

# THE FIRST EPISTLE TO THE CORINTHIANS.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

Click to follow Link

<b>1:1—9</b>	INTRODUCTION
<b>1:10—4:16</b>	MINISTERIAL. REPROOF AND EXPLANATIONS.
<b>4:17</b>	MISSION OF TIMOTHY.
<b>4:18—21</b>	VISIT OF PAUL.
<b>5:1—6:20</b>	THINGS HEARD BY PAUL.
<b>7:1—8:13</b>	THINGS WRITTEN TO PAUL.
<b>9:1—15:58</b>	MINISTERIAL. REPROOF AND EXPLANATIONS.
<b>16:1—9</b>	VISIT OF PAUL.
<b>16:10—18</b>	MISSION OF TIMOTHY.
<b>16:19—24</b>	CONCLUSION.

## NOTES ON THE FIRST EPISTLE TO THE CORINTHIANS.

An account of Paul's labours in Corinth is given in Acts 18:1—18. Some time after this Apollos, commended by the brethren at Ephesus, came to Corinth and produced a powerful impression by his eloquent presentation of the gospel (vv. 27, 28).

Two parties soon began to show themselves; one adhering to Paul and his simple preaching, the other to Apollos; to these was added a third, evidently the outcome of the visit of some Judaizers who claimed the authority of Peter, while a fourth, repudiating the other three, claimed that they only were the true followers of Christ. This was but one of the difficulties the apostle had to deal with in the infant church he had founded. Already he had written to them of the dangers due to their corrupt surroundings in such a city (1 Cor. 5:9). He had moreover received a letter from them, asking advice on certain questions, but making no reference to their divisions. Of these he was informed by visitors to Ephesus (1:11; 5:1; 11:18; 15:12), who brought word also of the profanation of the Lord's Supper, of the toleration of the incestuous offender, and of the scepticism as to the resurrection. Paul had thus many matters to deal with. He begins by referring to their divisions, and vindicates his own ministry, appealing to them as his beloved sons. He then refers to the notorious offender of whom even the Gentiles would be ashamed, and whom he charges them to tolerate no longer, but to cut off from their assembly. He blames their litigious spirit, and charges them to settle their differences without the scandal of appealing to heathen courts. Next he takes up the question of marriage, which was one of the subjects of their letter, and the eating of food offered to idols, which was another, and again makes a defense of his apostolic authority. The rest of the Epistle deals with errors which affected the life of the assembly, the behaviour of women and their leaving the head un covered, the disorder at the Lord's Supper, then spiritual gifts (especially speaking with tongues), and the scepticism as to the resurrection which evoked the noble fifteenth chapter.

In Paul's day Corinth was the chief city of the Roman province of Achaia. Situated on the Isthmus of the same name, and having a harbour on each side, it was notable for its commerce. And no less was it noted for the wealth and profligacy of its citizens. The great city has now become a mean village.

For the Chronology of the Acts period, see [Ap.180](#).

For the Church Epistles, see [Ap.192](#).

# THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

**1** Paul, *a called apostle* of <sup>o</sup>Jesus Christ through the <sup>o</sup>will of <sup>o</sup>God, and <sup>o</sup>Sosthenes *the* brother,  
**2** *To the assembly* of <sup>1</sup>God which is *in* Corinth, to <sup>o</sup>them that are sanctified in <sup>o</sup>Christ Jesus, <sup>1</sup>called *to be* <sup>o</sup>saints, with all that in every place <sup>o</sup>call upon the name of <sup>1</sup>Jesus Christ our <sup>o</sup>Lord, both theirs and ours:  
**3** <sup>o</sup>Grace *be* <sup>2</sup>to you, and <sup>o</sup>peace, from <sup>1</sup>God our Father, and *from* the <sup>o</sup>Lord <sup>1</sup>Jesus Christ.  
**4** *I give thanks to* God always *concerning you, upon* the <sup>3</sup>grace of <sup>1</sup>God which is given you *in* <sup>1</sup>Jesus Christ;  
**5** That in every thing ye *were* <sup>o</sup>enriched <sup>4</sup>*in* <sup>1</sup>Him, in all *spoken words*, and *in* all <sup>o</sup>knowledge;  
**6** Even as the <sup>o</sup>testimony of <sup>o</sup>Christ was <sup>o</sup>confirmed in you:  
**7** So that ye *are not lacking* in <sup>o</sup>no *free gift of grace*; *eagerly expecting* the *revelation* of our <sup>2</sup>Lord <sup>1</sup>Jesus Christ:  
**8** Who shall <sup>o</sup>confirm you also until the <sup>o</sup>end, *that ye may be* <sup>o</sup>blameless in the day of our Lord Jesus Christ.  
**9** God *is* <sup>o</sup>faithful, by whom ye were called unto the <sup>o</sup>fellowship of <sup>His</sup> <sup>o</sup>Son Jesus Christ our Lord.  
**10** *But I exhort* you, brethren, by <sup>2</sup>the name of our Lord Jesus Christ, *in order that* ye all *say* the same thing, and *that there be not* <sup>o</sup>divisions <sup>o</sup>among you; but *that ye be perfected* in the same mind and in the same *opinion*.

## 1: 1-9. INTRODUCTION.

1-3. Benediction.  
 4-9. Thanksgiving.

**1. 1 called, &c.** Lit. a called apostle. See Rom. 1. 1.  
**called.** Gr. *kletos*. See Rom. 1. 1. No ellipsis of "to be", nor in v. 2.  
**apostle.** Ap. 189.  
**Jesus Christ.** Ap. 98. XI.  
**through.** Ap. 104. v. 1.  
**will.** Ap. 102. 2.  
**God.** Ap. 98. I. i. 1.  
**Sosthenes.** If he is the same as in Acts 18. 17, he had followed in the steps of Paul (Gal. 1. 23). **our** = the.  
**2 Unto** = to.  
**church of God.** This expression occ. in 10. 32; 11. 22; 15. 9. Acts 20. 28. 2 Cor. 1. 1. Gal. 1. 13. 1 Tim. 3. 5, 15; and in the plural in 11. 16. 1 Thess. 2. 14. 2 Thess. 1. 4.  
**church** Ap. 186. **at** = in. Ap. 104. viii.  
**them that are sanctified.** Gr. *hagiazō*. See John 17. 17, 19.  
**in.** Gr. *en*; as above. **Christ Jesus.** Ap. 98. XII.  
**saints.** Gr. *hagios*. See Acts 9. 13. **with.** Ap. 104. xvi.  
**call upon.** Gr. *epikaleō*. See Acts 2. 21. Same as "appeal to" (Acts 25. 11, &c).  
**the name.** See Acts 2. 38 and cp. v. 10.  
**Lord.** Ap. 98. VI. i. B. 2. A.  
**3 Grace.** Ap. 184. I. 1. See Rom. 1. 7.  
**peace.** This has no reference to their divisions, as the same salutation is given in all Paul's epistles except those to Timothy and Titus.  
**from.** Ap. 104. iv. **Lord.** Ap. 98. VI. i. B. 2. B.  
**4 thank, &c.** Gr. *eucharisteō*. See Acts 27. 35.  
**on your behalf** = concerning (Ap. 104. xiii. 1) you.

**for** = upon. Ap. 104. ix. 2.

**by** = in. Ap. 104. viii. Cp. Eph. 1. 3.

**5 are** = were.

**enriched.** Gr. *ploutizo*. Only here and 2 Cor. 6. 10; 9. 11.

**utterance.** Ap. 121. 10.

**knowledge.** Ap. 132. II. i. Cp. 2 Cor. 8. 7; 11. 6.

24. 14. Acts 4. 33; 7. 44. Jas. 5. 3. In these "witness".

**6 testimony.** Gr. *marturion*. Always rendered "testimony", save Matt,

**confirmed.** Gr. *bebaioō*. See Rom. 15. 8.

**7 come behind** = are not (Ap. 105. II) lacking (Gr. *hustereo*). See Rom. 3. 23.

**no.** Gr. *mideis*. A double negative.

**gift.** Ap. 184. I. 2.

**waiting for** = eagerly expecting. Gr. *apekdechomai*. See Rom. 8. 19.

**coming** = revelation. Ap. 106. II. 1. There

are two other words used with reference to the Lord's coming, *parousia* (see Matt. 24. 3), and *epiphaneia* (see 2 Thess. 2. 8). Cp. 2 Thess. 1. 7. 1 Pet. 1. 7, 13.

**8 also, &c.** = confirm you also.

**unto** = until. Gr. *heos*. Cp. Phil. 1. 6.

**end.** Gr. *telos*. See Matt. 10. 22.

**blameless.** Gr. *anengkletos*. Here, Col. 1. 22. 1 Tim. 3. 10. Tit. 1. 6, 7.

**9 faithful.** Ap. 150. III. Cp. 10. 13. 2 Cor. 1. 18. 1 Thess. 5. 24.

2 Thess. 3. 3.

**by.** Ap. 104. v. 1.

**unto.** Ap. 104. vi.

**fellowship.** Gr. *koinonia*.

Cp. 2 Cor. 13. 14. 1 John 1. 3.

**Son.** Ap. 108. iii. The title "Lord" is added to "Jesus Christ" six times in the first ten verses of this chapter.

## 1: 10--4: 16. MINISTERIAL. REPROOF AND EXPLANATIONS.

**1: 10-12.** **Reproof for their divisions.**

**1: 13.** **Questions. Is Christ divided ? &c.**

**1: 14-16.** **Answer.**

**1: 17--3: 2.** **Paul's apostolic commission.**

**3: 3, 4.** **Reproof for their divisions.**

**3: 5.** **Questions. Who then is Paul ? &c.**

**3: 6.** **Answer.**

**3: 9--4: 16.** **Paul's apostolic commission.**

**10 Now** = But.

**beseech** = exhort. Ap. 134. I. 6.

**that** = in order that. Gr. *hina*.

**speak** = say.

**no** = not. Ap. 105. II.

**divisions.** Gr. *schisma*. Elsewhere, 11. 18; 12. 25. Matt. 9. 16 (rent). Mark 2. 21 (rent). John 7. 43; 9. 16;

10. 19. Hence Engl. "schism".

**among.** Ap. 104. viii. 2.

**perfectly joined together** = fitted, or

perfected. Fig. *Pleonasm*. Ap. 6. See Ap. 125. 8.

**judgment** = opinion. Ap. 177. 2.

**11** For it hath been *shown*<sup>2</sup> unto me *concerning* you, my brethren, by them *which are of the house* of Chloe, that there are *strifes*<sup>10</sup> among you.

**12**<sup>10</sup> Now *I mean this*, that *each one is attached to some party*, and saith, "I am of Paul"; and "I of Apollos"; and "I of Cephas"; and "I of Christ".

**13** °Is °Christ divided? °was Paul crucified *on behalf of* you? or were ye °baptized *into* the name of Paul?

**14** I °thank °God that I °baptized °none of you, *except* °Crispus and °Gaius;

**15** *In order that not* any should say that I ...<sup>13</sup> baptized <sup>13</sup>*into* mine own name.

**16** And I °baptized *the household of Stephanas also: for the rest*, I °know not *if* I °baptized any other.

**17** For °Christ °sent me not to °baptize, but to *evangelize*: not *in* wisdom of *eloquent language*,<sup>15</sup> *in order that not* the cross of °Christ should be °made of none effect.

**18** For the *message* of the cross is to *those that are perishing* °foolishness; but *to those who are being saved, even us* it is the °power of °God.

**19** For it *has been* written, "I will °destroy the wisdom of the wise, and will *hide* the °understanding of the °prudent."

**20** Where *is* the wise? where *is* the scribe? where *is* the °disputer of *the age*? hath not God °made foolish the wisdom of *the* °world?

**21** For *since* in the wisdom of God the °world by wisdom °knew not God, *God was well pleased* by the foolishness of *the thing proclaimed* to save them that believe.

**22** For Jews *ask* a sign, and the Greeks *seek* wisdom:

**11 declared** = shown. Gr. *deloo* = to make manifest. Elsewhere, 3. 13. Col. 1. 8. Heb. 9. 8; 12. 27. 1 Pet. 1. 11. In these three last, signify. 2 Pet. 1. 14 (show).

**of** = concerning; as in v. 4.

**by**. Ap. 104. xviii. 1.

**contentions** = strifes. Gr. *eris*. See Rom. 1. 29.

**12 this I say** = I mean this.

**every, &c.** i.e. each one is attached to some party.

**Apollos**. See Acts 18. 24.

**Cephas**. See John 1. 42.

**13 Is Christ divided?** The omission of *me*, with the question, implies that the answer must be affirmative. "He is indeed." Cp. 12. 12-25. You are rending Him.

**was Paul, &c.?** The *me* here requires a negative answer.

**for** = on behalf

**baptized**. Ap. 115. I. iv.

**in** = into. Ap. 104. vi.

**14 baptized**. Ap. 115. I. i.

**none**. Gr. *oudeis*.

**but** = except. Gr. *ei me*.

**Crispus**. See Acts 18. 8.

**Gaius**. See Acts 19. 2. Rom. 16. 23.

**15 Lest**. Lit. in order that (Gr. *hina*, as in v. 10) not (Gr. *me*).

**any**. Gr. *tis*. Ap. 123. 3.

**had**. Omit.

**16 also, &c.** = the household of Stephanas also.

**Stephanas**. Cp. 16. 15, 17.

**besides** = for the rest. Gr. *loipon*. Neut. of *loipos*. Ap. 124. 3.

**know**. Ap. 132. I. i.

**whether** = if. Ap. 118. 2. a.

**other**. Ap. 124. 1.

1. 17—3. 2 [For Structure see below].

**17 sent**. Ap. 174. 1.

**preach the gospel** = evangelize. Ap. 121. 4.

**with** = in. Ap. 104. viii.

**words**. Ap. 121. 10. This means either "eloquent language", or "clever reasoning". Perhaps both ideas were in the apostle's mind.

**made of none effect**. Gr. *kenoo*. See Rom. 4. 14.

**1: 17--3: 2. PAUL'S APOSTOLIC COMMISSION.**

<b>1: 17.</b>	<b>Personal. Commission given.</b>
<b>1:18-31.</b>	<b>General. The Subject. Christ and the Cross.</b>
<b>2: 1-5.</b>	<b>Personal. Commission carried out. Manner.</b>
<b>2: 6-16.</b>	<b>Special (in private). The wisdom of God to be initiated.</b>
<b>3: 1.</b>	<b>Personal. Commission carried out. Speaking.</b>
<b>3: 2.</b>	<b>General. Subject The condition of the Corinthians.</b>

**1: 18-31. GENERAL. SUBJECT. CHRIST AND THE CROSS.**

<b>18.</b>	The Cross. Opposite effects.
<b>19-22.</b>	Reason. "For."
<b>23, 24.</b>	Christ. opposite effects.
<b>25-31.</b>	Reason. "Because."

**18 preaching** = word, or message. Gr. *logos*, as in v. 17.

2 Thess. 2. 10. See John 17. 12.

**foolishness**. Gr. *moria*. Only in this Epistle, vv. 21, 23; 2. 14; 3. 19. **us which are, &c.** = those who are being saved, (even) us. This is the order in the Greek. Salvation has more than one aspect. See Rom. 13. 11. Phil. 2. 12. 1 Thess. 5. 8, 9. 2 Tim. 1. 9; 3. 15; 4. 18. 1 Pet. 1. 5.

**power**. Ap. 172. 1. Cp. Rom. 1. 16.

**19 is** = has been. The reference is to Isa. 29. 14. Ap. 107. I. 3.

**destroy**. Gr. *apollumi*, as in v. 18.

**bring to nothing** = annul. Gr. *atheteo*. See John 12. 48.

**understanding**. Gr. *sunesis*.

First occ. Mark 12. 33.

**prurient**. Gr. *sunetos*. Adj. akin to the above. See Acts 13. 7. This quotation agrees with the Sept., except that it

reads "hide" (*krupto*) instead of "bring to nought". In the Hebrew the form of the sentence is different. (See A V.)

**20 disputer**. Gr. *suzetetees*. Only here. Cp. Acts 15. 2.

**world** = age. Ap. 129. 2. It was an age of speculation. Acts 17. 21.

**made foolish**. Gr. *moraino*. See Rom. 1. 22.

**this** = the.

**world**. Gr. *kosmos*. Ap. 129. 1. The wisdom of the world is human

wisdom generally.

**21 after that** = since.

**knew**. Ap. 132. I. ii.

**it pleased God** = God was well pleased. Gr. *eudokeo*. Occ. twenty-one times.

Generally transl. "pleased", "well pleased", "take pleasure".

**preaching** = the thing proclaimed. Ap. 121. 3.

**believe**. Ap. 150. I. i. i.

**22 the**. Omit.

**require** = ask. Ap. 134. I. 4.

**sign**. Ap. 176. 3. The texts read "signs".

**seek after** = seek.

**23** But we <sup>o</sup>preach *a crucified Messiah*, <sup>2</sup>to ... Jews a <sup>o</sup>stumblingblock, and unto ... *Gentiles* <sup>18f</sup>foolishness;  
**24** But <sup>2</sup>to the *called themselves*, both Jews and Greeks,  
<sup>6</sup>Christ the <sup>18</sup>power of God, and the wisdom of God.  
**25** Because the *foolish things* of God is wiser than <sup>o</sup>men;  
and the *weak thing* of God is stronger than men.  
**26** For ... <sup>o</sup>see *the kind of persons whom God sent to call you*, brethren, how that not many wise men *according to* the flesh, not many mighty, not many <sup>o</sup>noble, ... :  
**27** But God *chose* the foolish things of the world *in order to put to shame* the wise; and God hath chosen the weak things of the world *in order to put to shame* the things which are mighty;  
**28** And *lowborns, without family or descent* of the world, and things which are *counted as nothing*, hath God chosen, *yea*, and things which are not, to *nullify* things that are:  
**29** That no flesh should *boast* in His presence.  
**30** But *from Him* are ye in Christ Jesus, *Who became unto us wisdom from God, both* <sup>o</sup>righteousness, and *holiness, even* <sup>o</sup>redemption:  
**31** <sup>10</sup>*In Order That*, according as it *has been* written, "He that <sup>29</sup>*boasteth*, let him <sup>29</sup>*boast* in the <sup>o</sup>Lord."  
**2** And I, brethren, when I came *unto* you, came not *according to pre-eminence* of *word* or of wisdom, <sup>o</sup>declaring *to* you the <sup>o</sup>testimony of <sup>o</sup>God.  
**2** For I <sup>o</sup>determined not to <sup>o</sup>know any thing <sup>o</sup>among you, *except* Jesus Christ, and *This One* crucified.  
**3** And I was with you in weakness, and in fear, and in much <sup>o</sup>trembling.  
**4** And my <sup>1</sup>*word* and my <sup>o</sup>preaching *was not in persuasive* words of ... wisdom, but in <sup>o</sup>demonstration *of the Spiritual gift of Divine wisdom*.  
**5** *In order that* your <sup>o</sup>faith should not *be* in the wisdom of <sup>o</sup>men, but in the <sup>4</sup>power of <sup>1</sup>God.

**23** preach. Ap. 121. 1.  
**crucified.** That is, a crucified Messiah.  
**the.** Omit.  
**stumblingblock.** Gr. *skandalon*. Occ. fifteen times. Nine times transl. "offence"; once "offend"; thrice "stumblingblock"; elsewhere "occasion to fall, or of stumbling". First occ. Matt. 13. 41. Instead of the signs of the kingdom promised by the prophets, the One who claimed to be their Messiah was crucified. This staggered them.  
**Greeks.** The texts read "Gentiles" (*ethnos*).  
**24** **them which are called** = the called themselves.  
**25** **foolishness.** Lit. foolish thing. Gr. *moros*  
**men.** Ap. 123. 1.  
**weakness.** Lit. weak thing. Gr. *asthenes*.  
**26** **ye.** Omit.  
**see.** Ap. 133. I. 5.  
**calling.** Gr. *klesis*. See Rom. 11. 29. Here it means the way ye were called, i.e. the kind of persons whom God sent to call you. Hence instead of "are called" as in A. V. and R. V., the *ellipsis* should be supplied thus: "not many are wise", &c. Apollos was an eloquent man, but as to Paul, his speech was regarded as contemptible. See 2 Cor. 10. 10, and cp. Acts 17. 18.  
**after** = according to. Ap. 104. x. 2.  
**noble.** Gr. *eugenes*. See Acts 17. 11.  
**27** **hath chosen** = chose. Gr. *eklegomai*. See Acts 1. 2.  
**to** = in order to. Gr. *hina*.  
**confound** = put to shame. Gr. *kataischuno*. See Rom. 5. 5.  
**28** **base.** Gr. *agenes*. Lit. without family, or descent. Only here. The opp. of *eugenes*, v. 26.  
**despised.** Gr. *exoutheneo*. Lit. counted as nothing. See Acts 4. 11.  
**not.** Ap. 105. II.  
**bring to nought.** Gr. *katargeo*. See Rom. 3. 3.  
**29** **glory** = boast. Gr. *kauchaomai*. See Rom. 2. 17.  
**30** **of.** Ap. 104. vii.  
**of** = from. Ap. 104. iv. The Greek reads "became ... wisdom from God".  
**is made** = became. Gr. *ginomai*.  
**and** = both.  
**righteousness.** Ap. 191. 3.  
**sanctification** = holiness. Gr. *hagiasmos*. See Rom. 6. 19.  
**and** = even.  
**redemption.** Gr. *apolutrosis*. See Rom. 3. 24 and cp. Eph. 1. 7, 14; 4. 30.  
**31** **is** = has been. This is a summary of Jer. 9. 23.  
**Lord.** Ap. 98. VI. i. B. I. B. a.

**2: 1-5. PERSONAL. COMMISSION CARRIED OUT. MANNER.**

- 1, 2. His Testimony.  
 3. His Feelings.  
 4. His Testimony.  
 5. The faith of the Corinthians.

**2. 1** **to** = unto. Ap. 104. xv. 3.  
*huperoche*. Only here and 1 Tim. 2. 2.  
**testimony.** Gr. *marturion*, as in 1. 6.

**2** **determined.** Ap. 122. 1.  
*me* (Ap. 105. II.)

**3** **trembling.** Gr. *tromos*. Elsewhere, Mark 16. 8 (lit. trembling . . . seized them). 2 Cor. 7. 15. Eph. 6. 5. Phil. 2. 12. Fear is joined with trembling in all these passages save Mark 16. 8. His sense of weakness (cp. Gal. 4. 13) produced fear, and this resulted in trembling. Cp. 2 Cor. 4. 7.

**4** **preaching.** Gr. *kerugma*, as in 1. 21.  
**words.** Gr. *logos*, as in v. 1.

Gr. *apodeixis*. Only here. Cp. 4. 9.  
 "the powerful gift".

**5** **That** = In order that. Gr. *hina*.

**not.** Ap. 105. I.

**with** = according to. Ap. 104. x. 2.

**excellency** = pre-eminence. Gr.

**speech** = word. Ap. 121. 10.

**declaring.** Ap. 121. 5.

**unto** = to.

**God.** Ap. 98. I. i. 1.

**know.** Ap. 132. I. i.

**among** Ap. 104. viii. 2.

**save** = except. Gr. *ei* (Ap. 118. 2. a)

**Jesus Christ.** Ap. 98. XI.

**Him** = This One. Emphatic.

**with** = in. Ap. 104. viii.  
**enticing** = persuasive. Gr. *peithos*. Only here. Cp. Ap. 150. I. 2.

**man's** = human. Gr. *anthropinos*. See Rom. 6. 19. But the texts omit "man's".

**demonstration.**

**of the ... power.** Here spirit = spiritual gift, in this case Divine wisdom. By Fig. *Hendiadys* (Ap. 6) =

**power.** Ap. 172. 1.

**faith** Ap. 150. II. 1.

**stand** = be.

**men.** Ap. 123. 1.

**6** But we <sup>o</sup> speak wisdom among *the perfect*: yet not the wisdom of this *age*, nor of the *rulers* of this world, that *are being brought to nought*:

**7** But we <sup>6</sup> speak the wisdom of <sup>1</sup>God in a <sup>o</sup> mystery, *even* the <sup>o</sup> hidden wisdom, which God *preordained* before the *ages* unto our glory:

**8** Which <sup>o</sup> none of the <sup>6</sup> rulers of this <sup>6</sup> world age <sup>o</sup> knew: for *if they had* <sup>o</sup> known it, they would not have crucified the Lord of glory.

**9** But as it *has been* written, "Eye saw not, and ear heard not, and went not up upon the heart of <sup>5</sup>man, the things which God ... prepared for them that <sup>o</sup> love Him."

**10** But <sup>1</sup>God *revealed* them unto us *through THE Holy Spirit*: for *THE Holy Spirit* <sup>o</sup> searcheth all things, yea, the deep things of God.

**11** For what <sup>5</sup>man <sup>2</sup> knoweth the *things also* of a man, <sup>2</sup> except the <sup>o</sup> spirit of <sup>5</sup>man which is in him? even so the *things also* of God <sup>2</sup> knoweth no man, *except* <sup>10</sup> THE Holy Spirit of God.

**12** Now we ... received, not the <sup>11</sup> spirit of the <sup>o</sup> world, but the <sup>o</sup> spirit [New Nature] which is *by* God; *in order that* we might <sup>2</sup> know the things that are *given as an act of grace* to us *by* <sup>1</sup>God.

**13** Which things *we speak also*, not in the words *taught by man's wisdom, but in things taught by THE Spirit; interpreting, to fit the meaning to the words, spiritual things to spiritual men.*

**14** But the <sup>o</sup> natural <sup>5</sup>man receiveth not the things of <sup>10</sup> THE Holy Spirit of God: for they are <sup>o</sup> foolishness <sup>2</sup> to him: <sup>9</sup> neither can he <sup>8</sup> know them, because they are <sup>o</sup> spiritually <sup>o</sup> discerned.

**15** But he that is <sup>13</sup> spiritual *discerneth* all things, yet he himself is *discerned* <sup>12</sup> by <sup>11</sup> no one.

**16** For who *knew* the mind of the <sup>o</sup> Lord, *who shall* <sup>o</sup> instruct Him? But we have the mind of <sup>o</sup> Christ.

**3** And I, brethren, *was not able to* <sup>o</sup> speak to you as to <sup>o</sup> spiritual, but as *to flesh, even as to babes in* <sup>o</sup> Christ.

**2** I gave you milk to drink, and not with meat: for ye were *not as yet strong enough*, <sup>o</sup> neither yet now are ye able.

**13** also we speak = we speak also.

but ... teacheth. Supply Ellipsis (Ap. 6), "but in (things) taught by the Spirit" (v. 10). The texts omit "Holy". *sunkrino*. Ap. 122. 8. Used in Sept. of interpreting dreams. Gen. 40. 8, 16, 22; 41. 12, 13, 15. Dan. 5. 16, 17. words.

spiritual. I.e. spiritual (things) to spiritual (men). See 12. 1.

**14** natural. Gr. *psuchikos*. Elsewhere, 15. 44, 44, 46, and (transl. "sensual") Jas. 3. 15. Jude 19. Cp. *psuche*. Ap. 110.

spiritually. Gr. *pneumatikos*. Only here and Rev. 11. 8.

**15** judgeth = discerneth. judged. As discerned, above.

**16** hath known = knew.

LORD. Ap. 98. VI. i. B. 1. B. a.

See Acts 9. 22. Quoted from Is. 40. 14.

Christ. Ap. 98. IX.

**3. 1** could not = was not able to.

speak. Ap. 121. 7.

unto = to.

spiritual. Gr. *pneumatikos*. See 12. 1.

carnal. Gr. *sarkikos*, as in Rom. 7. 14, but the texts read *sarkines*. See 2 Cor. 3. 3.

in. Ap. 104. viii.

Christ. Ap. 98. IX. 2

have fed you with = gave you ... to drink (Gr. *potizo*).

hitherto, &c. = ye were not as yet able to bear it. Instead of supplying the

ellipsis with "to bear it", we might read "not as yet strong enough".

neither. Gr. *oute* or *oude*.

**2: 6-16. THE WISDOM OF GOD (IN PRIVATE).**

6-. Paul speaking.  
-6. Neg. Not the wisdom of this age. } Subject.

7. Pos. But the wisdom of God. } The

8. Neg. Ignorant of God's wisdom. } rulers of

9. Pos. Reason. Because of incapacity. } this age.

10. Revelation needed.

11-. Question.

-11, 12. Answer.

13-. Paul's speaking.

-13-. Neg. Not the wisdom of man. } Subject.

-13. Pos. But the power of God. } The Natural

14-. Neg. Ignorant of revelation. } man.

-14. Pos. Reason. Because of incapacity.

15. Spiritual. Judgment needed.

16-. Question.

-16. Answer.

**6** Howbeit = But.

speak. Ap. 121. 7.

them, &c. = the perfect. Gr. *teleios*. Ap. 125. 1.

world = age. Ap. 129. 2.

nor. Gr. *oude*.

princes = rulers.

come to nought = are being brought to nought. Gr. *katargeo*. See 1. 28.

**7** mystery. Ap. 193.

hidden. Same word as in Luke 10. 21. Eph. 3. 9. Col. 1. 26.

ordained = preordained. Gr. *proorizo*. See Acts 4. 28.

before. Ap. 104. xiv. Cp. Rom. 16. 25. Eph. 1. 4. 2 Tim. 1. 9.

world = ages, as in v. 6.

unto. Ap. 104. vi.

**8** none. Gr. *oudeis*.

knew. Ap. 132. I. ii.

had they = if (Gr. *ei*. Ap. 118. 2. a) they had.

the Lord. Ap. 98. VI. i. B. 2. A.

of glory. Cp. Acts 7. 2. Eph. 1. 17. Col. 1. 27. Heb. 1. 3. Jas. 2. 1.

**9** is = has been. The quotation is from Isa. 64. 4. Ap. 107. II. 2.

hath not seen = saw not. Ap. 133. I. 1.

nor ear heard = and ear heard not (Gr. *ou*).

neither have, &c. = and went not (Gr. *ou*) up.

into = upon. Ap. 104. ix. 3.

hath. Omit.

love. Ap. 135. I. 1.

**10** hath revealed = revealed. Ap. 106. ix.

by = through. Ap. 104. v. 1.

His. The texts read "the".

Spirit. Ap. 101. II. 3.

searcheth. Gr. *ereunao*. See John 5. 39. Cp. Ps. 139. 1. Rev. 2. 23.

**11** spirit. Ap. 101. 11. 6.

things. Add "also".

no man = no one. Gr. *oudeis*.

but = save, as v. 2.

**12** have. Omit.

world. Gr. *kosmos*. Ap. 129. 1.

spirit. Ap. 101. II. 5.

of = by. Ap. 104. vii.

freely given. Ap. 184. II. 1.

of = by. Ap. 104. xviii. 1.

which man's, &c. = taught (Gr. *didaktos*. Only here and John 6. 45) by man's wisdom.

comparing = interpreting. Gr.

To interpret = to fit the meaning to the

with. No preposition. Dative case.

foolishness. See 1. 18.

discerned. Ap. 122. 2.

that he may = who shall.

instruct. Gr. *sumbibazo*.

**3** For ye are yet *fleshy*: for whereas *there is* <sup>o</sup>among you *jealousy*, and *wrangling*, ..., are ye not *men*, and walk *according to a man* ?

**4** For *whenever* one saith, "I am of Paul"; and <sup>o</sup>another, "I am of Apollos"; are ye not *men* ?

**5** Who then is Paul, and who is Apollos, but *servants through* whom ye <sup>o</sup>believed, even as <sup>o</sup>the Lord *appointed to each one* ?

**6** I *planted*, Apollos <sup>o</sup>watered; but <sup>o</sup>God *was causing it to grow*.

**7** So then <sup>o</sup>neither is he that planteth <sup>o</sup>any thing, neither he that watereth; but <sup>o</sup>God *That was causing it to grow*.

**8** Now he that <sup>o</sup>planteth and he that <sup>o</sup>watereth are *one thing*: and every man shall receive <sup>o</sup>his own reward <sup>o</sup>according to his own labour.

**9** For <sup>o</sup>we are *God's fellow-workers*: ye are <sup>o</sup>God's *tilled field*, ye are God's <sup>o</sup>building.

**10** <sup>o</sup>According to the <sup>o</sup>grace of <sup>o</sup>God which is given <sup>1</sup>to me, as a wise <sup>o</sup>masterbuilder, I ... laid the <sup>o</sup>foundation, and another <sup>o</sup>buildeth thereon. But let every man *see* how he buildeth thereupon.

**11** For other <sup>10</sup>foundation can *no one* lay *beside* that is laid, which is <sup>o</sup>Jesus Christ.

**12** *But* <sup>o</sup>if *any one* <sup>10</sup>build upon this <sup>10</sup>foundation gold, silver, precious stones, wood, <sup>o</sup>hay, <sup>o</sup>stubble;

**13** <sup>o</sup>Every man's work shall *become open to sight*: For *the day of The Lord* shall <sup>o</sup>declare *it*, because it shall be <sup>o</sup>revealed *in* fire; and the fire shall *test and prove* <sup>5</sup>every man's work of what sort it is.

**14** <sup>12</sup>If <sup>12</sup>any man's work <sup>o</sup>abide which he hath <sup>10</sup>built thereupon, he shall receive a reward.

**15** <sup>2</sup>If <sup>12</sup>any man's work shall be *burned up*, he shall *lose his reward*: but he himself shall be saved; yet so as <sup>5</sup>through fire.

**16** <sup>o</sup>Know ye not that ye are the *Sanctuary* of <sup>o</sup>God, and *that THE Holy Spirit* of God dwelleth *among* you?

**labourers together with.** Gr. *sunergos*. Occ. thirteen times. Three times as here, used generally; in all other cases used of individuals, Timothy, Titus, Luke, &c. **husbandry** = tilled field. Gr. *georgion*. Only here. Cp. Num. 24. 6. Ps. 80. 15. **building.** Gr. *oikodome*. Used in Matt. 24. 1. Mark 13. 1, 2. 2 Cor. 5. 1. Eph. 2. 21, of an edifice. Elsewhere twelve times of the act of building, and transl. "edifying", in a metaphorical sense. **10 grace.** Ap. 184. I. 1. **masterbuilder.** Gr. *architekton*. Only here. **have.** The texts omit. **foundation.** Cp. Ap. 146. **another.** Ap. 124. 1. **buildeth thereon.** Gr. *epoikodomeo*. See Acts 20. 32. **take heed** = see. Ap. 133. I. 5. **11 no man** = no one. Gr. *oudeis*. **than** = beside. Ap. 104. xii. 3. **Jesus Christ.** Ap. 98. XI. **12 Now** = But. **if.** Ap. 118. 2. a. **any man** = any one. Gr. *tis*. Ap. 123. 3. **upon.** Ap. 104. ix. 3. **hay.** Gr. *chortos*. Transl. twelve times "grass", twice "blade", Matt. 13. 26. Mark 4. 28. Only here rendered "hay". Note the Fig. *Asyndeton* (Ap. 6). **stubble.** Gr. *kalame*. Only here. All these six things are perishable (1 Pet. 1. 7). **10 grace.** Ap. 184. I. 1. **manifest.** Ap. 106. I. viii. **the day.** I.e. the day of the Lord. See Acts 2. 20. **13 be made** = become. **revealed.** Ap. 106. I. ix. **by** = in. Ap. 104. viii. **try** = test, or prove. Gr. *dokimazo*. **14 abide.** Gr. *meno*. See p. 1511. **15 burned** = burned up. Gr. *katakaio*. Cp. Matt. 3. 12. Luke 3. 17. **2 Pet. 3. 10.** **suffer loss.** Gr. *zemioo*. Elsewhere, Matt. 16. 26. Mark 8. 36. Luke 9. 25. 2 Cor. 7. 9. Phil. 3. 8. He will lose his reward. Cp. 2 John 8. **16 Know ye not.** This expression occ. twelve times in Paul's epistles. Elsewhere, 5. 6; 6. 2, 3, 9, 15, 16, 19; 9. 13, 24. Rom. 6. 16; 11. 2. One other occ. is in Jas. 4. 4. It conveys a delicate reproach. **Know.** Ap. 133. I. 1. **Temple.** Gr. *naos*. See Matt. 23. 16. There is no art. because *naos* is the predicate. **Spirit.** The Holy Spirit. Ap. 101. II. 3. **in** = among. Ap. 104. viii. 2. The Spirit dwells in the shrine formed by the collective body of believers. Cp. Eph. 2. 22.

**3 carnal.** Gr. *sarkikos*. See v. 1. Rom. 7. 14.

**among.** Ap. 104. viii. 2.

**envying.** Gr. *zelos*. See Acts 5. 17.

**strife.** Gr. *eris*. See 1. 11.

**divisions.** *dichoastia*. See Rom. 16. 17. But the texts omit "and divisions". **as** = according to. Ap. 104. x. 2.

**men** = a man. Ap. 123. 1.

**4 while** = whenever.

**another.** Ap. 124. 2.

**carnal.** Gr. *sarkikos*, as in v. 3; but the texts read "men" (*anthropoi*).

**5 ministers** = servants. Ap. 190. I. 1.

**by** = through. Ap. 104. v. 1.

**believed.** Ap. 150. I. 1. i.

**the Lord.** Ap. 98. VI. i. B. 2. A.

**gave.** See Eph. 4. 11.

**every man** = each (one).

**6 have planted** = planted. See Acts 18. 1-18.

**watered.** Gr. *potizo*, as in v. 2. See Acts 18. 27—19. 1.

**God.** Ap. 98. I. i. 1.

**gave the increase** = was causing it to grow. Imperf. because God's work was continuing, Paul's or any other's only temporary.

**7 neither ... neither.** Gr. *oute ... oute*.

**any thing.** Gr. neut. of *tis*. Ap. 123. 3. Cp. 2 Cor. 3. 5. Gal. 2. 6; 6. 3.

**8 one** = one thing. Both belong to the same company of servants, of whom God is the Master.

**his own.** Emph. Gr. *idios*.

**according to.** Ap. 104. x. 2.

### 3: 9-4: 16. PAUL'S APOSTOLIC COMMISSION.

3: 9-17.

Illustrations.

3: 18-23.

Application.

4: 1-5.

Illustration.

4: 6-16.

Application.

### 3: 9-17. ILLUSTRATIONS. "WE" AND "YE".

9-.

"We." Paul and Sosthenes.

-9.

"Ye." God's husbandry, &c.

10-15.

"We." Paul and others.

16, 17.

"Ye." God's Temple.

**9 we.** I.e. Paul and Sosthenes. See 1. 1.

**labourers together with God** = God's fellow-workers.

The word "God" is in the genitive of possession (Ap. 17), as in the two other clauses of the verse. It is the Fig. *Anaphora* (Ap. 6), and the verse should read :

"God's fellow-workers we are;  
God's husbandry,  
God's building, ye are."

Ministers are co-workers with one another, not with God, as though He were one of them. Were it so, "God" would be in the dative case.

**17** <sup>12</sup>If <sup>12</sup>*any one* mar the <sup>16</sup>Temple of <sup>6</sup>God, *this one* shall God *mar*; for the <sup>16</sup>Temple of God is <sup>o</sup>holy, *and such holy ... ye* are.

**18** Let *no one* <sup>o</sup>deceive himself. <sup>12</sup>If <sup>12</sup>*any one* <sup>3</sup>among you seemeth to be wise in this *age*, let him become *stupid, in order that* he may *become* wise.

**19** For the wisdom of this <sup>o</sup>world is *absurdity* <sup>o</sup>with <sup>6</sup>God. For it *has been* written, "**He** <sup>o</sup>taketh the wise in their own <sup>o</sup>craftiness."

**20** And again, "The Lord <sup>o</sup>knoweth the *reasonings* of the wise, that they are *empty*."

**21** *So then* let no man *boast* in men. For all things are yours;

**22** Whether Paul, or Apollos, or Cephas, or the <sup>19</sup>world, or <sup>o</sup>life, or death, or things <sup>o</sup>present, or things *about to be*; all are yours;

**23** And ye are <sup>1</sup>Christ's; and <sup>1</sup>Christ *is* <sup>6</sup>God's.

**4** Let a <sup>o</sup>man <sup>o</sup>so *reckon* of us, as of the *servant ministers* of <sup>o</sup>Christ, and <sup>o</sup>stewards of the <sup>o</sup>mysteries of <sup>o</sup>God.

**2** *Besides* it is *sought among* <sup>1</sup>stewards, *in order that* a man be found <sup>o</sup>faithful.

**3** But *for* me it is *the least* that I should be *examined by* you, or of *the day in which man is examining, and judging, and God is silent: I do not even judge*.

**4** For I *am conscious of* <sup>o</sup>nothing *against* myself; yet am I not *in this innocent*: but **He** **That** <sup>3</sup>judgeth me is <sup>o</sup>the Lord.

**5** Therefore <sup>o</sup>judge *not anything* before the *season*, until <sup>o</sup>the Lord come, **Who** both will <sup>o</sup>bring to light the hidden things of darkness, and will <sup>o</sup>make manifest the *wills* of the hearts: and then *praise shall be to each one from* <sup>1</sup>God.

**6** And these things, brethren, <sup>o</sup>I have in a figure transferred *unto* myself and to Apollos *on account of you*;

**4. 1** man. Ap. 123. 1.

**Christ.** Ap. 98. IX.

**mysteries.** Gr. *musterion*. Ap. 193. To Paul were committed various secrets. See 15. 51. Romans 11. 25. 2 Thess. 2. 7. 1 Tim. 3. 9, 16.

**God.** Ap. 98. I. i. 1.

**required** = sought.

**in** = among. Ap. 104. viii. 2.

**that** = in order that. Gr. *hina*.

**a man** = one. Ap. 123. 3.

**faithful.** Ap. 150. III.

**3** **with** = for.

**a very small** = the least.

**judged** = examined. Ap. 122. 2.

**of** = by. Ap. 104. xviii. 1.

**man's judgment.** Lit. man's day. The day in which man is examining, and "judging", and God is silent.

**man's.** Gr. *anthropinos*, as in 2. 4, 13.

**yea, &c.** = I do not even (Gr. *oude*) judge.

**4** **know** = am conscious of. Gr. *sunoida*. See Acts 5. 2

**nothing.** Gr. *oudeis*.

**by** = against. No preposition.

**not.** Ap. 105. I.

**hereby** = in (Gr. *en*) this.

**justified.** Ap. 191. 2.

**the Lord.** Ap. 98. VI. i. B. 2. B.

**5** **judge.** Ap. 122. 1.

**nothing** = not (Gr. *me*. Ap. 105. II) anything (Gr. *tis*).

**before.** Ap. 104. xiv.

**time** = season.

**the Lord.** Ap. 98. VI. i. B. 2. A.

**bring to light.** Gr. *photizo*. See Luke 11. 36

**make manifest.** Ap. 106. I. v.

**counsels.** Gr. *boule*. Ap. 102. 4.

**shall every, &c.** Lit. praise shall be to each one.

**of** = from. Ap. 104. iv.

#### 4: 6-16. APPLICATION.

- 6-. Paul and Apollos.
- 6, 7. The Corinthians.
- 8. Their exaltation.
- 9, 10. The apostles.
- 11-13. Their humiliation.

**6** **I have in a figure transferred.** Gr. *metaschematizo*. Elsewhere transl. "transform", 2 Cor. 11. 13, 14, 15; and "change", Phil. 3. 21.

**to** = unto. Ap. 104. vi.

**for your sakes** = on account of (Gr. *dia*. Ap. 104. v. 2) you.

**17** **defile.** Gr. *phtheiro*. Same word as "destroy" below. Occ. also in 15. 33. 2 Cor. 7. 2; 11. 3. Eph. 4. 22. Jude 10. Rev. 19. 2 (corrupt).

The word "mar" will suit both clauses. The man who mars God's Temple by introducing divisions, and the wisdom that is *not* from above (Jas. 3. 15), will himself be marred (v. 15).

**him** = this one. Gr. *houtos*. Emphatic.

**holy.** Gr. *hagios*.

**which** = and such, i.e. holy, or separated. Omit "temple" in the last clause.

#### 3: 18-23. APPLICATION.

- 18. Dehortation. Let no man, &c.
- 19, 20. Reason. For the Lord knoweth, &c.
- 21-. Dehortation. Let no man glory, &c.
- 21-23. Reason. All things are yours.

**18** **no man** = no one. Gr. *medeis*.

**deceive.** Gr. *exapatao*. See Rom. 7. 11.

**world.** Ap. 129. 2.

**fool.** Gr. *moros*, as in 1. 25, 27.

**that** = in order that. Gr. *hina*.

**be** = become.

**19** **world.** Gr. *kosmos*. Ap. 129. 1.

**foolishness.** Gr. *moría*. See 1. 18.

**with.** Ap. 104. xii. 2.

**is** = has been.

**taketh.** Gr. *drassomai*. Only here. Found in the Sept., but not in Job 5. 13, from which this is quoted.

**craftiness.** Gr. *punourgia*. See Luke 20. 23. This is the only time Job is quoted in the NT.

**20** **The LORD.** No art. Ap. 98. VI. i. B. 1. B. a.

**knoweth.** Ap. 132. I. ii.

**thoughts** = reasonings.

**vain.** Gr. *mataios*. See Acts 14. 15. Quoted from Ps. 94. 11.

**21** **Therefore** = So then.

**glory** = boast, as in 1. 29.

**22** **life.** Gr. *zoe*. Ap. 170. 1.

**present.** Gr. *enistemi*. See Rom. 8. 38.

**to come** = about to be. Gr. *mello*.

#### 4: 1-5. ILLUSTRATION.

- 1-. Right judgment of us (Paul and Sothenes).
- 1. Stewards.
- 2. What is required defined.
- 3-5-. Right judgment for me (Paul).
- 5-. What is required discovered.
- 5. Stewards. Reward.

<sup>2</sup>*in order that* ye might learn in us not to think of *men*  
 °above that which *has been* written, that *ye be not puffed up, one on behalf of the one* °against *the other*  
**7** For who °maketh thee to differ *from another?* and what hast thou that thou didst not receive? now °if thou didst receive *it*, why dost thou *boast, as not having received it?*  
**8** *Already* ye *have been filled, already* ye are rich, ye have reigned as kings *apart from* us: and I *wish* to <sup>1</sup>God ye did reign, <sup>2</sup>*in order that* we also might °reign with you.  
**9** For I think that <sup>1</sup>God ... °set forth us the °apostles °last, as it were °appointed to death: for we are made a °spectacle to the °world, *both* to angels, and to <sup>1</sup>men.  
**10** We *are* °fools °for <sup>1</sup>Christ's sake, but ye *are* wise in <sup>1</sup>Christ; we *are* weak, but ye *are* strong; ye *are* °honourable, but we *are* °despised.  
**11** *Up until the* °present hour we both hunger, and thirst, and *are scantily clothed*, and are *slapped around*, and *are wanderers*;  
**12** And labour, °working with our own hands: being *rebuked and abused*, we bless; being persecuted, we suffer it:  
**13** Being *slandered*, we *comfort*: we are made as the *sweepings* of the °world, and *are the scum* of all things *until now*.  
**14** *Not as putting you to shame do I write these things*, but as my °beloved *children* I °warn you.  
**15** For *if* ye *should have* ten thousand °instructors in <sup>1</sup>Christ, yet *have* ye not many fathers: for in °Christ Jesus I *begat* you °through the °gospel.  
**16** *On account of this* I °beseech you, *become* ye *imitators* of me.  
**17** *On account of this* have I °sent °to you °Timotheus, who is my <sup>14</sup>beloved <sup>14</sup>son, and <sup>2</sup>faithful in <sup>4</sup>the Lord, who shall *remind you* of my ways ... in <sup>1</sup>Christ, *even as* I teach every where in every °church.  
**18** Now °some are °puffed up, as though I *were not coming unto* you.  
**19** But I will come to you *quickly*, °if the Lord *desires*, and will *find out and expose*, not the *word* of them which are °puffed up, but the <sup>19</sup>power.  
**20** For the °kingdom of God [*is established*] not in °word, but in <sup>19</sup>power.  
**21** What <sup>19</sup>*desire* ye? shall I come °unto you

above. Ap. 104. xvii. 2. **is** = has been.  
**no one** . . . **one**. Lit. ye be not (Gr. *me*) puffed up, one on behalf of (Gr. *huper*. Ap. 104. xvii. 1) the one.  
**puffed up**. Gr. *phusioo*. Elsewhere, vv. 18, 19; 5. 2; 8. 1; 13. 4. Col. 2. 18. **against**. Ap. 104. x. 1.  
**another** = the other. Ap. 124. 2.  
**maketh ... to differ**. Ap. 122. 4. Note the change from pl. in v. 6 to the sing. here. **if**. Ap. 118. 2. a.  
**glory** = boast, as in 1. 29.  
**as if thou hadst not** = as not (Gr. *me*) having.  
**Now** = Already. Notice the Fig. *Amplificatio* (Ap. 6).  
**are full** = have been filled. Gr. *koremmumi*. See Acts 27. 38.  
**without** = apart from. This is an instance of *Irony* (Ap. 6).  
**would to God**. Gr. *ophelon*, from *opheilo*, to owe. Used to express a wish; also in 2 Cor. 11. 1. Gal. 5. 12. Rev. 3. 15.  
**reign with**. Gr. *sumbasileuo*. Only here and 2 Tim. 2. 12.  
**hath**. Omit.  
**set forth**. Gr. *apodeiknumi*. See Acts 2. 22.  
**apostles**. Ap. 189.  
**last**. They were the successors of the prophets in this. Acts 7. 52.  
**appointed to death**. Gr. *epithanatos*. Only here.  
**spectacle**. Gr. *theatron*. In Acts 19. 29, 31, it means the place. It was also used for the actors, and the spectators.  
**unto** = to.  
**world**. Gr. *kosmos*. Ap. 129. 1. **and** = both.  
**fools**. Gr. *moros*, as in 1. 25, 27.  
**honourable**. Gr. *endoxos*. Elsewhere transl. "gorgeously", Luke 7. 25, and "glorious" in Luke 13. 17. Eph. 5. 27.  
**despised**. Gr. *atimos*. Elsewhere, 12. 23. Matt. 13. 57. Mark 6. 4.  
**Even unto** = Up to, or until. Gr. *achri*.  
**this** = the. **present**. Gr. *arti* = now.  
**are naked** = are scantily clothed. Gr. *gumneteuo*. Only here.  
**are buffeted**. Gr. *kolaphizo*. Here, Matt. 26. 67. Mark 14. 65. 2 Cor. 12. 7. 1 Pet. 2. 20.  
**have no certain dwellingplace**. Gr. *astateo* = to be a wanderer. Only here.  
**working, &c.** See Acts 18. 3; 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8.  
**reviled**. Gr. *loidoreo*. See John 9. 28.  
**defamed**. Gr. *blasphemeo*. But some texts read *dusphemeo*.  
**intreat**. Ap. 134. I. 6.  
**filth** = sweepings. Gr. *perikatharma*. Only here.  
**offscouring**. Gr. *peripsema*. Only here.  
**unto this day**. Lit. until now. Gr. *heos arti*.  
**I write, &c.** Lit. Not as putting you to shame do I write these thing.  
**shame**. Gr. *entrepo*. Occ. elsewhere, Matt. 21. 37. Mark 12. 6. Luke 18. 2, 4; 20. 13. 2 Thess. 3. 14. Tit. 2. 8. Heb. 12. 9, all in middle sense, meaning "to feel shame", and so "to reverence", as in the Gospels.  
**beloved**. Ap. 135. III. **sons** = children. Ap. 108. i.  
**warn**. Gr. *noutheteo*. See Acts 20. 31.  
**thought** = if. Ap. 118. I. b  
**have** = should have.  
**instructors**. Gr. *paidagogos*. Only here and Gal. 3. 24, 25.  
**Christ Jesus**. Ap. 98. XII.  
**have begotten** = begat. Gr. *gennaio*. Cp. Philem. 10.  
**gospel**. Ap. 140.  
**Wherefore** = On account of (Ap. 104. V. 2) this.  
**beseech**. Gr. *parakaleo*, as in v. 13. **be** = become.

**followers** = imitators. Gr. *mimetes*. Elsewhere, 11. 1. Eph. 5. 1. 1 Thess. 1. 6; 2. 14. Heb. 6. 12. 1 Pet. 3. 13.  
**For this cause** = On account of (Gr. *dia*. Ap. 104. v. 2) this.  
**bring you into remembrance** = remind you. Gr. *anamimnesko*. Elsewhere, Mark 11. 21; 14. 72. 2 Cor. 7. 15. 2 Tim. 1. 6. Heb. 10. 32.  
**which be**. Omit. **as** = even as. **church**. Ap. 186.  
**to** = unto. Ap. 104. xv. 3.  
**will**. Gr. *thelo*. Ap. 102. 1. **know**. I.e. find out and expose. Ap. 132. I. ii. **speech** = word. Ap. 121. 10.  
**kingdom of God**. Ap. 114. No verb in the sentence. Supply "is established". Fig. *Ellipsis*. Ap. 6. **power**. Gr. *logos* as in v. 19.  
**unto**. Gr. *pros*, as in vv. 18, 19. This v. is an example of Fig. *Anocoenosis*. Ap. 6. **would not come** = were not coming. **if**. Ap. 118. I. b.  
**shortly** = quickly.  
**word**. Gr. *logos* as in v. 19.



◦with a ◦rod, or in ◦love, and *in* the ◦spirit of ◦meekness?

**5** It is *heard altogether that there is* fornication ◦among you, and such fornication as is *not even as found* among the ◦Gentiles, that *a certain one* should have his father's wife.

**2** And ye *have been haughty*, and *did not rather mourn*, in order that he that *did* this deed might be *removed out of the midst of* you.

**3** For I *indeed*, ... absent ◦in body, but present in *thought and feeling*, have ◦judged already, as though I were present, ... him that hath *so daringly wrought this*,

**4** *Having been gathered together in the name of the Lord Jesus, ye and my <sup>3</sup>spirit*, with the ◦power of our Lord ◦Jesus Christ,

**5** *That ye should deliver* such an one *to* ◦Satan for ... ◦destruction of the flesh, *in order that* the ◦spirit may be saved in the ◦day of the <sup>4</sup>Lord <sup>4</sup>Jesus.

**6** Your *boasting is* not good. ◦Know ye not that a little ◦leaven ◦leaveneth [*corrupteth*] the whole ◦lump?

**7** ◦Purge out therefore the old <sup>6</sup>leaven, *in order that* ye may be a new <sup>6</sup>lump, as ye are unleavened. For even ◦Christ our passover *was* sacrificed ...:

**8** *So then* let us ◦keep the feast, not ◦with old <sup>6</sup>leaven, ◦neither with the <sup>6</sup>leaven of ◦malice and wickedness; but with the unleavened *bread* of ◦sincerity and truth.

**9** I wrote <sup>5</sup>to you in *the present* epistle not to *mix together* with fornicators:

**10** Yet not altogether with the fornicators of this ◦world, or with the ◦covetous, or ◦extortioners, or with idolaters; for then *ye ought to* go out of the ◦world.

**11** But now I have written <sup>5</sup>to you not to *company with*, ◦if ◦any man that *bears the name of* a brother be a fornicator, or <sup>10</sup>covetous, or an

**with** = in. Gr. *en*, as in v. 2. Cp. Luke 22. 49, where *en* is transl. "with".  
**rod**. Gr. *rabdos*. Transl. four times "staff", twice "sceptre" (Heb. 1. 8). Cp. Rev 2. 27; 12. 5; 19. 15. See also 2 Sam. 7. 14. Ps. 2. 9.  
**love**. Ap. 135. II. 1.  
**spirit**. Ap. 101. II. 7.  
**meekness**. Gr. *prautes*. Cp. Ap. 127. 3. Occ. elsewhere, 2 Cor. 10. 1. Gal. 5. 23; 6. 1. Eph. 4. 2. Col. 3. 12. 1 Tim. 6. 11. 2 Tim. 2. 25. Tit. 3. 2. Jas. 1. 21. 3. 13. 1 Pet 3. 15.

**5: 1-6: 20. THINGS HEARD BY PAUL.**

**5: 1-13.** Fornication. Declaration.  
**6: 1-11.** Litigation.  
**6: 12-20.** Fornication. Amplification.

**5: 1-13. FORNICATION.**

1. Crimination.  
2-. Remonstrance.  
-2. Purgation.  
3-5. Judgment.  
6. Remonstrance.  
7, 8. Purgation.  
9-11. Injunction.  
12, 13. Remonstrance.  
-13. Purgation.

**5. 1 reported** = heard. Cp. Matt. 2. 3; 4. 12. Gal. 1. 23.

**commonly** = altogether. Gr. *holos*. Elsewhere, 6. 7; 15. 29. Matt. 5. 34. **among**. Ap. 104. viii. 2.

**not so much** = not even. Gr. *oude*.

**named**. The texts omit. Supply the Ellipsis by "found". "Named" has been suggested by Eph. 5. 3.

**Gentiles**. Gr. *ethnos*. **one** = a certain one. Ap. 123. 3.

**2 are** = have been.

**puffed up**. Gr. *phusioo*. See 4. 6.

**have, &c.** = did not rather mourn.

**that** = in order that. Gr. *hina*.

**hath done** = did.

**taken away**. Gr. *exairo*. Only here and v. 13. The texts read the commoner word *airo*. Had they mourned and humbled themselves for such a scandal in their midst they must have taken action (v. 13).

**from among** = out of (Gr. *ek*. Ap. 104. vii.) the midst of.

**3 verily** = indeed, or for my part.

**as**. The texts omit.

**in**. No prep. Dat. case.

**spirit**. Ap. 101. II. 8. Absent bodily, he was present with them in thought and feeling. Cp. Col. 2. 5.

**so**. I.e. so daringly.

**done this deed** = wrought (Gr.

**4 In the name, &c.** Read, "Having been gathered together in the name of our Lord Jesus, ye and my spirit." A Latin MS. of the seventh century in the British Museum reads "and the sanctifying Spirit Himself".

**Jesus Christ**. Ap. 98. X.

**Christ**. The texts omit.

**Jesus Christ**. Ap. 98. XI

**5 To deliver**. I.e. That ye should deliver. Gr. *paradidomi*. See John 19. 30. This clause depends on "judged" in v. 3.

**unto** = to.

**Satan**. Cp. 1 Tim. 1. 20. Satan is regarded as inflicting bodily suffering. See Luke 13. 16. 2 Cor. 12. 7.

**for**. Ap. 104. vi.

**the**. Omit.

**destruction**. Gr. *olethros*. Elsewhere, 1 Thess. 5. 3. 2 Thess. 1. 9. 1 Tim. 6. 9.

**spirit**. Ap. 101. II. 6.

**day**. The day of resurrection, when the spirit which returns to God at death is restored.

**6 glorying** = boasting. Gr. *kauchema*. See Rom. 4. 2.

**Know**. Ap. 132. I. i. See 3. 16.

**leaven**. See Matt. 13. 33. **leaveneth**. See Matt. 13. 33. Fig. *Paroemia*. Ap. 6. Cp. Gal. 5. 9.

**lump**. Gr. *phurama*. See Rom. 9. 21.

**7 Purge out**. Gr. *ekkathairo*. Only here and 2 Tim. 2. 21.

**is** = was.

**for** = on behalf

**of**. Ap. 104. xvii. 1. But the texts omit "for us".

**8 Therefore** = So then.

**keep the feast**. Gr.

**neither**. Gr. *mede*.  
**malice . . . wickedness**. Gr. *kakia . . . poneria*. Ap. 128. II. 2 and 1.

**not**. Ap. 105. II.

**9 an** = the, i.e. the present one.

**company**. Lit. mix together.

**10 world**. Gr. *kosmos*. Ap. 129. 1.

**covetous**. Gr. *pleonektes*.

**extortioners**. Gr. *harpax*. Elsewhere, v. 11; 6. 10. Matt. 7. 15. Luke 18. 11.

**must ye needs** = ye ought to.

**if**. Ap. 118. 1. b.

**any man**. Gr. *tis*, as in v. 1.

**called** = named, i.e. bears

**judged**. Gr. *krino*. Ap. 122. 1.

**concerning**. Omit.

**the name**. Cp. Acts 2. 38.

**Lord**. Ap. 98. VI. i. B. 2. A.

**with**. Ap. 104. xvi.

**power**. Ap. 172. 1.

**with**. Gr. *en*, as in 4. 21.

**sincerity**. Gr. *eilikrineia*. Elsewhere, 2 Cor. 1. 12; 2. 17.

**idolaters**. Gr. *eidololatrai*. Elsewhere, v. 11; 6. 9; 10. 7. Eph. 5. 5. Rev. 21. 8; 22. 15.

**out of**. Ap. 104. vii.

**11 keep company**. Same as "company with" (v. 9).

**the name of**.

**judged**. Gr. *krino*. Ap. 122. 1.  
*katergazomai*. See Rom. 1. 27) this.

of our Lord Jesus, ye and my spirit." A Latin MS. of the seventh century in the British Museum reads "and the sanctifying Spirit Himself".

**the name**. Cp. Acts 2. 38.

**Lord**. Ap. 98. VI. i. B. 2. A.

**with**. Ap. 104. xvi.

**power**. Ap. 172. 1.

**5 To deliver**. I.e. That ye should deliver. Gr. *paradidomi*. See John 19. 30. This clause depends on "judged" in v. 3.

**Satan**. Cp. 1 Tim. 1. 20. Satan is regarded as inflicting bodily suffering. See Luke 13. 16. 2 Cor. 12. 7.

**destruction**. Gr. *olethros*. Elsewhere, 1 Thess. 5. 3. 2 Thess. 1. 9. 1 Tim. 6. 9.

**day**. The day of resurrection, when the spirit which returns to God at death is restored.

**6 glorying** = boasting. Gr. *kauchema*. See Rom. 4. 2.

**leaven**. See Matt. 13. 33.

**leaveneth**. See Matt. 13. 33. Fig. *Paroemia*. Ap. 6. Cp. Gal. 5. 9.

**7 Purge out**. Gr. *ekkathairo*. Only here and 2 Tim. 2. 21.

**of**. Ap. 104. xvii. 1. But the texts omit "for us".

**neither**. Gr. *mede*.

**sincerity**. Gr. *eilikrineia*. Elsewhere, 2 Cor. 1. 12; 2. 17.

**idolaters**. Gr. *eidololatrai*. Elsewhere, v. 11 and 2 Thess. 3. 14.

Elsewhere, v. 11; 6. 10. Eph. 5. 5.

**idolaters**. Gr. *eidololatrai*. Elsewhere, v. 11; 6. 9; 10. 7. Eph. 5. 5. Rev. 21. 8; 22. 15.

**out of**. Ap. 104. vii.

**11 keep company**. Same as "company with" (v. 9).

**the name of**.

<sup>10</sup>idolater, or a <sup>o</sup>railer, or a <sup>o</sup>drunkard, or an <sup>10</sup>extortioner; with such an one *not even eat with*.

**12** For what *is it to me* to <sup>3</sup>judge them also that are without? do not ye <sup>3</sup>judge them that are within?

**13** But them that are without <sup>o</sup>God <sup>3</sup>judgeth. ... *Remove* from among yourselves *the wicked one*.

**6** Dare <sup>o</sup>any of you, having a matter <sup>o</sup>against *the other*, <sup>o</sup>go to law <sup>o</sup>before the <sup>o</sup>unjust, and not before the *believers* ?

**2** *Know ye not* that the <sup>1</sup>*believers* shall <sup>o</sup>judge the <sup>o</sup>world? and <sup>o</sup>if the <sup>o</sup>world shall be <sup>o</sup>judged by you, are ye <sup>o</sup>unworthy *of the least judgments* ?

**3** <sup>2</sup>Know ye not that we shall <sup>2</sup>judge angels? <sup>o</sup>how much more <sup>o</sup>things that pertain to this life?

**4** <sup>o</sup>If then ye have <sup>o</sup>judgments of <sup>3</sup>things pertaining to this life, *cause them to sit and judge* who are *counted as nothing* in the <sup>o</sup>church.

**5** I speak to your <sup>o</sup>shame. *Has it come to this?*, that there is not a wise man <sup>o</sup>among you? *No one* that shall be able to <sup>o</sup>judge *in the midst of his brother* ?

**6** But brother <sup>1</sup>goeth to law with brother, and that <sup>1</sup>before the <sup>o</sup>unbelievers.

**7** Now therefore there is *altogether* a *failure* <sup>5</sup>among you, because ye *have judgments [lawsuits] with yourselves*. Why do ye not rather *suffer unjustly* ? why do ye not rather yourselves *be defrauded* ?

**8** *But*, ye *act unjustly*, and <sup>7</sup>defraud, and that *your* brethren.

**9** <sup>2</sup>Know ye not that the <sup>o</sup>unrighteous shall not inherit <sup>o</sup>the kingdom of God? Be not <sup>o</sup>deceived: <sup>o</sup>neither fornicators, nor <sup>o</sup>idolaters, nor adulterers, nor <sup>o</sup>effeminate [*soft*], nor *homosexuals*,

**10** Nor <sup>o</sup>thieves, nor <sup>o</sup>covetous, nor drunkards, nor revilers, nor extortioners, shall inherit <sup>o</sup>the kingdom of God.

**11** And *these things* were <sup>o</sup>some of you: but ye are <sup>o</sup>washed, but ye are <sup>o</sup>sanctified, but ye are <sup>o</sup>justified in the name of the <sup>o</sup>Lord *Jesus Christ*, and by *THE Holy Spirit* of our <sup>o</sup>God.

**railer.** Gr. *loidoros*. Only here and 6. 10. Cp. 4. 12.

**drunkard.** Gr. *methusos*. Only here and 6. 10.

**no not** = not even. Gr. *mede*, as in v. 8.

**eat.** = eat with. Gr. *sunesthio*. See Acts 10. 41.

**12 have I to do.** Lit. is it to me.

**13 God.** Ap. 98. I. i. 1.

**Therefore.** The texts omit. The injunction is more forcible without it.

**put away.** Gr. *exairo*, as in v. 2.

**from among.** Ap. 104. vii.

**that, &c.** = the wicked (one). Ap. 128. III. 1.

With this chapter should be compared the Lord's words in Matt. 18. 15-17, and Paul's injunctions in 2 Thess. 3. 6-15. The aim in every case was to bring the offender to repentance. Note also that this was a moral offence, and no sanction is given by these injunctions to the separation so common now on the ground of differing interpretations of Scripture statements.

#### 6: 1-11. LITIGATION.

1. Litigation.

2-4. Remonstrance. "Know ye not?"

5-7-. Litigation.

-7-11. Remonstrance. "Know ye not?"

**6. 1 any.** Ap. 123. 3.

**against.** Ap. 104. xv. 3.

**another** = the other. Ap. 124. 2.

**go to law.** Lit. be judged. Ap. 122. 1.

**before.** Ap. 104. ix. 1.

**unjust.** Gr. *adikos*. See Acts 24. 15 and cp. Ap. 128. VII. 1.

**saints.** See Acts 26. 10.

**2 Do ye not know** = Know ye not. See 3. 16 and cp. vv. 3, 9, 15, 16, 19.

**know.** Ap. 132. I. i.

**judge.** Gr. *krino*, as in v. 1.

**world.** Gr. *kosmos*. Ap. 129. 1.

**if.** Ap. 118. 2. a.

**by.** Gr. *en*. Ap. 104. viii.

**unworthy.** Gr. *anaxios*. Only here.

**to judge, &c.** Lit. of the least judgments (Ap. 177. 8).

**3 how much more.** Gr. *meti ge*. Frequently used with a negative question, as a strong remonstrance. See Matt. 26. 22. John 18. 35. Acts 10. 47.

**things, &c.** Gr. *biotikos*. Only here, v. 4, and Luke 21. 34 (which see).

**4 If.** Ap. 118. 1. b.

**judgments.** See v. 2.

**set ... to judge.** Lit. cause ... to sit. Gr. *kathizo*. Cp. Eph. 1. 20.

**least esteemed** = counted as nothing. Gr. *exoutheneo*. See Acts 4. 11.

**in.** Ap. 104. viii.

**church.** Ap. 186.

**5 to.** Ap. 104. xv. 3.

**shame.** Gr. *entropē*. Only here and 15. 34. Cp. the verb in 4. 14.

**Is it so.** Gr. *houtos*. Emph. standing first in the sentence. It may be rendered "Has it come to this?"

**among.** Ap. 104. viii. 2.

**no, not one.** Gr. *oude* (not even) *heis* (one): but the texts read *oudeis*, no one. **judge.** Ap. 122. 4.

**between** = in (Gr. *ana*. Ap. 104. i) the midst of.

**6 unbelievers.** Gr. *apistos*. See Ap. 150. III.

Ap. 128. IX. Only here and Rom. 11. 12.

with yourselves.

Gr. *apostereo*. Elsewhere, v. 8; 7. 5. Mark 10. 19. 1 Tim. 6. 5. Jas. 5. 4.

**8 Nay** = But.

**9 unrighteous.** Same as unjust (v. 1).

**deceived.** Gr. *planao*. This caution occ. three times in Paul's epistles; here, 15. 33. Gal. 6. 7, and once in James (1. 16).

**idolaters.** See 5. 10.

**abusers, &c.** Gr. *arsenkoites*. Only here and 1 Tim. 1. 10. Cp. Rom. 1. 27.

**10 thieves.** Gr. *kleptes*. See John 10. 1.

**11 such.** Lit. these things.

Acts 22. 16. Cp. John 13. 10.

**Lord.** Ap. 98. VI. i. B. 2. A.

**God.** Ap. 98. I. i. 1.

**brethren** = his brother.

**7 utterly** = altogether. See 5. 1.

**go to law.** Lit. have judgments (Gr. *krima*. Ap. 177. 6).

**take wrong** = suffer unjustly. Gr. pass. of *adikeo*. See Acts 7. 24.

**do wrong** = act unjustly. Gr. *adikeo*, as above.

**the kingdom of God.** See Ap. 114, and cp. 4. 20.

**effeminate.** Gr. *malakos*. Elsewhere transl. "soft". Matt. 11. 8. Luke 7. 25.

**covetous, &c.** See 5. 10, 11.

**some.** Ap. 123. 3.

**sanctified.** Gr. *hagiazō*. See John 17. 17.

**Jesus** = Jesus Christ. Ap. 98. XI.

**nor.** The three last occ. are Gr. *ou*.

**washed.** Gr. *apolouo*. Ap. 136. iv. Only here and

**justified.** Ap. 191. 2.

**Spirit.** Ap. 101. II. 3.

**fault.** Gr. *hettema*.

**one with another.** Lit.

**suffer, &c.** = be defrauded.

**not.** Ap. 105. II.

**neither ... nor.** Gr. *oute*.

**12** All things are lawful *to* me, but *not all things are profitable*: all things are lawful *to* me, but I will not be <sup>o</sup>brought under the *authority by* <sup>1</sup>any.

**13** Meats for the belly, and the belly for meats: but <sup>11</sup>God shall *bring to nought* both it and them. Now the body *is* not for fornication, but for the <sup>11</sup>Lord; and the <sup>11</sup>Lord for the body.

**14** And <sup>11</sup>God ... both <sup>o</sup>raised up the <sup>11</sup>Lord, and will also <sup>o</sup>raise up us *through His own* <sup>o</sup>power.

**15** <sup>2</sup>Know ye not that your bodies are the members of <sup>o</sup>Christ? shall I then take the members of Christ, and make *them* the members of *a prostitute* ? <sup>o</sup>God forbid [*never, never*].

**16** *Or* <sup>2</sup>know ye not that he which is *glued together* to an harlot is one body? <sup>o</sup>for two, saith **He**, shall be *into one* flesh.

**17** But he that is <sup>16</sup>joined <sup>12</sup>to the <sup>11</sup>Lord is one <sup>o</sup>Spirit.

**18** Flee fornication. *Every other* <sup>o</sup>sin that a <sup>o</sup>man doeth is *outside* the body; but he that committeth fornication <sup>o</sup>sinneth <sup>o</sup>against his own body.

**19** <sup>16</sup>*Or* <sup>2</sup>know ye not that your body is *a* <sup>o</sup>Temple of **THE Holy Spirit** which *is* in you, which ye have *from* <sup>11</sup>God, and ye are not your own?

**20** For ye *were* <sup>o</sup>bought with a price: therefore <sup>o</sup>glorify God in your body, ... .

**7** Now <sup>o</sup>concerning *what things* <sup>o</sup>ye wrote *to* me: *It is* good for a <sup>o</sup>man not to touch a woman.

**2** *But, On account of* fornication, let *each* man have his own wife, and let *each* woman have her own <sup>o</sup>husband.

**3** Let the <sup>2</sup>husband render <sup>1</sup>to the wife *the debt*: and likewise *the wife also* <sup>1</sup>to the <sup>2</sup>husband.

**4** The wife <sup>o</sup>hath not *authority* of her own body, but the <sup>2</sup>husband: and likewise <sup>3</sup>*the husband also* hath not *authority* of his own body, but the wife.

**6: 12-20. FORNICATION. AMPLICATION.**

- 12, 13-. General Principles.
- 13, 14. Application.
- 15-17. Remonstrance. "Know ye not?"
- 18. Purgation.
- 19, 20. Remonstrance. "Know ye not?"

**12 unto** = to.  
**all things, &c.** = not all things are profitable (Gr. *sumphero*. Cp. John 11. 50; 16. 7. Acts 20. 20).  
**for** = to.  
**brought under, &c.** Gr. pass. of *exousiazō*, to have authority over. Elsewhere 7. 4. Luke 22. 25.  
**of** = by. Ap. 104. xviii. 1.  
**13 destroy** = bring to nought. Gr. *katargeō*. See Rom. 3. 3.  
**14 hath.** Omit. **raised up.** Gr. *egeiro*. Ap. 178. I. 4.  
**raise up.** Gr. *exegeiro*. Ap. 178. I. 6. Cp. Rom. 9. 17.  
**by** = through. Ap. 104. v. 1.  
**power.** Gr. *dunamis*. Ap. 172. 1. Cp. 15. 43. 2 Cor. 13. 4. Eph. 1. 19, 21.  
**15 Christ.** Ap. 98. IX.  
**God forbid.** Gr. *me genoito*. The eleventh occ. of this expression in Paul's epistles. See Rom. 3. 4.  
**16 What ?** = Or.  
**joined.** Gr. *kollao*. See Luke 15. 15.  
**for two, &c.** The quotation is from Gen. 2. 24 (Sept.).  
**one** = into (Gr. *eis*. Ap. 104. vi) one. Cp. Matt. 19. 5, where the same idiom occurs.  
**17 spirit.** Ap. 101. II. 2. Cp. v. 15; 12. 13.  
**18 Every,** i.e. every other.  
**sin.** Ap. 128. I. ii. 2. **man.** Ap. 123. 1.  
**without.** Gr. *ektos*. Occ. Matt. 23. 26 (outside). 2 Cor. 12. 2, 3 (out of).  
**sinneth.** Ap. 128. I. i. **against.** Ap. 104. vi.  
**19 the** = a. **Temple.** Gr. *naos*. See 3. 16.  
**Holy Ghost** = Holy Spirit. Ap. 101. II. 3. **of** = from. Ap. 104. iv.  
**20 are** = were.  
**bought.** Gr. *agorazo*. Occ. thirty-one times, always transl. "buy", save Rev. 5. 9; 14. 3, 4. **glorify.** Gr. *doxazo*. See p. 1511.  
**and in your spirit, &c.** All the texts omit.  
 7. 1—8. 13 7. 1-9 [For Structures see below].  
**7. 1 concerning.** Ap. 104. xiii. 1.  
**the things whereof** = what things.  
**ye wrote.** The Corinthians had written a letter, but carefully avoided any reference to the disorders among themselves. These had been reported by the members of Chloe's family (1. 11, 12), and the scandal referred to in ch. 5 was a common report, which was perhaps made known by Stephanas and others (16. 17). But see Heb. 13. 4.

**unto** = to. **man.** Ap. 123. 1.

**7: 1-8: 13. THINGS WRITTEN TO PAUL.**

- 7: 1-9. The unmarried.
- 7: 10-17. The married and unmarried.
- 7: 18-24. Circumcision and servitude.
- 7: 25-40. Virgins.
- 8: 1-13. Things offered to idols.

**7: 1-9. THE UNMARRIED.**

- 1. The Benefit.
- 2-. The evil.
- 2-5. The remedy.
- 6-8. The benefit.
- 9-. The evil.
- 9. The remedy.

**2 Nevertheless** = But. **to avoid** = on account of. Ap. 104. v. 2. **every** = each. **husband.** Ap. 123. 2.  
**3 benevolence.** Gr. *eunoia*. Only here and Eph. 6. 7; but instead of "due benevolence", all the texts read "the debt", Gr. *opheile*, which occ. elsewhere only in Matt. 18. 32. Rom. 13. 7. **also the wife** = the wife also.  
**4 hath ... power.** Gr. *exousiazō*. See 6. 12. **not.** Ap. 105. I.

**5** Deprive ye not *one another*, except *it be from* consent for a *season, in order that* ye may *have leisure for* ...

prayer; and come together again, *in order that* Satan tempt you not *on account of* your *lack of self restraint*.

**6** But I speak this *according to concession*, and not of commandment.

**7** For I *desire* that all men were even as I myself. But every man hath his *own gift from* God, one after this manner, and another after that.

**8** But I say to the unmarried and widows, It is good for them if they *remain* even as I.

**9** But if they *have not self-control*, let them marry: for it is better to marry than to *be on fire with sexual desire*.

**10** And to the married I command, yet not I, but the Lord, *That the wife should not be separated* from her husband:

**11** But and if she *be separated*, let her *abide* unmarried, or be reconciled to her husband: and let not the husband *send away his* wife.

**12** But to the rest speak I, not the Lord: If any brother hath *an unbelieving wife*, and she be pleased to dwell with him, let him not *send* her away.

**13** And the woman which hath *an unbelieving husband*, and ... he be pleased to dwell with her, let her not *send away her husband*.

**14** For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the *Christian brother*: since otherwise were your children unclean; but now are they holy.

**15** But if the unbelieving *be separated*, let him *be separated*. A brother or a sister *has not been enslaved* in such cases: but God hath called us in peace.

**16** For what knowest thou, O wife, if thou shalt save thy husband? or how knowest thou, O husband, if thou shalt save thy wife?

**17** But as the Lord hath divided to every man, as God hath called every one, so let him walk. And so appoint I in all churches.

**5** Defraud. Gr. *apostereo*, as in 6. 7. Here, deprive one the other = one another.

except. Gr. *ei me*.

with = from. Ap. 104. vii.

consent. Gr. *sumphonos*. Only here. Cp. Acts 5. 9. time = season.

that = in order that. Gr. *hina*.

give yourselves to = have leisure for. Gr. *scholazo*. Only here and Matt. 12. 44. Cp. Acts 19. 9 (school).

fasting and. All the texts omit.

prayer. Ap. 134. II. 2.

together. Gr. *epi to auto*. See Acts 1. 15; 2. 1.

for = on account of. Ap. 104. v. 2.

incontinency. Gr. *alcrasia*. Only here and Matt. 23. 25.

6 by = according to. Ap. 104. x. 2.

permission. Gr. *sungnome*. Only here.

commandment. Gr. *epitage*. See Rom. 16. 26.

7 would. Ap. 102. 1.

proper. Gr. *idios*. Same as "own" in vv. 2. 4, 37.

gift. Ap. 184. I. 2.

God. Ap. 98. I. i. 1.

after this manner . . . after that. Gr. *houtos . . . houtos*.

8 I say therefore = But I say.

unmarried. Gr. *agamos*. Only here, vv. 11, 32, 34.

if. Ap. 118. 1. b.

abide = remain. Gr. *meno*. See p. 1511.

9 if. Ap. 118. 2. a.

cannot contain = have not (Gr. *ou*) self-control. Gr. *engkrateuomai*.

Only here and 9. 25. Cp. Acts 24. 25. Tit. 1. 8. Occ. in Sept. Gen. 43. 31. 1 Sam. 13. 12 (forced).

burn. Gr. *puroomai*. Elsewhere, 2 Cor. 11. 29. Eph. 6. 16. 2 Pet. 3. 12. Rev. 1. 15; 3. 18.

#### 7: 10-17. THE MARRIED AND UNMARRIED.

10-	The Lord.
-10, 11.	His command.
12-	The apostle.
-12-17.	His appointment.

10 command. Gr. *parangello*. See Acts 1. 4.

yet, &c. Fig. *Epanorthosis*. Ap. 6.

Lord. Ap. 98. VI. 1. B. 2. A. Cp. Matt. 5. 32.

Let not the wife. Lit. That the wife should not. depart = be separated. Gr. *chorizo*. In Matt. 19. 6, put asunder. from. Ap. 104. iv.

11 remain = abide, as in v. 8.

reconciled. Gr. *katallasso*. See Rom. 5. 10.

put away = send away. Gr. *aphiemi*. Ap. 174. 12.

12 the rest. Ap. 124. 3. any. Ap. 123. 3.

a wife, &c. = an unbelieving (Gr. *apistos*, as in 6. 6) wife.

be pleased. Gr. *suneudokeo*. See Acts 8. 1.

dwell. Gr. *oikeo*. See Rom. 7. 17.

if. Omit.

leave. Gr. *aphiemi*, as in v. 11. The same tense and voice, and should therefore be rendered "send away". The absolutely equal rights of husband and wife are insisted on throughout the chapter. See vv. 3, 4, 5, &c.

14 sanctified. Gr. *hagiazō*. See John 17. 17, 19.

Christian brother.

else = since otherwise.

by = in. Ap. 104. viii.

children. Ap. 108. i.

husband. All the texts read "brother", i.e. believer, or

unclean. Cp. Peter's use of this word in Acts

10. 14, 28. holy. Gr. *hagios*. This, as contrasted with "unclean", must be in the same ceremonial sense, but there maybe a thought of the dedication of the child to God by the believing parent, and the influence he or she would exercise upon it.

15 is not under bondage = has not been enslaved (Ap. 190. III. 3).

in. Ap. 104. viii.

to = in, as above. Peace is the

atmosphere of the Christian calling, and should decide all the problems of life. Cp. 14. 33. Rom. 12. 18. 2 Cor. 13. 11. Col. 3. 15.

16 knowest. Ap. 132. I. i.

whether = if. Ap. 118. 2. a.

man = husband, as above. Here are the Figs. *Antimetathesis* and

*Apostrophe*. Ap. 6.

17 But. Gr. *ei me*, as v. 5.

God . . . the Lord. These should be transposed. Cp. 1. 9. Rom. 8. 30. Gal. 1. 15. Eph. 4. 4. 1 Thess. 2. 12.

2 Thess. 2. 13, 14. 2 Tim. 1. 9.

distributed = divided, or imparted. Gr. *merizo*. Occ. fourteen times. Always transl. divided, save here, v.

34. Rom. 12. 3. 2 Cor. 10. 13. Heb. 7. 2.

every one. Same as "every man".

ordain = appoint. Gr. *diatassomai*. See Acts

7. 44.

churches. Ap. 186.

**18** Was any one called *having been* circumcised? Let him not become uncircumcised. Is any one called in uncircumcision? let him not be circumcised.

**19** Circumcision is <sup>o</sup>nothing, and uncircumcision is nothing, but the *guarding of the commandments of <sup>7</sup>God is every thing*.

**20** Let <sup>2</sup>each man <sup>8</sup>remain in the ... calling *in which* he was called.

**21** Wast thou called *being a slave*? *let it not be a care to thee*: But <sup>o</sup>if thou *canst become* free, <sup>o</sup>use *it* rather.

**22** For he that *was* called in the <sup>o</sup>Lord, *being a <sup>21</sup>slave*, is the Lord's *absolutely freeman*: likewise ... he that *was* called, *being* free, is <sup>o</sup>Christ's <sup>21</sup>slave.

**23** Ye *were* <sup>o</sup>bought with a price; be not ye the <sup>21</sup>slaves of <sup>1</sup>men.

**24** Brethren, let <sup>2</sup>each man, <sup>20</sup>*in which* he <sup>22</sup>*was* called, *in this <sup>3</sup>remain* with <sup>7</sup>God.

**25** Now <sup>1</sup>concerning virgins I have *not* <sup>6</sup>commandment of the <sup>22</sup>Lord: yet I give my *opinion*, as one that hath <sup>o</sup>obtained mercy *by* the <sup>22</sup>Lord to be <sup>o</sup>faithful.

**26** I *reckon* therefore that this is good <sup>5</sup>for the present *need*, *I say*, that *it is* good for a <sup>1</sup>man so to be.

**27** Art thou <sup>o</sup>bound <sup>1</sup>to a wife? seek not *release*. Art thou <sup>o</sup>loosed from a wife? seek not a wife.

**28** *Moreover* <sup>8</sup>if thou marry, thou *wouldst not have* <sup>o</sup>sinned; and <sup>8</sup>if a virgin marry, she *would not have* sinned. Nevertheless such shall have *tribulation* in the flesh: but I <sup>o</sup>spare you.

**29** But this I say, brethren, the *season is shortened*: *As for the rest it is, <sup>5</sup>in order that* both they that have wives be as *not having any*;

**30** And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they *hold fast* not;

**31** And they that <sup>21</sup>use this <sup>o</sup>world, as not *over using it*: for the *present state* of this <sup>o</sup>world <sup>o</sup>passeth away.

**32** But I <sup>7</sup>*desire that you should be free from anxiety*. He that is unmarried <sup>o</sup>careth [*takes thought*] for the things *of* the <sup>10</sup>Lord, how he may please the Lord:

**33** But he that is married <sup>32</sup>careth for the things ... of the <sup>31</sup>world, how he may please *his* wife.

**34** <sup>o</sup>There is difference *also* between a wife and a virgin. The <sup>8</sup>unmarried woman <sup>32</sup>careth for the things of the <sup>10</sup>Lord, <sup>5</sup>*in order that* she may be <sup>14</sup>holy both in *the body* and in *the spirit* but she

## 7: 18-24. CIRCUMCISION AND SERVITUDE.

18, 19.	Circumcision.
20.	Abide in it.
21-23.	Servitude.
24.	Abide in it.

**18** *is* = Was.

**any man, any** = any (one). Gr. *tis*. Ap. 123. 3.

**being** = having been.

**19** **nothing**. Gr. *oudeis*. Cp. Gal. 5. 6; 6. 15.

**keeping** = guarding. Gr. *teresis*. This is the Fig. *Ellipsis* (Ap. 6). Supply "is every thing", or "is alone important".

**20** **same**. Omit.

**wherein** = in (Gr. *en*) which. The order in the Gr. is, "Each one in the calling in which he was called, in this let him remain".

**21** **Art** = Wast.

**servant** = slave. Ap. 190. I. 2.

**care, &c.** = let it not be a care to thee.

**be made** = become.

**mayest** = canst.

**use**. Gr. *chraomai*. See Acts 27. 3.

**22** **is** = was.

**Lord**. Ap. 98. VI. i. B. 2. B.

**freeman** = absolutely free. Gr. *apeleutheros*, a much stronger word than "free" in v. 21. Only here.

**also**. Omit.

**Christ's**. Ap. 98. IX.

**23** **are** = were.

**bought**. See 6. 20.

**24** **therein** = in (Gr. *en*) this.

**with**. Gr. *para*. Ap. 104. xii. 2.

## 7: 25-40. VIRGINS.

25, 26.	Paul's advice on his own account.
27, 28-.	Marriage not sin.
-28.	Trouble.
29-31.	To remain as they were.
32-34.	Care.
35.	Paul's advice for their profit.
36, 37.	Permission to marry.
38.	Preference not to do so.
39.	Permission to marry again.
40.	Preference not to do so.

**25** **no** = not. Gr. *ou*. Ap. 105. I.

**judgment** = opinion. Ap. 177. 2.

**obtained mercy**. See 1 Tim. 1. 13, 16.

**of** = by. Ap. 104. xviii. 1.

**faithful**. Ap. 150. III and 175. 4.

**26** **suppose** = reckon. Gr. *nomizo*. See Luke 3. 23. Acts 14. 19.

**is**. Gr. *huparcho*. See Luke 9. 48.

**present**. Gr. *enistemi*. See Rom. 8. 38.

**distress** = need. Gr. *anangke*. Cp. Luke 21. 23.

**27** **bound**. Gr. *deo*, not *doudoe*, as in v. 15

**to be loosed** = release. Gr. *luisis*. Only here.

**loosed**. Gr. pass. of *luo*.

**28** **But and** = Moreover.

**hast not** = wouldst not have.

**sinned**. Ap. 128. I. i.

**hath not** = would not have.

**trouble** = tribulation. Gr. *thlipsis*. See Acts 7. 10, and cp. Matt. 24. 19-21.

**spare**. Gr. *pheidomai*. See Acts 20. 29.

**29** **time** = season.

**short** = shortened, or contracted. Gr. *sustello*. Only here and Acts 5. 6.

Cp. 1 John 2. 18.

**it remaineth** = as for the rest it is. See "besides" in 1. 16.

**though they had none** = not (Gr. *me*) having (any).

**30** **possessed**. Gr. *katecho*, to hold fast. Cp. 15. 2.

**31** **world**. Gr. *kosmos*. Ap. 129. I.

**abusing** = using to the full. Gr. *katachraomai*. Only here und 9. 18. The

force of *kata* is intensive. Cp. *katesthio*, devour, eat up (2 Cor. 11. 20). See Col. 3. 2. 1 John 2. 15.

Phil. 2. 8. Cp. Ps. 39. 6.

**passeth away**. Gr. *parago*. Cp. 1 John 2. 17, where the same word is used.

**32** **have you** = that you should be.

**without carefulness** = free from anxiety. Gr. *amerimnos*. Only here and Matt. 28. 14.

**careth**. Gr. *merimnao*. Occ. twelve times in the Gospels transl. "take thought", save Luke 10. 41 (be careful); four times in this chapter; 12. 25. Phil. 2. 20; 4. 6.

**that belong to** = of. Ap. 17. 3.

**33** **that are**. Omit.

**34** **There is, &c.** The texts vary here. See R.V.

**There is difference between**. Gr. *merizo*, as in v. 17 (distributed).

**body** = the body.

**spirit** = the spirit. Ap. 101. II. 6.

**fashion**. Gr. *schema*. Only here and

that is married <sup>32</sup>careth for the things of the <sup>31</sup>world, how she may please *her* <sup>2</sup>husband.

**35** And this I speak for your own <sup>o</sup>profit; not <sup>5</sup>*in order that* I may cast a <sup>o</sup>snare upon you, but for *propriety*, and for *devoted attention* upon the <sup>10</sup>Lord <sup>o</sup>without distraction.

**36** But <sup>9</sup>if <sup>18</sup>*any one suppose* that he *act unseemly* toward his *virgin daughter*, <sup>8</sup>if she *be of full age*, and *it ought to be so*, let him do what he <sup>7</sup>will, he <sup>28</sup>sinneth not: let them marry.

**37** Nevertheless he that standeth <sup>o</sup>stedfast in his heart, *not having constraint*, but hath *authority concerning* his own *desire*, and hath so *decided* in his heart *that* he will keep his <sup>36</sup>*virgin daughter*, doeth well.

**38** So then he that <sup>o</sup>giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

**39** The wife is <sup>o</sup>bound ... *for such time as* her <sup>2</sup>husband liveth; but <sup>8</sup>if her <sup>2</sup>husband <sup>o</sup>be dead, she is *free* to be married to whom she <sup>7</sup>will; only in the <sup>22</sup>Lord.

**40** But she is happier <sup>8</sup>if she so <sup>8</sup>*remain, according to my* <sup>25</sup>*opinion*: and I think also that I have the *Divine Spirit*.

**8** Now *concerning the things offered to idols*, we <sup>o</sup>know that we <sup>o</sup>all have knowledge. (<sup>o</sup>Knowledge <sup>o</sup>puffeth up, but *love buildeth up*.)

**2** And if any man think that he <sup>1</sup>knoweth anything, he knoweth *not yet any thing* as he ought to know.

**3** But <sup>2</sup>if any man <sup>o</sup>love <sup>o</sup>God, *this one* is known *by Him*.)

**4** <sup>o</sup>As concerning therefore the <sup>o</sup>eating of *the* <sup>o</sup>things that are offered in sacrifice unto idols, we <sup>1</sup>know that an idol is <sup>o</sup>nothing in the <sup>o</sup>world, and that *there is no ...* <sup>3</sup>God <sup>o</sup>but one.

**5** For though there be that are called <sup>o</sup>gods, whether in <sup>o</sup>heaven or *upon* earth, (as there be gods many, and lords many,)

**6** But to us *there is but one* <sup>3</sup>God, the Father, of *Whom are* all things, and we *unto Him*; and one <sup>o</sup>Lord <sup>o</sup>Jesus Christ, *by means of Whom are* all things, and we by *Him*.

**7** Howbeit *there is not in all the* <sup>1</sup>knowledge:

**all.** I.e. the greater part. Fig. *Idioma*. Ap. 6.

*phusioo*. See 4. 6. This sentence and the next two verses form a parenthesis.

buildeth up. Gr. *orkodomeo*. See Acts 9. 31. Contrast between a bubble and a building.

**2** if Ap. 118. 2. a. **any man . . . any thing.** Gr. *tis*. Ap. 123. 3.

**nothing yet** = not yet any thing. Gr. *oudepo oudeis*. A double negative. The texts read single negative.

**3** love Ap. 135. I. 1. **God.** Ap. 98. I. i. 1. **the same** = this one.

**4** **As concerning.** Gr. *peri*, as in v. 1. **eating.** Gr. *brosis*.

it is transl. by a longer phrase. **nothing.** Gr. *oudeis*.

**other.** The texts omit. **but.** Gr. *ei me*.

**5** **gods.** Ap. 98. I. i. 5 Cp. Ps. 82. 1, 6. **heaven.** No art. See Matt. 6. 9, 10.

Ap. 129. 4. **lords.** Gr. *kurios*. Cp. Ap. 98. VI. i. and 4. B.

**6** **in** = unto. Ap. 104. vi. Cp. Rom. 11. 36. **Lord.** Ap. 98. VI. i. B. 2. B.

**by** = by means of. Ap. 104. v. 1. Cp. John 1. 3. Col. 1. 16. Heb. 1. 2.

**7** **not.** Ap. 105. 1. **every man** = all.

**35** **profit.** Gr. *sumphero*. Same as "expedient" (6. 12).

**snare.** Gr. *brochos*. Only here. Something to hamper or fetter. **that which is comely** = decorum or propriety. Gr. *euschemon*. See Acts 13. 50.

**that ye may attend** = for devoted attention. Gr. *euprosedros*. The texts read *euparedros*, with the same meaning. Only here.

**without distraction.** Gr. *aperispastos*. Only here. The verb *penspaomai* is used in Luke 10. 40 (cumber).

**36** **think.** Same as "suppose", v. 26.

**behaveth, &c.** = acts unseemly. Gr. *aschemoneo*. Only here and 13. 5. **virgin**, i.e. virgin daughter.

**pass, &c.** = be of full age. Gr. *huperakmos*. Only here.

**need so require** = it ought to be so.

**37** **stedfast.** Gr. *hedraios*. Elsewhere, 15. 58. Col. 1. 23.

**having no** = not (Gr. *me*, as v. 1) having.

**necessity** = constraint. Gr. *anangke*, as in v. 26.

**power** = authority. Gr. *exousia*. Ap. 172. 5.

**over** = concerning. Gr. *peri*, as in v. 1.

**will.** Ap. 102. 2.

**decreed** = decided, or judged. Ap. 122. 1.

**38** **giveth ... in marriage.** Gr. *ekgamizo*. Elsewhere, Matt. 22. 30; 24. 38. Luke 17. 27.

**39** **by the law.** The texts omit.

**as long as** = for (Gr. *epi*. Ap. 104. ix. 3) such time as.

**be dead.** Ap. 171. 2.

**at liberty** = free, as in vv. 21, 22.

**40** **after** = according to. Ap. 104. x. 2.

**Spirit of God** = Divine spirit. Ap. 101. II. 4.

#### 8: 1-13. THINGS OFFERED TO IDOLS.

1-8. Knowledge brings liberty to oneself.

9-13. Liberty may cause stumbling to others.

#### 8: 1-8. KNOWLEDGE BRINGS LIBERTY TO ONESELF.

1-. Things offered to idols.

-1, 2. Knowledge.

3. He who loves God, gets knowledge through Him.

4-. The idol is nothing.

-4-. There is only one God.

5. There are idol gods so called.

6-. There is only one God.

-6-. Those who know God, know Him through Christ.

7-. Knowledge.

-7, 8. Things offered to idols.

**8. 1** **as touching** = concerning. Ap. 104. xiii. 1.

**things, &c.** = the things offered to idols. Gr. *eidolothutos*. See Acts 15. 29. This was another subject about which they had written.

**know.** Ap. 132. I. i.

**knowledge.** Ap. 132. II. i.

**charity** = love. Ap. 135. II. 1.

**puffeth up.** Gr.

**edifieth** =

**knoweth.** Ap. 132. I. ii. with texts.

**of** = by. Ap. 104. xviii. 1.

**those** = the. **things ... idols.** Same word as in v. 1, though

**world.** Ap. 129. 1.

**none** = no, Gr. *oudeis*.

**in** = upon. Ap. 104. ix. 1. **earth.** Gr. *ge*.

**Jesus Christ.** Ap. 98. XI.

**we by Him.** Cp. John 14. 6. Rom. 5. 1. Phil. 1. 11.

**that** = the.

for <sup>o</sup>some with *conviction* of the idol *until now* eat it as a 'thing offered unto an idol; and their *conviction* being weak is *polluted*.

**8** But meat *presenteth* us not to <sup>3</sup>God: for neither, if we eat, *do we exceed*; neither, if we eat not, *do we come short*.

**9** But *look to it* lest *somehow* this *authority* of yours become a stumblingblock to *the* weak.

**10** For <sup>8</sup>if <sup>2</sup>*any one* <sup>o</sup>see thee which hast <sup>1</sup>knowledge *sitting down* in the <sup>o</sup>idol's temple, shall not the *moral consciousness* of him *since he* is weak be *built up for eating* <sup>4</sup>*the* 'things which are offered to idols;

**11** And *in* thy <sup>1</sup>knowledge shall the weak brother <sup>o</sup>perish, *on account of* whom <sup>o</sup>Christ died.

**12** But when ye <sup>o</sup>sin so against the brethren, and *strike their conscience since it is weak*, ye sin against <sup>11</sup>Christ.

**13** <sup>o</sup>Wherefore, <sup>2</sup>if meat make my brother to *stumble*, I will *by no means eat flesh unto the age, in order that I may not* make my brother to *stumble*.

**9** Am I not an <sup>o</sup>apostle? am I not free? have I not *seen with my own eyes Christ* our <sup>o</sup>Lord? are not ye my work in the <sup>o</sup>Lord?

**2** If I be not an <sup>1</sup>apostle *to* <sup>o</sup>others, yet *at least* I am to you: For the *seal of evidence* of mine <sup>o</sup>apostleship are ye in the Lord.

**3** Mine *defence* to them that do *scrutinize* me is this,

**4** Have we not *authority* <sup>o</sup>to eat and to drink [*at the expense of the assembly*]?

**5** Have we not <sup>4</sup>*authority to take along as a Christian sister a wife who is a believer, and so entitled to be provided for, as well as her husband*, as well as *the rest of the* <sup>1</sup>apostles, and as the *brothers* of the Lord [*James and Joses, Simon and Judas*], and *Peter*?

**some.** Ap. 124. 4.

**conscience.** I.e. conviction. Gr. *suneidesis*, but the texts read (first occ.) *sunmetheia*, custom (see John 18. 39. 1 Cor. 11. 16). The meaning is much the same. Having been so long accustomed to believe the idol to have a real existence, they still regard the sacrifice as a real one.

**unto** = until.

**this hour** = now.

**defiled** = polluted. Gr. *moluno*. Only here and Rev. 3. 4; 14. 4.

**8 commendeth** = presenteth. Gr. *paristemi*. See Acts 1. 3, and cp. 2 Cor. 11. 2. Eph. 5. 27. Col. 1. 22, 28.

**if.** Ap. 118. I. b.

**are we the better.** Lit. do we exceed.

**are we the worse.** Lit. do we lack, or come short. Gr. *hustereo*. See Rom. 3. 23.

#### **8: 9-13. LIBERTY MAY CAUSE STUMBLING TO OTHERS.**

**9.** Care lest liberty cause stumbling.

**10-.** Influence of one who has knowledge.

**-10.** Effect of example on a weak brother.

**11.** Influence of one who has knowledge.

**12.** Effect of example on a weak brother.

**13.** Care lest liberty cause stumbling.

**9 take heed** = see, or look to it. Ap. 133. I. 5.

**lest by any means.** Gr. *mepos*.

**liberty** = authority, or right. Ap. 172. 5.

**stumblingblock.** Gr. *proskomma*. See Rom. 9. 32.

**them that are** = the.

**10 see.** Ap. 133. I. 1.

**sit at meat** = sitting down.

**idol's temple.** Gr. *eidoleion*. Only here.

**conscience.** Gr. *suneidesis*.

**which** = since he.

**emboldened.** Lit. built up. Gr. *oikodomeo*, as in v. 1. There is *Irony*

(Ap. 6) here. Instead of building up the weak brother, the edifice will come tottering down (v. 11).

**to eat** = for (Gr. *eis*) eating.

**11 through** = upon. Ap. 104. ix. 2. The texts read "in", Gr. *en*.

**perish.** Gr. *apollumi*. See 1. 18.

**for** = on account of. Ap. 104. v. 2.

**Christ.** Ap. 98. IX. This sentence is not a question.

**12 sin.** Ap. 128. I. i.

**against.** Ap. 104. vi.

**wound** = strike.

**their, &c.** = their conscience since it is weak.

**13 Wherefore.** Gr. *dioper*. Here, 10. 14. and 14. 13.

**offend** = stumble. Gr. *skandalizo*, to cast a snare before one. Occ. twenty-six times in the Gospels; here, Rom. 14. 21. 2 Cor. 11. 29.

**eat no flesh** = by no means (Gr. *ou me*. Ap. 105. III) eat flesh (Gr. *kreas*. Only here and Rom. 14. 21).

**while the world standeth** = unto the age. Ap. 151. II. A. ii. 4. e.

**lest I** = in order that (Gr. *hina*) I may not (Gr. *me*. Ap. 105. II).

#### **9: 1--15: 58. MINISTERIAL. REPROOF AND EXPLANATION.**

**9: 1, 2.**

Apostleship asserted and claimed.

**9: 3-27.**

Claim established by his practical teaching.

**10: 1--11: 1.**

The Mosaic Dispensation typical.

**11: 2-16.**

The public use of spiritual gifts.

**11: 17-34.**

The Gospel Dispensation antitypical.

**12: 1--14: 40.**

The public exercise of spiritual gifts.

**15: 1-11.**

Apostleship asserted and claimed.

**15: 12-58.**

Claim established by his doctrinal teaching.

**9. 1 not.** First two and fourth occ. Ap. 105. I.

**apostle.** Ap. 189. The texts transpose the first two questions.

**not.** Third occ. Ap. 105. I. (a).

**seen.** Ap. 133. I. 8.

**Jesus Christ** = Jesus. Ap. 98. X.

**Lord.** Ap. 98. VI. i. B. 2. A.

**Lord.** Ap. 98. VI. i. B. 2. B.

**unto** = to.

**others.** Ap. 124. I.

**doubtless** = at least. seal. Gr. *sphragis*.

**apostleship.** Gr. *apostole*. See Acts 1. 25.

#### **9: 3-27. CLAIM ESTABLISHED BY HIS PRACTICAL TEACHING.**

**3-8.**

Claim to live of the Gospel equal to that of others.

**9-11.**

Teaching of the Law thereon.

**12.**

Claim not advanced by Paul.

**13, 14.**

Teaching of the Sanctuary thereon.

**15-27.**

Claim not exercised by Paul.

**3 answer** = defence. Gr. *apologia*. See Acts 22. 1.

**examine.** Ap. 122. 5.

**4 not.** Gr. *me ou*. The *me* stands for the question.

**power** = authority, or right. Gr. *exousia*. Ap. 172. 5.

**to eat, &c.** i.e. at the expense of the assembly provided for, as well as her husband.

**other** = the rest of the. Ap. 124. 3.

**5 a sister a wife.** I.e. a wife who is a believer, and so entitled to be

**brethren.** See Ap. 182.

**6** Or I only and <sup>o</sup>Barnabas, have not we <sup>4</sup>*right of not working?*

**7** Who *serves as a soldier* any time at his own *expense*? Who planteth a <sup>o</sup>vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

**8** <sup>o</sup>Say I *only* these things *according to the universal practice of men*? or saith not the law *also these things*?

**9** For it *has been* written in the law of <sup>o</sup>Moses, "Thou shalt not <sup>o</sup>muzzle the mouth of the ox that *thresheth out the grain*." <sup>o</sup>Doth God take care for oxen *only*?

**10** Or saith He *it* altogether *on account of us*? *On account of us*, no doubt, *this was* written: that he that <sup>o</sup>ploweth *ought to plow upon* hope; And that he that <sup>o</sup>thresheth *upon* hope *should do so upon the hope of partaking of the fruit*.

**11** <sup>2</sup>If we have sown <sup>2</sup>to you *the spiritual things*, is it a great thing <sup>2</sup>if we shall reap your *material* things?

**12** <sup>2</sup>If <sup>2</sup>others <sup>10</sup>*share* of this <sup>4</sup>*right* over you, *are* not we rather? Nevertheless we *did not use* this <sup>4</sup>*right*; but *bear* all things, *in order that we might not give any hindrance to the gospel of the Christ*.

**13** *Know ye not* that they which *work* about <sup>o</sup>holy things *eat of the things* of the <sup>o</sup>temple? and they which *serve* at the altar *divide* with the altar?

**14** *So did the Lord also appoint* that they which <sup>o</sup>preach the gospel should live of the <sup>12</sup>gospel.

**15** But I <sup>12</sup>*did not use* none of these things: *and I wrote not* these things, *in order that* it should be so done *in my case*: for *it were well for me to die, rather*, than that any man should <sup>o</sup>make my *boasting* void.

**16** For *if* I <sup>o</sup>preach the gospel, I have *no cause of boasting*: for necessity *lies* upon me; *For*, woe is <sup>2</sup>to me, <sup>o</sup>if I preach not the gospel!

**17** For <sup>2</sup>if I *practice* this thing *being willing*, I have a reward: but <sup>2</sup>if *being unwilling*, *I have been entrusted with a stewardship, I am therefore in duty bound to fulfill it*.

**18** What is my reward then?

**6 Barnabas**. It would appear then that Barnabas adopted the same method as Paul, of working for his living.  
**to forbear working** = of not (Gr. *me*) working.  
**7 goeth a warfare** = serves as a soldier. Gr. *strateuomai*. Occ elsewhere, Luke 3. 14 (which see). 2 Cor. 10. 3. 1 Tim. 1. 18. 2 Tim. 2. 4. Jas. 4. 1. 1 Pet. 2. 11.  
**charges**. Gr. *opsonion*. Lit. soldier's rations. Occ. elsewhere and transl. "wages", Luke 3. 14. Rom. 6. 23. 2 Cor. 11. 8.  
**vineyard**. The only reference to a vineyard in N.T., besides our Lord's three parables. **of. Ap. 104. vii.**  
**8 Say I, &c.** The question is introduced by *me* (v. 4), and there is an *Ellipsis* of "only".  
**as-according to**. Gr. *kata*. **Ap. 104. x. 2.**  
**man**. Gr. *anthropos* (**Ap. 123. 1**), i.e. according to the universal practice of men. **the same also** = also these things.  
**9 is** = has been.  
**Moses**. Occ. twice in this Epistle, here and **10. 2**. Cp. Matt. 8. 4.  
**muzzle**. Gr. *phimoo*. See Luke 4. 38 (hold . . . peace).  
**treadeth out the corn** = thresheth. Gr. *alao*. Only here, v. 10 and 1 Tim. 5. 18, where the same quotation from Deut. 25. 4 is found.  
**Doth, &c.** The question begins with *me*, as in v. 8, and expects the answer "No". But He does care. See Job 38. 41. Matt. 6. 26; 10. 29. So there is an *Ellipsis* of the word "only" after "oxen". Cp. v. 8.  
**God**. **Ap. 98. I. i. 1.**  
**10 for our sakes** = on account of (Gr. *dia*. **Ap. 104. v. 2**) us.  
**is** = was.  
**ploweth**. Gr. *arotriao*. Only here and Luke 17. 7.  
**should** = ought to. **in** = upon. **Ap. 104. ix. 2.**  
**thresheth**. See v. 9.  
**should be, &c.** The texts read "(should do so) upon the hope of partaking (of the fruit)."  
**be partaker** = share. Gr. *metecho*. Elsewhere, v. 12; **10. 17, 21, 30**. Heb. 2. 14; 5. 13; 7. 13.  
**11 spiritual things** = the spiritual (things). Gr. *pneumatikos*. See **12. 1**. **carnal**. Gr. *sarkikos*. See Rom. 7. 14.  
**12 have not used** = did not use. Gr. *chraomai*. See Acts 27. 3.  
**suffer** = bear. Gr. *stego*, to cover. Elsewhere, **13. 7**. 1 Thess. 3. 1, 5 (forbear).  
**lest, &c.** = in order that (Gr. *hina*) we might not (Gr. *me*. **Ap. 105. II**).  
**hinder**. Lit. give any hindrance. Gr. *engkope*. Only here. Cp. Acts 24. 4.  
**Christ** = the Christ. **Ap. 98. IX.**  
**13 Do ye not know** = Know ye not. See **3. 16**.  
**know**. **Ap. 132. I. i.** **minister**. Same word as "work", v. 6.  
**holy things**. Gr. *hieros*. Only here and 2 Tim. 3. 15.  
**live** = eat. See Deut. 18. 1.  
**temple**. Gr. *hieron*, neut. of *hieros*. The temple generally. See Matt. 23. 16.

**wait**. Gr. *prosdreuo*. Only here, but the texts read *paredreuo*, same meaning. **are partakers** = divide. Gr. *summerizomai*. Only here.  
**14 Even so, &c.** = So did the Lord also ordain. **ordained**. Gr. *diatasso*. See Acts 7. 44. **preach**. **Ap. 121. 5.**

**9: 15-27. CLAIM NOT EXERCISED BY PAUL.**

- 15-. Forbearance.
- 15-17. Reason.
- 18-. Reward.
- 18-. Forbearance.
- 18-23. Reason.
- 24-27. Reward.

**15 neither have I written** = and I wrote not (Gr. *ou*). **that** = in order that. Gr. *hina*. **unto** = in (**Ap. 104. viii**), i.e. in my case.  
**better, &c.** = well for me to die, rather. **any man**. Gr. *tis*. **Ap. 123. 3**. The texts read *oudeis*. **make ... void**. Gr. *kenoo*. See Phil. 2. 7.  
**glorying** =boasting, as in 5. 6.  
**16 though** = if. **Ap. 118. 1. b.** **preach the gospel**. **Ap. 121. 4.** **nothing to glory of** = no (Gr. *ou*) (cause of) boasting (as in v. 15).  
**necessity**. Gr. *ananke*. Cp. **7. 37**. **is laid** = lies. Gr. *epikeimai*. See Acts 27. 20. **yea**. The texts read "for". **if**. **Ap. 118. 1. b.**  
**17 do** = practise. Gr. *prasso*. See John 3. 20. **willingly** = being willing. Gr. *hekon*. Only here and Rom. 8. 20. **against my will** = being unwilling. Gr. *akon*. Only here.  
**in duty bound to fulfill it**. **a dispensation, &c.** = I have been entrusted with (Gr. *pisteuo*. **Ap. 150. I. 1. iv**) a stewardship. I am therefore **dispensation** = stewardship, or administration, the work of an *oikonomoa* (**4. 1**). Elsewhere, Luke 16. 2, 3, 4. Eph. 1. 10; 3. 2. Col. 1. 25. 1 Tim. 1. 4. **is committed**. **Ap. 150. I. 1. iv.**



Verily <sup>15</sup>in order that, when I <sup>16</sup>preach the gospel, I may make the <sup>12</sup>gospel ... *without expense, unto my not abusing my <sup>4</sup>authority* in the gospel.

**19** For though I be free from *all restrictions of meats*, yet ... I *enslaved myself <sup>2</sup>to all things*, <sup>15</sup>in order that I might <sup>o</sup>gain the more.

**20** And <sup>2</sup>to the Jews I became as a Jew, <sup>15</sup>in order that I might <sup>19</sup>gain the Jews; to them that are <sup>o</sup>under law, as under law, *Not as being myself under law*, <sup>15</sup>in order that I might <sup>19</sup>gain them that are under law;

**21** To them that are <sup>o</sup>without [outside] law, as <sup>o</sup>without law, (being not <sup>o</sup>without law to <sup>9</sup>God, but *under laws* to <sup>12</sup>the Christ,) <sup>15</sup>in order that I might <sup>19</sup>gain them that are <sup>o</sup>without law.

**22** To the weak became I as weak, <sup>15</sup>in order that I might <sup>19</sup>gain the weak: I am *become* all things to all men, <sup>15</sup>in order that I might by all means save <sup>o</sup>some.

**23** And this I do for the <sup>12</sup>gospel's sake, <sup>15</sup>in order that I may *become* <sup>o</sup>partaker thereof with *the Gospel*.

**24** <sup>13</sup>Know ye not that they which run in a *race-course* run all, but one receiveth the <sup>o</sup>prize? *So as these runners do* run, <sup>15</sup>in order that ye may *lay hold of*.

**25** And every man that *strives for victory in a race exercises self-control* in all things. Now they *do it in order that they may receive a withering wreath of parsley*; but we an *unwithering crown*.

**26** I therefore <sup>24</sup>as these runners do, run, as not <sup>o</sup>uncertainly; so *I fight with the fist [box], as one not beating the air*:

**27** But I *treat with harshness* my body, and *reduce myself to slavery*: <sup>o</sup>lest that by any means, *having preached* to others, I myself should *become rejected for the prize*.

**10** For, brethren, I *do not desire* that ye should <sup>o</sup>be ignorant, how that <sup>o</sup>all our fathers were <sup>o</sup>under the cloud, and all passed through the sea;

**2** And were all *brought under obligation to* <sup>o</sup>Moses in the cloud and in the sea;

**3** And did all eat the same *supernatural food [manna]*;

**4** And did all drink the same <sup>3</sup>supernatural <sup>o</sup>drink: (for they *were drinking* of that <sup>3</sup>supernatural Rock

**27** *keep under*. Gr. *hupopiazō*. See Luke 18. 5.

**lest that by any means**. Gr. *mepos*.

"to act as a herald". The herald summons the competitors. (prize). Gr. *adokimos*. See Rom. 1. 28.

**bring ... into subjection** = reduce to slavery. Gr. *doulagōeo*. Only here. Cp. Ap. 190. III. 2, 3.

**when, &c.** = having preached. Gr. *kerusso*. Ap. 121. 1. There is an appropriateness in using here this verb,

**be** = become, or prove to be.

**a castaway** = disapproved, or rejected (for the

**10: 1--11: 1. THE MOSAIC DISPENSATION TYPICAL.**

**10: 1-5.**

**The Mosaic Dispensation.**

**10: 6-14.**

**Application.**

**10: 15-20-**

**The Gospel (i.e. Kingdom) Dispensation.**

**10: -20--11: 1.**

**Application.**

**10. 1** *Moreover*. The texts read, "For". It introduces an instance of some who were rejected.

**be ignorant**. Gr. *agnoeo*. See Rom. 1. 13.

**all**. Notice the emphatic repetition of "all" in vv. 1-4.

**would not** = do not desire. Gr. *thelo*. Ap. 102. 1.

**2** *baptized*. Ap. 115. I. iii. 1. d. and iv.

**Moses**. See 9. 9.

**3** *spiritual*. Gr. *pneumatikos*. See 12. 1.

**through**. Ap. 104. v. 1.

**4** *drink*. Gr. *poma*. Only here and Heb. 9. 10.

**for, &c.** To the end of the verse is a parenthesis.

**meat** = food. **drank** = were drinking. Imperf.

**18 of Christ**. The texts omit.

**without charge** = without cost or expense. Gr. *adapanos*. Only here. Cp. *dapane*, cost (Luke 14. 28), and *dapanao*, spend (Luke 15. 14).

**that, &c.** Lit. unto (Gr. *eis*) my not abusing.

**abuse** = use to the full. See 7. 31.

**19** **all** = **all things**, i.e. restrictions of meats, &c.

**have**. Omit.

**made myself servant** = enslaved myself. Ap. 190. III. 3.

**gain**. Gr. *kerdaino*. See Acts 27. 21.

**20** **under**. Ap. 104. xviii. 2.

**the law** = law. The texts add, "Not as being myself under law".

**21** **without law**. Gr. *anomōs*. Ap. 128. III. 3. Here used in the sense of Rom. 2. 12, 14.

**under the law**. Gr. *ennomōs*. See Acts 19. 39.

**22** **made** = become.

**some**. Ap. 124. 4.

**23** **might be** = may become.

**partaker**. Gr. *sunkoinonos*. See Rom. 11. 17.

**you** = it, i.e. the gospel. Sharer in its triumphs.

**9: 24-27. REWARD.**

**24-**

Running in a race.

**-24.**

Application.

**25-**

The training.

**-25.**

Application.

**26.**

Running and boxing.

**27.**

Application.

**24** **race** = race-course. Gr. *stadion*. Elsewhere transl. "furlong", the course being usually of this length.

**prize**. Gr. *brabeion*. Only here and Phil. 3. 14. Cp. the verb, Col. 3. 15. (rule).

**So**. I.e. as these runners do.

**obtain** = lay hold of. Gr. *katalambano*. See Acts 4. 13.

**25** **striveth for the mastery**. Gr. *agonizomai*. See Luke 13. 24. The usual term for contending in the games.

**is temperate** = exercises self-control. Gr. *enkrateuomai*. See 7. 9.

This refers to the severe training, extending over many months, before the contest.

**to obtain** = in order that (Gr. *hina*) they may receive, Same word as "receive" in v. 24.

**corruptible**. Gr. *phthartos*. See Rom. 1. 23.

**crown**. Gr. *stephanos*. See first occ. Matt. 27. 29. The crown was a chaplet of wild olive, parsley, &c.

**incorruptible**. Gr. *aphthartos*. See Rom. 1. 23. Cp. 1 Pet. 5. 4.

**26** **as**. "As" should precede "not".

**uncertainly**. Gr. *adelos*. Only here. Cp. 14. 8. 1 Tim. 6. 17. He runs with clear understanding of the conditions and object. See "one thing", Phil. 3. 13.

**fight** = fight with the fist, box. Gr. *pukteuo*. Only here. The noun *pugme*, fist, occ Mark 7. 3. In these contests it was more than boxing. Instead of a padded glove the hand was covered with the *cestus*, which consisted of leather bands, studded with pieces of metal.

**as one, &c.** Read "as one not beating the air". This was called *skiamachia*, shadow-fighting.

⊙that followed *them*: and that Rock was ⊙Christ [as the source of their supply].)

5 But with *the most* of them ⊙God was not ⊙well pleased: for they were ⊙overthrown in the wilderness.

6 Now these things *became for us types*, ⊙to the intent we should not *be desirers of forbidden, carnal* things, as they also *were desirers of*.

7 ⊙Neither be ye ⊙*worshippers of false gods*, as *were* ⊙some of them; as it *has been* written, "The ⊙people sat down to eat and drink, and ⊙rose up to ⊙play."

8 <sup>7</sup>Neither let us commit fornication, as <sup>7</sup>some of them committed, and fell in one day ⊙three and twenty thousand.

9 <sup>7</sup>Neither let us *put thoroughly to the test the Lord*, as <sup>7</sup>some of them also ⊙tempted, and were *killed by* serpents.

10 <sup>7</sup>Neither *complain* ye, as <sup>7</sup>some of them also murmured, and <sup>9</sup>were destroyed *by* the *destroying angel*.

11 Now all these things happened *to* them for *examples*: and they *were* written for our *warning*, upon whom the ends of the *ages arrive*.

12 *So then* let him that thinketh he standeth *look to it* ⊙lest he fall.

13 *Temptation hath not* taken you *except* such as is common to *a human*: but <sup>5</sup>God *is* ⊙faithful, Who will not *permit* you to be <sup>9</sup>tempted above that ye are able; but will with the temptation also *make a way out*, that ye may be able to *endure it*.

14 ⊙Wherefore, my ⊙dearly beloved, flee from ⊙idolatry.

15 I speak as to wise men; ⊙judge ye what I say.

16 The ⊙cup of blessing ⊙which we *gave thanks*, is it not the ⊙communion [fellowship] of the blood of *the Christ*? The bread which we break, is it not the ⊙communion of the body of *the Christ*?

17 *Because there is one loaf, we the many are one body*: for we *partake* of that one *loaf*.

**that followed them.** There is no word for "them". The meaning is, the miracle of the water from the Rock followed that of manna from heaven.  
**Christ.** Ap. 98. IX. As the source of their supply, He is called the Rock. Fig. *Metaphor.* Ap. 6. Cp. Deut. 32. 4, 15, 18, 30, 31, 37. Ps. 19. 14; &c.  
**5 many** = the most. **God.** Ap. 98. I. i. 1.  
**well pleased.** Gr. *eudokeo*. See 1. 21.  
**overthrown.** Gr. *katastrannumi*. Only here in NT. But the word occ. twice in Sept., Num. 14. 16 (where the A.V. reads "slain") and Job 12. 23.

**10: 6-14. APPLICATION.**

- 6-10. Types. Failures.
- 11, 12. Warning.
- 13. Temptations.
- 14. Warning.

**6 were** = became. **our.** I.e. for us.  
**examples** = types. Gr. *tupos*. Same word as "ensample" (v. 11). See first occ. John 20. 25.  
**to the intent.** Gr. *eis*. Ap. 104. vi.  
**lust after.** Lit. be desirers of. Gr. *epithumetes*. Only here.  
**evil.** Gr. *kakos*. Ap. 128. III. 2.  
**lusted.** Gr. *epithumeo*, to desire. Occ. sixteen times, not always in a bad sense. Cp. Matt. 13. 17. Luke 17. 22; 22. 15. The reference is to Ex. 32. 6-25. Ap. 107. I. 3.  
**7 Neither.** Gr. *mede*. **idolaters.** See 5. 10.  
**some.** Ap. 124. 4. **is** = has been.  
**people.** Gr. *laos*. See Acts 2. 47.  
**rose up.** Gr. *anistemi*. Ap. 178 I. 1.  
**play.** Gr. *paizo*. Only here in N.T. This quotation is word for word from the Sept. of Ex. 32. 6.  
**8 three and twenty thousand.** See Num. 25. 1-9, where the number is given as 24,000, but this included the princes of the people of v. 4. See note there.  
**9 tempt** = put thoroughly to the test. Gr. *ekpeirazo*. Only here and Matt. 4. 7. Luke 4. 12; 10. 25. **Christ.** The texts read "the Lord".  
**tempted.** Gr. *peirazo*, the word commonly used.  
**were destroyed.** Gr. pass. of *apollumi*. See 1. 18.  
**of** = by. Ap. 104. xviii. 1. See Num. 21. 5, 6.  
**10 murmur.** Gr. *gonguzo*. Occ. here and six times in the Gospels.  
**destroyer.** Gr. *olothreutes*. Only here, but the verb is found in Heb. 11. 28, of the destroying angel, and also in Ex. 12. 23 and other places in the Sept.  
**11 unto** = to. **ensamples.** Gr. *tupos*, as in v. 6, but the texts read "typically". **are** = were.  
**admonition** = warning. Gr. *nouthesia*. Elsewhere, Eph. 6. 4. Tit 3. 10.  
**world** = ages. Ap. 129. 2.

**are come.** Gr. *katantao*. See Acts 16. 1. *blepo*. Ap. 133. I. 5.

**13 There hath, &c.** Lit. Temptation hath not (Gr. *ou*). See 2. 4.

**also make, &c.** = make a way to escape also.

**bear** = endure. Gr. *hupophero*. Only here, 2 Tim. 3. 11. 1 Pet 2. 13.

**14 Wherefore.** See 8. 13. 1 Pet. 4. 3. Cp. 2 Cor 6. 16. 1 John 5. 21.

**lest.** Ap. 105. II. This has passed into a proverb. Fig. *Paroemia*. Ap. 6.

**but** = except. Gr. *ei me*.

**such, &c.** = a human (one). Gr. *anthropinos*.

**above.** Ap. 104. xvii. 2.

**a way to escape.** Gr. *ekbasis* = a way out. Only here and Heb 13. 7.

**idolatry.** Gr. *eidololatreia*. Only here. Gal. 5. 20. Col. 3. 5.

**10: 15-20. THE GOSPEL (i.e. KINGDOM) DISPENSATION.**

- 15, 16. Fellowship.
- 17. Reason.
- 18. Fellowship.
- 19, 20-. Inference.

**15 judge.** Ap. 122. 1. This appeal is an instance of the Fig. *Anacoenosis*. Ap. 6.

**16 cup, &c.** Four cups, one called the cup of blessing, were used at the Paschal Supper.

**communion.** Same as fellowship (1. 9). Fig. *Metaphor* (Ap. 6), and in the following verses.

**17 For, &c.** Lit. Because there is one loaf, we the many are one body. Cp. 12. 12. number is specified. See Matt. 14. 17. Mark 8. 14, &c.

**which we bless.** Cp. Matt. 26. 27 (gave thanks).

**Christ** = the Christ. Ap. 98. IX.

**bread.** Gr. *artos*. Always transl. "loaf" when the **are . . . partakers.** = partake. Gr. *metecho*. See 9. 10.

**18** See Israel *according to* the flesh: are not they which eat of the sacrifices <sup>o</sup>partakers of the altar?

**19** What say I then? that the idol is any thing, or <sup>o</sup>that which is offered in sacrifice to idols is any thing?

**20** But *I say*, that the things which the <sup>o</sup>Gentiles sacrifice, they sacrifice to *demons*, and not to <sup>5</sup>God: and I *do not desire* that ye should *be partakers* with *demons*.

**21** Ye *are not able to* drink the cup of the <sup>o</sup>Lord, and the cup of <sup>20</sup>*demons*: ye *are not able to* be partakers of the Lord's table, and of the table of <sup>20</sup>*demons*.

**22** Do we <sup>o</sup>provoke the <sup>o</sup>Lord to jealousy? <sup>o</sup>are we stronger than **He**?

**23** All things are lawful for me, but *not all things are expedient, or profitable*: all things are lawful for me, but *not all things edify*.

**24** Let *no one* seek *his own things*, but ... *the things of the other*.

**25** All *which* is sold in the *meat market*, that eat, *questioning nothing on account of* <sup>o</sup>conscience sake:

**26** (For the <sup>o</sup>earth is the <sup>o</sup>Lord's, and *everything in it*.)

**27** <sup>o</sup>If any of *the unbelievers call* you to a feast, and ye *wish* to go; <sup>25</sup>*all which* is set before you, eat, <sup>25</sup>*questioning nothing* <sup>25</sup>*on account of* <sup>25</sup>conscience sake.

**28** But <sup>o</sup>if *any one* say <sup>11</sup>*to* you, "This is <sup>o</sup>offered in sacrifice unto idols", eat not <sup>25</sup>for his sake that <sup>o</sup>shewed it, and <sup>25</sup>*on account of* <sup>25</sup>conscience sake: for the <sup>26</sup>earth is the <sup>26</sup>Lord's, and <sup>26</sup>*everything in it*.)

**29** <sup>25</sup>Conscience, I say, not thine own, but *that of the other*: for why is my liberty <sup>15</sup>judged <sup>9</sup>by <sup>o</sup>another *man's* <sup>25</sup>conscience?

**30** For <sup>27</sup>if I by <sup>o</sup>grace be a partaker, why am I <sup>o</sup>evil spoken of for that for which I <sup>o</sup>give thanks?

**31** Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of <sup>5</sup>God.

**32** *Become without offence*, neither to the Jews, nor to the *Greeks*, nor to the <sup>o</sup>church of <sup>5</sup>God:

**33** Even as I <sup>o</sup>please all *men* in all *things*, not seeking mine own <sup>o</sup>profit, but the *profit of the many, in order that* they may be saved.

**11** *Become* ye *imitators* of me, even as I also *am* of <sup>o</sup>Christ.

**2** Now I <sup>o</sup>praise you, brethren, that ye

give thanks. Gr. *eucharisteo*. See Acts 27. 35.

**32** Give none offence. Lit. Become without offence. Gr. *aproskopos*. See Acts 24. 16.

church. Ap. 186.

many = the many.

**11. 1** Be = Become.

that = in order that. Gr. *hina*.

followers = imitators. Gr. *mimetes*. See 4. 16.

11. 2-16 [For Structure See next page].

**2** praise. Gr. *epaineo*. Elsewhere, vv. 17, 22. Luke 16. 8 (commend). Rom. 15. 11 (laud).

**18** Behold = See. Gr. *blepo*, as in v. 12.

after = according to. Ap. 104. x. 2.

partakers. Gr. *koinonos*. Elsewhere, v. 20. Matt. 23. 30. Luke 5. 10. 2 Cor. 1. 7; 8. 23. Philem. 17. Heb. 10. 33. 1 Pet. 5. 1. 2 Pet. 1. 4.

**19** that which, &c. Gr. *eidolothutos*. See Acts 15. 29.

**20** Gentiles. Gr. *ethnos*.

devils = demons. Gr. *daimonion*. See Acts 17. 18. Reference to Deut. 32. 17.

**10: -20--11: 1. APPLICATION.**

<b>10: -20-23.</b>	Distinctions in fellowship.
<b>10: 24.</b>	Inference.
<b>10: 25.</b>	Distinctions in knowledge.
<b>10: 26.</b>	Reason.
<b>10: 27, 28-.</b>	Distinction in meats.
<b>10: -28.</b>	Reason.
<b>10: 29, 30.</b>	Distinctions in conscience.
<b>10: 31--11: 1.</b>	Inference.

**21** cannot = are not (Gr. *ou*) able to.

Lord. Ap. 98. VI. i. B. 2. B.

**22** provoke ... to jealousy. Gr. *parazelod*. See Rom. 10. 15.

Lord. Ap. 98. VI. i. B. 2. A.

are we, &c. This question is introduced by *me*, expecting a negative answer. Notice the vividness given to the apostle's argument by the use of the Fig. *Erotesis* in vv. 16, 18, 19, 22.

**23** all things, &c. = not all things are expedient, or profitable.

all things, &c. = not all things edify. Gr. *oikodomeo*. See Acts 9. 31.

**24** no man = no one. Gr. *medeis*.

his own = his own things.

every man = each one, but the texts omit.

another's wealth = the things of the other. (Gr. *heteros*. Ap. 124. 2.) Cp. Phil. 2. 4.

**25** Whatsoever = All which.

shambles. Gr. *makellon*. Only here.

asking no question = questioning nothing (Gr. *medeis*).

asking. Ap. 122. 2.

for ... sake = on account of. Ap. 104. v. 2.

conscience. Gr. *suneidesis*. Cp. 8. 7.

**26** earth. Ap. 129. 4.

LORD'S. Ap. 98. VI. i. B. 1. A. a.

fulness. Gr. *pleroma*. See Ps. 21. 1.

**27** If. Ap. 118. 2. a.

any. Ap. 123. 3

them that believe not = the unbelievers. Gr. *apistos*, as in 7. 12.

bid = call.

be disposed = wish. Ap. 102. 1.

**28** if. Ap. 118. 1. b.

any man = any one, as in v. 27.

offered, &c. Gr. *eidolothutos*, as in v. 19, but the texts read *hierothutos*, "offered in sacrifice", as more appropriate language at a heathen feast.

shewed. Gr. *menuo*. See Luke 20. 37.

**29** of the other = that of the other. This must be a weak believer, who wished to give warning; a heathen would have no "conscience" in the matter. Here, after the parenthesis of vv. 26-28, the word "conscience" is repeated from v. 25, giving the Fig. *Epanalepsis*. Ap. 6.

another. Ap. 124. 1.

**30** grace. Ap. 184. I. 1.

evil spoken of. Gr. *blasphemeo*. Same as "defamed" (4. 13).

**31** to. Ap. 104. vi.

Gentiles = Greeks. Gr. *Hellen*.

profit. Same as "expedient", v. 23.

**33** please. Gr. *aresko*.

Christ. Ap. 98. IX.

remember me in all things, and **hold fast** the *traditions*, as I <sup>o</sup>delivered *them* to you.

**3** But I *desire that you should* <sup>o</sup>know, that the head of every <sup>o</sup>man is <sup>1</sup>Christ; and the head of the *wife* is the *husband*; and the head of <sup>1</sup>Christ is <sup>o</sup>God.

**4** Every <sup>3</sup>man <sup>o</sup>praying or <sup>o</sup>prophesying, having *something upon his head*, <sup>o</sup>dishonoureth *Christ*.

**5** But every woman that <sup>4</sup>prayeth or <sup>4</sup>prophesieth with *her* head *unveiled* <sup>4</sup>dishonoureth *her* head: for that is *one and the same with a shaven one*.

**6** For <sup>o</sup>if the woman be not <sup>o</sup>covered, let her *be shorn also*: but if it be a shame for a woman to be <sup>o</sup>shorn or <sup>5</sup>shaven, let her be <sup>o</sup>covered.

**7** For a <sup>3</sup>man indeed ought not to <sup>6</sup>cover *his* head, *being originally* the <sup>o</sup>image and glory of <sup>3</sup>God: but the woman is the glory of the <sup>3</sup>man.

**8** For the <sup>3</sup>man is not of the woman; but the woman of the <sup>3</sup>man.

**9** *And truly the man was not* created *on account of* the woman; but the woman *on account of* the <sup>3</sup>man.

**10** *On account of this* ought the woman to have *authority* on *her* head *on account of* <sup>o</sup>the angels.

**11** Nevertheless <sup>o</sup>neither is the <sup>3</sup>man *apart from* the <sup>3</sup>woman, neither the woman *apart from* the <sup>3</sup>man, in <sup>o</sup>the Lord.

**12** For as the woman *is* of the <sup>3</sup>man, even so *is* the <sup>3</sup>man also *through* the woman; but <sup>o</sup>all things of <sup>3</sup>God.

**13** <sup>o</sup>Judge in yourselves: *is it becoming* that a woman <sup>4</sup>pray unto <sup>3</sup>God *unveiled* ?

**14** Doth not even nature itself teach you, that, if a man *let the hair grow*, it is a *disgrace* unto him?

**15** But <sup>14</sup>if a woman <sup>14</sup>have long <sup>o</sup>hair, it is a glory to her: for *her* <sup>o</sup>hair *has been* given her *instead of* a <sup>o</sup>covering.

**16** But <sup>6</sup>if *any one* seem to be *fond of strife*, we have no *other than this* <sup>o</sup>custom, neither the <sup>o</sup>churches of <sup>3</sup>God.

**17** Now *declaring this unto you* I

**power** = authority (Ap. 172. 5), i.e. the sign of authority, a veil, which betokened subjection to her husband. Cp. Gen. 24. 65. **on**. Ap. 104. ix. 1.

**because of** = on account of, as above.

**the angels**. Cp. Gen. 6. 2. 2 Peter 2. 4. Jude 6. Cannot refer to the bishop or other officer; for why

should he be affected more than the other men in the congregation ?

**11 neither**. Gr. *oute*.

**without** = apart from. Gr. *choris*.

**in**. Ap. 104. viii.

**the Lord**. No art. Ap. 98. VI. i. B. 2. B. Cp. Gal 3. 28.

**12 by** = through. Ap. 104. v. 1.

**all things**. Cp. 8. 6. 2 Cor. 5. 18. Eph. 3. 9.

**13 Judge**. Ap. 122. 1. Fig. *Anacoenosis*. Ap. 6.

**is it comely** = is it becoming. Gr. *prepei*. Elsewhere, Matt. 3. 15. Eph. 5. 3. 1 Tim. 2. 10.

Tit. 2. 1. Heb. 2. 10; 7. 26.

**14 not even**. Gr. *oude*.

**if**. Ap. 118. 1. b.

**have long hair** = let the hair grow. Gr. *komaio*. Only here and v. 15.

**shame**. Gr. *atimia*. See Rom. 1. 26.

**15 hair**. Gr. *kome*. Only here.

**is** = has been.

**for** = instead of. Ap. 104. ii.

**covering**. Gr. *peribolaion*. Only here and Heb. 1. 12 (vesture).

**16 any man** = any one. Ap. 123.3.

**contentious** = fond of strife. Gr. *philoneikos*. Only here.

**custom**. See John 18. 39.

**neither**. Gr. *oude*.

**churches**. Ap. 186.

#### 11: 17-34. THE GOSPEL DISPENSATION ANTITYPICAL.

17. Censure.

18-22-. About coming together.

-22. Censure.

23-34. About the Lord's Supper.

**17 in this, &c.** = declaring this. Gr. *parangello*. See Acts 1. 4.

#### 11: 2-16. THE PUBLIC USE OF SPIRITUAL GIFTS.

2. Praise of the obedient.

3. A revealed principle.

4-6. Result.

7-12. Reasons.

13-15. Nature's teachings.

16. Rejection of the contentious.

**keep** = hold fast. Gr. *katecho*, as in 1 Thess 5. 21 Heb. 3. 6, 14; 10. 23.

**ordinances**. Gr. *paradosis*. Elsewhere, twelve times, always transl. "tradition".

**delivered**. Gr. *paradidomi*. See John 19. 30.

**3 would**. Ap. 102. 1.

**have you** = that you should.

**know**. Ap. 132. 1. i. Cp. 10. 1. In the rest of the verse are the Figs.

*Anaphora* and *Climax*. Ap. 6.

**man**. Ap. 123. 2.

**woman**. In this clause *woman* means wife, and man husband. Cp. Eph. 5. 23.

**God**. Ap. 98. I. i. 1.

**4 praying**. Ap. 134. I. 2.

**prophesying**. Ap. 189.

**his head covered**. Lit. (something) upon (Ap. 104. x. 1) the head.

**dishonoureth**. Gr. *kataischuno*. See Rom. 5. 5.

**his head**. I.e. Christ in Whom he has access to God with unveiled face (2 Cor. 3. 18).

**5 uncovered** = unveiled. Gr. *akatakalyptos*. Only here and v. 13.

**even all, &c.** = one and the same with a shaven (one). If she discards the covering which is the symbol of her position, she may as well discard that which nature has given.

**shaven**. Gr. *xurao*. See Acts 21. 24.

**6 if**. Ap. 118. 2. a.

**not**. Ap. 105. I.

**covered**. Gr. *katakalyptomai*. Only here and v. 7.

**also be shorn** = be shorn also.

**shorn**. See Acts 8. 32.

#### 11: 7-12. REASONS.

7-. Man. His glory.

-7. Woman. Her glory.

8-. Man. His origin.

-8. Woman. Her Origin.

9-. Man. Purpose of his creation.

-9, 10. Woman. Purpose of her creation.

11. Mutual dependence in the Lord.

12. Mutual relationship by the ordinance of God.

**7 forasmuch as he is** = being originally. Gr. *huparcho*. See Luke 9. 48.

**image**. Gr. *eikon*. See Rom. 1. 23. Cp. Gen. 1. 27; 9. 6.

**9 Neither, &c.** And truly the man was not (Gr. *ou*).

**for** = on account of. Ap. 104. v. 2.

**10 For this cause** = On account of (as above) this.

<sup>2</sup>praise you not, that ye <sup>o</sup>come together [in voluntary assembling] not *unto* the better, but *unto* the worse.

**18** For first of all, when ye <sup>17</sup>come together *in assembly*, I hear that there <sup>o</sup>be *split factions* among you; and I *believe it of some part of you*.

**19** For there must be *sects also* among you, *in order that* they which are <sup>o</sup>approved may *become* manifest among you.

**20** When ye <sup>17</sup>come together therefore <sup>o</sup>into one place [together], *this* is not to eat the <sup>o</sup>Lord's supper.

**21** For in eating *each* one *first taketh* his own supper: and one is hungry, and another is drunken.

**22** *For is it that ye have not* houses to eat and to drink in ? or despise ye the <sup>16</sup>church of <sup>3</sup>God, and *dishonoureth* them that have not ? <sup>o</sup>What shall I say to you? shall I <sup>2</sup>praise you in this? I <sup>2</sup>praise you not.

**23** For I ... received *from* the <sup>o</sup>Lord that which I *delivered also to you*, That the <sup>o</sup>Lord <sup>o</sup>Jesus *in the* night in which He was *delivered* took bread:

**24** And when He had <sup>o</sup>given thanks, He *brake it*, and said, ...: "This is My body, which <sup>o</sup>is ... *on behalf of* you: this do *for My Memorial*."

**25** *Likewise He took the cup also, after He finished supper*, saying, "This cup is the <sup>o</sup>new *covenant* in My blood: this do ye, <sup>o</sup>as oft as ye drink *it*, in <sup>24</sup>remembrance of Me."

**26** For <sup>25</sup>as often as ye eat this bread, and drink this cup, ye do *proclaim* the <sup>23</sup>Lord's death till He come.

**27** Wherefore whosoever shall eat this bread, and drink *this* cup of the <sup>23</sup>Lord, <sup>o</sup>unworthily, shall be <sup>o</sup>guilty *in regard to* the body and blood of the <sup>23</sup>Lord.

**28** But let a <sup>o</sup>man *test* himself, and *after this self testing* let him eat of *that* bread, and drink of *that* cup.

**29** For he that eateth and drinketh ..., eateth and drinketh *judgment* to himself, *since he does not discern the body*.

**30** <sup>10</sup>*On account of this* many *are* weak and sickly among you, and *not a few* <sup>o</sup>sleep.

**31** For <sup>6</sup>if we *were to discern* ourselves, we should not be <sup>13</sup>judged.

**broken**. The texts omit. **for** = on behalf of. Ap. 104. xvii. 1. My memorial. Gr. *anamnesis*. Only here, v. 25. Luke 22. 19. Heb. 10. 3. He took the cup also. **when** = after. Ap. 104. xi. 2. maintains, the wine is transubstantiated into the blood of Christ, can the cup be so too? covenant. See Luke 22. 20 and Heb. 9. 14-23.

**26 shew** = proclaim. Ap. 121. 5.

**guilty**. Gr. *enochos*, as Matt. 26. 66

**28 man**. Ap. 123. 1.

**so**. I.e. after this self-testing.

he does not discern", &c.

**the Lord's body**. The texts read "the body". That is, he does not recognize the common membership of all the saints (10. 17). This was the sectarian and selfish spirit rebuked in vv. 19-22. Note the Fig. *Paregmenon*. Ap. 6.

explains what the judgment of v. 29 was. Temporal suffering, and even death. Cp. 5. 5 and 1 John 5. 16, 17.

**31 would** = were to. **judge**. Same as "discern", v. 29.

**come together**. Gr. *sunerchomai*. This was a voluntary assembling, not the authoritative "being gathered to His name" of Matt. 18. 20.

**for** = unto. Ap. 104. vi.

**18 the**. All the texts omit. "In church" means "in assembly". No buildings were set apart for Christian worship so early as this.

**be**. Gr. *huparcho*. See Luke 9. 48.

**divisions**. Gr. *schisma*. See 1. 10.

**partly believe it** = believe some part (of it), or believe it of some part of you. **among**. Ap. 104. viii. 2.

**believe**. Ap. 150. I. 1. iii.

**19 also heresies** = heresies also.

**heresies** = sects. See Acts 5. 17.

**that** = in order that. Gr. *hina*.

**approved**. Gr. *dokimos*. See Rom. 14. 18.

**be made** = become. This is the reason why divisions are permitted, but is no justification of them. Cp. 1 John 2. 19.

**20 into one place**. Gr. *epi to auto*. See Acts 2. 1. These were the social meals of the early church, called love feasts (2 Pet. 2. 13. Jude 12), followed by the Lord's Supper. According to the Greek custom, each brought his own provisions, and while the rich fared sumptuously, the poor sometimes had little or nothing; for the spirit of division led to the exclusion by some of all who were not of their own party. Thus sectarianism invaded even the Lord's table.

**Lord's**. Gr. *kuriakos*. Only here and Rev. 1. 10. See note there.

**21 every** = each.

**taketh before** = first taketh. Gr. *prolambano*. Only here, Mark 14. 8.

Gal. 6. 1. Thus the over-indulgence of some unfitted them for the ordinance.

**22 What? have ye not** = For is it (Gr. *me*, introducing the question) that ye have not (Gr. *ou*).

**shame**. Gr. *kataischuno*. Same as in v. 4.

**What shall I say, &c.** Fig. *Amphidiorthosis*. Ap. 6.

#### 11: 23-34. ABOUT THE LORD'S SUPPER.

23-25. Revelation received.

26. Worthy partaking.

27. Unworthy partaking.

28. Discern oneself.

29, 30. Not discerning the body.

31. Self-judgment.

32. The Lord's chastening.

33, 34. Counsel given.

**23 have**. Omit.

**of** = from. Ap. 104. iv.

**Lord**. Ap. 98. VI. i. B. 2. A.

**also I delivered** = I delivered also. Cp. 15. 1.

**unto** = to.

**Jesus**. Ap. 98. X.

**the same** = in (Gr. *en*) the.

**betrayed**. Gr. *paradidomi*. Same as "delivered", v. 2. See John 19. 30.

**24 given thanks**. Gr. *eucharisteo*. See Acts 27. 35.

**Take, eat**. The texts omit.

**is**. See Matt. 26. 26.

**in** = for. Ap. 104. vi.

**remembrance of Me** =

**25 After the same manner** = Likewise.

**also He took, &c.** =

**This cup, &c.** Fig. *Metaphor*, as in v. 24. Ap. 6. If, as Rome

**new**. Gr. *kainos*. See Matt. 9. 17.

**testament** =

**as oft as**. Gr. *hosakis*. Only here, v. 26. Rev. 11. 6.

**27 unworthily**. Gr. *anaxios*. Only here and v. 29 (which see).

**of** = in regard to. The Gen. of Relation. Ap. 17. 5.

**examine** = test or try. Gr. *dokimazo*. Often transl. prove, or approve. Cp. v. 19 and 9. 27.

**29 unworthily**. The texts omit. In that case after "himself", read "since

**discerning**. Ap. 122. 4.

**30 many** = not a few, as R.V.

**sleep**. Ap. 171. 2. This verse

**32** But when we are <sup>13</sup>judged, we are <sup>o</sup>chastened *by* the <sup>23</sup>Lord, <sup>19</sup>*in order that* we should not be <sup>o</sup>condemned with the <sup>o</sup>world.

**33** Wherefore, my brethren, when ye <sup>17</sup>come together *for eating, wait* one for another.

**34** And <sup>o</sup>if any man hunger, let him eat *in the house*; <sup>19</sup>*in order that* ye <sup>17</sup>come not together <sup>o</sup>unto *damnation*. And the rest will I <sup>o</sup>set in order when I come.

**12** Now <sup>o</sup>concerning <sup>o</sup>spiritual *things*, brethren, <sup>o</sup>I would not have you ignorant.

**2** Ye <sup>o</sup>know that ye were <sup>o</sup>Gentiles, *led* away unto ... *voiceless* idols, *as ye chanced to be* <sup>o</sup>led.

**3** Wherefore I *make known to you*, that *no one* <sup>o</sup>speaking *in* the <sup>o</sup>Spirit of <sup>o</sup>God [*the new nature*] *saith* "*accursed Jesus*": and *that no one* can say *Lord Jesus (that is acknowledging Him as Lord and Master)*, *if not* by the *Holy Spirit*.

**4** Now there are *varieties* of <sup>o</sup>gifts, but the same <sup>o</sup>Spirit [*THE Holy Spirit*] [*The Giver*].

**5** And there are *varieties* of *services*, but the same <sup>3</sup>Lord.

**6** And there are <sup>4</sup>*varieties* of *workings*, but it is the same <sup>3</sup>God which <sup>o</sup>worketh *all the gifts in all the members*.

**7** But the <sup>o</sup>manifestation of the <sup>4</sup>Spirit [*THE Holy Spirit*] is given to *each one for the profit of others*.

**8** For to one is given *through* the <sup>4</sup>Spirit [*THE Holy Spirit*] the <sup>o</sup>word of wisdom; to <sup>o</sup>another the <sup>o</sup>word of <sup>o</sup>knowledge *according to* the same <sup>4</sup>Spirit [*THE Holy Spirit*];

**9** To another <sup>o</sup>faith <sup>3</sup>*through* the same <sup>4</sup>Spirit; to <sup>8</sup>another the <sup>4</sup>gifts of <sup>o</sup>healing <sup>3</sup>*through* the same <sup>4</sup>Spirit;

**10** To <sup>8</sup>another the <sup>o</sup>working of <sup>o</sup>miracles; to <sup>8</sup>another prophecy; to <sup>8</sup>another discerning of *angel and demon spirits*; to <sup>8</sup>another *divers* <sup>o</sup>kinds of tongues; to <sup>8</sup>another the <sup>o</sup>interpretation of tongues:

**11** But all these <sup>o</sup>worketh that one and the *same* <sup>4</sup>Spirit, *distributing to each one in His own way* as *He* <sup>o</sup>will.

**12** For as the body is one, and hath many members, and all the members of *the* body,

**32** *chastened*. Gr. *paideuo*. Cp. Heb. 12. 6, 7, 10. Rev. 3. 19. of = by. Ap. 104. xviii. 1.

**condemned**. Ap. 122. 7.

**with**. Ap. 104. xvi.

**world**. Gr. *kosmos*. Ap. 129. 1. This shows that the judgment of v. 29 is not eternal judgment. In vv. 31, 32, the Fig. *Paregmenon* occ. again.

**33** *to eat* = for (Gr. *eis*) eating.

**tarry** = wait. Cp. Acts 17. 16. Jas. 5. 7.

**34** *at home* = in (Gr. *en*) the house.

**unto**. Ap. 104. vi.

**condemnation**. Same as "damnation", v. 29.

**set in order**. Gr. *diatasso*. See Acts 7. 44.

**12: 1-14: 40. THE PUBLIC EXERCISE OF SPIRITUAL GIFTS.**

**12: 1-31.**

**Spiritual Gifts.**

**13: 1-13.**

**Love more excellent than gifts.**

**14: 1-40.**

**Prophecy the best gift.**

**12: 1-31.**

**SPIRITUAL GIFTS.**

**1-3.**

Instructions as to spiritual gifts.

**4-6.**

Diversities of gifts.

**7-11.**

God's gifts to saints.

**12-20.**

The many members of the body.

**21-27.**

Their mutual interdependence.

**28.**

God's provision for the church.

**29, 30.**

Diversities of gifts.

**31.**

Exhortation as to spiritual gifts.

**12. 1** *concerning*. Ap. 104. xiii. 1.

**spiritual**. Gr. *pneumatikos*. It is the adj. of *pneuma* (Ap. 101), and is applied to things in the Divine sphere, as well as to those in Satan's realm (Eph. 6. 12). It is put in contrast with that which is natural, as in 3. 1; 15. 44. In 10. 3, 4 "supernatural" would express the meaning. It occ. twenty-six times and is always transl. "spiritual", and is the only word so rendered, except in 14. 12, which see. Supply *things* instead of *gifts*.

**I would, &c.** See Rom. 1. 13. This is the fifth occ. of this expression.

**2** *know*. Ap. 132. I. i.

**Gentiles**. Gr. *ethnos*.

**carried** = led. Gr. *apago*. First occ. Matt. 7. 13.

**unto**. Ap. 104. xv. 3.

**these**. Omit.

**dumb**. Gr. *aphonos*. See Acts 8. 32. Cp. Ps. 115. 5. Isa. 46. 7. Jer. 10. 5. **even as ye were** = as ye chanced to be. The popularity of different gods waxed and waned. Cp. Deut. 32. 17. 2 Chron. 28. 23.

**led**. First occ. Matt. 10. 18 (brought).

**3** *give you to understand* = make known to you. Gr. *gnorizo*.

**no man** = no one. Gr. *oudeis*.

**speaking**. Ap. 121. 7.

**by** = in. Ap. 104. viii.

**Spirit of God**. Gr. *pneuma Theou*. The new nature. Ap. 101. II. 5.

**God**. Ap. 98. I. i. 1.

**calleth, &c.** = saith "accursed Jesus". This was probably a form of renunciation.

**Jesus**. Ap. 98. X.

**accursed**. Gr. *anathema*. See Acts 23. 14.

**Lord**. Ap. 98. VI. i. B. 2. B.

**but** = if not. Gr. *ei me*.

**gifts**. Ap. 184. I. 2.

**Spirit**. Ap. 101. II. 3. In these

**administrations** = services. Ap. 190. II. 1.

**worketh**. Gr. *energeo*. See Rom. 7. 5.

**all in all**. I.e. all the

Note the Fig. *Symploke* in these three vv., each beginning with "diversities",

**7** *manifestation*. Gr. *phanerosis*. Only here and 2 Cor. 4. 2. Cp.

**to profit withal** = for (Gr. *pros*. Ap. 104. xv. 3) profiting, i.e. for

**8** *by* = through. Ap. 104. v. 1.

**word**. Ap. 121. 10.

**by** = according to. Ap. 104. x. 2.

**healing**. Gr. *iama*. Only here and vv. 28, 30. Cp. Luke 6. 17.

**discerning**. Gr. *diakrisis*. See Rom. 14. 1. Heb. 5. 14. Cp.

**interpretation**. Gr. *hermeneia*.

**kinds**. Gr. *genos*, as in 14. 10.

**dividing** = distributing. Gr. *diaireo*. Only here and Luke 15. 12. Cp. the noun *diairesis*, vv. 4-6.

**will**. Ap. 102. 3.

**12** *that one*. The texts read "the".

**that Jesus is the Lord**. The texts read simply "Lord Jesus".

**Holy Ghost**. Ap. 101. II. 4. This means acknowledging Him as Lord and Master (Rom. 10. 9), not mere lip-service.

**4** *diversities*. Gr. *diairesis*. Only here and vv. 5, 6. Cp. *hairesis*, 11. 19. vv. 4-6 we have the Spirit, the Son, and the Father working.

**5** *differences*. Same as "diversities", v. 4.

**6** *operations* = workings. Gr. *energema*. Only here and v. 10.

gifts in all the members. Fig. *Ellipsis*. Ap. 6.

**in**. Ap. 104. viii.

and ending the sentence with "the same".

Ap. 106. I. v. and viii.

**every man** = each one.

the profit of others.

**another**. Ap. 124. 1.

**knowledge**. Ap. 132. II. i.

**9** *another*. Ap. 124. 2.

**faith**. Ap. 150. II. 1. Cp. Gal. 5. 22. Eph. 2. 8.

**10** *working*. See v. 6.

**miracles**. Ap. 172. 1 and 176. 1.

Ap. 122. 4.

**spirits**. Ap. 101. II. 11 or 12.

Only here and 14. 26.

**11** *selfsame* = same.

**severally** = in His own way.

being many, are one body: *so is the Christ also*.

**13** For <sup>3</sup>in one <sup>3</sup>Spirit [New Nature] *were* we all <sup>o</sup>baptized <sup>o</sup>into one body, whether *we be* Jews or *Greeks*, whether *we be slaves* or free; and *were* all made to drink *at* one <sup>3</sup>Spirit.

**14** For the body is not one member, but many.

**15** <sup>o</sup>If *a* foot shall say, "Because I am not *a* hand, I am not of the body;" is it *on account of this* not of the body?

**16** And <sup>15</sup>if the ear shall say, "Because I am not <sup>15</sup>*a* eye, I am not of the body;" is it <sup>15</sup>*on account of this* not of the body?

**17** <sup>o</sup>If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the <sup>o</sup>smelling?

**18** But now ...<sup>3</sup>God *ordained* the members *each* one of them in the body, *as He purposed*.

**19** And <sup>17</sup>if they were all one member, where *were* the body?

**20** But now *are they* many members, yet but one body.

**21** And the eye *is not able to* say *to* the hand, "I have no need of thee;" nor again the head to the feet, "I have no need of you."

**22** *But*, much more those members of the body, which seem *naturally* more feeble, are necessary:

**23** And those *members* of the body, which we think to be <sup>o</sup>less honourable, upon these we *put on* more abundant honour; and our *inelegant parts* have more abundant *elegance*.

**24** For our *well formed parts* have no need: but <sup>3</sup>God ... *mingled the body together*, having given more abundant honour to that *part* which *came short*:

**25** *In order that* there should be no *division* in the body; but *that* the members *should care the same on behalf of one another*.

**26** And *if at least* one member suffer, all the members *suffer together*; <sup>o</sup>or one member be *glorified*, all the members rejoice *together*.

**27** Now ye are <sup>o</sup>the body of <sup>12</sup>Christ, and members *each in his part*.

**28** And <sup>3</sup>God hath <sup>18</sup>*ordained* some in the <sup>o</sup>church, first <sup>o</sup>apostles, secondarily <sup>o</sup>prophets, thirdly <sup>o</sup>teachers, after that *workers of miracles*, then <sup>4</sup>gifts of <sup>9</sup>healings, *helpers*, <sup>o</sup>governments [guidance], *different kinds* of tongues.

**29** <sup>o</sup>Are all <sup>28</sup>apostles? *are* all <sup>28</sup>prophets? *are* all <sup>28</sup>teachers? *are* all <sup>o</sup>workers of <sup>28</sup>miracles?

**30** <sup>29</sup>Have all the <sup>4</sup>gifts of <sup>9</sup>healing? do all <sup>3</sup>speak with tongues? do all <sup>o</sup>interpret?

**31** But *desire* earnestly the *greater* <sup>4</sup>gifts: and yet shew I <sup>21</sup>*to* you a <sup>o</sup>more excellent way.

**so also, &c.** = so is Christ also.

**Christ** = the Christ. Ap. 98. IX.

**13 are** = were.

**baptized.** Ap. 115. I. iii. 1. b. and iv. It is the Lord who baptizes in *pneuma hagon*. See John 1. 33. Note that "by" is "in" (Gr. *en*) and "Spirit" has no art. **into.** Ap. 104. vi.

**Gentiles** = Greeks.

**bond** = slaves. Ap. 190. I. 2.

**have been** = were.

**into.** Gr. *eis*, as above, but the texts omit, probably because of the difficulty of the expression; but *eis* may be rendered "at", as in Acts 8. 40; 18. 22; 20. 14-16, &c., the gifts of the Spirit being regarded as a fountain. Cp. John 4. 14.

**15 lf.** Ap. 118. 1. b.

**the** = a.

**of.** Ap. 104. vii.

**therefore** = on account of (Gr. *para.* Ap. 104. xii. 3) this.

**17 lf.** Ap. 118. 2. a.

**smelling.** Gr. *osphresis*. Only here.

**18 hath.** Omit.

**set.** Same word as "ordain" in John 15. 16.

**every** = each.

**as it hath, &c.** = as He pleased, or purposed. Ap. 102. 1. Cp. 15. 38.

**21 cannot** = is not (Gr. *ou*) able to.

**unto** = to.

**no.** Ap. 105. I.

**22 Nay** = But.

**to be.** I.e. naturally. Gr. *huparcho*. See Luke 9. 48.

**23 less honourable.** Gr. *atimos*. See 4. 10.

**bestow.** Lit. put around. Gr. *peritiheim*. See first occ. Matt. 21. 33.

**uncomely.** Gr. *aschemon*. Only here.

**comeliness.** Gr. *euschemosune*. Only here.

**24 comely.** Gr. *euschemon*. See Acts 13. 50.

**hath.** Omit.

**tempered . . . together** = mingled together, or compounded. Gr. *sunkerannumi*. Only here and Heb. 4. 2.

**lacked** = came short. Gr. *hustereo*. See Rom. 3. 23.

**25 That** = In order that. Gr. *hina*.

**schism.** Gr. *schisma*. See 1. 10.

**should have the same care** = should care (Gr. *merimnao*. See 7. 32) the same.

**one for another** = on behalf of (Gr. *huper*. Ap. 104. xvii. 1) one another.

**26 whether** = if at least. Gr. *eite*. Cp. Ap. 118. 2. a.

**suffer with it** = suffer together. Gr. *sumpascho*. Only here and Rom. 8. 17.

**or.** Gr. *eite*, as above.

**honoured** = glorified. See 6. 20.

with it = together.

**27 the body.** There is no art. because *soma* is the predicate. Cp. 3. 16.

**in particular.** Gr. *ek* (Ap. 104. vii.) *merous*. The meaning is "Each in his part", as R.V. m.

**28 church.** Ap. 186.

**apostles . . . prophets.** Ap. 189.

**teachers.** Gr. *didaskalos*. Ap. 98. XIV. v. 4.

**miracles** = powers. Gr. *dunamis*, as in v. 10. Here it means "workers of miracles".

**helps.** Gr. *antilepsis*. Only here in NT., but found in the Sept., Ps. 83. 8; &c., and in the Papyri.

**governments.** Gr. *kubernesis*. Only here in N.T., but found in the Sept. The word means "guidance". Cp. Acts 27. 11.

**diversities** = (different) kinds. Gr. *genos*. Not the same word as in vv. 4-6.

**29 Are.** All these seven questions are introduced by *me* (Ap. 105. II).

**workers of.** There is no word for "workers". Fig. *Ellipsis*. Ap. 6.

**30 interpret.** Gr. *diermeneuo*. See Acts 9. 36.

**31 covet earnestly.** Gr. *zeloo*. See Acts 7. 9.

**best.** The texts read "greater". **more excellent.** Lit. according to (Gr. *kata*. Ap. 104. x. 2) excellence. See Rom. 7. 13.

**13** If I <sup>o</sup>speak with the tongues of *humans* and of angels, and have not *love*, I am become *as roaring* <sup>o</sup>brass, or a <sup>o</sup>tinkling <sup>o</sup>cymbal.

**2** And <sup>1</sup>if I have *the gift of prophecy*, and *know* all <sup>o</sup>mysteries, and all <sup>o</sup>knowledge; and <sup>1</sup>if I have all <sup>o</sup>faith, so that I could <sup>o</sup>remove mountains, and have not <sup>1</sup>love, I am of *no value*.

**3** And <sup>1</sup>if I *give away in doles* all *the things belonging to me* to feed *the poor*, and <sup>1</sup>if I *deliver up* my body *in order that it may be burned*, and have not <sup>1</sup>love, I am *nothing profited*.

**4** <sup>1</sup>Love suffereth long, and <sup>o</sup>is kind; <sup>1</sup>love <sup>o</sup>envieth not; <sup>1</sup>love *boasteth* not itself, is not *inflated with pride*,

**5** *Does not conduct itself disgracefully*, seeketh not her own, *is not roused to anger*, *reckons not the contempt done to it*;

**6** Rejoiceth not *at unrighteousness*, but *rejoiceth with the truth as it wins its way*;

**7** *Forbearing in all provocations, is ready to believe* all things, hopeth all things, endureth all things.

**8** <sup>1</sup>Love <sup>o</sup>never *falleth*: but <sup>o</sup>whether *there be* prophecies, they shall *be brought to nought*; whether there be tongues, they shall cease; whether *there be* <sup>2</sup>knowledge, it shall <sup>o</sup>vanish away [*fail*].

**9** For we <sup>o</sup>know <sup>o</sup>in part, and we prophesy in parts.

**10** But when that which is <sup>o</sup>perfect is come, then that which is <sup>o</sup>in part shall be <sup>o</sup>done away.

**11** When I was a <sup>o</sup>child, I <sup>1</sup>spake as a child, I understood as a child, I *reasoned* as a child: but when I became a man, I *did away with the things of a child*.

**12** For now we <sup>o</sup>see through a *mirror, in a riddle*; but then face to face: now I <sup>o</sup>know <sup>o</sup>in part; but then shall I *fully know even as I was fully known also*.

**13** And now <sup>o</sup>abideth <sup>2</sup>faith, hope, <sup>1</sup>love, these three; but the greatest of these *is* <sup>1</sup>love.

**14** Follow after *love*, and *covet earnestly* <sup>o</sup>spiritual *things*, but rather *in order that* ye may prophesy.

**12** see. Ap. 133. I. 5.

**darkly**. Lit. in (Gr. *en*) a riddle. Gr. *ainigma*. Only here in N.T. In the Sept., Num. 12. 8. 1 Kings 10. 1. Pro v. 1. 6, &c. Ap. 132. I. iii.

**even as, &c.** = even as I was fully known also.

**13** **abideth**. Gr. *meno*. See p. 1511.

**glass** = mirror. Gr. *esoptron*. Only here and James 1. 23.

**know** = fully know.

#### 14: 1-40. PROPHECY THE BEST GIFT.

1-20. Prophecy better than tongues.  
21-40. Reasons and cautions.

#### 14: 1-20. PROPHECY BETTER THAN TONGUES.

1. Every gift to be desired.  
2-4. But prophesying best.  
5-. Tongues also to be desired.  
-5-20. But prophesying best.

**14. 1** **charity** = love, as in 13. 1.  
**that** = in order that. Gr. *hina*.

**desire** = covet earnestly, as in 12. 31.

**spiritual**. Gr. *pneumatikos*. See 12. 1.

#### 13: 1-13. LOVE MORE EXCELLENT THAN GIFTS.

1-3. Love the pre-eminent grace.  
4-8. Its characteristics.  
-8-12. Gifts only transient.  
13. Love abides and is supreme.

**13. 1** **Though** = If. Ap. 118. I. b.

**speak**. Ap. 121. 7.

**men**. Ap. 123. 1.

**charity** = love. Ap. 135. II. 1.

**sounding**. Gr. *echeo*. Only here and Luke 21. 25 (roaring).

**brass**. Gr. *chalkos*. See Matt. 10. 9. Rev. 18. 12. Elsewhere, Mark 6. 8; 12. 41; (money).

**tinkling**. Gr. *alalazo*. Only here and Mark 5. 38. An onomatopoeic word. Frequent in the Sept. of the battle shout; Josh. 6. 20. Judges 15. 14. 1 Sam. 17. 20, 52; &c.

**cymbal**. Gr. *kumbalon*. Only here, but frequent in the Sept.

**2** **understand** = know. Ap. 132. I. i.

**mysteries**. Ap. 193.

**knowledge**. Ap. 132. II. i.

**faith**. Ap. 150. II. 1.

**remove**. Gr. *methistemi*. See Acts 13. 22.

**nothing**. Gr. *oudeis*.

**3** **bestow** = give away in doles. Gr. *psomizo*. Only here and Rom. 12. 20. Cp. "sop", John 13. 26.

**goods** = the things belonging (*huparcho*, Luke 9. 48) to me.

**give** = deliver up. Gr. *paradidomi*. See John 19. 30.

**to be** = in order that (Gr. *hina*) it may be.

**it profiteth, &c.** = I am nothing profited.

**4** **is kind**. Gr. *chresteuomai*. Only here. Cp. Ap. 184. III. Note the Fig. *Asyndeton* in these vv. 4-8.

**envieth**. Gr. *zeloo*. See Acts 7. 9.

**vaunteth**. Gr. *perpereuomai*. Only here.

**is . . . puffed up**. See 4. 6.

**5** **Doth . . . behave, &c.** Gr. *aschemoneo*. Only here and 7. 36.

**is . . . easily provoked** = is . . . roused to anger. Gr. *paroxunomai*. Only here and Acts 17. 16. There is no word for "easily". The statement is absolute.

**thinketh no evil** = reckons not (Gr. *ou*) the evil done to it).

**evil**. Ap. 128. III. 2.

**6** **in** = upon, or at. Ap. 104. ix. 2.

**iniquity** = unrighteousness. Ap. 128. VII. 1.

**rejoiceth in the truth** = rejoiceth with (as in 12. 26) the truth, i.e. as it wins its way, truth being personified.

**7** **Beareth**. Gr. *stego*. See 9. 12. Here it means "is forbearing in all provocations".

**believeth**. Ap. 150. I. 1. iii.

**8** **never**. Gr. *oudepote*.

**faileth**. All the texts read "falleth".

**whether**. Gr. *eite*.

**fail** = be brought to nought. Gr. *katargeo*. See Rom. 3. 3.

**vanish away**. Same as "fail".

**9** **know**. Ap. 132. I. ii.

**in part**. Gr. *ek* (Ap. 104. vii) *merous*.

**10** **perfect**. Ap. 125. 1.

**done away**. Same as "fail", v. 8.

**11** **child**. Ap. 108. vii.

**thought** = reasoned. Gr. *logizomai*.

**put away** = did away with. Gr. *katargeo*, as in vv. 8, 10.

**childish things** = the things of a child.



**2** For he that <sup>o</sup> speaketh <sup>o</sup> in *a* tongue <sup>o</sup> speaketh not *to humans*, but *to* <sup>o</sup> God: for *no one* <sup>o</sup> understandeth *him*; but in the <sup>o</sup> spirit he <sup>o</sup> speaketh <sup>o</sup> mysteries.

**3** But he that prophesieth <sup>2</sup> speaketh <sup>2</sup> to <sup>2</sup> men *for building*, and <sup>o</sup> exhortation, and <sup>o</sup> comfort.

**4** He that <sup>2</sup> speaketh in <sup>2</sup> *a* unknown tongue *builds up* himself; but he that prophesieth *builds up* the <sup>o</sup> church.

**5** I *wish* that ye all <sup>2</sup> spake with tongues, but rather *in order that* ye prophesied: for greater *is* he that prophesieth than he that <sup>2</sup> speaketh with tongues, *without if not* he <sup>o</sup> interpret, *in order that* the <sup>4</sup> church may receive <sup>4</sup> edifying.

**6** Now, brethren, <sup>o</sup> if I come *to* you <sup>2</sup> speaking with tongues, what shall I profit you, *unless* I shall <sup>2</sup> speak to you either *in* <sup>o</sup> revelation [*unveiling of God's will*], or *in* <sup>o</sup> knowledge, or *in* prophesying, or *in* doctrine?

**7** *Nevertheless* lifeless things giving <sup>o</sup> sound [*voice*], <sup>o</sup> whether <sup>o</sup> pipe or <sup>o</sup> harp, *unless* they give a *difference in the tones*, how shall it be <sup>o</sup> known what is <sup>o</sup> piped or <sup>o</sup> harped?

**8** For <sup>o</sup> if the trumpet give an <sup>o</sup> uncertain <sup>7</sup> sound, who shall prepare himself *for war* ?

**9** *So ye also*, <sup>o</sup> unless ye *give through* the tongue <sup>o</sup> words *intelligible*, how shall it be <sup>7</sup> known what is <sup>2</sup> spoken? for ye shall <sup>2</sup> speak <sup>o</sup> into the air.

**10** There are, *if it may be*, so many kinds of <sup>o</sup> voices in the <sup>o</sup> world, and <sup>o</sup> none of them *is dumb*.

**11** Therefore <sup>o</sup> if I <sup>o</sup> know not the *force* of the <sup>10</sup> voice, I shall be <sup>2</sup> to him that <sup>2</sup> speaketh a <sup>o</sup> barbarian, and he that <sup>2</sup> speaketh shall be a <sup>o</sup> barbarian *in my regard*.

**12** *So ye also*, forasmuch as ye are *enthusiasts of the operations of the Holy Spirit*, seek *in order that* ye may *abound* to the <sup>5</sup> edification of the <sup>4</sup> church.

**13** <sup>o</sup> Wherefore let him that <sup>2</sup> speaketh in <sup>2</sup> *a* tongue <sup>o</sup> pray *in order that* he may <sup>5</sup> interpret.

**14** For <sup>o</sup> if I <sup>13</sup> pray in <sup>2</sup> *a* tongue, my <sup>o</sup> spirit [*man's spirit*] <sup>13</sup> prayeth, but my *mind* is unfruitful.

**15** What is it then? I will <sup>13</sup> pray with the <sup>14</sup> spirit [*man's spirit*], and I will <sup>13</sup> pray with the <sup>14</sup> *mind* also: I will *make melody* with the <sup>14</sup> spirit, and I will *make melody* with the <sup>14</sup> *mind* also.

**16** Else *if* thou shalt bless with the <sup>14</sup> spirit [*man's spirit*], how shall he that *fills up* the room of the <sup>o</sup> unlearned [*unacquainted*] say *the amen* at thy <sup>o</sup> giving of thanks, *since* he *knoweth* not what thou sayest?

**2** speaketh. Gr. *laleo*. Ap. 121. 7.

in. No prep. Dat. case.

unto = to.

men. Gr. *anthropos*. Ap. 123. 1.

no man = no one. Gr. *oudeis*.

understandeth. Gr. *akouo*. Occ. over 420 times. Transl. hear, except in this and six or seven other passages. See Acts 9. 7.

howbeit = but.

spirit. Ap. 101. II. 4. There is no article.

mysteries. Ap. 193.

**3** to. Supply the ellipsis by "for".

edification. Lit. building. Gr. *oikodome*. See 3. 9. Here used metaphorically.

exhortation. Gr. *paraklesis*. See Acts 4. 36 and 13. 15. Cp. Ap. 134. I. 6.

comfort. Gr. *paramuthia*. Only here. Cp. Phil. 2. 1, and the verb in John 11. 19.

**4** edifieth. Gr. *oikodomeo*. See Acts 9. 31.

**5** would = wish. Ap. 102. 1.

an unknown = a.

God. Ap. 98. I. i. 1.

church. Ap. 186.

**14: -5-20. PROPHESYING BEST.**

-5, 6.

Interpretation needed.

7-12.

Otherwise gift of tongues useless.

13.

Interpretation needed.

14-20.

Otherwise gift of tongues useless.

except. A strong expression. Gr. *ektos ei ml*. Lit. without if not.

interpret. Gr. *diemeneuo*. See Acts 9. 36.

edifying. Same as "edification", v. 3.

**6** if. Ap. 118. 1. b.

unto. Ap. 104. xv. 3.

except = unless. Gr. *ean* (Ap. 118. 1. b) *me* (Ap. 105. II).

by = in. Gr. *en*. Ap. 104. viii.

revelation. Ap. 106. II. i.

knowledge. Ap. 132. II. i.

**7** And even = Nevertheless. Gr. *homos*. Only here, John 12. 42. Gal. 3. 15.

without life. Gr. *apsuchos*. Only here.

sound. Gr. *phone*, voice.

whether, or. Gr. *eite*.

pipe. Gr. *aulos*. Only here.

harp. Gr. *kithara*. Only here and Rev. 5. 8; 14. 2; 15. 2.

distinction. Gr. *diastole*. See Rom. 3. 22.

sounds. Gr. *phthongos*. Only here and Rom. 10. 18. Not the same word as in the first part of the verse.

known. Ap. 132. I. ii.

pipeth. Gr. *auleo*. Only here, Matt. 11. 17. Luke 7. 32.

harped. Gr. *kitharizo*. Only here and Rev. 14. 2.

**8** uncertain. Gr. *adelos*. Only here and Luke 11. 44 (appear not).

to the battle = for (Gr. *eis*. Ap. 104. vi) war.

**9** So likewise ye = So ye also.

utter = give.

words. Ap. 121. 10.

easy to be understood = intelligible. Gr. *eusemos*. Only here.

into. Ap. 104. vi.

**10** it may be = if (Ap. 118. 2. b) it may be.

voices. Gr. *phone*. See v. 7.

in. Ap. 104. vii.

world. Ap. 129. 1.

none. Gr. *oudeis*.

without, &c. = dumb. Gr. *aphonos*. See Acts 8. 32.

**11** know. Ap. 132. I. i.

meaning = force. Ap. 172. 1.

barbarian. See Acts 28. 2.

unto. Gr. *en*. Ap. 104. viii. I.e. in my regard.  
Acts 21. 20.

excel = abound.

**14** spirit. Ap. 101. II. 9.

**15** sing. Gr. *psallo*, as Eph. 5. 15 (making melody).

*anapleroo*. Here, 16. 17. Matt. 13. 14. Gal. 6. 2. Phil. 2. 30. 1 Thess. 2. 16.

Amen = the amen. See p. 1511.

seeing = since.

spiritual gifts. Lit. spirits. Here put for the operations of the Holy Spirit, as in v. 2. Ap. 101. II. 4.

understanding. Gr. *nous*. Transl. seven times "understanding", seventeen times "mind".

**16** when = if. Ap. 118. I. b.

pray. Ap. 134. I. 2.

unlearned. See Acts 4. 13. Lit. "private" as opposed to "official".

giving of thanks. Gr. *eucharistia*. See Acts 24. 3.

understandeth = knoweth. Ap. 132. I. i.

**17** For thou verily <sup>o</sup>givest thanks well, but the *bystander* is not <sup>4</sup>edified.

**18** I *give thanks to* my <sup>2</sup>God, *speaking as I do* with tongues more than ye all:

**19** Yet in the <sup>4</sup>church I *desire to* <sup>2</sup>speak five words *by* my <sup>14</sup>*mind*, <sup>14</sup>*in order that by my voice* I <sup>o</sup>might teach <sup>o</sup>others also, than ten thousand words in <sup>2</sup>*a* tongue.

**20** Brethren, *become* not *infants* in <sup>o</sup>understanding: howbeit in *evil ye act as babes*, but in understanding *become of mature age and thought*.

**21** In the <sup>o</sup>the law it is written, "*In men other tongued and with lips of others* will I <sup>2</sup>speak <sup>2</sup>to this <sup>o</sup>people; and *not even so will they hearken to Me*, saith the <sup>o</sup>Lord."

**22** Wherefore tongues are for a <sup>o</sup>sign, not to them that <sup>o</sup>believe, but to them that *are unbelieving*: but prophesying *is* not for them that *are unbelieving*, but for them which <sup>o</sup>believe.

**23** <sup>6</sup>If therefore the whole <sup>4</sup>church be come together <sup>o</sup>into one place, and all <sup>2</sup>speak with tongues, and there come in *those that are* <sup>o</sup>unlearned [*unacquainted*], or <sup>o</sup>unbelievers, will they not say that ye are *raving as maniacs* ?

**24** But <sup>6</sup>if all prophesy, and there come in *any one* that <sup>22</sup>*are unbelieving*, or *one* <sup>16</sup>unlearned [*unacquainted*], he is <sup>o</sup>convinced *by* all, he is *discerned by* all:

**25** And thus *the secrets of his heart become open to sight*; and so falling down on *his face* he will <sup>o</sup>worship <sup>2</sup>God, *declaring* that <sup>2</sup>God is *among* you *indeed*.

**26** *What* is it then, brethren? when ye come together, *each* one ... hath a psalm, hath a doctrine, hath a tongue, hath a <sup>6</sup>revelation [*manifestation*], hath an <sup>o</sup>interpretation. Let all things be done unto <sup>5</sup>edifying.

**27** <sup>o</sup>If *any one* <sup>2</sup>speak in <sup>2</sup>*a* tongue, *let it be according to* two, or at the most by three, and *that in turn*; and let one <sup>5</sup>interpret.

**28** But <sup>6</sup>if there be no <sup>o</sup>interpreter, let him keep silence in the <sup>4</sup>church; and let him <sup>2</sup>speak to himself, and to <sup>2</sup>God.

**29** Let the <sup>o</sup>prophets <sup>2</sup>speak two or three, and let *the others discern*.

**30** <sup>6</sup>If *any thing* be *made visible* to <sup>19</sup>another that sitteth by, let the first *keep silence*.

**31** For ye *can* all prophesy <sup>o</sup>one by one, <sup>1</sup>*in order that* all may learn, and all may be comforted.

**32** And the *spiritual gifts* of the <sup>29</sup>prophets are *under the control of* the <sup>29</sup>prophets.

**33** For <sup>2</sup>God is not *the author of commotion*, but of peace, as in all <sup>4</sup>churches of the <sup>o</sup>saints.

**34** Let your women keep silence in the <sup>4</sup>churches: for it is not permitted <sup>2</sup>to them to

**17** *givest thanks*. Gr. *eucharisteo*. See Acts 27. 35.

**other**. Gr. *heteros*. Ap. 124. 2.

**18** *thank*. Same as "give thanks", v. 17.

**I speak** = speaking (as I do).

**19** *had rather* = desire to. Ap. 102. 1.

**with**. Gr. *dia*, but the texts read "by" (Dat.)

**might teach**. Gr. *katecheo*. See Acts 18. 25.

**others**. Ap. 124. 1.

**20** *be* = become.

**children**. Ap. 108. v.

**understanding**. Gr. *phren*. Only here.

**malice**. Ap. 128. II. 2.

**be ye children** = act as babes. Gr. *nepiazo*. Cp. Ap. 108. vii.

**men**, i.e. of mature age and thought. Gr. *teleioa*. See Ap. 123. 6, and 125. 1.

#### 14: 21-40. REASONS AND CAUTIONS.

21-25. Divine prediction.

26-. Remonstrance.

-26. Exhortation. Let, &c.

27-35. Apostolic direction.

36-39. Remonstrance.

40. Exhortation. Let, &c.

**21** *the law*. The Scriptures of the O.T. are called "the law", "the law and the Prophets", "the law, the Prophets, and the Psalms". Here the law includes Isaiah, just as in John 10. 34; 15. 25, it includes the Psalms.

**With** = In. Ap. 104. viii.

**other tongues**. Gr. *heteroglossos* = other-tongued. Only here.

**and other lips** = and with lips of others.

**people**. Gr. *laos*. See Acts 2. 47.

**yet for all that, &c.** = not even (Gr. *oude*) so will they.

**hear** = hearken to. Gr. *eisakouo*. Elsewhere, Matt. 6. 7. Luke 1. 13.

Acts 10. 31. Heb. 5 7; all of answered prayer. A stronger word than

*akouo* which occ, over 400 times.

**Lord**. Ap. 98. VI. i. B. 1. B. a. The quotation is from Isa. 28. 11, 12.

Ap. 107. II. 2.

**22** *sign*. Ap. 176. 3.

**believe**. Ap. 150. I. I. i.

**believe not** = are unbelieving. Gr. *apistos*. See Ap. 150. III.

**serveth** = is.

**23** *into one place*. See Acts 2. 1.

**unbelievers**. Gr. *apistos*, as in vv. 22, 24.

**mad**. Gr. *mainomai*. See Acts 12. 15.

**24** *one* = any one. Ap. 123. 3.

**convinced**. Gr. *elencho*. See John 8. 9. Occ. seventeen times; transl.

four times "convince", once "convict", five times "rebuke", six times

"reprove", and once "tell a fault" (Matt. 18. 15).

**of** = by. Ap. 104. xviii. 1.

**judged** = discerned. Ap. 122. 2.

**25** *are . . . made* = become.

**manifest**. Ap. 106. viii.

**worship**. Ap. 137. 1.

**and report** = announcing, or declaring. Gr. *apangello*.

**in** = among. Gr. *en*. Ap. 104. viii. 2.

**of a truth** = indeed. Gr. *ontos*. Cp. John 8. 36.

**26** *How*. Gr. *ti*. Same as "What", v. 15.

**every** = each.

**of you**. Omit.

**interpretation**. See 12. 10.

**27** *any man* = any one, as in v. 24.

**by** = according to. Ap. 104. x. 2.

**by course** = in turn. Gr. *ana* (Ap. 104. i) *meros*.

**28** *interpreter*. Gr. *diemeneutes*. Only here.

**29** *prophets*. Ap. 189.

**the other** = the others.

**judge** = discern, or discriminate. Ap. 122. 4.

**30** *revealed*. Ap. 106. I. ix.

**hold his pence**. Same as "keep silence" in vv. 28, 34.

**31** *may* = can. **one by one**. Gr. *kath'* (Ap. 104. x. 2) *hena*.

**33** *confusion* = commotion. Gr. *akatastasia*. See Luke 21. 9.

**32** *spirits* = spiritual gifts, as in v. 12.

**subject to**. I.e. under the control of their possessors. So there was no warrant for the scenes of excitement

sometimes exhibited in ancient, as well as in modern, days.

**saints**. Gr. *hagios*. See Acts 9. 13.

<sup>2</sup> speak; but *they are commanded* to be *subject, as the law also saith*.

**35** And <sup>o</sup>if they *wish to* learn any thing, let them ask *their own* <sup>o</sup>husbands *in the home*: for it is a shame for women to <sup>2</sup> speak in the <sup>4</sup> church.

**36** What? *Went* the <sup>o</sup> word of <sup>2</sup> God out from you? or *went* it unto you only?

**37** <sup>35</sup> If <sup>27</sup> *any one* think himself to be a <sup>29</sup> prophet, or <sup>1</sup> spiritual, let him <sup>o</sup> acknowledge that the things that I write <sup>2</sup> to you are the commandments of <sup>o</sup> the <sup>o</sup> Lord.

**38** But <sup>35</sup> if <sup>27</sup> *any one* <sup>o</sup> be ignorant, let him be ignorant.

**39** Wherefore, brethren, *desire* to prophesy, and forbid not to <sup>2</sup> speak with tongues.

**40** Let all things be done <sup>o</sup> decently and *according to* <sup>o</sup> order.

**15** Now, brethren, I *make known* to you the <sup>o</sup> gospel which I <sup>o</sup> preached to you, which *ye received also, in which ye stand also*;

**2** *Through* which *ye are saved also*, if ye *hold fast with what word* I <sup>1</sup> preached <sup>1</sup> to you, *except* ye ... <sup>o</sup> believed to *no purpose*.

**3** For I <sup>o</sup> delivered <sup>1</sup> to you *among the first things* that which I *received also*, how that <sup>o</sup> Christ died for our <sup>o</sup> sins <sup>o</sup> according to the Scriptures;

**4** And that **He** was buried, and that **He has been raised** the third day <sup>3</sup> according to the <sup>o</sup> Scriptures:

**5** And that **He** was <sup>o</sup> seen *by Peter*, then *by* <sup>o</sup> the twelve:

**6** <sup>o</sup> After that, **He** was <sup>5</sup> seen <sup>5</sup> by above five hundred brethren <sup>o</sup> at once; of whom the greater part remain *until now*, but <sup>o</sup> some *have died*.

**7** <sup>6</sup> After that, **He** was <sup>5</sup> seen <sup>5</sup> by <sup>o</sup> James; then <sup>5</sup> by <sup>o</sup> all the <sup>o</sup> apostles.

**8** And last of all **He** was <sup>5</sup> seen <sup>5</sup> by me also, *as if it were* of an *abortion*. [one born prematurely, "exceedingly unworthy"]

**9** For I am the <sup>o</sup> least of the <sup>7</sup> apostles, that am not *fit in character* to be called an <sup>7</sup> apostle, because I persecuted the <sup>o</sup> church of <sup>o</sup> God.

**10** But by the *favour and blessing* of <sup>9</sup> God I am what I am: and **His** grace <sup>o</sup> which was *bestowed* upon me *did not prove to be* <sup>o</sup> in vain [empty]; but I laboured more abundantly than they all: yet not I, but the <sup>o</sup> grace of <sup>9</sup> God which was with me.

**11** Therefore <sup>o</sup> whether *it were* I or they, so we <sup>o</sup> preach, and so ye <sup>2</sup> believed.

**12** Now <sup>2</sup> if <sup>3</sup> Christ be <sup>11</sup> preached that **He** *has been raised out from among dead people*, how say <sup>6</sup> some <sup>o</sup> among you

**8** **as** = as if (it were). Gr. *hosperei*. Only here.

**9** **least**. Fig. *Meiosis* (Ap. 6).

**10** **grace**. Ap. 184. I. 1.  
become, i.e. prove to be.

**11** **whether, or**. Ap. 118. 2. a.

**12** **from the dead**. Gr. *ek nekron*. Ap. 139. 3.

**one born, &c.** = an abortion. Gr. *ektroma*. Only here in NT., but used in Sept. of Job 3. 16. Eccl. 6. 3.

**church**. Ap. 186.

**which, &c.** = Fig. *Ellipsis*. Ap. 6.

**in vain**. Gr. *kenos*, empty. Not the same word as in vv. 2, 17.

**preach**. Ap. 121. 1.

15. 12-58 [For Structure see next page]

**34** **under obedience** = subject, as in v. 32.

**as also, &c.** = as the law also saith. Reference is to Gen. 3. 16. Cp. I Tim. 2. 11-13.

**35** **if**. Ap. 118. 2. a.

**their** = their own.

**husbands**. Ap. 123. 2.

**at home** = in (Gr. *en*) the home.

**36** **came** = went.

**came**. Gr. *katantao*. See Acts 16. 1.

**unto**. Ap. 104. vi.

**37** **acknowledge**. Ap. 132. I. iii.

**Lord**. Ap. 98. VI. i. B. 2. B.

**38** **be ignorant**. Gr. *agnoeu*. See 10. 1.

**39** **covet**. Same as desire, v. 1.

**40** **decently**. Gr. *euschemonos*. Elsewhere (Rom. 13. 13. 1 Thess. 4. 12) transl. honestly. Cp. 7. 35; 12. 24.

**in** = according to. Gr. *kata*. Ap. 104. x. 2.

**order**. Gr. *taxis*. Elsewhere, Luke 1. 8. Col. 2. 5. Heb. 5. 6, 10; 6. 20; 7. 11, 17, 21.

#### 15: 1-11. APOSTLESHIP ASSERTED AND CLAIMED.

1-. Paul's gospel. Declared.

-1, 2. Which *they* had received.

3-. Paul's gospel. Declared.

-3-11. Which *he* had received.

**15. 1** **Moreover** = Now.

**declare** = make known. Gr. *gnorizo*.

**gospel**. Ap. 140.

**preached**. Ap. 121. 4.

**also ye have received** = ye received also.

**and wherein, &c.** = in (Gr. *en*. Ap. 104. viii) which ye stand also.

**2** **By** = Through. Ap. 104. v. 1.

**also, &c.** = ye are saved also.

**if**. Ap. 118. 2. a.

**keep in memory** = hold fast. Gr. *katecho*. See 7. 30.

**what** = with what word. Gr. *logos*. Ap. 121. 10. He refers to the substance of his preaching, based as it was on the facts of the Lord's death and resurrection, which last was challenged by some false teachers (v. 12).

**unless**. See 14. 5 (except).

**have**. Omit.

**believed**. Ap. 150. I. 1. i.

**in vain** = to no purpose. Gr. *eike*. See Rom. 13. 4.

**3** **delivered**. Gr. *paradidomi*. See John 19. 30. Cp. 11. 23.

**first of all** = among (Gr. *en*. Ap. 104. viii. 2) the first things.

**also received** = received also.

**Christ**. Ap. 98. IX.

**sins**. Ap. 128. I. ii. 1.

**according to**. Ap. 104. x. 2.

**4** **rose again** = has been raised. Ap. 178. I. 4.

**scriptures**. Ps. 16. 10. Isa. 53, 9-11. Jonah 1. 17. Cp. Matt. 12. 39. Luke 11. 29.

**5** **seen**. Ap. 133. I. 8. In vv. 5-8 we have the Fig. *Protimesis*. Ap. 6.

**of** = by. Dat. case.

**Cephas**. Luke 24. 34.

**the twelve**. John 20. 19, 24. The term is used officially.

**6** **After that**. Gr. *epeita*.

**at once**. Gr. *ephapax*. See Rom. 6. 10. There is no mention of this in the Gospels, unless it be Matt. 28. 16-20, where "some doubted" may imply that others than the eleven were present.

**unto this present** = until now.

**some**. Gr. *tines*. Ap. 124. 4.

**are fallen asleep**. Ap. 171. 2.

**7** **James**. See Ap. 182.

**all, &c.** Luke 24. 50-52. Acts 1. 6-9.

**apostles**. Ap. 189.

that there is no <sup>o</sup>resurrection of *dead persons* ?

**13** But if there be no <sup>12</sup>resurrection of <sup>12</sup>*dead persons*, *then not even has Christ been raised*:

**14** And <sup>2</sup>if <sup>3</sup>Christ *has not been raised*, then *is* our <sup>o</sup>preaching <sup>10</sup>vain, and your <sup>o</sup>faith *also is* vain.

**15** *Moreover*, we are found <sup>o</sup>false witnesses of <sup>9</sup>God; because we ... <sup>o</sup>testified *against* <sup>9</sup>God that **He** <sup>4</sup>raised up <sup>3</sup>Christ: **Whom He** <sup>4</sup>raised not up, *if at least* <sup>12</sup>*dead persons* <sup>4</sup>rise not.

**16** For <sup>2</sup>if <sup>12</sup>*dead persons* <sup>4</sup>rise not, <sup>13</sup>*not even has Christ been raised*:

**17** And <sup>2</sup>if <sup>3</sup>Christ <sup>14</sup>*has not been raised*, your <sup>14</sup>faith *is to no purpose*; ye are yet in your <sup>o</sup>sins. [*your sins are un-pardoned*]

**18** Then they also which *fell* asleep in <sup>3</sup>Christ ... perished.

**19** <sup>2</sup>If in this <sup>o</sup>life only we *are having our hope* in <sup>3</sup>Christ, we are *more to be pitied than all men* .

**20** But now *Christ has been raised* <sup>12</sup>from *dead persons*, ... the <sup>o</sup>firstfruits [*the first, the beginning*] of *those who have fallen asleep*.

**21** For since <sup>2</sup>through <sup>19</sup>man *came* death, <sup>2</sup>through man *also came* the <sup>12</sup>resurrection of <sup>12</sup>*dead persons*.

**22** For as in *the Adam* [*nature*] <sup>o</sup>all die [*by virtue of their relationship to Adam*], *so in* <sup>3</sup>Christ *also* shall all be <sup>o</sup>made alive.

**23** But *each one* in his own <sup>o</sup>order: <sup>3</sup>Christ the <sup>20</sup>firstfruits; <sup>o</sup>afterward they that are <sup>3</sup>Christ's *in His presence*.

**24** Then *cometh* the <sup>o</sup>end [*of the Millennial age*], when **He** *delivers up* the <sup>o</sup>kingdom to <sup>9</sup>God, even the <sup>o</sup>Father; when **He** shall have *brought to nought* all *chief rulers* and all <sup>o</sup>authority and <sup>o</sup>power.

**25** For **He** must reign, till **He** hath put all enemies <sup>o</sup>under **His** feet.

**26** The last enemy *that shall be put down* *is* death [*Satan*].

**15: 12-58.** CLAIM ESTABLISHED BY HIS DOCTRINAL TEACHING.

12. Objection. What some say.  
 13-19. Answer.  
 20-28. Resurrection certain because Christ is raised.  
 29-32. Present conflict to no purpose, If Christ be not raised.  
 33, 34. Exhortation.  
 35. Objection.  
 36-41. Answer.  
 42-49. Resurrection certain because Christ is raised.  
 50-57. Victory worth all present conflicts.  
 58. Exhortation.

resurrection. Gr. *anastasis*. Ap. 178. II. 1.  
 the dead. No art. Ap. 139. 2.

**15: 13-19.** ANSWER.

13. If no resurrection, Christ not risen.  
 14, 15. Consequences. Our preaching vain. Your faith vain. We are false witnesses.  
 16. If no resurrection, Christ not risen.  
 17-19. Consequences. Your faith vain. The dead have perished. We most miserable.

**13 then, &c.** = not even (Gr. *oude*) has Christ been raised.

**14 be not risen** = has not been raised.

preaching. Ap. 121. 3.

faith. Ap. 150. II. 1.

*is also* = also *is*.

**15 Yea, and** = Moreover.

false witnesses. Gr. *pseudomartur*. Only here and Matt. 26. 60.  
 have. Omit.

testified. Gr. *murtureo*. See p. 1511.

of = against. Gr. *kata*. Ap. 104. x. 1.

if so be that = if (Ap. 118. 2. a) at least.

**16 not**. Gr. *oude*.

**17 vain** = to no purpose. Gr. *mataios*. See Acts 14. 15. Not the same word as in vv. 2. 10, 14, 58.

**18 are fallen** = fell.

are. Omit.

perished. Gr. *apollumi*. See 1. 18.

**19 life**. Gr. *zoe*. Ap. 170. 1.

have hope = are having our hope.

of all men, &c. = more to be pitied than all men.

men. Gr. *anthropos*. Ap. 123. 1.

**15: 20-28.** RESURRECTION CERTAIN, BECAUSE CHRIST IS RAISED.

- 20-22. Death counteracted.  
 23, 24. Order. Firstfruits, &c.  
 25. Reason.  
 26, 27-. Death Destroyed.  
 -27, 28-. Order. Father supreme.  
 -28. Purpose.

**20 is, &c.** = Christ has been raised. From v. 20 to v. 28 is a digression. Fig. *Parembole*. Ap. 6.  
 firstfruits. Gr. *aparche*. See Rom. 8. 23, and cp. notes on John 20. 1, 17.

**21 came also** = also came.  
 to Adam. See Rom. 5. 12-19.

**even so, &c.** = so in Christ also. Christ also has a relationship to the human race. It is that of Lordship (Rom. 14. 9). This is acknowledged by some now (John 13. 13; 20. 28), and brings salvation (Rom. 10. 9). It is the work of the Holy Spirit (12. 3). Hence Judas only said, "Master" (Matt. 26. 25, 49). The natural man rebels against such acknowledgment (Ex. 5. 2. Ps. 2. 2, 3; 12. 4. Luke 19, 14). But this Lordship shall one day be asserted and acknowledged by all, including the arch-rebel himself (Ps. 2. 6, 7. Phil. 2. 9-11. Rev. 19. 16). To this end all must be raised.

made alive. Gr. *zoopoiea*. See Rom. 4. 17. Cp. John 5. 28, 29.

NT. It is used in the Sept. of a body of soldiers. Num. 2. 2, &c. (rank). 2 Sam. 23. 13 (army).

at = in. Gr. *en*. Ap. 104. viii.

coming. Gr. *parousia*. See Matt. 24. 3.

**24 end**. Gr. *telos*. Not the same "end" as in 1. 8. Christ's coming brings that "end", but this is the end of the millennial age.

shall, &c. The texts

read, "delivers up".

kingdom. App. 112-114.

Father. Ap. 98. III

put down = brought to nought. Gr.

*katargeo*. See Rom. 3. 3.

rule. Gr. *arche*. Ap. 172. 6.

authority. Ap. 172. 5.

power. Ap. 172. 1. Cp.

Eph. 1. 21. 1 Pet. 3. 22.

Christ's feet. The fifth quotation of Ps. 110. 1. Cp. Matt. 22. 44.

**25 under**. Ap. 104. xviii. 2. It is God Who puts all enemies under

**26 The last enemy, &c.** Lit, Death, the last enemy, is destroyed.

Fig. *Prolepsis* 1. Ap. 6.

destroyed. Same word as "put down", v. 24.

**27** For **He** *subjected* all things <sup>25</sup> under **His** feet. But when **He** saith, "all things are *subjected to Him*," it is manifest that *it is with the exception of Him*, Which did *subject* all things under **Him**.

**28** And when all things shall be *subjected* <sup>1</sup>to **Him**, then shall the **Son** *Himself also* be *subjected* <sup>1</sup>to **Him** That <sup>27</sup>*subjected* all things under **Him**, *in order that* <sup>9</sup>God may be *over all things in all places, everywhere supreme*.

**29** Else what shall they do which are *being baptized* for <sup>o</sup>the dead [*dead bodies*], if <sup>12</sup>*dead people* <sup>4</sup>rise not at all? *why are they baptized also? It is for the dead*

**30** And why <sup>o</sup>stand we in jeopardy every hour?

**31** *I affirm by the boasting concerning you* which I have in <sup>o</sup>Christ Jesus our <sup>o</sup>Lord, I die <sup>o</sup>daily.

**32** <sup>2</sup>If *according to a man* I ... <sup>o</sup>fought with beasts <sup>23</sup>*in* Ephesus, *what is the profit to me*, <sup>2</sup>if the <sup>12</sup>dead <sup>4</sup>rise not? <sup>o</sup>let us eat and drink; for to-morrow we die.

**33** Be not <sup>o</sup>deceived: <sup>o</sup>evil *associations* <sup>o</sup>corrupt good *morals*.

**34** *Return to sobriety of mind righteously [as is right]*, and <sup>o</sup>sin not; for <sup>o</sup>some *have ignorance* of <sup>9</sup>God: I speak *this* <sup>o</sup>to your shame.

**35** But *some one* will say, "How are *dead bodies* <sup>4</sup>raised up? and with *what kind of* body do they come?"

**36** *Thou senseless ones*, that which thou sowest is not *made alive, if not* it die :

**37** And that which thou sowest, thou sowest not that body that shall be, but *a naked kernel of grain, if it should happen* of wheat, or *of some one of the rest* :

**38** But <sup>9</sup>God giveth it a body *even as He purposed*, and to *each of the seeds its* own body.

**39** *Not all flesh is the same flesh*: but *there is* <sup>o</sup>one kind of flesh of <sup>19</sup>men, <sup>o</sup>another flesh of <sup>o</sup>beasts, <sup>o</sup>another of fishes, and <sup>o</sup>another of <sup>o</sup>birds.

**40** *There are* also *heavenly* bodies, and bodies *earthly*: but the glory of the *heavenly* is <sup>o</sup>one, and the glory of the *earthly* is another. [And heavenly bodies (there will be) and earthly bodies; but of one kind indeed (will be) the glory of the heavenly, and another kind that of the earthly].

**41** *There is* <sup>o</sup>one glory of the sun, and <sup>o</sup>another glory of the moon, and <sup>o</sup>another glory of the stars: for <sup>o</sup>one star differeth from <sup>o</sup>another star in glory.

**27** **hath put** = subjected. Gr. *hupotasso*. Contrast the first occ. Luke 2. 51.

**put under Him** = subjected. This quotation is from Ps. 8. 6.

**He is excepted** = it is with the exception of Him.

**28** **subdued** = subjected, as above. **also Himself** = Himself also.

**subject** = subjected. It is the Father Who puts all enemies as a footstool for the feet of the Son. See Matt. 22. 44. But when this is done, the Son rises up, takes His great power and reigns (Rev. 11. 17), and putting His feet on the footstool, treads down the nations His enemies, and continues to put down all that exalts itself against God throughout His millennial reign. See Pss. 18. 37-50; 60. 12; 101. 8 (R.V.); 145. 20. Isa. 63. 3, 6. Rev. 19. 15. **that** = in order that. Gr. *hina*.

**all in all**. In vv. 27, 28, *panta* occ. six times, in five of them transl. "all things". It must be the same here. There is an ellipsis, and it should read "over all things in all (places)", i.e. everywhere supreme.

**29** **baptized, &c.** See v. 20. This question follows on from v. 19.

**baptized** = being baptized.

**the dead**. Ap. 139. 4.

**why are they, &c.** Read, why are they baptized also? (It is) for the dead. It is to remain dead, as Christ remains, if there be no resurrection, v. 13.

The argument is, What is the use of being baptized, if it is only to remain dead? No suggestion here of the vicarious baptism which sprang up later among the Marcionites and others.

**30** **stand ... in jeopardy**. See Acts 19. 27.

**31** **I protest, &c.** = I affirm (a Greek particle used in affirmations) by the boasting concerning you. The pronoun "your" corresponds to the genitive, not of possession, but of relation. Ap. 17.

**Christ Jesus**. Ap. 98. XII.

**Lord**. Ap. 98. VI. i. B. 2. A. For this full title see Rom. 6. 23.

daily. Gr. *kath'* (Ap. 104. x. 2) *hemeran*.

**32** **after the manner of men** = according to (Ap. 104. x. 2) a man. **have**. Omit.

**fought with beasts**. Gr. *theriomacheo*. Only here. Fig. *Metaphor*.

Ap. 6. Referring to the riot (Acts 19. 28-31). Ignatius, in his epistle to the Romans, says, "From Syria even to Rome, I light with beasts . . . being bound to ten leopards, I mean, a band of soldiers, who, even when they receive benefits, show themselves the worse". Clark's *Ante-Nicene Library*. what, &c. = what is the profit? Gr. *ophelos*. Only here and James 2. 14, 16. **me** = to me.

**let us eat, &c.** Many similar expressions of Epicureanism are found in heathen writers. But this is probably cited from Isa. 22. 13. Cp. Wisdom 2. 5-9.

**33** **deceived**. See 6. 9.

**evil**. Ap. 128. III. 2.

**communications** = associations. Gr. *homilia*. Only here. Cp. the verb, Acts 20. 11.

**corrupt**. See 3. 17.

**good**. Ap. 184. III.

**manners**. Gr. *ethos*. Only here. In pl. = morals. A quotation from the *Thais* of Menander, an Athenian poet. Ap. 107. II. 5.

**34** **Awake**. Lit. Return to sobriety (of mind). Gr. *eknepho*. Only here in N.T., but in Sept. Gen. 9. 24. 1 Sam. 25. 37; &c.

**to righteousness** = righteously, i.e. as is right. Gr. *dikaios*, adv. of *dikaios*. Ap. 191. 1.

**sin**. Ap. 128. I. i.

**have not, &c.** Lit. have ignorance. Gr. *agnosia*. Only here and 1 Pet. 2. 15.

**to your shame**. See 6. 5.

**35** **some man** = some one. Ap. 123. 3.

**what** = what kind of.

**the dead**. Ap. 139. 1.

**36** **fool**. See Luke 11. 40. The fourth occ.

**quicken**. Same as "made alive", v. 22.

**except**. Gr. *ean* (Ap. 118. 1. b) *me* (Ap. 105. II).

**37** **bare** = naked. Gr. *gummos*. Always transl. "naked" elsewhere.

**it may chance** = if (Ap. 118. 2. b) it should happen.

**of some other** =

of some one (Gr. *tis*) of the rest (Gr. *loipos*. Ap. 124. 3).

**38** **as it hath, &c.** = even as He purposed. Ap. 102. 1. Cp. 12. 18.

**every seed** = each of the seeds. In vv. 36-38 the apostle shows that as we know not how the resurrection change is effected.

**his** = its.

**39** **All flesh, &c.** = Not all flesh is the same flesh. **one**. Ap. 124. 1.

**another**. Same as "one". Gr. *allos*.

**beasts**. See Acts 23. 24.

**birds**. Gr. *ptenon*. Only here.

**40** **celestial**. Gr. *epouranios*. Occ. twenty times. Transl. "heavenly" save in this verse, Eph. 6. 12. Phil. 2. 10. See John 3. 12.

**terrestrial**. Gr. *epigeios*. Occ. seven times. Transl. "earthly" save here in this verse and Phil. 2. 10. The same contrast is seen in John 3. 12. Phil. 2. 10.

**one . . . another**. Gr. *heteros*. Ap. 124. 2. For Longer Note on this verse see p. 1726.

**41** **one, another, another**. Gr. *alios*. Ap. 124. 1.

**one, another**. Omit.

**42** So is the <sup>12</sup>resurrection of <sup>35</sup>the dead also [with a different body]. It is sown in <sup>o</sup>corruption [decay and ruin]; it is <sup>4</sup>raised in <sup>o</sup>incorruption [unending existence]:

**43** It is sown in dishonour; it is <sup>4</sup>raised in glory: it is sown in weakness [sickness]; it is <sup>4</sup>raised in <sup>o</sup>power:

**44** It is sown a <sup>o</sup>natural [animal life] body; it is <sup>4</sup>raised a <sup>o</sup>spiritual body. There is a <sup>o</sup>natural body, *there is also* a <sup>o</sup>spiritual body.

**45** So it has been written also, "The first <sup>19</sup>man Adam *became into* a living *individual*; the last Adam [Jesus] *was made into* a quickening spirit [the resurrection body]."

**46** But not first the spiritual, but the <sup>44</sup>natural; ... afterward the <sup>44</sup>spiritual.

**47** The first <sup>19</sup>man *is* of the *dust*, <sup>o</sup>earthy [soil-like]: the second <sup>19</sup>man *is ... of* <sup>o</sup>heaven.

**48** As *is* the <sup>47</sup>earthy, such *are* they also that are <sup>47</sup>of the *dust*: and as *is* the <sup>40</sup>heavenly [celestial], such *are* they also that are <sup>40</sup>heavenly.

**49** And as we have borne the <sup>o</sup>image of the <sup>47</sup>earthy, we shall *bear the image also* of the <sup>48</sup>heavenly.

**50** Now this I say, brethren, that <sup>o</sup>flesh and blood [mortal human beings] *are not able to* inherit the <sup>o</sup>kingdom of God; neither doth <sup>42</sup>corruption [decay and ruin] inherit <sup>42</sup>incorruption [unending existence].

**51** <sup>o</sup>Behold, I *tell* you a *secret*; We shall not all *be sleeping*, but we shall all <sup>o</sup>be changed,

**52** In a *atom of time*, in the <sup>o</sup>twinkling of an eye, <sup>23</sup>*in* the last trump: for the trumpet shall sound, and <sup>35</sup>the dead shall be <sup>4</sup>raised <sup>o</sup>incorruptible, and we shall <sup>51</sup>be changed.

**53** For this <sup>o</sup>corruptible [perishable] must put on <sup>42</sup>incorruption [unending existence], and this <sup>o</sup>mortal [liable to die] must put on <sup>o</sup>immortality [deathlessness].

**54** So when this <sup>53</sup>corruptible [perishable] shall have put on <sup>42</sup>incorruption, and this <sup>53</sup>mortal shall have put on <sup>53</sup>immortality, then shall be brought to pass the *word* that is written, "Death is <sup>o</sup>swallowed up *unto* <sup>o</sup>victory."

**55** "O death, where *is* thy *prick*? O *death*, where *is* thy <sup>54</sup>victory?"

**56** The <sup>55</sup>*prick* of death *is* <sup>3</sup>sin; and the *power* of <sup>3</sup>sin *is* the law.

**57** But <sup>o</sup>thanks *be* to <sup>9</sup>God, Which giveth us the <sup>54</sup>victory through our <sup>31</sup>Lord <sup>o</sup>Jesus Christ.

**58** So *then*, my <sup>o</sup>beloved brethren, be ye <sup>o</sup>stedfast, <sup>o</sup>unmoveable, always abounding in the work of the <sup>31</sup>Lord, *knowing* that your labour is not in vain in the <sup>o</sup>Lord.

**16** Now <sup>o</sup>concerning the <sup>o</sup>collection for the <sup>o</sup>saints, as I *commanded* to the <sup>o</sup>churches of <sup>o</sup>Galatia, *so do ye also*.

**2** <sup>o</sup>Upon the <sup>o</sup>first *day* of the week let *each* one of you lay by him *treasuring up, whatever he may be prospered in,*

even so, &c. = so do ye also.  
20. 7. every = each.  
euodoumai.

in store = treasuring up. Gr. *thesaurizo*. See Matt. 6. 19.

**42** also, &c. = *is* the resurrection of the dead also, i.e. with a different body.

**corruption**. Gr. *phthora*. See Rom. 8. 21. The four contrasts in vv. 42-44 give the Fig. *Symploke*. Ap. 6.

**incorruption**. Gr. *aphtharsia*. See Rom. 2. 7.

**43** power. Ap. 172. 1.

**44** natural. Gr. *psuchikos*. See 2. 14.

**spiritual**. Gr. *pneumatikos*. See 12. 1.

**and there is** = there is also.

**45** And so, &c. = So it has been written also. We have the proofs from nature and analogy of the variety and resources in the Divine working, and the testimony of the Word besides.

**was made**. Lit. became into. Gr. *egeneto eis*. The exact expression used in Gen. 2. 7 (Sept.).

**soul**. Gr. *psuche*. Ap. 110. II. a quickening spirit = into (*eis*) a quickening spirit. See John 5. 21.

**spirit**. Ap. 101. II. 13.

**46** Howbeit, &c. Read "But not first the spiritual, but the natural".

**and**. Omit.

**that which is** = the.

**47** earth. Ap. 129. 4.

**earthy**. Gr. *choikos*. Only here and in vv. 48, 49. The noun *chous*, dust, is found in the Sept. Gen. 2. 7. Ps. 22. 15; 104. 29. Ecc. 3. 20.

**the Lord**. All the texts omit.

**from**. Ap. 104. vii. Same as "f", prev. line.

**heaven**. Sing. See Matt. 6. 10.

**48** heavenly. Gr. *epoitirantos*. Same as "celestial", v. 40.

**49** image. Gr. *eikon*. See Rom. 1. 23.

**also bear, &c.** = bear the image also.

**50** flesh and blood. See Matt. 16. 17.

**cannot** = are not (Gr. *ou*, as in v. 9) able to.

**kingdom of God**. Ap. 114.

**neither**. Gr. *oude*.

**51** Behold. Ap. 133. 1. 2.

**shew** = tell.

**mystery** = secret. Ap. 193.

**sleep** = be sleeping. Ap. 171. 2.

**be changed**. Gr. *allasao*. See Acts 6. 14.

**52** moment. Gr. *atomos*, lit. that which cannot be out or divided.

Hence "atom". Only here.

**twinkling**. Gr. *ripe*. Only here.

**incorruptible**. Gr. *aphthartos*. See Rom. 1. 23.

**53** corruptible. Gr. *phthartos*. See Rom. 1. 23.

**mortal**. Gr. *thnetos*. See Rom. 6. 12.

**immortality**. Gr. *athanasia*. Only here, v. 54, and 1 Tim. 6. 16. In Rom. 2. 7 and 2 Tim. 1. 10 *aphtharsia* is transl. immortality.

**54** saying = word. Ap. 121. 10.

**swallowed up**. Gr. *katapino*. Elsewhere Matt. 23. 24. 2 Cor. 2. 7; 5. 4. Heb. 11. 29. 1 Pet. 5. 8. Rev. 12. 16.

**in** = unto. Ap. 104. vi.

**victory**. Gr. *nikos*. Only here, vv. 55, 57; and Matt. 12. 20. The quotation is from Isa. 25. 8, and the following verse from Hos. 13. 14.

Ap. 107. II. 4.

**55** sting. Gr. *kentron*. See Acts 26. 14.

**grave**. Gr. *hades*. Ap. 131. II. The texts read "death" (Gr. *thanatos*).

**56** strength = power, as in vv. 24, 43.

**57** thanks. Ap. 184. I. 1.

**Jesus Christ**. Ap. 98. XI.

**58** Therefore = So then.

**beloved**. Ap. 135. III.

**stedfast**. Gr. *hedraios*. See 7. 37.

**unmoveable**. Gr. *ametakinetos*. Only here.

**forasmuch as ye know** = knowing. Ap. 132. I. i.

**Lord**. Ap. 98. VI. i. B. 2. B.

**16. 1** concerning. Ap. 104. xiii. 1.

**collection**. Gr. *logia*. Only here and v. 2, where it is transl. "gatherings". Found in the Papyri of tax-gathering.

**saints**. Gr. *hagios*. See Acts 9. 13.

**have given order** = commanded. Gr. *diatasso*. See Acts 7. 44.

**churches**. Ap. 184.

**Galatia**. Bengel says, "He proposes the Galatians as an example to the Corinthians, the Corinthians to the Macedonians (2 Cor. 9. 2), and the Corinthians and Macedonians to the Romans (Rom. 15. 26)".

**2** Upon. Ap. 104. x. 2.

**first, &c.** See John 20. 1. Acts

**as, &c.** = whatever he may be prospered in. Gr.

*in order that* there be *not* °gatherings when I come.

**3** And when I come, whomsoever ye shall °approve *them will I send with letters, these* will I °send to *carry away* your *gift [grace] to* Jerusalem.

**4** And °if it be meet that I go also, they shall go with me.

**5** Now I will come unto you, when I *shall have passed* through Macedonia: for I *propose to pass* through Macedonia.

**6** And it may be that I will °abide, yea, and °winter with you, *in order that* ye may *furnish me with means of traveling* whithersoever I go.

**7** For I °will not °see you now *in passing*; but I *hope to stay over some time* with you, °if the °Lord permit.

**8** But I will °*stay over in* Ephesus until °Pentecost.

**9** For a great *and energetic door* is opened *to* me, and *there are* many adversaries.

**10** Now °if Timotheus *shall have come*, °see *in order that* he may be with you *fearlessly*: for he worketh the work of the °Lord, as I also *do*.

**11** *Let not any one* therefore °despise him: but *bring him on his journey* in peace, *in order that* he may come °*to* me: for I °look for him °with the brethren.

**12** *Now concerning our* brother Apollos, I greatly *exhorted* him *in order that he should* come °*to* you with the brethren: but his *desire* was not at all °to come *now*; but he will come when he shall *have leisure*.

**13** *Be on guard*, °stand fast in the °faith, *act* like men, °be strong.

**14** Let all your things be done *in love*.

**15** I *desired* you, brethren, (ye °know the house of °Stephanas, that it is the °firstfruits of Achaia, and *that* they ... *set* themselves *for* the *service to* the °saints,)

**16** *In order that ye also subject* yourselves °*to* such, and to every one that *work together with us*, and labourerth.

**17** I am glad *at* the *presence* of °Stephanas and Fortunatus and Achaicus: for *your lack* they ... *filled in*.

**18** For they *gave rest to* my °spirit and yours: therefore *recognize* ye them that are such.

that = in order that. Gr. *hina*. **no** = not. Ap. 105. II.  
gatherings. See v. 1.

**3 approve**. Gr. *dokimazo*. See 3. 13; 11. 28.

**by** (Ap. 104. v. 1), &c. Read, "them will I send with letters".

**them** = these.

**send**. Ap. 174. 4.

**bring** = carry away. Gr. *apophero*. Elsewhere, Mark 15. 1. Luke 16. 22. Rev. 17. 3; 21. 10.

**liberality** = gift. Lit. grace. Gr. *charts*. Ap. 184. I. 1. Cp. 2 Cor. 8. 19.

**4 if**. Ap. 118. I. b.

**5 unto**. Ap. 104. xv. 3.

**shall pass** = shall have passed.

**do pass** = am passing, i.e. purpose to pass.

**6 abide**. Gr. *parameno*. Elsewhere, Heb. 7. 23. Jas. 1. 25.

**winter**. See Acts 27. 12.

**bring me on my journey**. Gr. *propempe*. See Acts 15. 3.

**7 will**. Ap. 102. 1.

**see**. Ap. 133. I. 1.

**by the way** = in (Gr. *en*. Ap. 104. viii) passing. Gr. *parodos*.

**trust** = hope.

**tarry**. Gr. *epimeno*. See Acts 10. 48.

**a while** = some (Gr. *tis*) time (Gr. *chronos*).

**Lord**. Ap. 98. VI. i. B. 2. A.

**8 at** = in. Ap. 104. viii.

**Pentecost**. See Acts 2. 1.

**9 door**. Fig. *Metaphor*. Ap. 6. Cp. Acts 14. 27. 2 Cor. 2. 12. Col. 4. 3. Rev. 3. 8. See for the facts, Acts 19. 17-20.

**effectual**. Gr. *energes*. Elsewhere, Philem. 6. Heb. 4. 12

**unto** = to.

**10 come** = shall have come.

**see**. Gr. *blepo*. Ap. 133. I. 5.

**without fear** = fearlessly. Gr. *aphobos*. Elsewhere, Luke 1. 74. Phil. 1. 14. Jude 12. Timothy was of a timid, shrinking disposition, and the apostle commends him to the support of the true believers at Corinth.

**Lord**. Ap. 98. VI. i. B. 2. B.

**11 Let no man** = Let not (Gr. *me*. Ap. 105. II) any one (Gr. *tis*. Ap. 123. 3).

**despise**. Gr. *exoutheneo*. See Acts 4. 11. Cp. 1 Tim. 4. 12.

**conduct . . . forth**. Gr. *propempe*, as in v. 6.

**look for**. Gr. *ekdechomai*. See 11. 33. Heb. 10. 13; 11. 10. 1 Pet. 3. 20.

**with**. Ap. 104. xi. 1. It is clear from these verses (10, 11) that the letter was not sent by Timothy. He had already departed (4. 17), and as he was to travel by a circuitous route, he might not arrive till after the receipt of the letter. See Acts 19. 22. Paul was expecting him to be in time to return with the bearers of the letter, who were probably the three named in v. 17.

**12 As touching** = Now concerning (Ap. 104. xiii. 1).

**desired** = exhorted. Ap. 134. I. 6.

**to** = in order that (Gr. *hina*) he should.

**will**. Ap. 102. 2.

**at this time** = now.

**have convenient time** = have leisure. Gr. *eukaireo*. See Acts 17. 21.

So far from being jealous of the popularity of Apollos (1. 12). Paul urges him to visit Corinth. To him God's glory was the one object to be sought (3. 5-7. Phil. 1. 18).

**13 Watch**. Cp. Acts 20. 31.

**stand fast**. Cp. Gal. 5. 1. Phil. 1. 27; 4. 1. 1 Thess. 3. 8. 2 Thess. 2. 15.

**faith**. Ap. 150. II. 1. Cp. 15. 1.

Elsewhere, Luke 1. 80; 2. 40. Eph. 3. 16.

Ap. 135. II. 1. Cp. 14. 1. 1 Pet. 4. 8.

**know**. Ap. 132. I. i.

**Stephanas**. See 1. 16.

**quit you like men**. Gr. *andrizomai*. Only here.

**be strong**. Gr. *krataioo*.

**have**. Omit.

**addicted** = set. Gr. *tasso*. See Acts 13. 48.

**charity** = love. Gr. *agape*.

Ap. 190. II. 1.

14. 32, &c.

**of** = to.

**firstfruits**. Gr. *aparache*. See Rom. 8. 23; 16. 5.

**to** = for, as in v. 1.

**ministry** = service.

**17 of** = at. Ap. 104. ix. 2.

**helpeth with**. Gr. *sunergeo*, to work together with. Elsewhere, Mark 16. 20. Rom. 8. 28. 2 Cor. 6. 1. Jas. 2. 22. Cp. 3. 9.

**husterema**. Elsewhere, Luke 21. 4. 2 Cor. 8. 14; 9. 12; 11. 9. Phil. 2. 30. Col. 1. 24. 1 Thess. 3. 10.

**coming** = presence. Gr. *parousia*. See Matt. 24. 3.

**that which was, &c.** = your lack. Gr.

**supplied**. Gr. *anaplerroo*. See Phil. 2. 30.

**have**. Omit.

**18 have refreshed** = gave rest to. Same as in Matt. 11. 28.

**spirit**. Ap. 101. II. 9.

**acknowledge** = recognize. Ap. 132. I. iii.

**19** The <sup>1</sup>churches of Asia *embrace* you. <sup>o</sup>Aquila and Priscilla *embrace* you much in the <sup>10</sup>Lord, with the <sup>1</sup>church that *is* in their house.

**20** All the brethren *salute* you. *Salute* ye one another with an holy <sup>o</sup>kiss.

**21** The <sup>o</sup>salutation of *me* Paul with mine own hand.

**22** <sup>o</sup>If *any one* <sup>o</sup>love not the <sup>7</sup>Lord ..., let him be *accursed* :  
Maranatha [**our Lord Cometh**]

**23** The <sup>o</sup>grace of *the* <sup>7</sup>Lord Jesus Christ *be* with you.

**24** My <sup>o</sup>love *be* with you all in <sup>o</sup>Christ Jesus. Amen.

**19 salute.** Gr. *aspazomai*. See Acts 20. 1.

**Aquila.** Cp. Acts 18. 2, 18, 26. Rom 16. 3. 2 Tim. 4. 19

**20 greet.** Same as "salute", v. 19

**kiss.** Gr. *philema*. See Rom 16. 16; &c.

**21 salutation, &c.** Cp. Col. 4. 18. 2 Thess. 3. 17, and see Rom. 16. 22.

**22 If.** Ap. 118. 2. a. **any man** = any one. Gr. *tis*. Ap. 123. 3.

**love.** Ap. 135. I. 2. **Jesus Christ.** All the texts omit.

**Anathemas** = accursed. Full stop after this word. See Acts 23. 14.

**Maran-atha.** Aramaic. Ap. 94. III 3. 33.

**23 grace.** Ap. 184. I. 1.

**our.** Read the

**Jesus Christ.** Ap. 98. XI. Some texts omit "Christ".

**24 love.** Same as "charity", v. 14.

**Christ Jesus.** Ap. 98 XII.

### LONGER NOTE ON 1 COR. 15: 40.

1. The subject in verses 35—54 is the manner of the resurrection. And the basis is,—as the plant to the seed, so spiritual body to natural body, &c.: "thou sowest not the body *that shall be* (lit. come into existence), but a naked grain, as the case may be, of wheat (John 12: 24), or some one of the rest" (v. 37).

2. But in v. 39 is set forth differentiation as to "flesh" of mundane organized beings; and in v. 41 differentiation in glory (beauty) of the heavenly luminaries. Between these two is v. 40, where the differentiation is commonly regarded as merely between "the resurrection body" and the body that now is. But is the contrast not rather between

- a. resurrection bodies fitted for life and activities "in the heavenlies", and
- b. resurrection bodies fitted for life and activities on earth? (e.g. Matt. 19:28; cp. Ezek. 34:23; 37:24, &c.).

3. The contrast (differentiation) in v. 39 concerns one thing only, i.e. "flesh". That in v. 41 also concerns one thing only. Therefore, it is suggested, the contrast in v. 40 is between resurrection bodies *only*, and not between resurrection (flesh and bones) bodies and natural (flesh and blood) bodies. If the glory (*doxa*) spoken of here is to be applied to the body that now is, where, alas! is the evidence of it?

4. As the resurrection is still future, the ellipses may be supplied and the verse rendered, thus: "And heavenly bodies (there will be) and earthly bodies; but of one kind indeed (will be) the glory of the heavenly, and another kind that of the earthly".