

Perhaps, means judge - the opinions of angels who advise us as God's church - not for the harsh penalty. You can't judge someone outside the church just as you can't those in the church.

2) Again - we can't judge the attitude of mind of a person. Two solutions: (a) why are you setting the least (according to the church) (b) why don't you set the least (according to yourself) i.e. the church! Not only physically represented - but spiritually with every one. It must be physically - as it couldn't be spiritually if you:

I. CORINTHIANS 6. Of going to law.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 9 I wrote unto you in an epistle not to company with fornicators: 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

CHAPTER 6. 1 Of going to law with the brethren. 2 Our bodies are members of Christ, &c., and must not be defiled. DARE any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. 5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? 6 But brother goeth to law with brother, and that before the unbelievers. 7 Now therefore there is utterly a fault among you, because ye go to law one with another. 8 Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? 8 Nay, ye do wrong, and defraud, and that your brethren. 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

the judges of the world, do not know the attitude of mind. Do not know that the saints shall judge the world? "In judgement day" "The great day" "I speak to your shame" i.e. the ministers + resorting to sarcasm OR why are you doing this? i.e. direct quote of Christ. "I would that the young women marry" "I would that the young women marry" "for the present distress" "I would that the young women marry" "for the present distress" "I would that the young women marry" "for the present distress"

For example - when talking with a vegetarian who was just coming into the church - it is best not to eat meat in their company, as it would not be expedient. The content is not unclean meats or the sabbath, but see outside marriage - at v. 13. It is not the teaching of the philosopher "it is better not to be married" the right teaching? (Col. 2:16) "Touch not taste not of it" Paul didn't say this! Duties of the which God permits.

However - he is talking of THAT time - when they were suffering persecution of v. 26. ie. God inspired this - though it was not one of the commandments. Paul gave them permission + did not command them to do it. He was either unmarried - or a widower, yet he could have had a wife - if he had been in a married state. i.e. because of the duties: v. 26

I. CORINTHIANS 7.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. 13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. 14 And God hath both raised up the Lord, and will also raise up us by his own power. 15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. 16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. 6 But I speak this by permission, and not of commandment. 7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. 8 I say therefore to the unmarried and widows, It is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn. To be aflame with passion. 10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. 12 But to the rest speak I, and not the Lord. If any brother hath a wife that believeth not, and she [be] pleased [to] dwell with him, let him not put her away. 13 And the woman which hath an husband that believeth not, and if he be pleased [to] dwell with her, let her not leave him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy, set apart. 15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage

CHAPTER 7. 2 He treateth of marriage, so showing that the bond thereof ought not lightly to be dissolved. 25, 28 Of the marriage of virgins, &c. NOW concerning the things whereof ye wrote unto me: 1 It is good for a man not to touch a woman. 2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. 3 Let the husband render unto the wife [due] benevolence; and as the church [herself], which is the body of Christ, which saves the church with the word of His water, that he may cleanse it with the word of His water, that he may present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.

ie. protection. Not illegitimate due to marriage by the state. Ask: (7) Been bound.

Though not a direct quote of Christ, Christ will still back up v. 11: is "all scripture given by inspiration" v. 10 - to those BOTH married in the church. v. 12 - to those one in + one out of the church. If the believer was to remain unmarried, then God would have said so as in verse 11. He must have been married at one time as he was a member