THE FIRST EPISTLE TO THE CORINTHIANS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

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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 uncovered, 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 Church Epistles, see Ap.192.
THE FIRST EPISODE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

1 Paul, a called apostle of Jesus Christ through the  
will of God, and Sosthenes the brother,
2 To the assembly of  
which is in Corinth, to  
them that are sanctified in Jesus Christ, called to be saints,
with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:
3 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

4 I give thanks to God always concerning you, upon the grace of God which is given you in Jesus Christ;
5 That in every thing ye were enriched in Him, in all spoken words, and in all knowledge;
6 Even as the testimony of Jesus Christ was confirmed in you;
7 That ye are not lacking in no free gift of grace, eagerly expecting the revelation of our Lord Jesus Christ:
8 Who shall confirm you also until the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.

10 But I exhort you, brethren, by the name of our Lord Jesus Christ, in order that ye all say the same thing, and that there be not divisions among you; but that ye be perfected in the same mind and in the same opinion.

THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

1: 1-9.  INTRODUCTION.

1.1 called, &c. Lit. a called apostle. See Rom. 1. 1. called. Gr. kletos. See Rom. 1. 1. No elliptis of "to be", nor in v. 2. apostle. Ap. 189.
1.2 Jesus Christ. Ap. 98. XI.
1.4 will. Ap. 102. 2.
1.6 Sosthenes. If he is the same as in Acts 18. 17, he had followed in the steps of Paul (Gal. 1. 23). our = the.
1.7 throne. Gr. hagiazo. See John 17. 17, 19.

1: 10-4.  MINISTERIAL, REPROOF AND EXPLANATIONS.

1: 10-12. Reproof for their divisions.
3: 3. 4. Reproof for their divisions.
3: 5. Questions. Who then is Paul? &c.

1: 10 No = But. see Ap. 125. 8.

The Companion Bible  (Condensed):  I CORINTHIANS. Page: 1696  (2)
11 For it hath been shown unto me concerning you, my brethren, by them which are of the house of Chloe, that there are strifes among you.

12 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 . . . baptized 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, 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 foolish.”

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

21 For since in the wisdom of God the world 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:

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The Companion Bible (Condensed): 1 CORINTHIANS. Page: 1697 (3)
23 But we preach a crucified Messiah, 2 to ... Jews a stumblingblock, and unto ... Gentiles 3 foolishness;
24 But to the called themselves, both Jews and Greeks, Christ the 4 power of God, and the wisdom of God.
25 Because the foolish things of God is wiser than 5 men; and the weak thing of God is stronger than men.
26 For 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 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 4 righteousness, and holiness, even 5 redemption:
31 In Order That, according as it has been written, "He that 29 boasteth, let him 29 boast in the 4 Lord."

2 And I, brethren, when I came unto you, came not according to pre-eminence of word or of wisdom, declaring to you the 5 testimony of God.
2 For 1 determined not to know anything among you, except Jesus Christ, and This One crucified.
3 And I was with you in weakness, and in fear, and in much trembling.
4 And my word and my preaching was not in persuasive words of ... wisdom, but in demonstration of the Spiritual gift of Divine wisdom.
5 In order that your 5 faith should not be in the wisdom of men, but in the 4 power of 1 God.

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24 crucified. That is, a crucified Messiah.  
the. Omitt.  
24 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.  
24 them which are called = the called themselves.  
25 foolishness. Lit. foolish thing. Gr. moros  
25 weakness. Lit. weak thing. Gr. asthenes.  
26 ye. Omitt.  
26 after = according to. Ap. 104. x. 2.  
26 noble. Gr. eugenes. See Acts 17. 11.  
27 hath chosen = chose. Gr. eklegomai. See Acts 1. 2.  
27 to = in order to. Gr. hina.  
27 confound = put to shame. Gr. kataischuno. See Rom. 5. 5.  
27 despised. Gr. exoutheneo. Lit. counted as nothing. See Acts 4. 11.  
29 bring to nought. Gr. katargeo. See Rom. 3. 3.  
29 glory = boast. Gr. kauchaomai. See Rom. 2. 17.  
29 The Greek reads "became ... wisdom from God".  
29 is made = became. Gr. ginomai.  
29 and = both.  
29 righteousness. Gr. apolutrosis.  
29 sanctification = holiness. Gr. hagiasmos. See Rom. 6. 19.  
29 and = even.  
29 redemption. Gr. apolutrosis. See Rom. 3. 24 and cp. Eph. l. 7, 14; 4. 30.  
31 is = has been. This is a summary of Jer. 9. 23.  
6 But we speak the wisdom of 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 speak the wisdom of God in a mystery, even the hidden wisdom, which God preordained before the ages unto our glory:

8 Which none of the rulers of this world knew for if they had 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 man, the things which God ... prepared for them that love Him.”

10 But God revealed them unto us through THE Holy Spirit; for the Holy Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things also of a man, except the spirit of man which is in him? even so the things also of God known no man, except THE Holy Spirit of God.

12 Now we ... received, not the spirit of the world, but the spirit [New Nature] which is by God; in order that we might know the things that are given as an act of grace to us by 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 natural man receiveth not the things of THE Holy Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned.

15 But he that is spiritual discerneth all things, yet he himself is discerned by no one.

16 For who knew the mind of the Lord, who shall instruct Him? But we have the mind of Christ.

3 And I, brethren, was not able to speak to you as to spiritual, but as to flesh, even as to babes in Christ.

2 I gave you milk to drink, and not with meat: for ye were not as yet strong enough; neither yet now are ye able.


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


nor ear heard = and ear heard not (Gr. ou). neither have, &c. = and went not (Gr. ou) up.


no man = no one. Gr. oudeis. but = save, as v. 2.


that he may = who shall. instruct. Gr. sumbibazo.

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


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


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


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

3. 3. 

For ye are yet fleshly: for whereas there is jealousy, and wrangling, ..., are ye not men, and walk according to a man?

4 For whenever one saith, “I am of Paul”; and another, “I am of Apollos”; are ye not men?

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

6 I planted, Apollos watered; but God was causing it to grow.

7 So then neither is he that planteth any thing, neither he that watereth; but God that was causing it to grow.

8 Now he that planteth and he that watereth are one thing: and every man shall receive his own reward according to his own labour.

9 For we are God's fellow-workers: ye are God's tillled field, ye are God's building.

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

11 For other foundation can no one lay beside that is laid, which is Jesus Christ.

12 But if any one build upon this foundation gold, silver, precious stones, wood, hay, stubble;

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

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned up, he shall lose his reward: but he himself shall be saved; yet so as through fire.

16 Know ye not that ye are the Sanctuary of 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.


among. Ap. 104. viii. 2


strife. Gr. eris. See 1. 11.

divisions. diakaoutasia. See Rom. 16. 17. But the texts omit "and divisions".

as = according to. Ap. 104. x. 2


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


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

gave. See Eph. 4. 11.

every man = each (one).


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

God. Ap. 98. 1. 11.

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. Gr. oude. outhe. outhe.

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.


3: 9-17. PAUL'S APOSTOLIC COMMISSION.

3: 9-17. ILLUSTRATIONS. "WE" AND "THEY".

9. - We. Paul and Sosthenes.


10-15. - We. Paul and others.


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.

3: 16. THE Holy Spirit of God dwelleth among you?

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.


The Spirit dwells in the

17 If any one mar the Temple of God, this man shall God mar; for the Temple of God is holy, and such holy ... ye are.
18 Let no one deceive himself. If any one 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 world is absurdity with God. For it has been written, “He taketh the wise in their own craftiness.”
20 And again, “The Lord 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 world, or life, or death, or things present, or things about to be; all are yours;
23 And ye are Christ's; and Christ is God's.

4 Let a man so reckon of us, as of the servant ministers of Christ, and stewards of the mysteries of God.

2 Besides it is sought among stewards, in order that a man be found 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 nothing against myself; yet am I not in this innocent: but He that judgeth me is the Lord.

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

6 And these things, brethren, I have in a figure transferred unto myself and to Apollos on account of you;

4: 1 man. Ap. 123. I. so. This emphasizes the “as” which follows.
3 with = for. a very small = the least.
man's judgment. Lit. man's day. The day in which man is examining, and “judging”, and God is silent.
yea, &c. I do not even (Gr. oude) judge.
4 know = am conscious of. Gr. suinoa. See Acts 5. 2. nothing. Gr. oudeis.
hereby = in (Gr. en) this.

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

3: 18-23. APPLICATION.

that = in order that. Gr. hina. be = become.
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.
vain. Gr. matatoo. See Acts 14. 15. Quoted from Ps. 94. 11.
21 Therefore = So then.
glory = boast, as in 1. 29.
present. Gr. enistemi. See Rom. 8. 38.
to come = about to be. Gr. mello.

4: 1-15. ILLUSTRATION.

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

2 Moreover = For the rest. Same as “besides” (1. 16).
the Lord. Ap. 98. VI. i. B. 2, B.
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 'God ye did reign, in order that we also might reign with you. 9 For I think that '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 men. 10 We are fools for 'Christ's sake, but ye are wise in '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 '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 beloved son, and faithful in the Lord, who shall remind you of my ways ... in '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 power. 20 For the kingdom of God is established not in word, but in power. 21 What desire ye? shall I come unto you?
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 heathens, 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 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 Lord Jesus.

6 Your boasting is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, in order that ye may be a new lump, as ye are unleavened. For even Christ our passover was sacrificed ...

8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote 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 to you not to company with, if any man that bears the name of a brother be a fornicator, or covetous, or an idoler.

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

1. Crimination.
2. Remonstrance.
3. Purgation.
5. Remonstrance.
6. Purgation.
7. Injunction.
8. Remonstrance.
9. Injunction.


2 commonly = altogether. Gr. holos. Elsewhere, 6. 7; 15. 29. Matt. 5. 34.

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

4 one = a certain one. Ap. 123. 3.

5 Gentiles. Gr. ethnos. = the, i.e. the present one.

6 have, &c. = did not rather mourn. that = in order that. Gr. hina.

7 hath done = did.

8 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).

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

10 = indeed, or for my part. as. The texts omit.

11 = no prep. Dat. case. as. The texts omit.


= i.e. so daringly. done this deed = was wrought (Gr. cakia).

4 In the name, &c. = 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".

5 The texts omit.

6 Christ. The texts omit.

7: 1--6: 20. THINGS HEARD BY PAUL.


9 an = the. i.e. the present one. company. Lit. mix together.


11 keep the feast. Gr. kathisthao. Only here. He means, the Passover being past, we are living in the days of unleavened bread. Fig. Allegory.

12, 13 = the, i.e. the present one. company. Lit. mix together.

14 must ye needs = ye ought to.
5. 11.  

10 idolater, or a **railer**, or a **drunkard**, or an **extortioner**; with such an one **not even eat with**.

12 For what is it to **me** to **judge** them also that are without? do not ye **judge** them that are within?

13 But them that are without **God** **3**judgeth. … Remove from among yourselves the **wicked one**.

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

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

3 **Know ye not** that we shall **judge** angels? **How much more** **things** that pertain to this **life**?

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

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

6 But brother **goeth** to law with brother, and that **before the unbelievers**.

7 Now therefore there is **altogether a failure** **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 **defraud**, and that your **brethren**.

9 **Know** ye not that the **unrighteous** shall not inherit the **kingdom of God**? Be not **deceived**: **neither** fornicators, nor **idolaters**, nor adulterers, nor **effeminate**, nor **homosexuals**, nor **thieves**, nor **covetous**, nor drunkards, nor revilers, nor extortioners, shall inherit the **kingdom of God**.

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

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**5. 11.**

**I. CORINTHIANS.**

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6. 11

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**6: 1-11.** LITIGATION.

1. Litigation.

2-4. Remonstrance. “Know ye not?”

5-7. Litigation. “Know ye not?”

8-11. Remonstrance. “Know ye not?”

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another = the other. Ap. 124. 2.


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


unworthy. Gr. anaxios. Only here.

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


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

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


5 to. Ap. 104. xv. 3.


Is it so. Gr. houtos. Emph. standing fist in the sentence. It may be rendered “Has it come to this?”


no, not one. Gr. oude (not even) heis (one): but the texts read oudeis, no one.


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**6. 11**

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**6: 1-11.** LITIGATION.

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another = the other. Ap. 124. 2.


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


unworthy. Gr. anaxios. Only here.

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


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

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


5 to. Ap. 104. xv. 3.


Is it so. Gr. houtos. Emph. standing fist in the sentence. It may be rendered “Has it come to this?”


no, not one. Gr. oude (not even) heis (one): but the texts read oudeis, no one.

12 All things are lawful to me, but not all things are profitable: all things are lawful to me, but I will not be brought under the authority by any.

13 Meats for the belly, and the belly for meats: but the God shall bring to nought both it and them. Now the body is not fornication, but for the Lord, and for the body.

14 And God ... both raised up the Lord, and will also raise up us through His own power.

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

16 Or know ye not that he which is glued together to an harlot is one body? For two, saith He, shall be into one flesh.

17 But he that is joined to the Lord is one Spirit. Flee fornication. Every other sin that a man doeth is outside the body; but he that committeth fornication sinneth against his own body.

18 Or know ye not that your body is a Temple of THE Holy Spirit which is in you, which ye have from God, and ye are not your own?

20 For ye were bought with a price: therefore glorify God in your body, ... .

7 Now concerning what things ye wrote to me: It is good for a man not to touch a woman. But, On account of fornication, let each man have his own wife, and let each woman have her own husband.

3 Let the husband render to the wife the debt: and likewise the wife also to the husband.

4 The wife hath not authority of her own body, but the husband: and likewise the husband also hath not authority of his own body, but the wife.

2 Nevertheless = But. to avoid = on account of. every = each. husband = the husband also = the wife also. benevolence = Gr. eumoia. 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.

4 hath ... power. Gr. exousiazo. See 6. 12.
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 1 men were even as I myself. But every man hath his own gift from *God*, one 2 after this manner, and another 3 after that.

8 But I *say* to the *unmarried* and widows, It is good for them 4 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 1 *to* the married I 2 command, *yet* not I, but the 3 Lord, *That the wife should not be separated* from her 4 husband:

11 But and 5 *if* she 10 be separated, let her abide 11 unmarried, or be 12 reconciled to her 13 husband: and 10 let not the husband send away his wife.

12 But to 6 the rest speak I, not the 7 Lord: 8 if 9 any brother hath an unbelieving wife, and she 10 be pleased to 11 dwell with him, let him not send away her 12 wife.

13 And the woman which hath an unbelieving husband, and ... he 10 be pleased to 11 dwell with her, let her not send away her husband.

14 For the 12 unbelieving husband is sanctified in the wife, and the 12 unbelieving wife is sanctified in the Christian brother: *since otherwise* were your children unclean; but now are they holy.

15 But *if* the 12 unbelieving be separated, let him be separated. A brother or a sister 8 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 12 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*.

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**THE MARRIED AND UNMARRIED.**

7: 10-17.

10-12. His appointment.

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

13 an husband, &c. = an unbelieving (as in v. 12) husband.


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

16 knowest. Ap. 132. 1 i.

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

18 distributed = divided, or imparted. Gr. merizo. Occ. fourteen times. Always transl. divided, save here, v. every one. Same as "every man".

19 ordain = appoint. Gr. diatassomai. See Acts

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

**leave.** Gr. aphieimi, 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.

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

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

**knowest.** Ap. 132. 1 i.

**Apostrophe.** Ap. 6.

**But.** Gr. ei me, as v. 5.
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 of nothing, and uncircumcision is nothing, but the guarding of the commandments of God is everything.

20 Let each man 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 if thou canst become free, use it rather.

22 For he that was called in the 21 Lord, being a slave, is the Lord's absolutely free: Likewise … he that was called, being free, is Christ's 21 slave.

23 Ye were bought with a price; be not ye the 21 slaves of men.

24 Brethren, let each man, in which he was called, in this remain with God.

25 Now concerning virgins I have not commandment of the 22 Lord: yet I give my opinion, as one that hath obtained mercy by the 22 Lord to be faithful.

26 I reckon therefore that this is good for the present need, I say, that it is good for a man so to be.

27 Art thou bound to a wife? seek not release. Art thou loosed from a wife? seek not a wife.

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

29 But this I say, brethren, the season is shortened: As for the rest it is, 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 held fast not;

31 And they that use this world, as not over using it: for the present state of this world passeth away.

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

33 But he that is married careth for the things … of the 31 world, how he may please his wife.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the 10 Lord, in order that she may be 16 holy both in the body and in the spirit but she

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that is married careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit; not in order that I may cast a snare upon you, but for propriety, and for devoted attention upon the Lord without distraction.

36 But if any one suppose that he act unseemly toward his virgin daughter, if she be of full age, and it ought to be so, let him do what he will, he hath sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, not having authority concerning his own desire, and hath so decided in his heart that he will keep his virgin daughter, doth well.

38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

39 The wife is bound ... for such time as her husband liveth; but if her husband be dead, she is free to be married to whom she will; only in the Lord.

40 But she is happier if she so remain, according to my opinion: and I think also that I have the Divine Spirit.

8 Now concerning the things offered to idols, we know that we all have knowledge. (Knowledge puffeth up, but love buildeth up.

2 And if any man think that he knoweth anything, he knoweth not yet any thing as he ought to know.

3 But if any man love God, this one is known by Him.

4 As concerning therefore the eating of the things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is no ... God but one.

5 For though there be that call are devoted gods, whether in heaven or upon earth, (as there be gods many, and lords many.)

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

7 Howbeit there is not in all the knowledge:

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.

2. Knowledge.

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

4. The idol is nothing.

5. There is only one God.

6. There are idol gods so called.

7. There is only one God.

8. Those who know God, know Him through Christ.


10. Things offered to idols.

8. 1 as touching = concerning. Ap. 104. iii. i.

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. 1

knowledge. Ap. 132. ii. i.

puffeth up. Gr. charis, love.


by = concerning. Ap. 104. i. 1

in = upon. Ap. 104. i. 1

world. Ap. 129. 1

Jesus Christ. Ap. 98. xi

that = the.

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for 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 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 if any one see thee which hast knowledge sitting down in the idol's temple, shall not the moral consciousness of him since he is weak be built up for eating the things which are offered to idols;

11 And in thy knowledge shall the weak brother perish, on account of whom Christ died.

12 But when ye sin so against the brethren, and strike their conscience since it is weak, ye sin against Christ.

13 Wherefore, 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 apostle? am I not free? have I not seen with my own eyes Christ our Lord? are not ye my work in the Lord?

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

3 Mine defence to them that do scrutinize me is this, have we not authority to eat and to drink [at the expense of the assembly]?

5 Have we not 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 apostles, and as the brothers of the Lord [James and Joses, Simon and Judas], and Peter?
6 Or I only and Barnabas, have not we right of not working?
7 Who serves as a soldier any time at his own expense? Who planteth a "vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?
8 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 Moses, “Thou shalt not muzzle the mouth of the ox that thresheth out the grain.” So 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 "ploweth ought to plow upon hope; And that he that "thresheth upon hope should do so upon the hope of partaking of the fruit."
11 If we have sown "to you the spiritual things, is it a great thing if we shall reap your material things?
12 If others "share of this "right over you, are not we rather? Nevertheless we did not use this "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 "holy things eat of the things of the temple? and they which serve at the altar divide with the altar?
14 So did the Lord also appoint that they which "preach the gospel should live of the gospel.
15 But I 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 make my "boasting void.
16 For if I "preach the gospel, I have no cause of boasting: for necessity lies upon me: For, woe is to me, if I preach not the gospel!
17 For if I "practice this thing being willing, I have a reward: but 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?

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

15 neither have I written = and I wrote not (Gr. ou). better, &c. = well for me to die, rather. glorying =boasting, as in 5. 6. 16 though = if. Ap. 118. 1. b. necessity. Gr. anake. Cp. 7. 37. 17 do = practise. Gr. prasso. See John 3. 20. unwilling. Gr. akon. Only here. in duty bound to fulfill it. 1. 10; 3. 2. Col. 1. 25. 1 Tim. 1. 4. 18 what is my reward then?

For though I be free from all restrictions of meats, yet I enslaved myself to all things, in order that I might gain the more.

And to the Jews I became as a Jew, in order that I might gain the Jews; to them that are under law, as under law; Not as being myself under law, in order that I might gain them that are under law;

To them that are without law, as without law, (being not without law to God, but under laws to the Christ,) in order that I might gain them that are without law.

To the weak I became as weak, in order that I might gain the weak: I am become all things to all men, in order that I might by all means save some.

And this I do for the gospel's sake, in order that I may become partaker thereof with the Gospel.

Know ye not that they which run in a race exercises self-control, uncertainly; so I fight with the fist, as one not beating the air.

But I treat with harshness my body, and reduce myself to slavery: lest that by any means, having preached to others, I myself should become rejected for the prize.

For, brethren, I do not desire that ye should be ignorant, how that all our fathers were under the cloud, and in the sea;

And did all eat the same supernatural food [manna];

And did all drink the same supernatural drink: (for they were drinking of that supernatural Rock)

Did all eat the same supernatural food? Did all drink the same supernatural drink? Watts.
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 worshipers 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 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us put thoroughly to the test the Lord, as some of them also tempted, and were killed by serpents.

10 Neither complain ye, as some of them also murmured, and 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 take heed lest he fall.

13 Temptation hath not taken you except such as is common to a human: but God is faithful, Who will not permit you to be 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 of the blood of the Lord? The bread which we break, is it not the communion of the body of the Lord?

17 Because there is one loaf, we the many are one body: for we partake of that one loaf.

10: 6-14. APPLICATION.

6 were = became. our. i.e. for us.

examples = types. Gr. tropos. Same word as "ensample" (v. 11). See first oce. John 20, 25.


lust after. Lit. be desirers of. Gr. epithumeō. Only here.


idolaters. See 5, 10 is = has been.

people. Gr. laos. See Acts 2. 47.


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.


were destroyed. Gr. pass. of apollumi. See 1, 18.


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. Gr. tropos, as in v. 6, but the texts read "typically".

are = were.


Christ = the Christ. Ap. 98, IX.

13 There hath, &c. Lit. Temptation hath not (Gr. ou). but = except. Gr. ei me. such, &c. = a human (one). Gr. anthropinos.

14 Wherefore. See 8. 13.

15, 16. Fellowship.

17. Reason.

18. Fellowship.

19. 20-. Inference.

THE GOSPEL (i.e. KINGDOM) DISPENSATION.


17. For, &c. Lit. Because there is one loaf, we the many are one body. Cp. 12, 12.

10: 15-20.


5 many = the most. God. Ap. 98, I. 1.

overthrown. Gr. katastrannumi. Only here in N.T. But the word occ. twice in Sept., Num. 14. 16 (where the A.V. reads "slain") and Job 12. 23.

APPLICATION.

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.

17 For, &c. Lit. Because there is one loaf, we the many are one body. Cp. 12, 12.

18 application. Gr. meteche. See 9, 10.

19, 20. types. Failures.

15, 16. Fellowship.

17. Reason.

18. Fellowship.

19. 20-. Inference.


5 many = the most. God. Ap. 98, I. 1.

overthrown. Gr. katastrannumi. Only here in N.T. But the word occ. twice in Sept., Num. 14. 16 (where the A.V. reads "slain") and Job 12. 23.
18 See = according to. Ap. 104. x. 2.
20 But = I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I do not desire that ye should be partakers with demons.
21 ye are not able = to drink the cup of the Lord, and the cup of demons: ye are not able to be partakers of the Lord's table, and of the table of demons.
22 Do we provoke the Lord to jealousy? 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 conscience sake:
26 For the earth is the Lord's, and everything in it.
27 If any of the unbelievers call you to a feast, and ye wish to go: all which is set before you, eat, questioning nothing on account of conscience sake.
28 But if any one say to you, "This is offered in sacrifice unto idols", eat not for his sake that shedeth it, and on account of conscience sake: for the earth is the Lord's, and everything in it.
29 Conscience, I say, not thine own, but that of the other: for why is my liberty judged by another's conscience?
30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?
31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
32 Become without offence, neither to the Jews, nor to the Greeks, nor to the church of God:
33 Even as I please all men in all things, not seeking mine own profit, but the profit of the many, in order that they may be saved.

11. Become = imitators of me, even as I also am of Christ.

12 I praise you, brethren, that ye
remember me in all things, and hold fast the traditions, as I delivered them to you.

3 But I desire that you should know, that the head of every man is Christ; and the head of the wife is the husband; and the head of Christ is God.

4 Every man praying or prophesying, having something upon his head, dishonoureth Christ.

5 But every woman that prayeth or prophesieth with her head unveiled dishonoureth her head: for that is one and the same with a shaven one.

6 For if the woman be not covered, let her be shorn also: but if it be a shame for a woman to be shorn or shaved, let her be covered.

7 For a man indeed ought not to cover his head, being originally the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 And truly the man was not created on account of the woman; but the woman on account of the man.

10 On account of this ought the woman to have authority on her head on account of the angels.

11 Nevertheless neither is the man apart from the woman, neither the woman apart from the man, in the Lord.

12 For as the woman is of the man, even so is the man also through the woman; but all things of God.

13 Judge in yourselves: is it becoming that a woman pray unto 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 if a woman have long hair, it is a glory to her: for her hair has been given her instead of a covering.

16 But if any one seem to be of fOND STRIFE, we have no other than this custom, neither the churches of 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.

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?


16 hair. Gr. kome. Only here.

17 in this, &c. = declaring this. Gr. parangello. See Acts 1. 4.
For I … received from the Lord that which I delivered also to you, That the Lord’s body and blood is a memorial.  Gr. anamnesis.  Only here, v. 25. Luke 22. 19. Heb. 10. 3. He took the cup also.  Fig. Metaphor, as Luke 22. 20 and Heb. 9. 14-23. 

28 man.  Gr. anemos, as Matt. 26. 66
28 so.  I.e. after this self-testing, he does not discern, &c.  Gr. sunerchomai.  Only here and Rev. 1. 10.  See note there.

29 many are weak and sickly among you, and not a few sleep.

31 if we were to discern ourselves, we should not be judged.
12. 12

32 but when we are 13judged, we are *chastened by* the 23Lord, 
19in order that we should not be *condemned with* the 2world.

33 Wherefore, my brethren, when ye 17come together for eating, wait one for another.

34 And *if* any man hunger, let him eat in the house; 19in order that ye 17come not together *unto* damnation. And the rest will I 1set in order when I come.

12 Now *concerning* *spiritual things,* brethren, *I* would not have you ignorant.

2 Ye 3know that ye were *Gentiles,* 4led away unto ... voiceless idols, as ye were also 5led.

3 Wherefore I make known to you, that no one 6speaking in the 7Spirit of 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 *gifts,* but the same 3Spirit [THE Holy Spirit] [The Giver].

5 And there are varieties of services, but the same 3Lord.

6 And there are varieties of workings, but it is the same 3God which 6worketh all the gifts in all the members.

7 But the 3manifestation of the 3Spirit [THE Holy Spirit] is given to each one for the profit of others.

8 For to one is given through the 3Spirit [THE Holy Spirit] the word of wisdom; to another the word of knowledge according to the same 3Spirit [THE Holy Spirit];

9 To another faith through the same 3Spirit; to another the gifts of healing through the same 3Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of angel and demon spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11 But all these 7worketh that one and the same 3Spirit, distributing to each one in His own way as He 5will.

12 For as the body is one, and hath many members, and all the members of the body,
being many, are one body: so is the Christ also.
13 For in one Spirit [New Nature] were we all baptized into one body, whether we be Jews or Greeks, whether we be slaves or free; and were all made to drink at one Spirit.
14 For the body is not one member, but many.
15 If a foot shall say, “Because I am not a hand, I am not of the body;” is it not on account of this not of the body?
16 And if the ear shall say, “Because I am not a eye, I am not of the body;” is it not on account of this not of the body?
17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?
18 But now God ordained the members each one of them in the body, as He purposed.
19 And if they were all one member, where were the body?
20 But now are many members, yet 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 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 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; or one member be glorified, all the members rejoice together.
27 Now ye are the body of Christ, and members each in his part.
28 And God hath ordained some in the church, first apostles, secondarily prophets, thirdly teachers, after that workers of miracles, then gifts of healings, helpers, governments [guidance], different kinds of tongues.
29 Are all 28apostles? are all 28prophets? are all 28teachers? are all 28workers of 28miracles?
30 Have all the 4gifts of 9healing? do all 3speak with tongues? do all 2interpret?
31 But desire earnestly the greater gifts: and yet shew I to you a more excellent way.
13. 1

If I speak with the tongues of **humans** and of angels, and have not **love**, I am become as **roaring** of brass, or a **tinkling** of cymbal.

2 And if I have the gift of prophecy, and know all **mysteries**, and all **knowledge**; and if I have all **faith**, so that I could **remove** mountains, and have not **love**, I am of no value.

3 And if I give away in **doles** all the things belonging to me to feed the **poor**, and if I deliver up my body in order that it may be burned, and have not **love**, I am nothing profited.

4 **Love** suffereth long, and **is** kind; **love** envieth not; **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 **Love** never **falldeth**: but **whether there be prophecies**, they shall be **brought to nought**; whether there be tongues, they shall cease; whether **there be knowledge**, it shall **vanish away** [fail].

9 For we **know** in part, and we prophesy in parts.

10 But when that which is **perfect** is come, then that which is **in part** shall be **done away**.

11 When I was a **child**, I 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 **see** through a **mirror**, in a **riddle**; but then face to face: now I **know** in part; but then shall I **fully know** even as I was fully known also.

13 And now **abideth** faith, hope, **love**, these three; but the greatest of these is **love**.

14 Follow after **love**, and **covet earnestly** the **spiritual** things, but rather in order that ye may prophesy.

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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.

14. **1 char**ity = love, as in 13. 1.

13. 1 Though = If. **ap.** 118. 1. b men. ap. 123. 1.

charity = love. ap. 135. ii. 1


cymbal. gr. kymbalon. 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.


3 bestow = give away in doles. gr. psomizo. Only here and Rom. 12. 20.


goods = the things belonging (huparche, 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. chrísteuomai. Only here. cp. ap. 184. iii. Note the Fig. Asyndeton in these vv. 4-8.

envieth = gr. selo. See Acts 7. 9.

vaunted. gr. parapheuomai. Only here.

is . . . puffed up. See 4. 6.

5 Doth . . . behave. &c. gr. aschemeneo. 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.

inauth = 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.

Bevereth. gr. stego. See 9. 12. Here it means "is forbearing in all provocations".

believeth. ap. 150. i. i. iii.

8 never. gr. oudepe. 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.

childish things = the things of a child.

11 child. ap. 108. viii. thought = reasoned. gr. logoszomai.

put away = did away with. gr. katargeo, as in vv. 8, 10.
2 For he that speaks with *tongue* speaks not to *humans*, but to *God*: for no one *understandeth* him; but in the *spirit* he speaks *mysteries*.

3 But he that prophesieth *speaks* to *men* for *building*, and *exhortation*, and *comfort*.

4 He that speaks in an *unknown* tongue *builds up* himself; but he that prophesieth *builds* up the *church*.

5 I wish that ye all spake with tongues, but rather that ye *interpret*.

6 Now, brethren, if I come to you *speaking* with tongues, what shall I profit you, unless I shall speak to you either in revelation [unveiling of God’s will], or in knowledge, or in prophesying, or in doctrine?

7 Nevertheless lifeless things giving *unintelligible* sound [voice], whether *pipe* or *harp*, unless they give a difference in the tones, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself for war?

9 So ye also, unless ye give through the tongue intelligible, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, if it may be, so many kinds of voices in the world, and none of them is dumb.

11 Therefore if I know not the force of the voice, I shall be to him that speaks a barbarian, and he that speaks shall be a 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 edification of the church.

13 Wherefore let him that speaks in a tongue pray in the mind also: I will make melody with the mind, and I will make melody with the mind also.

16 Else if thou shalt bless with the spirit [man’s spirit], how shall he that fills up the room of the unlearned [unacquainted] say the amen at thy giving of thanks, since he knoweth not what thou sayest?
14. 17.  
I. CORINTHIANS.  

17 For thou verily givest thanks well, but the bystander is not edified.  
18 I give thanks to my God, speaking as I do with tongues more than ye all:  
19 Yet in the church I desire to speak five words by my mind, in order that by my voice I might teach others also, than ten thousand words in a tongue.  
20 Brethren, become not infants in understanding: howbeit in evil ye act as babes, but in understanding become of mature age and thought.  
21 In the the law it is written, "In men other tongued and with lips of others will I speak to this people; and not even so will they hearken to Me, saith the Lord."  
22 Wherefore tongues are for a sign, not to them that believe, but to them that are unbelieving: but prophesying is not for them that are unbelieving, but for them which believe.  
23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned [unacquainted], or unbelievers, will they not say that ye are raving as maniacs?  
24 But if all prophesy, and there come in any one that are unbelieving, or one unlearned [unacquainted], he is 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 worship God, declaring that 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 revelation [manifestation], hath an interpretation. Let all things be done unto edifying:  
27 If any one speak in a tongue, let it be according to two, or at the most by three, and that in turn; and let one interpret.  
28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.  
29 Let the prophets speak two or three, and let the others discern.  
30 If any thing be made visible to another that sitteth by, let the first keep silence.  
31 For ye can all prophesy one by one, in order that all may learn, and all may be comforted.  
32 And the spiritual gifts of the prophets are under the control of the prophets.  
33 For God is not the author of commotion, but of peace, as in all churches of the saints.  
34 Let your women keep silence in the churches: for it is not permitted to them to prophesy.  

21-24.  
REASONS AND CAUTIONS.  

be = become.  
children.  
confusion = commotion.  

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.  
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.  
Lord.  
Ap. 98. VI. I. B. I. B. a.  The quotation is from Isa. 28. 11. 12.  
sign = perceived.  
Gr. apistos.  See Ap. 150. III.  
serveis = is.  
32 into one place.  See Acts 2. 1.  
unbelievers.  
Gr. apistoi, as in vv. 22, 24.  
mad.  
Gr. maniomai.  See Acts 12. 15.  
24 one = any one.  
Ap. 123. 3.  
convinced.  
Gr. elenchos.  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.  
judged = discerned.  
Ap. 122. 2.  
as = are.  
make = 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. onos.  
Gr. 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. x) meros.  
28 interpreter.  
Gr. diermeneutes.  Only here.  
29 prophets.  
Gr. apol.  
the other = the others.  
judge = discern, or discriminate.  
Ap. 122. 4.  
30 revealed.  
hold his peace.  Same as "keep silence" in vv. 28, 34.  
31 may = can.  
one by one.  
Gr. kath (Ap. 104. x. 2) hena.  

14. 34.
35 And "if they wish to learn any thing, let them ask their own husbands in the home: for it is a shame for women to speak in the church.

36 What? Went the word of God out from you? or went it unto you only?

37 "If any one think himself to be a prophet, or is spiritual, let him acknowledge that the things that I write to you are the commandments of the Lord.

38 But if any one be ignorant, let him be ignorant.

39 Wherefore, brethren, desire to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and according to order.

15 Now, brethren, I make known to you the gospel which I 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 preached to you, except ye ... believed to no purpose.

3 For I delivered to you among the first things that which I received also, how that Christ died for our sins according to the Scriptures;

4 And that He was seen by Peter, then by the twelve:

5 After that, He was seen by five hundred brethren at once; of whom the greater part remain until now, but some have died.

6 After that, He was seen by James; then by all the apostles.

7 And last of all He was seen by me also, as if it were of an abortion. [one born prematurely, "exceedingly unworthy"]

9 For I am the least of the apostles, that am not fit in character to be called an apostle, because I persecuted the church of God.

10 But by the favour and blessing of God I am what I am: and His grace which was bestowed upon me did not prove to be in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they, so we preach, and so ye believed.

12 Now if Christ be preached that He has been raised out from among dead people, how say some among you...
that there is no resurrection of dead persons?
13 But if there be no resurrection of dead persons, then not even has Christ been raised:
14 And if Christ has not been raised, then is our preaching vain, and your faith also is vain.
15 Moreover, we are found false witnesses of God; because we testified against God that He raised up Christ: Whom He raised not up, if at least dead persons rise not.
16 For if dead persons rise not, not even has Christ been raised:
17 And if Christ has not been raised, your faith is to no purpose; ye are yet in your sins. [your sins are un-pardoned]
18 Then they also which fell asleep in Christ ... perished.
19 If in this life only we are having our hope in Christ, we are more to be pitied than all men.
20 But now Christ has been raised from dead persons, ... the first fruits [the first, the beginning] of those who have fallen asleep.
21 For since through man came death, through man also came the resurrection of dead persons.
22 For as in the Adam [nature] all die [by virtue of their relationship to Adam], so in Christ also shall all be made alive.
23 But each one in his own order: Christ the firstfruits;
24 Then cometh the end [of the Millennial age], when He delivers up the kingdom to God, even the Father; when He shall have brought to nought all chief rulers and all authority and power.
25 For He must reign, till He hath put all enemies under His feet.
26 The last enemy that shall be put down is Satan.

15. 12-28. RESURRECTION CERTAIN, BECAUSE CHRIST IS RAISED.

20 is, &c. = Christ has been raised. From v. 20 to v. 28 is a digression. Fig. Parebole. 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 acknowledged and asserted 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.
22 Adam. Lit. the Adam. all die. By virtue of their relationship to Adam. See Rom. 5. 12-19.
23 every man = each one. order. Gr. tageia. Only here in this sense. Gr. epeita. Same as vv. 6, 7.
24 end. Gr. telos. Not the same "end" as in I. 8. Christ's coming brings that "end"; but this is the end of the millennial age.
26 The last enemy, &c. Lit. Death, the last enemy, is destroyed.
27 For He subjected all things ²⁵ 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 to Him, then shall the Son Himself also be subjected to Him That subjected all things under Him, in order that God may be over all things in all places, everywhere supreme.

29 Else what shall they do which are being baptized for the dead [dead bodies], if dead people rise not at all? why are they baptized also? It is for the dead

30 And why stand we in jeopardy every hour?

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

32 If according to a man I … fought with beasts ²³ in Ephesus, what is the profit to me, if the dead rise not?

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 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 one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also heavenly bodies, and bodies earthly: but the glory of the heavenly is one, and the glory of the earthly is another. [And heavenly bodies (there will be) and another kind that of the earthly].

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.


38 subdue = subjected. This quotation is from Ps. 8. 6. put under Him = subjected. This quotation is from Ps. 8. 6. His exalted one. 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 Psa. 18. 37-50; 60. 12; 101. 8 (R.V.); 145. 20. Isa. 3. 6. 3. Rev. 19. 15.


42 So is the resurrection of the dead also [with a different body]. It is sown in corruption [decay and ruin]; it is raised in incorruption [unending existence].

43 It is sown in dishonour; it is raised in glory: it is sown in weakness [sickness]; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, there is also a spiritual body.

45 So it has been written also, “The first 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 natural; … afterward the spiritual.

47 The first man is of the dust, earthly [soil-like]: the second man is … of heaven.

48 As is the earthly, such are they also that are of the dust: and as is the heavenly [celestial], such are they also that are of heaven.

49 And as we have borne the image of the earthy, we shall bear the image also of the heavenly.

50 Now this I say, brethren, that flesh and blood [mortal human beings] are not able to inherit the kingdom of God; neither doth corruption [decay and ruin] inherit incorruption [unending existence].

51 Behold, I tell you a secret; We shall not all be sleeping, but we shall all be changed,

52 In a moment of time, in the twinkling of an eye, the last trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible [perishable] must put on incorruption [unending existence], and this mortal [liable to die] must put on immortality [deathlessness].

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the word that is written, “Death is swallowed up unto victory.”

55 “O death, where is thy prick? O death, where is thy victory?”

56 The prick of death is sin; and the power of sin is the law.

57 But thanks be to God, Which giveth us the victory through our Lord Jesus Christ.

58 So then, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

16 Now concerning the collection for the saints, as I commanded to the churches of Galatia, so do ye also.

2 Upon the first day of the week let each one of you lay by him treasuring up, whatever he may be prospered in.
in order that there be not gatherings when I come.
3 And when I come, whomsoever ye shall approve will I send with letters, these will I send to carry away your gift 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 some time with you, if the Lord permit.
8 But I will stay in Ephesus until Pentecost.
9 For a great door and inward 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 laboureth.
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.

Elsewhere, Luke 1. 80; 2. 40. Eph. 3. 16.
14. 32, &c. helpeth with. Gr. sunergeo, to work together with.
supplied. Gr. anapleroo. See Phil. 2. 30.
18 have refreshed = gave rest to. Same as in Matt. 11. 28.
19 The churches of Asia embrace you. Aquila and Priscilla embrace you much in the Lord, with the church that is in their house.

20 All the brethren salute you. Salute ye one another with an holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any one love not the Lord ..., let him be accursed: Maranatha [our Lord Cometh]

23 The grace of the Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

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 heavens”,
   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”.