosthenes alongside Paul in the opening of First Corinthians holds a distinct purpose. It is plausible that Sosthenes was the Jewish synagogue leader who faced physical assault from an anti-Semitic crowd when Paul was accused before the governor (Acts 18.17). If this is the case, Sosthenes may have now aligned himself with Paul to demonstrate to the "Cephas faction" that faithful Jewish converts should follow the apostle's leadership in their region.

Additionally, Stephanas, mentioned earlier as a leader, is identified as someone to whom the Corinthians should submit. He, along with two companions, had arrived to discuss the issues in Corinth with Paul, as they were preparing to return to the Corinthian branch under Paul's directive: ἐπιγινώσκετε οὖν τοὺς τοιούτους "Therefore, give recognition to men such as these" (1 Cor. 16.18, my translation). In 1 Corinthians, Paul not only emphasizes the importance of Christian unity but also underscores the need for unity to be achieved by following local officers who are supervised by apostolic authority.

Overall, the lack of unity in Corinth was closely tied to matters of authority. The presence and support of key leaders, along with Paul's instructions regarding submission to local officers, were aimed at addressing this underlying problem and fostering unity within the Corinthian community.

First Corinthians stands out as a doctrinal masterpiece, encompassing the breadth of the ancient gospel with a depth that surpasses most of Paul's other letters and is equaled by only a few. Paul strongly admonishes the Corinthians, delivering a scathing critique of their misconduct. This raises questions regarding the Corinthians' worthiness to receive such a severe reprimand. It may be wondered whether the Corinthians were particularly deserving of such a letter. However, from my reading of the other letters that we have of Paul, it would seem that the most faithful branches did not require the kind of correction that the Corinthian saints did. 1 Corinthians serves as a detailed exposition of fundamental teachings that had been doubted, offering testimonies and evidence to restore the full truth among the Corinthian saints. The specificity of Paul's letter reflects the extent of confusion prevailing among them. To me, this is evidence of the apostate ideas circulating in Corinth and the rest of the world of Paul's day. It must have been quite challenging to combat these apostate ideas then, even as it is today in our modern world of so-called "smart" devices and social media, with its ever pervasive proliferation of dark mists.

Within 1 Corinthians, one can vividly hear Paul's preaching, capturing his essence with unparalleled clarity except for his speeches in Acts. He reproaches those who doubted the Resurrection and admonishes those who had fallen back into worldly ways, addressing matters of sexual morality. Paul takes modern readers into the gatherings and homes of early Christians, correcting their negligence in consuming meat sacrificed to idols, showing the need for reverence in partaking of the sacrament, and curbing excessive zeal in public meetings. He also addresses doctrinal inquiries, emphasizing that the

ultimate solutions to all these issues lie in true spirituality, respect for priesthood leaders, and embracing Christlike love.

In summary, First Corinthians is a remarkable epistle that delves into the core teachings of the gospel. It is a response to the specific challenges faced by the Corinthians, offering guidance and emphasizing the importance of genuine spirituality, honoring and respecting priesthood leaders as well as heeding their counsel. Paul encourages his readers to reflect the love of Christ in their lives, seeing this as the ultimate solution to the problems of their day. His counsel is as relevant for us today as it was then, as we face many of the same problems.

Outline of 1 Corinthians 1-7

I. Introduction (1 Corinthians 1:1-9)

A. Greeting and identification of the sender and recipients

Sosthenes (1 Cor. 1.1)

Letters in antiquity were not usually coauthored; thus Paul may have authored the letter and Sosthenes (cf. perhaps Acts 18:17) served as scribe, writing it down (cf. 1 Cor 16:21); or Sosthenes may have contributed to the letter's contents or (more likely) merely concurred with Paul's message. Sometimes composite authorship claims in (normally much shorter) ancient letters simply provided greetings.¹¹

B. Expression of gratitude for the Corinthians' spiritual gifts

C. Assurance of God's faithfulness (1 Cor. 1.3-7)

II. Addressing Divisions and Wisdom (1 Corinthians 1:10-4:21)

Appeal for Unity and Avoidance of Divisions

"I beseech you... that ye 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" (1 Cor. 1.10).

Paul is not defending himself against opponents (as in 2 Corinthians) but addressing the misbehavior of the Corinthians. The context shows that they are favoring specific teachers (Paul and Apollos) on the basis of their respective rhetorical or philosophical skills (1:18–4:21)... For the first three centuries of its existence, the church met mainly in homes; those belonging to more well-to-do members of the congregation could naturally hold the most people. Because the size of these homes limited the size of congregations and forced Christians to meet in different house churches, divisions could easily arise among them. A major basis for the Corinthian Christians' division, however, derives from differences in social status and perspectives within the congregations.¹²

Elder D. Todd Christofferson shared this insight:

In our extremely contentious world, how can unity be achieved, especially in the Church, where we are to have "one Lord, one faith, one baptism"? (Eph. 4.5) Paul gives us the key:

¹¹ Craig S. Keener, [The IVP Bible Background Commentary](#), IVP Academic, 2014, p. 462.

¹² Keener, p. 462.

“For as many of you as have been baptized into Christ have put on Christ.

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ” (Gal. 3.27-28).

We are too diverse and at times too discordant to be able to come together as one on any other basis or under any other name. Only in Jesus Christ can we truly become one. Becoming one in Christ happens one by one—we each begin with ourselves. We are dual beings of flesh and spirit and are sometimes at war within ourselves. As Paul expressed:

“For I delight in the law of God after the inward man;

“But I see another law in [the] members [of my body], warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members” (Rom. 7.22-23).¹³

Critique of worldly wisdom and the importance of God's wisdom (1 Cor. 1.17-2.16)

Judaism stressed the importance of divine Wisdom, which God revealed in his Word; Wisdom was sometimes personified (1:30). Given popular Greek respect for philosophy and rhetoric (the primary two disciplines in which advanced studies were possible for those with funds), it is probable that some educated members of the church are especially interested in “wise speech.” Paul mistrusts such rhetoric (cf. 1:17, 20; 2:1, 4-5) and presumably worldly philosophy as well (cf. 1:21; 2:7-8; cf. Col 2:8). Apollos may have fit their preferred speaking style better than Paul did (1:12; see comment on Acts 18:24). Though minimizing rhetoric, Paul in this section employs rhetorical devices that his critics might recognize, including antithesis (1:18); four rhetorical questions with the triple repetition of “where is . . . ?” (1:20); and shockingly paradoxical oxymorons (1:25, also using antithesis).¹⁴

“The preaching of the cross is to them that perish foolishness” (1 Cor. 1.18)

Romans regarded crucifixion as a death appropriate for slaves; Jews also saw it as shameful (Deut 21:23). Those viewed as “saviors” were normally gods, kings, wealthy benefactors or miracle workers. Roman society was built around power and status; power was concentrated in the male head of the household, in wealthy and aristocratic families, and so forth. Associating power with a crucified man— the epitome of dishonor and weakness—thus made no more sense to ancients than it does to modern people outside Christ.¹⁵

Saved by the Cross of Christ and not by “excellency of speech” (1 Cor. 2.1-5).

Paul here appeals to the Corinthians’ own conversion (cf. Gal 3:2). It was the powerful preaching of the weakness of the cross, not humanly powerful rhetoric, that had saved them (1 Cor 1:18). Even most defenders of rhetoric, or skilled speech, admitted that it was sometimes abused. But they argued that it was necessary, because having truth but being unable to persuade others of it was not helpful. Philosophers traditionally criticized rhetoric, claiming that truth, not skillful speech, should be the emphasis; but these same philosophers used forms of argument developed by rhetoricians. By this period, most had surmounted the traditional opposition between philosophy and rhetoric, allowing for

¹³ Elder D. Todd Christofferson, [“One in Christ,” April 2023 Conference](#).

¹⁴ Keener, p. 463.

¹⁵ Ibid., p. 463.

the use of both. Paul here disapproves of mere rhetoric, but his own writing, including 1 Corinthians, displays extensive knowledge and use of rhetorical forms. Although Paul may not have matched the rhetorical prowess of Apollos or the standards of Corinthian leaders, he was a skillful writer (2 Cor 10:10) in his own right.¹⁶

Elder McConkie taught this truth about seeking God and worldly wisdom:

"As Paul said of those in his day, that 'in the wisdom of God the world by wisdom knew not God' (1 Cor. 1:21), so say we of all those in our day who seek God by study and research alone. He is not to be discovered by an archaeologist's pick, a translator's interpretation of an ancient text, nor a theologian's imagination about how he was named and known by them of old. God is and can be known only by revelation; the wisdom of the wise does not make him manifest, and all the conjecture and debate as to how this or that ancient name-title should be translated is as naught compared to one plain inspired utterance."¹⁷

Dallin H. Oaks shared:

"Those who rely exclusively on study and reason reject or remain doubtful of all absolutes that cannot be established through the five senses, including good and evil and the existence and omniscience of God. They also reject all other methods of acquiring knowledge, including revelation. They tend to be self-sufficient, self-important, and enamored of their own opinions. Reason is their god and intellectualism is their creed. They dwell in that 'large and spacious building' seen in a prophet's vision of the 'wisdom' and 'pride of the world.'"¹⁸

1 Corinthians 3: Emphasis on the role of the apostles as servants of Christ

There are several main points in this chapter of Paul's letter. Paul addressed the Corinthian's immaturity, as well as their need to listen to their church leaders. They are encouraged to choose the best things in which to create their spiritual foundations and they are cautioned against the wisdom of the world.

I. Introduction and Background (1 Corinthians 3:1-4)

A. Addressing the Corinthians as "infants in Christ"

"I have fed you with milk, and not with meat... ye are yet carnal..." (1 Cor. 3.2-3)

"One essential element in [God's] plan is the principle of 'line upon line, precept upon precept.' Not only does he leave to us the initiative to believe, he also imparts to his hearers only what they are ready to hear. Milk comes before meat. 'I have yet many things to say unto you, but ye cannot bear them now.' (John 16:12.)...Hugh Nibley has described this guiding principle as the 'policy of reticence,' which the Lord has always followed 'to protect sacred things from common misunderstandings and to protect the unworthy from damaging themselves with them.'"¹⁹

¹⁶ Ibid., p. 464.

¹⁷ Bruce R. McConkie, [The Promised Messiah: The First Coming of Christ](#), Deseret Book, 1978, p. 100.

¹⁸ Elder Dallin H. Oaks, [The Lord's Way](#), Deseret Book, 1991, p. 53.

¹⁹ Bruce C. Hafen, [The Believing Heart](#), Deseret Book, 1990, p. 6.

- B. Highlighting their behavior of quarreling and division
- C. Identifying their spiritual immaturity and lack of growth

II. The Role of Apostles and God's Wisdom (1 Corinthians 3:5-9)

- A. Acknowledging the work of different ministers (Paul and Apollos)

Paul here seems to be saying that even though he and Apollos have worked for their spiritual benefit, it is God who is to be thanked for giving the increase (see 1 Cor. 3.6-7).²⁰

- B. Emphasizing that God is the source of growth and effectiveness
- C. Stating that ministers are merely servants working together for God's purposes

Elder D. Todd Christofferson taught:

While we strive to be diligent in building up Zion, including our part in the gathering of the Lord's elect and the redemption of the dead, we should pause to remember that it is the Lord's work and He is doing it. He is the Lord of the vineyard, and we are His servants. He bids us labor in the vineyard with our might this "last time," and He labors with us. (Jacob 5.71-72) It would probably be more accurate to say He permits us to labor with Him. As Paul said, "I have planted, Apollos watered; but God gave the increase." (1 Cor. 3.6) It is He who is hastening His work in its time. (D&C 88.73) Employing our admittedly imperfect efforts—our "small means"—the Lord brings about great things.²¹

III. The Importance of Proper Foundation (1 Corinthians 3:10-15)

- A. Comparing ministry to the construction of a building

A few other ancient stories highlighted the competition among substances like those Paul mentions here; further, everyone knew which substances would endure testing by fire (cf., e.g., Num 31:23). Ancient sources sometimes employed the metaphor of testing by fire; in the Old Testament, see Proverbs 27:21; Isaiah 47:14; Zechariah 13:9. Ancient Jewish writers sometimes compared the wicked to straw that would be consumed at the judgment (in the Old Testament, cf., e.g., Is 33:11). Only the judgment would test the ultimate value of each servant's work. Some ancient writers thought of spiritual temples. Some Jewish people, as attested in the *Dead Sea Scrolls (cf., e.g., 1QS 8.5-9; 9.6), portrayed God's people as a building, the temple, so the image could have been familiar to Jesus' first followers. Nearly everyone in the ancient world believed that desecrating temples warranted judgment.²²

- B. Highlighting the significance of laying a solid foundation
- C. Warning about the potential for flawed or inadequate building materials

²⁰ 1 Cor. 3.7 Greek: ὥστε οὔτε ὁ φυτεύων ἐστὶν τι οὔτε ὁ ποτίζων ἀλλ' ὁ αὐξάνων θεός "So that *the person* planting nor the one watering are anything, but rather it is God that is causing *things* to grow" (my translation).

²¹ Elder D. Todd Christofferson, [Preparing for the Lord's Return, April 2019 Conference](#).

²² Keener, [The IVP Bible Background Commentary](#), p. 466-467.

President Monson taught, "In our own personal temple building, as in the building of this holy house, the words of John Ruskin typify my personal feelings: 'When we build let us think that we build forever. Let it not be for present delight, nor for present use alone; let it be such work as our descendants will thank us for, and let us think as we lay stone on stone that a time is to come when those stones will be held sacred, because our hands have touched them; and men will say, as they look upon the labour and wrought substances of them: See, this our fathers did for us.'"²³

IV. The Church as God's Temple (1 Corinthians 3:16-17)

A. Declaring that the Saints are the temple of God, indwelt by the Holy Spirit

Russel M. Nelson taught: "Your physical body is a magnificent creation of God. It is his temple as well as yours, and it must be treated with reverence."²⁴

B. Warning against defiling or destroying the temple of God

C. Emphasizing the importance of holiness and purity within the church community

V. Addressing Wisdom and Worldliness (1 Corinthians 3:18-23)

A. Cautioning against worldly wisdom and boasting

B. Encouraging a shift towards true wisdom found in Christ

C. Reminding the Corinthians that all things belong to them in Christ

"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" (1 Cor. 3:21-22).

This passage would make good sense to ancient readers. Even Paul and Apollos are given to them by God; why follow just Paul or Apollos, when they should follow the God who gives everything? God's people would take possession of the world to come; at present they are heirs of the world and children of the God who rules it. Stoic and Cynic philosophers often praised "having nothing" (see comment on 2 Cor 6:10) while emphasizing that the whole world belonged to them, so they could take whatever they needed. They often cited the proverb "Friends share all property in common" and claimed that because they were friends of the gods, who owned everything, everything was theirs.²⁵

Brigham Young seemed to be teaching this same idea:

²³ Thomas S. Monson, [Pres. Monson issues charge to new president of college, Church News, 21 Nov. 1992](#), accessed 6.12.2023.

²⁴ Russell M. Nelson, [The Power within Us](#), Deseret Book, 1988, p. 60.

²⁵ Keener, p. 467.

"All this, and all that men can imagine and a million times more, God has in store for us. If we are faithful, all is ours. If we trample sin and iniquity under our feet, then we are the masters, which makes the yoke easy and the burden light."²⁶

1 Corinthians 4

In 1 Corinthians 4, Paul focuses on the role of apostles as faithful servants and stewards of God's mysteries. He highlights the importance of faithfulness and accountability in stewardship, reminding the Corinthians that ultimate judgment belongs to God. Paul uses the apostolic example to critique the Corinthians' pride and boasting, urging them toward humility. He describes the sufferings and challenges faced by the apostles, emphasizing their dependence on God. Paul adopts a fatherly tone, addressing the Corinthians as beloved children and warning of potential disciplinary measures. He sends Timothy as a reminder of his teachings and challenges the Corinthians to choose between repentance and potential severity.

I. Introduction and Background (1 Corinthians 4:1)

A. Describing apostles as servants of Christ and stewards of God's mysteries

1 Cor. 4.1 Greek: Οὕτως ἡμᾶς **λογιζέσθω** ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ "Let a man in this manner **measure**²⁷ us, who are the servants of Christ and the stewards of the mysteries of God!" (my translation).

B. Paul sets the tone for addressing issues within the Corinthian community

II. Faithfulness and Accountability in Stewardship (1 Corinthians 4:2-5)

A. Emphasizing the requirement of faithfulness and trustworthiness in stewardship (1 Cor. 4.2)

B. Acknowledging that God is the ultimate judge of motives and actions (1 Cor. 4.3-4)

C. Discouraging premature judgment and exalting God's final judgment (1 Cor. 4.5)

III. Apostolic Example and Humility (1 Corinthians 4:6-13)

A. Using the apostles as examples for the Corinthians to follow

B. Critiquing their pride and boasting, urging them toward humility

"that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another." (1 Cor. 4.6)

Some commentators argue that speakers advocating harmony sometimes warned people not to "go beyond what is written" but to comply with a prior agreement; Paul may thus summon them to unity, reminding them of a contract implied in their acceptance of Christ. Some commentators have suggested that "not beyond what is written" refers to the learning of schoolchildren, who learned how to write by imitating what was written. Others think Paul refers to Scripture,

²⁶ *Journal of Discourses*, 8:207.

²⁷ λογίζεσθω – from λογίζομαι, denotes the idea of counting, calculating or taking into account. See: [λογίζομαι](#), [Henry George Liddell, Robert Scott, A Greek-English Lexicon](#).

perhaps texts he has cited so far in 1 Corinthians on the worthlessness of human folly. Whatever the case, Paul may warn against boasting beyond one's proper station.²⁸

"What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?" (1 Cor. 4.7)²⁹

Everything they have, God has given to them; they have earned none of it. Philosophers often liked to make this point to keep people from boasting.³⁰

"Already you are filled! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you!" (1 Cor. 4.8).

Irony was a frequent rhetorical and literary device. Philosophers often claimed to be the only true kings, asserting that only they had character noble enough to rule rightly. They also claimed to possess the only genuine wealth and wisdom. Paul ironically concedes the claims of his most educated readers: "You are true philosophers; I, your teacher in Christ, am foolish."³¹

"We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute." (1 Cor. 4.10).

Philosophers claimed to be wise, powerful and truly honorable, as opposed to the foolish masses. They meant that their conduct was wise, they were morally strong, and they were honorable in virtue. But much of society thought the opposite, especially of the homeless

^{28,29} Keener, p. 467.

²⁹ I translate verse 7 a bit differently here. The Greek reads: τίς γάρ σε διακρίνει τί δὲ ἔχεις ὃ οὐκ ἔλαβες εἰ δὲ καὶ ἔλαβες τί καυχᾶσαι ὡς μὴ λαβών. "For who judges/discerns you, and what do you have that you have not already taken? And of what do you have to brag, as though you have not seized it?" I think this verse can be read in a couple of different ways. This can be Paul's emphasizing that all the Corinthian saints have come from God. Why act like it is otherwise? This can also be seen as Paul's working to tell these people that they must acknowledge that they have received/taken these things and that means that they should not only acknowledge the truth, but also not boast of their wealth, possessions, or whatever it is that makes them seem higher than someone else. This passage can also be an example of the lack of maturity among the Corinthian saints. It implies that their boasting and division indicate a lack of understanding or appreciation for God's grace and provision. It prompts them to reflect on their attitudes and align themselves with a more mature and humble perspective.

³⁰ Keener, p. 467.

³¹ Ibid., p. 467-468.

Cynics: they were foolish, weak beggars.³² Paul's detractors think his behavior unbecoming of true wisdom; Paul uses irony to suggest that the true wisdom is on his side.³³

C. Describing the suffering and challenges faced by the apostles in their ministry

D. Contrasting the Corinthians' self-sufficiency with the apostles' dependence on God

The following translation ([RSV](#)) of 1 Cor. 4.6-13 may be useful:

6 I have applied all this to myself and Apollos for your benefit, brethren, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another. 7 For who sees anything different in you? What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?³⁴ 8 Already you are filled! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you! 9 For I think that God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. 10 We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. 11 To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, 12 and we labor, working with our own hands. When

³² This brings to mind the famous cynic Diogenes. When Plato is asked what sort of man Diogenes is, he responds, "A Socrates gone mad" (Diogenes Laertius, Book 6, Chapter 54). Diogenes made a virtue of poverty. He begged for a living and often slept in a large ceramic jar, or pithos, in the marketplace. He used his simple lifestyle and behavior to criticize the social values and institutions of what he saw as a corrupt, confused society. He had a reputation for sleeping and eating wherever he chose in a highly non-traditional fashion and took to toughening himself against nature. There are some fun stories about Diogenes in the literature. According to a story which seems to have originated with Menippus of Gadara, Diogenes was captured by pirates while on voyage to Aegina and sold as a slave in Crete to a Corinthian named Xenias. Being asked his trade, he replied that he knew no trade but that of governing men, and that he wished to be sold to a man who needed a master. Xenias liked his spirit and hired Diogenes to tutor his children. As tutor to Xenias's two sons, it is said that he lived in Corinth for the rest of his life, which he devoted to preaching the doctrines of virtuous self-control. There are many stories about what actually happened to him after his time with Xenias's two sons. There are stories stating he was set free after he became "a cherished member of the household", while one says he was set free almost immediately, and still another states that "he grew old and died at Xenias's house in Corinth." He is even said to have lectured to large audiences at the Isthmian Games. Although most of the stories about his living in a jar are located in Athens, Lucian recounts a tale where he lived in a jar near the gymnasium in Corinth. It was in Corinth that a meeting between Alexander the Great and Diogenes is supposed to have taken place. These stories may be apocryphal. The accounts of Plutarch and Diogenes Laertius recount that they exchanged only a few words: while Diogenes was relaxing in the morning sunlight, Alexander, thrilled to meet the famous philosopher, asked if there was any favour he might do for him. Diogenes replied, "Yes, stand out of my sunlight." Alexander then declared, "If I were not Alexander, then I should wish to be Diogenes." To which Diogenes replied, "If I were not Diogenes, I would still wish to be Diogenes". In another account of the conversation, Alexander found the philosopher looking attentively at a pile of human bones. Diogenes explained, "I am searching for the bones of your father but cannot distinguish them from those of a slave." See: [Diogenes of Sinope \(404-323 BCE\), Internet Encyclopedia of Philosophy](#), accessed 6.12.2023. See also: [Diogenes, Wikipedia](#), accessed 6.12.2023.

³³ Keener, p. 468.

³⁴ I translate verse 7 a bit differently here. The Greek reads: τίς γάρ σε διακρίνει τί δὲ ἔχεις ὃ οὐκ ἔλαβες εἰ δὲ καὶ ἔλαβες τί **καυχᾶσαι** ὡς μὴ λαβών. "For who **judges/discerns** you, and what do you have that you have not already taken? And of what do you have to **brag**, as though you have not seized it?"

reviled, we bless; when persecuted, we endure; 13 when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the offscouring of all things.

IV. Fatherly Warning and Corrective Measures (1 Corinthians 4:14-21)

- A. Addressing the Corinthians as beloved children in Christ
- B. Sending Timothy as a reminder of Paul's teachings and way of life (1 Cor. 4.17).
- C. Warning of potential disciplinary actions and the need for repentance
- D. Challenging the Corinthians to choose between Paul's gentle approach or his potential severity

1 Corinthians 5-6

In 1 Corinthians 5-6, Paul addresses two major issues within the Corinthian church: immorality and lawsuits among believers. In the case of immorality, Paul confronts the Corinthians for their tolerance of a specific case of sexual immorality and instructs them to remove the offender from their community. He emphasizes the need for church discipline and the sanctity of the church. Regarding lawsuits among believers, Paul rebukes the Corinthians for taking their disputes to secular courts instead of resolving them within the church community. He reminds them of their identity as saints and their future role as judges, urging them to settle conflicts among themselves. Paul also addresses the issue of sexual immorality, warning against its detrimental effects and emphasizing the importance of honoring God with their bodies.

I. The Case of Immorality in the Church (1 Corinthians 5:1-13)

- A. Addressing a specific case of sexual immorality within the Corinthian church
- B. Rebuking the Corinthians for their tolerance of such behavior (1 Cor. 5.1-6).
- C. Instructing the church to remove the immoral person from their midst (1 Cor. 5.5).

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened” (1 Cor. 5.7).

Harold B. Lee taught:

"When we let members lead a double and destructive life, instead of doing them a favor as we suppose, we damage them, sometimes, irreparably. We must let the light of gospel standards shine fully, and not try to deflect the penetrating rays of its standards. The gospel is to save man, not to condemn them, but to save, it is sometimes necessary to confront and to discipline as the Lord has directed us."³⁵

- D. Emphasizing the need for church discipline and the sanctity of the church community (1 Cor. 5.8-13).

“Do not company with fornicators” (1 Cor. 5.9).

³⁵ *The Teachings of Harold B. Lee*, edited by Clyde J. Williams, Bookcraft, 1996, p. 118.

Neal A. Maxwell taught, “Do not company with fornicators—not because you are too good for them but, as [C. S.] Lewis wrote, because you are not good enough. Remember that bad situations can wear down even good people. Joseph had both good sense and good legs in fleeing from Potiphar’s wife.”³⁶

Elder M. Russell Ballard of the Quorum of the Twelve Apostles taught that as members of the Church, we believe in “a doctrine of inclusion.” In teaching this doctrine, Elder Ballard said:

“[The Savior’s] deliberate use of Jews and Samaritans clearly teaches that we are all neighbors and that we should love, esteem, respect, and serve one another despite our deepest differences—including religious, political, and cultural differences. ... “[However,] I am not suggesting ... that we should associate in any relationship that would place us or our families at spiritual risk”³⁷

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles also taught about respecting others, even if they believe or act differently than members of the Church:

“Many teachers in church and school have grieved at the way some teenagers, including LDS youth, treat one another. The commandment to love one another surely includes love and respect across religious lines and also across racial, cultural, and economic lines. We challenge all youth to avoid bullying, insults, or language and practices that deliberately inflict pain on others. All of these violate the Savior’s command to love one another.”³⁸

“But them that are without God judgeth. Therefore put away from among yourselves that wicked person” (1 Cor. 5.13).

When the Church formally puts away a person who is embracing serious sin, it is called Church discipline. The following entry from *True to the Faith: A Gospel Reference* explains the process of Church discipline:

“Bishops and branch presidents and stake, mission, and district presidents have a responsibility to help members overcome transgression through repentance. The most serious transgressions, such as serious violations of civil law, spouse abuse, child abuse, adultery, fornication, rape, and incest, often require formal Church discipline. Formal Church discipline may include restriction of Church membership privileges or loss of Church membership.

“The process of formal discipline begins when a presiding priesthood leader calls for a disciplinary council. The purposes of disciplinary councils are to save the souls of transgressors, protect the innocent, and safeguard the purity, integrity, and good name of the Church.

“Church discipline is an inspired process that takes place over a period of time. Through this process and through the Atonement of Jesus Christ, a member can receive forgiveness of sins, regain peace of mind, and gain strength to avoid transgression in the future. Church disciplinary action is not intended to be the end of the process. It is designed to help Heavenly Father’s children continue in their efforts to return to full fellowship and the full blessings of the Church. The desired result is that the person make whatever changes are necessary to repent completely.”³⁹

³⁶ Elder Neal A. Maxwell, [“The Stern but Sweet Seventh Commandment,” *New Era*, June 1979](#), 42.

³⁷ Elder M. Russell Ballard, [“Doctrine of Inclusion,” *Ensign*, Nov. 2001](#), 37.

³⁸ Elder Dallin H. Oaks, [“Loving Others and Living with Differences,” *Ensign or Liahona*, Nov. 2014](#), 27.

³⁹ [“Church Disciplinary Councils,” *True to the Faith* \[2004\], 37–38.](#)

II. Lawsuits among Believers (1 Corinthians 6:1-11)

- A. Addressing the issue of believers taking legal disputes to secular courts
- B. Challenging the Corinthians' lack of wisdom in handling such matters
- C. Reminding them of their identity as saints and their future role as judges
- D. Encouraging them to settle disputes within the church community

III. Fleeing Sexual Immorality (1 Corinthians 6:12-20)

- A. Exploring the issue of sexual immorality and its implications
- B. Arguing against the idea of sexual freedom and the misuse of the body

Elder D. Todd Christofferson taught:

“Acknowledging these truths [from 1 Corinthians 6:19–20] ... , we would certainly not deface our body, as with tattoos; or debilitate it, as with drugs; or defile it, as with fornication, adultery, or immodesty. ... As our body is the instrument of our spirit, it is vital that we care for it as best we can. We should consecrate its powers to serve and further the work of Christ.”⁴⁰

- C. Highlighting the indwelling of the Holy Spirit and the believer's union with Christ
- D. Urging the Corinthians to flee sexual immorality and honor God with their bodies

“Ye are bought with a price” (1 Cor. 6.20).

Elder Jeffrey R. Holland taught:

“Please, never say: ‘Who does it hurt? Why not a little freedom? I can transgress now and repent later.’ Please don’t be so foolish and so cruel. You cannot with impunity ‘crucify Christ afresh’ [see Hebrews 6:6]. ‘Flee fornication’ [1 Corinthians 6:18], Paul cries, and flee ‘anything like unto it’ [D&C 59:6; emphasis added], the Doctrine and Covenants adds. Why? Well, for one reason because of the incalculable suffering in both body and spirit endured by the Savior of the world so that we could flee [see especially Doctrine and Covenants 19:15–20]. We owe Him something for that. Indeed, we owe Him everything for that”⁴¹

1 Corinthians 7: Marriage Advice

1 Corinthians 7 emphasizes the importance of sexual purity, contentment in one's state, commitment to marriage, fulfilling one's calling, contextual considerations, and the urgency of coming Kingdom of God. It provides guidance on various relational and social issues faced by the Corinthian believers and encourages them to live in a way that honors God. The main issues here seem to be the following:

1. Emphasizing sexual purity: The chapter begins by addressing the Corinthians' questions about marriage and relationships, highlighting the importance of avoiding sexual immorality.

⁴⁰ Elder D. Todd Christofferson, “Reflections on a Consecrated Life,” *Ensign or Liahona*, Nov. 2010, 17.

⁴¹ Elder Jeffrey R. Holland, [“Personal Purity,” *Ensign*, Nov. 1998, 76.](#)

2. Contentment in one's state: Paul discusses the advantages of both singleness and marriage, recognizing the gift of singleness for those who can devote themselves wholly to serving God and acknowledging the importance of marriage for those who cannot control their desires.
3. Commitment to marriage: Paul provides instructions for married couples, urging them not to separate or divorce and encouraging reconciliation if separation occurs. He emphasizes the believer's responsibility in a mixed marriage with an unbeliever.
4. Fulfilling one's calling: Paul emphasizes the importance of contentment and fulfillment in one's calling, urging believers to remain in the state they were called and emphasizing the significance of serving God wherever they are. In the JST, Paul is speaking directly to those "called unto the ministry" as they are "called and chosen to do the Lord's work." (1 Cor. 7.29 JST). This is a vital verse in understanding the context of this chapter.
5. Contextual considerations: Paul addresses specific issues such as circumcision, slavery, and freedom, providing guidance for believers in various social situations and encouraging them to honor God in their current circumstances.

Was Paul giving regular rules for marriage?

Paul discourages marriage only "for the present distress" (1 Cor. 7:26). Elsewhere in the Bible this last word is "necessity" (*anagke*). Paul next says that "the time is short" (1 Cor. 7:29), following with the conclusion that normal marriage relationships and business activity should be suspended. Commentators quickly leap to Paul's supposed belief that Christ's coming loomed on the horizon, which completely violates what he said on the subject in 2 Thessalonians 2.⁴² Yet Paul is certainly

⁴² I see what Anderson is saying here, but scholars approach 2 Thessalonians as a text that came after Paul's lifetime. In his book [Forged: Writing in the Name of God - Why the Bible's Authors Are Not Who We Think They Are](#), New Testament scholar Bart Ehrman puts forward some of the most common arguments against the authenticity of 2 Thessalonians. For example, he argues that the views concerning the Second Coming of Christ expressed in 2 Thessalonians differ so strikingly from those found in 1 Thessalonians that they cannot be written by the same author. He writes, "Paul himself thought the end was coming in his lifetime. Nowhere is this more clear than in one of the letters we are sure he wrote, 1 Thessalonians. Paul wrote the Christians in Thessalonica, because some of them had become disturbed over the death of a number of their fellow believers. When he converted these people, Paul had taught them that the end of the age was imminent, that they were soon to enter the kingdom when Jesus returned. But members of the congregation had died before it happened. Had they lost out on their heavenly reward? Paul writes to assure the survivors that, no, even those who have died will be brought into the kingdom. In fact, when Jesus returns in glory on the clouds of heaven, "the dead in Christ will rise first; then we who are alive, who remain, will be caught up together with them to meet the Lord in the air" (4:17). Read the verse carefully: Paul expects to be one of the ones who will still be alive when it happens. He goes on to say that it will be a sudden, unexpected event. That day will come "like a thief in the night," and when people think that all is well, "sudden destruction will come upon them" (5:2-3). The Thessalonians should be alert and prepared, because, as with the labor pains of a pregnant woman, it is possible to know that it will come very soon, but you can't predict the exact moment... In other words, the Thessalonians can rest assured they are not yet at the final moment of history when Jesus reappears. They will know when it is almost here by the events that transpire in fulfillment of Scripture. But can this be by the same author who wrote the other letter, 1 Thessalonians? Compare the scenario of Jesus's appearance in 2 Thessalonians, according to which it will be a while yet and preceded by recognizable events, with that of 1 Thessalonians, when the end will come like a "thief in the night," who appears when people least expect it. There seems to be a fundamental disparity between the teachings of 1

concerned about doing the Lord's work under a deadline, whether that deadline is coming persecution, coming apostasy, or just the "necessity" of facing the huge task of reaching so many with such small resources. The Joseph Smith Translation says simply that this "necessity" was missionary work, a situation that today would delay marriage for a time, an exception to the regular rule of the Church: "But I speak unto you who are called unto the ministry. For this I say, brethren, the time that remaineth is but short, that ye shall be sent forth into the ministry. Even they who have wives, shall be as though they had none; for ye are called and chosen to do the Lord's work" (1 Cor. 7:29, JST).⁴³

In our podcast, Bryce emphasized this main point: that Paul's entire counsel on marriage as contained in 1 Corinthians 7 revolves around this idea: that the missionaries who are single preaching Christ in the various churches are less hindered than those that are married.

Here are some of the verses from the JST that pertain to this argument:

25 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. 26 I suppose therefore that this is good for the present distress, for a man so to remain that he may do greater good. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh. For I spare you not. 29 But I speak unto you who are called unto the ministry. For this I say, brethren, the time that remaineth is but short, that ye shall be sent forth unto the ministry. Even they who have wives, shall be as though they had none; for ye are called and chosen to do the Lord's work... 32 But I would, brethren, that ye magnify your calling. I would have you without carefulness. For he who is unmarried, careth for the things that belong to the Lord, how he may please the Lord; therefore he prevaieth. 33 But he who is married, careth for the things that are of the world, how he may please his wife; therefore there is a difference, for he is hindered.

and 2 Thessalonians, which is why so many scholars think that 2 Thessalonians is not by Paul." See: [Forged: Writing in the Name of God--Why the Bible's Authors Are Not Who We Think They Are](#), HarperOne, 2011, p. 121-122.

⁴³ Richard Lloyd Anderson, [Understanding Paul](#), p. 105-106.