

THE Holy Bible

73 BOOKS

THE OLD TESTAMENT

THE NEW TESTAMENT

46 Books

27 BOOKS

39 BOOKS

7 DEUTRO-CANONICAL
BOOKS

THE 39 BOOKS OF THE OLD TESTAMENT

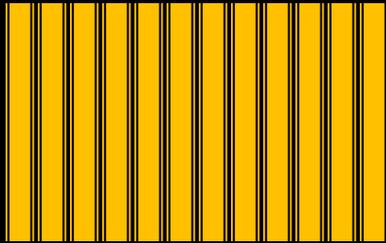
THE 7 DEUTRO-CANONICAL BOOKS

The 5 Books of Moses



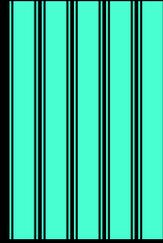
- **Genesis**
- **Exodus**
- **Leviticus**
- **Numbers**
- **Deuteronomy**

12 Historical Books



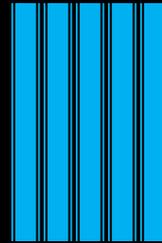
- **Joshua**
- **Judges**
- **Ruth**
- **1st Samuel**
- **2nd Samuel**
- **1st Kings**
- **2nd Kings**
- **1st Chronicles**
- **2nd Chronicles**
- **Ezra**
- **Nehemiah**
- **Esther**

5 Poetic Books



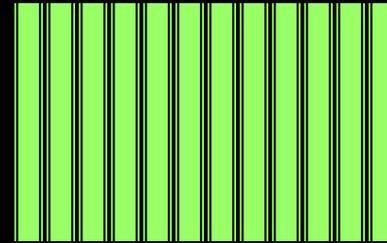
- **Job**
- **Psalms**
- **Proverbs**
- **Ecclesiastes**
- **The Songs of Solomon**

5 Major Prophets



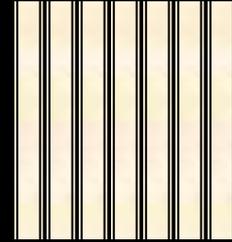
- **Isaiah**
- **Jeremiah**
- **Lamentations**
- **Ezekiel**
- **Daniel**

12 Minor Prophets



- **Hosea**
- **Joel**
- **Amos**
- **Obadiah**
- **Jonah**
- **Micha**
- **Nahum**
- **Habakkuk**
- **Zephaniah**
- **Haggai**
- **Zechariah**
- **Malachi**

2nd Canon



- **Tobit**
- **Judith**
- **Baruch**
- **Sirach**
- **Wisdom**
- **1, 2 Maccabees**
- **The Epistle of James**
- **1st Epistle of Peter**
- **1st Epistle of John**
- **Prayer of Manasseh**

Psalm 151

THE NEW TESTAMENT

THE 27 BOOKS OF THE NEW TESTAMENT

The 4 Gospels
(Good News)

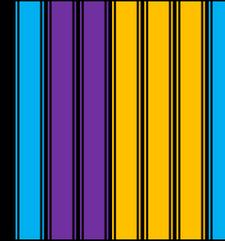
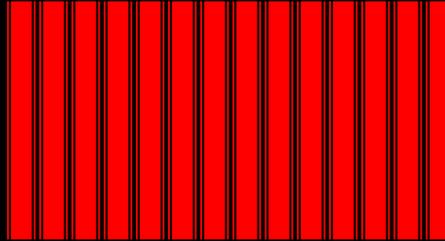
Acts
Praxis

14 Epistles
(Pauline)

7 Catholicon

The Revelation

Apocalypsis



St. Matthew

St. Mark

St. Luke

St. John

**Written
by: St.
Luke**

**Written by:
St. Paul**

1 by: St. James

2 by: St. Peter

3 by: St. John

1 by: St. Jude

**Written
by: St. John
the Beloved**

The New Testament

Acts of the Apostles

John
Luke
Mark
Matthew

The Gospels

Revelation

Jude
III John
II John
I John
II Peter
I Peter
James

Hebrews
Philemon
Titus
II Timothy
I Timothy
II Thessalonians
I Thessalonians
Colossians
Philippians
Ephesians
Galatians
II Corinthians
I Corinthians
Romans

Pauline



PAULINE EPISTLES

PAULINE EPISTLES

14 Epistles divided into 3 categories

Ecclesiastical

- * Romans
- * 1st Corinthians
- * 2nd Corinthians
- * Galatians
- * Ephesians
- * Philippians
- * Colossians
- * 1st Thessalonians
- * 2nd Thessalonians
- * Hebrews

Pastoral

- * 1st Timothy
- * 2nd Timothy
- * Titus

Personal

- * Philemon

St Paul's Letters to Churches

Rome

Philippi

Thessalonica

Galatia

Colosse

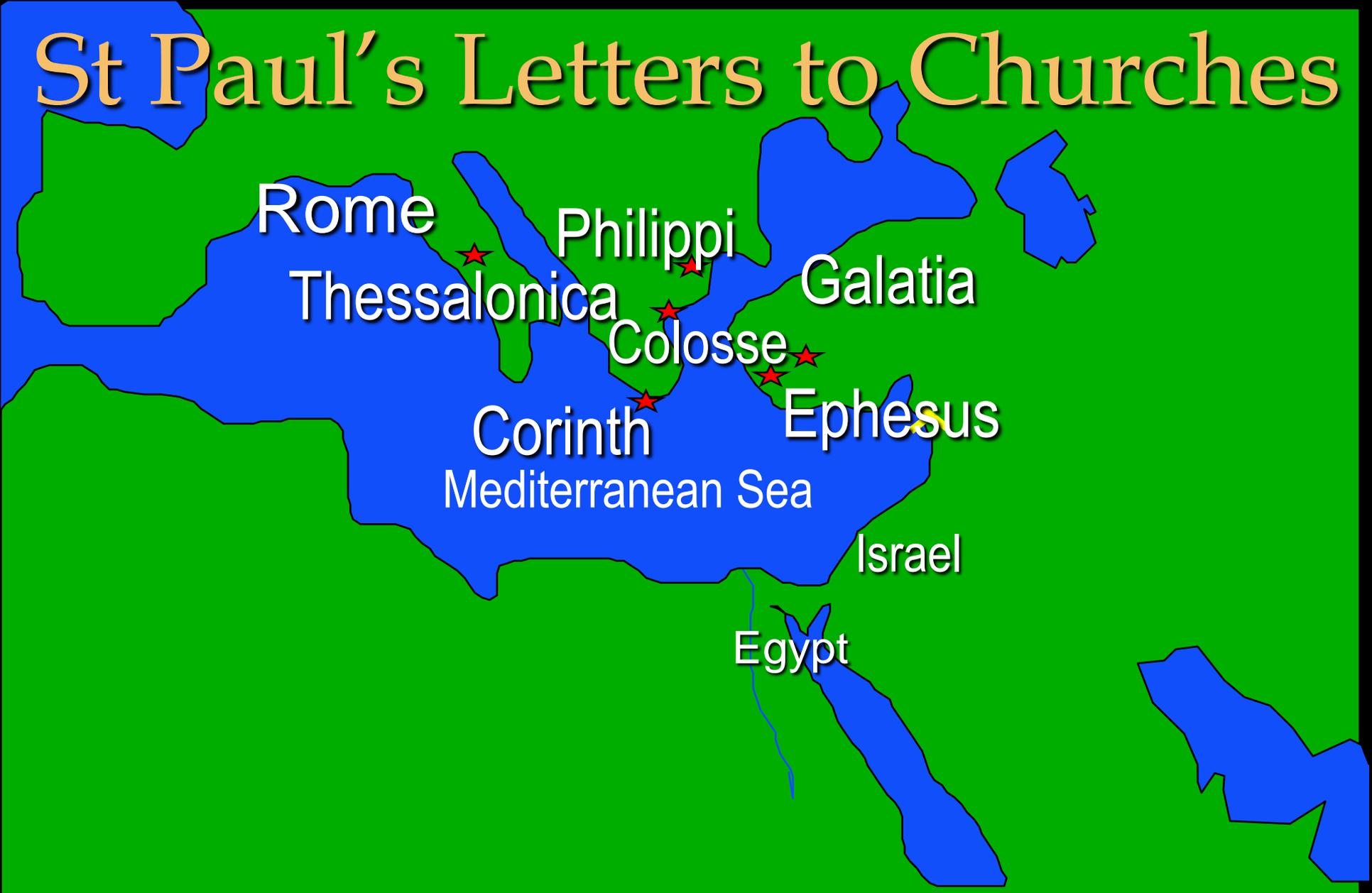
Corinth

Ephesus

Mediterranean Sea

Israel

Egypt



EPISTLES (*LETTERS*) WRITTEN WHILE ST. PAUL WAS IN PRISON:

Ephesians Philippians Colossians Philemon

ELEMENTS OF THE PAULINE EPISTLE:

- 1. The name of the Sender (St. Paul).**
- 2. The Recipients.**
- 3. The Blessing (Grace and Peace, and Mercy if it is pastoral epistle).**
- 4. The Thanksgiving: Faith, Hope, and Love.**
- 5. The Body**
- 6. The Conclusion.**

The Theme of the Pauline Epistles

ROMANS

God's Righteousness

THE EPISTLES

1ST CORINTHIANS

Kononia (Fellowship)

2ND CORINTHIANS

Reconciliation - Apostleship



GALATIANS

True Gospel - the Cross - Freedom

EPHESUS

The Church is the Body of Christ

PHILIPPIANS

Our Life in Christ

OF ST. PAUL

COLOSSIANS

Christ is the head of the Church

1ST THESSALONIANS

Holy life leads to eternal life

2ND THESSALONIANS

Second Coming

1ST TIMOTHY

Pastoral Care

2ND TIMOTHY

Overcoming the hardships in ministry –
Farewell Epistle

TITUS

Overseeing the Church

PHILEMON

Brotherhood in Christ

HEBREWS

Christ is the Great God



First Corinthians

Theme:

- Serious **problems** and **disorder** in a divided church.
- **Communion with God** vs. **communion with darkness.**
- We are created for **communion** with God and with each other.
- **The household of Chloe** brought him news of cliques in the church (1Cor 1:11)
- And **the church wrote him a letter** (re: 1 Cor. 7:1)

presumably brought to Ephesus by Stephanas, Fortunatus and Achaicus (1 Cor. 16:17).

A. Divisions in the church	— <u>1:4-4:21</u>
B. Discipline in the church	—5
C. Disputes in the courts	— <u>6:1-8</u>
D. Defilement in the world	— <u>6:9-20</u>
E. Marriage	—7
F. Food offered to idols	—8\ -10
G. Church ordinances	—11
H. Spiritual gifts	— <u>12:1-14:40</u>
I. The Resurrection	—15
J. The offering	— <u>16:1-12</u>

TEN REASONS ST.
PAUL WROTE TO
CORINTH.

- **St. Paul tried to answer specific problems or concerns in the church:**

- 1.Factionalism (1:10-3:23)**
- 2.Civil lawsuits (4:1-21; 6:1-8)**
- 3.Sexual immorality (5:1-13; 6:9-7:40)**
- 4.Meat sacrificed to idols (8:1-9:27)**
- 5.Eucharistic theology and practice (10:1- 11:34)**
- 6.Spiritual gifts (12:1-14:40)**
- 7.Resurrection life (15:1-16:24)**

AMBROSIASTER:

The first is that some godly people were **disagreeing with one another** in partisanship, wanting to be called followers of Paul, of Peter or of Apollos rather than of Christ.

St Paul strongly disapproved of this.

Others disagreed with all of the above and declared themselves partisans of Christ alone.

The second reason is that the Corinthians were beginning to find **pleasure in eloquence and worldly philosophy,** with the result that although they were nominally Christian,

they were imbued with philosophical notions which were contrary to the faith.

The third reason is that they were **puffed up with anger, frustrated**

because Paul had not been to visit them.

The fourth reason concerned
**someone who was guilty of
fornication,**

whom they had allowed to remain in
their midst.

The fifth reason was Paul's need to
remind the Corinthians of a previous
instructions?

The sixth reason is that the
Corinthians **were behaving
unlawfully and fraudulently**
toward one another
and preferred to seek **redress in the
pagan courts.**

The seventh reason is that, although
Paul was allowed to accept
financial support,

he refused to do so,
so as not to set a precedent for
wild or false apostles.

The eighth reason was that they
were beginning to be thrown
into confusion by heretics on
the subject of marriage.

The ninth reason was his assertion that everyone should remain steadfast in what he had taught them to believe.

The tenth reason concerned virgins, about whom Paul had given no instructions.

And there are other reasons as well, which will soon become apparent in the body of the text.



A. Divisions in the church

1:4-4:21

Chapter One

(St JOHN CHRYSOSTOM).

The letter is addressed **not only to those who are already cleansed from their sins**

(AMBROSIASTER)

but also to those still looking toward the fuller reception of sanctifying grace

(The Scholar ORIGEN).

**Its instruction is not limited to the
Corinthians**

**but is applicable to all Christians
everywhere.**

PRAISE BEFORE CRITICISM.

ST JOHN CHRYSOSTOM:

“Whoever **starts out with unpleasant words** antagonizes his hearers.

Paul **starts by praising** them in order to avoid this.”

THE SCANDAL OF DIVISION

The Corinthian church was divided into factions.

They were **disagreeing with one another** in partisanship, wanting to be called followers of Paul, of Peter or of Apollos rather than of Christ.

Some were making Christ the head of a faction (St CHRYSOSTOM).

Is Christ divided?

•(1:10-13a)

Were you baptized in the name of Paul?

•(vv. 13b-17)

Was Paul crucified for you?

•(vv. 18-25)

(ST CLEMENT OF ROME).
CORINTH HAD A HISTORY
OF PARTISANSHIP.

PREACHING THE GOSPEL (1:17-19)

St John CHRYSOSTOM

Baptism, **the sacrament of
unity,**

had **become the point of
division.**

(AMBROSIASTER).

**The truth of the message
does not depend on the
cleverness of the
messenger;**

**otherwise fishers would
not be chosen to preach**

TRUE WISDOM

(1:20-25)

(St HILARY OF POITIERS).

Both the wise and the prudent

are **foolish**

insofar as **they reject the**

wisdom of God.

The simplicity of
God's wisdom makes
those who have it
appear foolish in the
eyes of the world
(The Scholar ORIGEN).

(St John CHRYSOSTOM, ST
AUGUSTINE).

The philosophers could not
achieve what **a few unlearned**
men accomplished,
namely, **the conversion**
of the whole world

**Because the foolishness of
God is wiser than men,
and the weakness of God is
stronger than men.**

(1Cor1:25)

The “Foolishness” of God?

(1Cor1:25)

- **Noah’s Ark?**
- **Blood on the doorposts in Egypt?**
- **Brazen Serpent in the wilderness?**
- **Trumpets around Jericho?**
- **The Creator of the Universe making His entrance riding a donkey?**
- **A group of unlettered fishermen to overturn the entire Roman world?**

(ST ATHANASIUS)

**GOD'S WISDOM HAS BECOME
INCARNATE.**

(St John CHRYSOSTOM)

A little learning is a dangerous
thing,
for it **makes people unwilling**
to learn more.

ST JOHN CHRYSOSTOM:

God did not just choose **the**

unlearned,

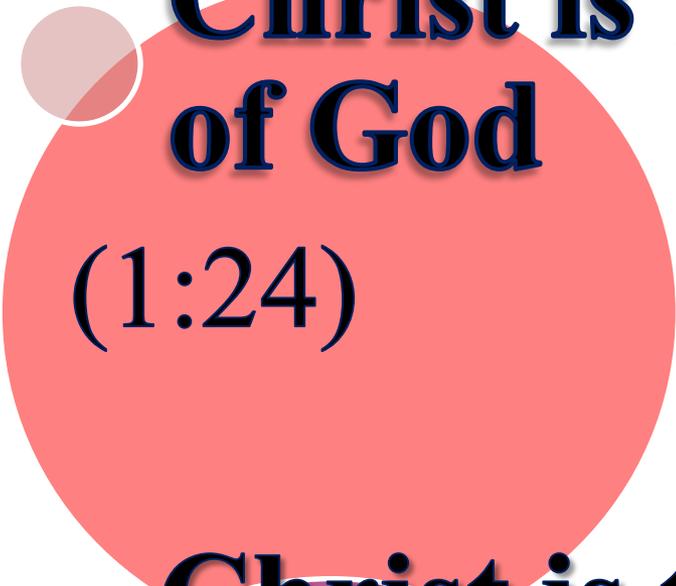
but also **the needy,**

the contemptible

and **the obscure,**

in order **to humble those in**

high places.



**Christ is The Power
of God**

(1:24)



**Christ is the
Wisdom of God**

(1:24)



Chapter Two

Power of God

(2:1-5)

Wisdom of God

(2:6-16)

(St CHRYSOSTOM).

When demonstration is made **by the wisdom of human words,** the worse argument often **overcomes** the better one, so as to encourage the arguer **to boast of his own achievement.**

(St John CHRYSOSTOM).

God's wisdom is so great that it makes human wisdom appear foolish

The Spirit indwells believers

- (2:12).

The Spirit searches

- (2:10-11).

The Spirit teaches

- (2:13).

The Christian receives the things of the Spirit

- (2:14-16).

WHAT GOD HAS PREPARED

But as it is written:

*Eye has not seen, nor ear heard,
nor have entered into the heart of
man the things which God has
prepared for those who love Him.*

(1 Cor. 2:9)

Where are these words
written?

They are a paraphrase of
some passage

(Isa. 52:15; 64:3; 65:17,
Jer. 3:16; Sir. 1:10).

ST CLEMENT OF ALEXANDRIA: (c. 150–215).

Those who possess the Spirit
seek out **the deep things of
God,**
that is, **the hidden secrets** that
surround prophecy.

*“Comparing spiritual
things with spiritual.”
(1. Cor. 2:13)*

ST JOHN CHRYSOSTOM:

Some spiritual truths are **unclear
and **need to be interpreted**,
but this can be done only by
**comparing them with other spiritual
things**. For example, when I say that
Christ rose again,
I compare this to the deliverance of
Jonah from the belly of the whale.
(cf. Jon 2:10)**

**☐ And when I say that He was
born of a virgin,**

**I compare this to the
miraculous childbearing of
barren women like Sarah,
Rebekah and so on.**

(cf. Gen 21:1–7; 25:21)



Chapter Three

3:1-4

UNSPIRITUAL PEOPLE

Chapter Three

Maturity

**The
Family**

**(1 Cor. 3:1-
4)**

Harvesting

The Field

**(1 Cor. 3:5-
9a)**

Quality

Building

The Temple

*(1 Cor.
3:9b-23)*

(The Scholar ORIGEN)

**Solid food is found in the
teaching of the Father and
the Son in the New
Testament,
prefigured in the manna of
Moses in the Old Testament.**

(ST JOHN CHRYSOSTOM).

Factionalism produces

jealousy,

deepens **carnality**

and **takes away the**

freedom to hear the

Gospel.

Harvesting
The Field
(1 Cor. 3:5-9a)

*First,
diversity
of
ministry*

*Second,
unity of
purpose*

*Third,
humility
of spirit*

(St JEROME)

Only one who is **planted in the
Lord's house,
the doctrines of the church,
will bring forth **flower** and **fruit**.**

(ST AUGUSTINE)

**In this process only God gives
growth.**

The Temple

(1 Cor. 3:9b-23)

*First, we must build on **the right foundation***

- (vv. 10-11).

*Second, we must build with **the right materials***

- (vv. 12-17).

*Third, we must build according to **the right plan***

- (vv. 18-20).

*Finally, we must build with **the right motive***

- (vv. 21-23).

(ST JOHN CHRYSOSTOM)

**Christ is the only
foundation.**

Gold, Silver, Precious Stones

Wood, Hay, Stubble

Permanent

Passing, temporary

Beautiful

Ordinary, even ugly

Valuable

Cheap

Hard to obtain

Easy to obtain

You must dig deep.

**On the surface of
the earth;**

God's wisdom

Man's wisdom

Precious metals and
precious stones are often
used in Scripture as
symbols of wisdom

(Prov 2:1-10; 3:13-15;
8:10-21; 1 Cor 3:12-23).

(ST JOHN CHRYSOSTOM)

Differing gifts and tasks may be inspired by the **one** Spirit. The **unity** of God's building is protected against **splitting** by the boundaries of ecumenical consent

(ST JOHN CHRYSOSTOM)

Though the foundation is **the same for all the faithful, they may choose to build with **different** moral materials.**

(St AUGUSTINE)

Each one's quality of work will be tested in final judgment.



ST PAUL'S IDENTITY

Chapter 4

*Faithfulness—
The Steward
(1 Cor. 4:1-6)*

*Humbleness—
The Spectacle
(1 Cor. 4:7-13)*

*Tenderness—
The Father (1
Cor. 4:14-21)*

Chapter 4

Life is a stewardship

- **So be faithful (1-5)**

Life is a gift

- **So be humble (6-9)**

Life is a battle

- **So be courageous (9-13)**

Life is a school

- **So be teachable (14-21)**

(ST IGNATIUS OF ANTIOCH,
THE SCHOLAR ORIGEN, ST
CHRYSOSTOM).

St Paul defended himself
against the **unreasonable
blame** of others without
pretending to be utterly
blameless.

(ST JOHN CHRYSOSTOM)

**The mysteries of God are
not to be offered
indiscriminately,
but only to those prepared
for them
and to whom they are due.**

Faithfulness—The Steward

(1 Cor. 4:1-6)

*There is **man's judgment***

•(v. 3a).

*There is the servant's own **self-judgment***

• (vv. 3b-4a).

*The most important judgment is **God's judgment***

• (v. 4b).

*First, "you are judging God's servants at **the wrong time**"*

•(v. 5).

*Second, "you are judging by **the wrong standard**"*

•(v. 6a).

*Third, "you are judging with **the wrong motive**"*

• (v. 6b).

Humbleness—The Spectacle
(1 Cor. 4:6-13)

4:6-13

**THE IDENTITY OF THE
CORINTHIANS**

Kings—prisoners

- (vv. 7-9).

Wise men—fools

- (v. 10a).

Strong men—weak

- (v. 10b).

Honorable—despised

- (vv. 10c-13).

(ST JOHN CHRYSOSTOM)

St Paul was gentle when

the situation called for

gentleness

but firm when firmness

was required.

(ST JOHN CHRYSOSTOM)

**The faithful everywhere are
ready to suffer without
despair or anger,
returning good for evil,
bearing insults meekly
that they might grow in
patience.**

Tenderness—The Father

(1 Cor. 4:14-21)

(AMBROSIASTER)

**St Paul knew that he
was the father of the
Corinthians in faith.**

(ST JOHN CHRYSOSTOM)

**In this fatherly way
he has showed his
love for them.**

*Second, St Paul was **an example** to
the church
(vv. 16-17).*

*Third, St Paul was **faithful** to
discipline the church
(vv. 18-21).*

(CHRYSOSTOM).

**The surgeon does not cure
by leaving the disease alone
but by treating its cause,
even with the knife.**

(The Scholar ORIGEN)

Love is hidden in the rod.



CHURCH DISCIPLINE

1 Corinthians 5-6

Chapter 5

*Mourn
over the
sin (vv.
1-2).*

*Judge
the sin
(vv. 3-5).*

*Purge
the sin
(vv. 6-
13).*

(The Scholar ORIGEN).

Some forms of immorality are far more degrading than others.

(ST JOHN CHRYSOSTOM).

The particular form of immorality reported at Corinth, a man living with his father's wife, was so intolerable that it was hard even to speak of openly.

Chapter Six

C. Disputes **courts** — 6:1-8

Lawsuits

D. Defilement **world** — 6:9-20

Immorality

It is **doubly wrong** to take believers
to court to be judged by unbelievers
(The Scholar ORIGEN,
AMBROSIASTER, ST JOHN
CHRYSOSTOM).

Bringing suit may cause **scandal** to
those outside the church.

And **multiply guilt**
(AMBROSIASTER, CHRYSOSTOM).

It is a **disgrace** for Christians to be
judged by outsiders over trivial
matters

(St John CHRYSOSTOM).

This was a common practice among
the Corinthians.

Few are wise enough to judge

(The Scholar ORIGEN),

but believers will be given such
wisdom (AMBROSIASTER).

**Neither fornicators,
nor idolaters,
nor adulterers,
nor homosexuals,
nor sodomites,
nor thieves,
nor covetous,
nor drunkards,
nor revilers,
nor extortioners will inherit the
kingdom of God.**

**St Paul is not here giving a short list
of particular sins but calling all to
repentance**

(St John CHRYSOSTOM).

Sex belongs within marriage

(The Scholar ORIGEN).

Adultery corrupts whole families

(St IGNATIUS).

Homosexuality

- Eight Texts:
- Gen. 19
- Judges 19
- Lev. 18; 20
- Rom. 1
- 1 Tim. 1
- Jude 1
- 1 Cor. 6

Having become members of the body
that has Christ as its head,
we must **not defile** the body or use it
for purposes for which it was not
created

(St John CHRYSOSTOM).

To worship food is to substitute one's
belly for God
(NOVATIAN).

**Christians understand that the body
is a temple, not a prison
(TERTULLIAN).**

**Bring nothing defiled into this temple
(NOVATIAN, SEVERIAN OF GABALA).**

Keep your body uncontaminated.

**The fornicator defiles his entire body,
sinning against his own body and
against his soul
(AMBROSIASTER).**



CHRISTIAN MARRIAGE

1 Corinthians 7

Christians Married to Christians

(1 Cor. 7:1-11)

One believed after they had been married

(1 Cor. 7:12-24)

Unmarried Christians

Virginity

(1 Cor. 7:25-38)

Widowhood

(1 Cor. 7:39-40)

Unmarried Christians

Virginity

(1 Cor. 7:25-40)

***First,**
consider
the present
circumstances
(vv. 25-31).*

***Second,**
face the
responsibili-
ties
honestly
(vv. 32-35).*

***Third,**
each
situation is
unique
(vv. 36-38).*

***Finally,**
remember
that
marriage is
for life
(vv. 39-40).*

The wife **rules over** the husband's
body, as the husband **rules over** the
wife's body

(The Scholar ORIGEN).

Marriage is **a mystery** to be
approached with holiness

(The Scholar ORIGEN).

The marriage of believers is **a special
spiritual gift**

(The Scholar ORIGEN)

St Paul **allowed** marriage
(AMBROSIASTER), **forbade**
fornication and praised chastity
(SEVERIAN OF GABALA).

Virginitiy is encouraged
(St John CHRYSOSTOM)

Do not imagine that the law of
chastity applies less to men than
women

(ST JOHN CHRYSOSTOM).

Marriage is an available **remedy** for

lust

(St John CHRYSOSTOM),

yet lust remains **a moral disease**

(St AUGUSTINE).

The believer must take care **not to be
the cause of divorce.**

Neither spouse may divorce the other
if both are believers

(St AUGUSTINE).

Outward circumstances do not stand
in the way of one's becoming holy:
CIRCUMCISED OR UNCIRCUMCISED
MARRIED OR SINGLE
STATUS HIGH OR LOW
SLAVE OR FREE.

The married and unmarried are
called to the same holiness of body
and soul (AUGUSTINE).

If marriage is good, virginity is better
(St AMBROSE, AMBROSIASTER).

Virginity is commended not because
of the wrongness of sex but in order
to concentrate the mind on the
worship of God
(SEVERIAN OF GABALA)

and **to reduce** worldly concerns
(OECUMENIUS).

The wall of virginity protects the
unmarried from **distraction**
(St AMBROSE).

Reconciliation is better than
divorce
(St AUGUSTINE).

Happy is **the married woman,**
but still happier is **the chaste**
widow.

Happiest is **the virgin** who attains
the highest prize without
struggling
(HERMAS).

**KNOWLEDGE MUST BE
BALANCED BY LOVE**

•(1 COR. 8)

**AUTHORITY MUST BE
BALANCED BY DISCIPLINE**

•(1 COR. 9)

**EXPERIENCE MUST BE
BALANCED BY CAUTION**

•(1 COR. 10:1-22)

**FREEDOM MUST BE BALANCED
BY RESPONSIBILITY**

•(1 COR. 10:23-33)

KNOWLEDGE MUST BE BALANCED BY LOVE (1 COR. 8)

Knowledge
(vv. 1-2).

Love
(vv. 3-6).

Conscience
(vv. 7-13).

**Knowledge puffs up,
but love edifies.
(1 Cor. 8:1)**

ONE GOD, ONE LORD. (1COR. 8:6)

ST CYRIL OF ALEXANDRIA:

Just as there is **one God the
Father from whom are all things,
so there is **one Lord** Jesus Christ
through whom are all things.**

SEVERIAN OF GABALA:

**THE SON IS NO LESS GOD THAN
THE FATHER.**

If we exercise our freedom at **the**
wrong time

or in **the wrong way**, the weak
brother or sister may be undermined

It is the believer's responsibility not
to trip up weaker persons

(St John CHRYSOSTOM)

who might think that there is some
spiritual power in food offered to
idols,

a power they might acquire if they
eat (AMBROSIASTER).

Offer nothing to idols
(The Scholar TERTULLIAN).

Do not do anything that causes
another Christian to stumble
(AMBROSIASTER, ST BASIL, ST CHRYSOSTOM).

Christ died for the weak.
The strong must protect the weak
(St AUGUSTINE).



AUTHORITY MUST BE BALANCED BY DISCIPLINE

(1 COR. 9)

**St Paul's
Rights**

**St Paul's
Obligations**

**St Paul's
Discipline**

He Defended His Right to Receive Support (1 Cor. 9:1-14)

*His
apostleship
(vv. 1-6).*

*Human
experience
(v. 7).
Soldier
Vinedresser
Farmer*

*The Old
Testament
Law
(vv. 8-12).
Ox*

*Old & New
Testament
practice
(v. 13).
Priest*

He Defended His Right to Receive Support
(1 Cor. 9:1-14)

He Defended His Right to Refuse Support
(1 Cor. 9:15-27)

**Who ever goes to war at his own
expense?**

**Who plants a vineyard and does not
eat of its fruit?**

**Or who tends a flock and does not
drink of the milk of the flock?**

(1 Cor. 9:7)

**Do you not know that those who
minister the holy things eat of the
things of the temple,
and those who serve at the altar
partake of the offerings of the altar?
(1 Cor. 9:13)**

LIVE BY THE GOSPEL.

ST AUGUSTINE:

The Lord directed those who preach the gospel to live by the gospel, that is, **to maintain at the expense of the faithful that life for which food and clothing are essential.**

THE RIGHT TO COMPENSATION

(1COR. 9:7-14)

The apostles are like **soldiers** standing firmly against the demonic powers, and at the same time they are like **shepherds** guiding rational souls

(St John CHRYSOSTOM).

They do not proceed by any human authority (AMBROSIASTER).

They are exposed to **dangers,**
slaughters and **violent** deaths
(St CHRYSOSTOM, AMBROSIASTER).

If God cares about oxen treading
grain

(FULGENTIUS),

He will care much more for the labor
of apostles

(The Scholar ORIGEN, ST CHRYSOSTOM).

Those who serve the gospel have the right to receive support from the churches and **bodily nourishment** for the **spiritual nourishment** they provide (St AUGUSTINE).

Those who contribute to the apostles receive in **spiritual good** far more than they give in **material benefits** (St CHRYSOSTOM, AMBROSIASTER, ST AUGUSTINE).

*He Defended His Right to
Refuse Support (1 Cor. 9:15-27)*

*For the
Gospel's
sake*

(vv. 15-18).

*For the
sinners'
sake*

(vv. 19-23).

*For his
own
sake*

(vv. 24-27).

**St Paul served freely as an apostle
(St AMBROSE).**

**His reward was preaching itself
(St CHRYSOSTOM).**

**He did not overreach his claim in
being an apostle but expressed it
fully.**

**The servant sent by the Lord does
what he has to do even under
difficult circumstances,**

**putting everything in end-time
perspective**

(AMBROSIASTER).

**It is a serious offense to lead
others astray**

(The Scholar ORIGEN).

**That the laborer deserves his hire
is permitted but not commanded
in the case of support for ministry.**

**Although Paul defended the right
of pastoral leaders to receive
support, he himself did not accept
it
(St AUGUSTINE).**

**“for necessity is laid
upon me;**

**yes, woe is me if I do not
preach the gospel!”**

**9:19 For though I am free from all men,
I have made myself a servant to all,
that I might win the more;**

**9:20 and to the Jews I became as a Jew,
that I might win Jews;**

**to those who are under the law,
as under the law,**

**that I might win those who are under the
law;**

**9:21 to those who are without law,
as without law
(not being without law toward God,
but under law toward Christ),
that I might win those who are
without law;
9:22 to the weak I became as weak,
that I might win the weak.
I have become all things to all men,
that I might by all means save some.**

**The apostle who was free from all
became voluntarily a slave to all
(The Scholar ORIGEN)
for their salvation
(AMBROSIASTER).**

**Putting Oneself in the Other's
Place**

(ST AUGUSTINE).

BECOMING ALL TO ALL

ST CYRIL OF JERUSALEM:

Everywhere the Savior becomes

“all things to all men.”

To the hungry, bread;
to the thirsty, water;
to the dead, resurrection;
to the sick, a physician;
to sinners, redemption.

TO SAVE SOME.

ST JOHN CHRYSOSTOM:

St Paul became all things to all men, not in the expectation that he would win everybody but **that he might save at least some.**

It was not possible for all the seed to be saved,

**but neither could it be that all of it
should perish.**

**Someone as ardently zealous as
Paul **was sure to have some
success at least.****

**9:24 Do you not know that those who
run in a race all run,
but one receives the prize?
Run in such a way that you may
obtain it.**

**9:25 And everyone who competes for
the prize is temperate in all things.
Now they do it to obtain a perishable
crown,
but we for an imperishable crown.**

**9:26 Therefore I run thus: not with
uncertainty.**

Thus I fight:

not as one who beats the air.

**9:27 But I discipline my body and
bring it into subjection,**

**lest, when I have preached to others,
I myself should become disqualified.**

THE RACE

The Christian life resembles a race.
Lacking effort, there is no crown for
the athlete

(St CLEMENT OF ALEXANDRIA,
TERTULLIAN, ST CYPRIAN, SECOND
CLEMENT, ST AMBROSE).

**It is not enough to pretend to believe
and then sit back passively**

(St CHRYSOSTOM).

**Enabled by grace, the active fight
against the powers of evil occurs with
deeds, not words (AMBROSIASTER).**

Let the soul command the body

(St JEROME)

through fasting

(AMBROSIASTER),

so the lusts of the belly may be put in

subjection

(CHRYSOSTOM).

Experience balanced by caution

Learning From Experience

(1 COR. 10:1-22)

The Old and the New

(1Cor. 10:1-5)

First warning: privileges were no guarantee of success (10:1-4).

Second warning: good beginnings do not guarantee good endings (10:5-12).

Third warning was that God can enable us to overcome temptation if we heed His word (10:13-14).

**Koinonia- Fellowship-
Communion (10:15-22).**

We should not lust after evil things

- **as they also lusted.**

10:7 And do not become idolaters

- **as were some of them.**

10:8 Nor let us commit sexual immorality,

- **as some of them did**

10:9 nor let us tempt Christ,

- **as some of them also tempted**

10:10 nor complain,

- **as some of them also complained**

**Everything that happened to the
wandering Hebrews is understood as a
picture of the truth that has been
revealed in Christ
(AMBROSIASTER).**

As the crossing of the sea **protected them
from their enemies and gave them **real
freedom,**
so **baptism** protects us from our demonic
enemies
(GENNADIUS OF CONSTANTINOPLE).**

The sea prefigures **baptism** with
water;

the cloud prefigures the grace of
baptism in **the Spirit**

(St CYPRIAN, MAXIMUS OF TURIN).

Those who ate **manna** died in the
desert,

but the food you receive is **living**
bread for eternal life

(St AMBROSE).

Moses and the children of Israel passed from **the old life** of slavery in

Egypt to **the new life** of faith.

Christians make **the same spiritual journey** when they are converted
(AMBROSIASTER).

ST AUGUSTINE:

The history of the exodus was an **allegory** of the Christian people that was yet to be.

THE PILGRIMAGE OF ISRAEL A TYPE OF THE CHRISTIAN LIFE

See 1 Corinthians 10:1-11

The Egyptian bondage

A type of the bondage of sin.

The burning bush

**A symbol of the divine
incarnation**

Moses as a deliverer.

A type of Christ.

The Exodus

A type of the redemption

The Passover lamb.

**A type of Christ, the Lamb
of God.**

**Pharaoh's pursuit of Israel.
Exodus 14:8-9**

**A type of the evil forces
pursuing believers.**

**The opening of the Red Sea
Exodus 14:21**

**A type of Baptism
(1Cor. 10:2)**

**The pillar of cloud and
fire,—Exodus 14:19-20**

**A type of the divine
presence Guidance**

**The song of Moses Exodus
15:1-19**

**A type of the songs of
spiritual victory. (Rev. 15)**

The flesh pots- Exodus 16:3

**A type of the sensual
pleasures of the old nature.**

**The mixed multitude-
Exodus 12:38**

**A type of the worldly
element in the church.**

**Marah and Elim -Exodus
15:23-27**

**A type of the bitter and
sweet experiences of the
religious life.**

**The Manna -Exodus
16:4**

**A type of Christ, the
Bread of Life.
(The Eucharist)**

The water from the rock

**A type of Christ, the Living
Water 1 Corinthians 10:4.**

**The upholding of Moses'
hands -Exodus 17:12.**

A type of the Cross

**“the LORD *will have*
war with Amalek from
generation to
generation.”
(Ex. 17:16).**

Spiritual Warfare
**“Put on the whole armor
of God, that you may be
able to stand against the
wiles of the devil.”
(Eph. 6:11).**

“Out of Egypt I called My Son”

(Hosea 11: 1)

**a prophecy about the flight of the Lord Christ to
Egypt (Matthew 2: 15).**

**The Lord Christ spent 40 days in the wilderness
(Matthew 4: 1 - 11),
as though He was recalling the 40 years, spent by
the first Israel in the wilderness,
and the 40 days, spent by the prophet Moses on
Mount Sinai
(Ex. 24: 18).**

THE SCHOLAR ORIGEN:

These things were written as examples for us, so that when we read about their sins we shall know to avoid them.

ST JOHN CHRYSOSTOM:

Do you see how Paul even calls the Israelites idolaters?

He says it first, and then gives examples to support his contention. □

See Ex 32:6.

He also gives us the reason for their idolatry, which is gluttony.

AMBROSIASTER:

The Jews were putting Christ to the test, because it was he who spoke to Moses.

Paul is warning us here not to do the same as they did.

10:10 *DESTROYED BY THE DESTROYER*

AMBROSIASTER:

**Those who were destroyed
prefigured Judas, who betrayed
Christ and was eliminated from the
number of the apostles by the
judgment of God. □**

(Mt 27:3–5; Acts 1:24–26).

AMBROSIASTER:

Paul says this to those who, relying on their knowledge that it was lawful to eat anything, were a cause of scandal to their weaker brethren. Thinking that they had risen to a higher level, they in fact declined because of the teaching of the false apostles and condemned Paul when they were the guilty ones.

St John Chrysostom:

Once again, Paul casts down the pride of those who think they know it all.

For if the Israelites, who had such great privileges, suffered these things, and if some were punished merely because they were heard to complain, how much more shall we suffer if we are not careful.

**Anyone who relies on himself will
soon fall.**

**For the way in which we stand in this
world is not secure and will not be
until we are delivered out of the
waves of this present life into the
peaceful haven of eternal rest.**

**Therefore, do not be proud of your
standing, but pay attention so that
you will not stumble.**

If Paul was afraid that it might happen to him, how much more ought we to be afraid also.

THE SCHOLAR TERTULLIAN:

**When the apostle says: “Flee from the worship of idols,” he means idolatry whole and entire.
(1Cor. 10:14).**

THE BODY AND BLOOD OF CHRIST
(1COR. 10:14-22)

**10:16 The cup of blessing which we
bless, is it not the communion of the
blood of Christ?**

**The bread which we break, is it not
the communion of the body of
Christ?**

**10:17 For we, though many, are one
bread and one body;
for we all partake of that one bread.**

ST CHRYSOSTOM:

Paul called it a cup of blessing, because as we hold it in our hands we exalt him in our hymns, wondering and marveling at his unspeakable gift, blessing him for having poured out this draft so that we might not abide in error, and not only for having poured it out but also for having imparted it to us all.

This is what lovers do.

ST AUGUSTINE:

That chalice, or rather, what the chalice holds, consecrated by the word of God, is the blood of Christ.

Through those elements the Lord wished to entrust to us his body and the blood which he poured out for the remission of sins.

**FREEDOM MUST BE BALANCED BY
RESPONSIBILITY**

(1 COR. 10:23-33)

**10:24 Let no one seek his own,
but each one the other's well-being.**

ST CLEMENT OF ALEXANDRIA:

Those who take advantage of everything that is lawful rapidly deteriorate into doing what is not lawful.

AMBROSIASTER:

We ought to be quick to resist doing just what we want to do, for the love of Christ and for the salvation of our neighbors.

ST BASIL:

Do all things **decently** and **according to order** for the purpose of **edification.**

The person, the time, the need and the place all should be properly chosen and determined upon.

By consideration of all these details every shadow of evil suspicion will be avoided.

ST BASIL:

Do not be a stumbling block in any way to those you meet.

Be cheerful, a lover of the brethren, gentle, humble.

Do not demean the aim of hospitality by seeking extravagant foods.

Be content with what is at hand.

Chapter 11

Women with covered head

(Vv. 1-16)

Agape Meal

(Vv. 17-22)

The Holy Eucharist

(Vv. 23-34)

PREPARING FOR COMMUNION

(11:27-34)

THE IMITATION OF CHRIST

(11:1-3)

Imitate me, just as I also *imitate*
Christ.

AMBROSIASTER:

**It is normal that we should imitate
those whom God has set over us as
teachers.**

**For if they imitate God, why should
we not imitate them?**

**.... for we are unable to imitate him
directly.**

ST JOHN CHRYSOSTOM:

A landmark exactly laid down.

The Tradition of Head Coverings.

“Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered *them* to you”.

**The Holy Bible mentioned
two types of traditions:**

The tradition of men

Is condemned

15:2 Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.

**15:3 He answered and said to them, Why do you also transgress the commandment of God because of your tradition?
(Matt. 15:1-9)**

**2:8 Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.
(Col. 2:8)**

The Holy Tradition
The tradition of the apostles

**Is commanded
and to be preserved by the Church**

**“Therefore, brethren,
stand fast and hold the
Traditions which you
were taught, whether
by word or our
epistle”
(2Thess.2:15)**

**But we command you,
brethren, in the name of our
Lord Jesus Christ, that you
withdraw from every brother
who walks disorderly
and not according to the
tradition which he received
from us.
(2Thess.3:6)**

11:3 Equal Substantially, Different Relationally.

ST JOHN CHRYSOSTOM:

The word *head* is used in two different senses here, since otherwise absurdity would result.

The distance between Christ and man is far greater than between man and woman, on the one hand, or between Christ and God on the other,

and is of a different kind.

Christ and God are equal in

substance but different in

relationship, and the same applies to

man and woman.

But between God and Christ the Son

on the one hand and man [and

woman] on the other, there is a vast

difference of substance as well as of

relationship.

11:8 *Woman Made from Man*

Against the Montanists.

St EPIPHANIUS: For even if women among them [the Montanists] are appointed to the office of bishop and presbyter by appealing to Eve, they hear the Lord saying: **“Your resort shall be to your husband, and he shall rule over you.”**

(Gen 3:16). □

**And the apostolic word has also
escaped their notice: “I do not permit
a woman to teach in such a way as to
exercise authority over men.
She is to preserve the virtue of
quietness.”
(1 Tim 2:12).**

**And again, “For man is not from
woman, but woman from man.”**

10 “For this reason the woman ought to have *a symbol of authority on her head, because of the angels.*”

BECAUSE OF THE ANGELS.

AMBROSIASTER:

The veil signifies power, and **the angels are bishops.**

11:14 *Teaching from Nature*
The Tablets of Natural Law.

The Scholar Tertullian:

If you demand a divine law, you have that common one prevailing all over the world, written on the tablets of nature, to which also St. Paul is accustomed to appeal.

Thus he says concerning the veiling of women:

**“Does not nature teach you
this?”**

**Again, in saying in his letter to
the Romans that the Gentiles
do by nature what the law
prescribes, he hints at the
existence of natural law and a
nature founded on law.**

(11:20-22)

The agape meal was intended

to build and unify the

community in Christ.

It gave the rich opportunity

to serve the poor.

The Holy Eucharist

(Vv. 23-34)

AMBROSIASTER:

The Lord's Supper is not just a meal but spiritual medicine that purifies recipients who partake of it reverently.

The Lord's Supper is the sacrament of the Lord. Everyone participates equally in it, whether they are poor or rich, slaves or lords, rulers or ruled.

ST AMBROSE:

Do you wish to know how **it is consecrated with heavenly words?**

Accept what the words are.

The priest speaks.

**He says: Perform for us this oblation
written, reasonable, acceptable,
which is a figure of the body and
blood of our Lord Jesus Christ... .
Before it is consecrated, it is bread;**

**but when Christ's words have
been added, it is the body of
Christ... .**

**And before the words of Christ,
the chalice is full of wine and
water.**

**When the words of Christ have
been added, then blood is effected
which redeemed the people.**

PREPARING FOR COMMUNION

(11:27-34)

Examining Oneself

Self-Examination Before Eucharist.

Judging Oneself Truly

Avoid Future Judgment.

**One should come to Communion
with a reverent mind and with fear.**

ST JOHN CHRYSOSTOM:

It is unlawful for us to touch the table with profane lusts, which are **more harmful than diseases.**

By profane lusts I mean those of the body, of money, of anger, of malice, and so on.

In your conscience, where no one is present except God who sees all,

**there judge yourself,
examine your sins.**

**When you reflect upon your
whole life, bring your sins to the
court of the mind.**

Correct your mistakes.

Spiritual Gifts

(1 Corinthians 12 – 14)

The Spirit divides them as He will (1 Cor. 12)

- **Diversity** of **Gifts** but **one Spirit** (4-11)
- **Diversity** of **members** but **one body** (12-27)
- **Diversity** of **service** but **one church** (28-31)

Unity

Diversity

Maturity

1 Corinthians

12:1-13

12:14-31

13:1-13

Romans

12:1-5

12:6-8

12:9-21

Ephesians

4:1-6

4:7-12

4:13-16

	Unity	Diversity	Maturity
1 Corinthians	<u>12:1-13</u>	<u>12:14-31</u>	<u>13:1-13</u>
Romans	<u>12:1-5</u>	<u>12:6-8</u>	<u>12:9-21</u>
Ephesians	<u>4:1-6</u>	<u>4:7-12</u>	<u>4:13-16</u>

**Unlike the gifts of the Spirit, the fruit of the spirit is not divided among us. The fruit of the spirit should mark us all, and should characterize our lives,
*“You will know them by their fruits.”***

(Matt.7:20)

God expects His people to bear fruit; and they will appear even in the midst of difficulties and hardships.

(12:1)

**Now concerning spiritual *gifts*,
brethren, I do not want you to be
ignorant**

**The Corinthians were ignorant not of
the spiritual gifts but of they were to
be used in service to God.**

Love

In Chapters 13

In John 13

**“A new
commandment I give to
you”**

**In Romans 13
Fulfillment of
the Law**

**“if *there is* any
other
commandment,
are *all* summed
up in” Love**

**In
1 Cor. 13
“I show
you a
more
excellent
way.”**

**In Heb.
13:1
“Let
brotherly
love
continue.”**



1
love

-

+

Puffed
up

parade
itself

envy

Suffers
long

kind

behave
rudely

seek
its own

bears all
things,

provoked

rejoice
in iniquity

endures
all things.

believes
all things

thinks
no evil

hopes
all things

(13:8-13)

The gifts of the Spirit, wonderful as they are, are **temporary** and **incomplete**.

They are **for this age**, but love continues into the age to come: it is **eternal, complete, and fulfilling**.

(14:1)

We are to desire or want the gifts of the Spirit, but pursue the Love of God.

St John Chrysostom:

“Chase love, make every effort to retain her.

To find this love one strains himself, and leaves not off until he lay hold of it.”

(14:22,23)

**Tongues do not edify most
Christians**

**and fail to convert unbelievers
instead repelling them and
suggesting that Christians are out of
mind.**

God is not the author of confusion.

**The truly spiritual can control
themselves.**

**True spirituality is manifested in
preparedness, propriety and order,
courtesy, and control.**

**The gift of tongues is last on the list
of the gifts
(12:10, 28).**

**temporary (13:8)
difficult to understand
(11,14).**

(14:34-36)

“Let your women keep silent in the churches, for they are not permitted to speak; but *they are* to be submissive, as the law also says. ³⁵ And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.”

An early tradition in the Church is that women shall keep silent and not talk during the Liturgy.

Chapter 15

Resurrection

How do some among you say
that there is no
resurrection of the dead?

15:12

1- Why then are they baptized for the dead?



**15:29 Otherwise, what will they do
who are baptized for the dead,
if the dead do not rise at all?
Why then are they baptized for the
dead?**

**15:30 And why do we
stand in jeopardy
every hour?**

**15:31 I affirm, by the boasting
in you which I have in Christ
Jesus our Lord, I die daily.**

15:32 If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me?

**If the dead do not rise,
Let us eat and drink,
for tomorrow we die!**

A- BLIND GUIDES.

**B- GOOD
CORRUPTED
BY EVIL.**

Warning

**D-
CAREFUL
NESS.**

C- THE CHASTISEMENT OF GOD.

**15:33 Do not be deceived:
Evil company corrupts good
habits.**

1- The objection & curiosity

2- The answer to the first question.



THE RESURRECTION BODY

4- A comparison of the earthly body and the heavenly body.

3- Replying to the second enquiry.

15:35 But someone will

say,

**How are the dead raised
up?**

**And with what body do
they come?**

A comparison of **the**
earthly body and **the**
heavenly body:

Celestial bodies

Terrestrial bodies

**the glory of the
celestial is one**

**The glory of the
terrestrial is
another.**

There is **a variety of glory among
heavenly bodies**

**There is one
glory of the sun**

**Another glory
of the moon**

**AN IMMORTAL
BODY**

**A MORTAL
BODY**

**it is raised in
incorruption.**

**is sown in
corruption**

**It is raised more enlightened
minds;
To truth itself**

It is raised in
glory

It is sown in
dishonor.

It is raised in
power.

It is sown in
weakness.

**It is raised a
spiritual body.**

**It is sown a
natural body.**

**Is our present body not spiritual
as well?**

**Yes it is, but then *it will be more
so.***

The Resurrection: 1 Corinthians 15

Seven Transitions

From:

To:

❖ **Corruption**

❖ **Incorruption**

❖ **Dishonor**

❖ **Glory**

❖ **Weakness**

❖ **Power**

❖ **Physical**

❖ **Spiritual**

❖ **Earthly**

❖ **Heavenly**

❖ **Flesh and blood**

❖ **Celestial body**

❖ **Mortal**

❖ **Immortal**

(16:19)

**Aquila and Priscilla were Jews
who had been among those
expelled from Rome by Claudius.
They had resided in Corinth for a
while**

(Acts18:2)

**and then moved to Ephesus
(Acts18:26).**

(16:22)

Maranatha

St Paul added this phrase to confirm the doctrine of a economy, and out of this, most of all, he put together the seeds of the resurrection; and not only this, but also to put them to shame and compunction.

(St John Chrysostom)

Why does he not use the Hellenic language, but the Hebrew, or much rather the Syrian tongue?

He was saying this to the Corinthians, since they were haughty with their high thoughts regarding the knowledge from without and the refinement of the Greek language.

(St John Chrysostom)

“He places their arrogance under restraint by not using the Greek language, but the Hebrew.”

“Good decisions”

Four questions that you can apply to your choices:

1. Is it helpful?

1 Cor. 10:23 All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.

2. Does it bring me under its power?

1 Cor. 6:12 “All things are lawful for me, but I will not be brought under the power of any.”

3. Does it hurt others?

1 Cor. 8:13 says, “Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.”

4. Does it glorify God?

1 Cor. 10:31 “Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.”

1. Will they lead to freedom or slavery?

(1 Cor. 6:12)

2. Will they make me a stumbling block or a stepping-stone? (1 Cor. 8:13)

3. Will they build me up or tear me down? (1 Cor. 10:23)

4. Will they only please me, or will they glorify Christ? (1 Cor. 10:31)

5. Will they help to win the lost to Christ or turn them away? (1 Cor. 10:33)

**“All things are lawful” does not
imply a new slavery to desires
(St John CHRYSOSTOM),
lack of self-discipline
(St CLEMENT OF ALEXANDRIA).**