

**2 Corinthians 11:13** - For such as these are false apostles [who assert authority in the church], deceitful artisans [by communicating false doctrines], masquerading themselves as apostles of Christ [hiding behind a masque of legitimacy].

**v. 14** - No wonder, for even Satan masquerades himself as an angel of light.

**v. 15** - Therefore it is not surprising if his servants also disguise themselves as ministers of righteousness, whose end shall be according to their human-good works [ **Great White Throne Judgment** ]. (EXT)

The impact achieved in Corinth by first-century Judaizers has been repeated in client nation America as “false apostles” masquerading as pastors lead congregations astray by the artifice of eisegesis.

Here’s a verse I’ve quoted before from Robert Burns’s “To a Mouse”:

The best-laid schemes o’ mice an’ men  
Gang aft agley,<sup>1</sup>  
An’ leave us naught but grief an’ pain,  
For promised joy!<sup>2</sup>

### 3. Communion Table.

Corinth was a cosmopolitan city which implies a multicultural population accompanied by Progressive attitudes with its lascivious trends. Here is some background information on the city of Corinth:

**A celebrated city of the Pelopónnēsus<sup>3</sup>, capital of Corinthia, and with the isthmus joined the peninsula to the mainland. Corinth had three good harbors and thus commanded the traffic of both the eastern and the western seas.<sup>4</sup> The larger ships could not be hauled across the isthmus (Acts 27); smaller vessels were taken over by means of a ship tramway with wooden rails.**

<sup>1</sup> Scottish phrase for “often go awry.”

<sup>2</sup> Robert Burns, “To a Mouse,” in *The Literature of England: An Anthology and a History*, 3d ed., George B. Woods, Homer A. Watt, and George K. Anderson (Chicago: Scott, Foresman and Company, 1948), 2:98.

<sup>3</sup> “Peninsula ... jutting southward into the Mediterranean that since antiquity has been a major region of Greece, joined to the rest of mainland Greece by the Isthmus of Corinth” (“Peloponnese,” in *The New Encyclopaedia Britannica: Micropaedia* [Chicago: Encyclopaedia Britannica, 2010], 9:249).

<sup>4</sup> To the east, the Saronic Gulf connected Corinth to the Aegean Sea and, to the west, the Gulf of Corinth connected Corinth to the Ionian Sea.

The Phoenicians ... left many traces of their civilization in the industrial arts ... as well as in their religion and mythology. Poseidon, too, and other sea deities were held in high esteem in the commercial city. It was here, too, that the dithyramb (hymn to Dionysus) was first arranged artistically to be sung by a chorus; and the Isthmian games, held every two years, were celebrated just outside the city on the isthmus near the Sardonian Gulf. But the commercial and materialistic spirit prevailed later.

Harbors are few on the Corinthian Gulf. Hence no other city could wrest the commerce of these waters from Corinth. When Athens, Thebes, Sparta, and Argos fell away, Corinth came to the front as the wealthiest and most important city in Greece. When Paul visited Corinth, he found it the metropolis of the Peloponnesus. Jews flocked to this center of trade, the natural site for a great mart, and flourishing under the lavish hand of the Caesars; and this is one reason why Paul remained there so long. He found a strong Jewish nucleus to begin with; and it was in direct communication with Ephesus. But earthquake, malaria, and the harsh Turkish rule finally swept everything away except seven columns of one old Doric temple, the only object above ground left today to mark the site of the ancient city of wealth and luxury and immorality—the city of vice *par excellence* in the Roman world. (p. 710)

The church in Corinth consisted principally of non-Jews (1 Corinthians 12:2). Paul had no intention at first of making the city a base of operations; for he wished to return to Thessalonica. The Lord commanded him to speak boldly, and he did so, remaining in the city eighteen months.<sup>5</sup> (p. 711)

The Corinthian church retained many of the influences adopted from the religion and mythology prevalent within the area's culture. These practices were incorporated by members of the church into the observation of the Eucharist which Paul addresses in:

**1 Corinthians 10:16 -** The cup of blessing which we remember with great inner happiness [ the work of Christ on the cross was a cup of cursing to him which became a blessing for mankind ] is it not fellowship of the blood of Christ [ the spiritual death of Christ and retroactive positional truth ]? The bread which we break [ the bread representing the perfection of Christ judged for our sins ] is it not the fellowship of the body of Christ [ current positional truth ]?

<sup>5</sup> J. E. Harry, "Corinth," in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 2:710-11.

**1 Corinthians 10:17** - We believers always keep on being one bread, we who are many are one body; for we all share of that one bread [ **current positional truth** ].

**v. 18** - Observe the people of Israel. Are not those who eat the animal sacrifices partners with the altar [ **understanding that Messiah is the antitype of the sacrificial animal** ]?

**v. 19** - Am I saying that idols or food sacrificed to them amount to anything?

**v. 20** - No, I mean that what the pagans sacrifice is to demons and not to God. I do not want you to be partners with demons.

**v. 21** - You cannot drink the cup of the Lord and the cup of demons. You cannot take part in the table of the Lord and the table of demons.

The present-day equivalent of Paul's first-century "cup of demons" is the doctrine of transubstantiation which is associated with the Catholic Church's observance of the Eucharist.

Transubstantiation, in Christianity, the change by which the substance (though not the appearance) of the bread and wine in the Eucharist becomes Christ's Real Presence—that is, His body and blood. In Roman Catholicism and some other Christian churches the doctrine, which was first called transubstantiation in the 12th century, aims at safeguarding the literal truth of Christ's Presence while emphasizing the fact that there is no change in the empirical appearances of the bread and wine.

The doctrine of transubstantiation, elaborated by scholastic theologians from the 13th to the 15th century, was incorporated into the documents of the Council of Trent (1545–63). In the mid-20th century some Roman Catholic theologians were restating the doctrine of Christ's Eucharistic presence. But, in his encyclical *Mysterium fidei*<sup>6</sup> in 1965, Pope Paul VI called for a retention of the dogma of transubstantiation together with the terminology in which it has been expressed.<sup>7</sup>

The so-called "doctrines known by revelation" are blasphemous since no revelation has been given to any individual since John closed the canon in A.D. 96.

<sup>6</sup> "Mysteria fidei: *mysteries of the faith*; i.e., the doctrines known by revelation that transcend the grasp of reason" (Richard A. Mueller, *Dictionary of Latin and Greek Theological Terms: Drawn Principally from Protestant Scholastic Theology* [Grand Rapids: Baker Book House, 1986], 198).

<sup>7</sup> "Transubstantiation," in *The New Encyclopaedia Britannica: Micropaedia* (2010), 11:900–901.

Transubstantiation is a gross fabrication, cut out of whole cloth, and satanically incorporated into the mysteries of the Church of Rome and which quite literally “transcend the grasp of reason.”

Whereas the Roman Church prefers allegorical interpretation over against literal exposition of Scripture, with regard to the Eucharist, it opts for a literal and thus blasphemous assertion of the Lord’s body and blood.

#### 4. Doctrine.

There is a legitimate reason to learn to quote Bible verses, many of which are promises. These guarantees from the Word of God are instrumental in the execution of the faith-rest technique: **(1) Claiming Promises:** orientation to the grace of God, the power and veracity of His Word, and the enabling power of the Holy Spirit inside the bubble, **(2) Doctrinal Rationales:** Recall of pertinent doctrines that address the situation confronted. These rationales include the **(a) Essence of God**, **(b) the Plan of God**, including foreknowledge, predestination, election, and **(c) His policy of grace**, and **(3) Doctrinal Conclusion** which references the principle that the reality of the Word of God is greater than the reality one faces. In this phase, doctrinal constellations are claimed rather than individual promises which enable the believer to rest on his faith in the veracity and power of Bible doctrine.