

THE FIRST EPISTLE TO THE CORINTHIANS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion and Alternation.)

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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 defence 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 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.

A A¹ 1 PAUL, °called to be an °apostle of °Jesus Christ °through the °will of °God, and °Sosthenes °our brother,
2 °Unto the °church of °God which is °at Corinth, to °them that are sanctified °in °Christ Jesus, °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 °unto you, and °peace, °from °God our Father, and from the °Lord °Jesus Christ.

A² 4 I °thank my °God always °on your behalf, °for the °grace of °God which is given you °by °Jesus Christ;

5 That °in every thing ye °are °enriched °by Him, °in all °utterance, and in all °knowledge;
6 Even as the °testimony of °Christ was °confirmed °in you:

7 So that ye °come behind °in °no °gift; °waiting for the °coming of our °Lord °Jesus Christ:

8 Who shall °also °confirm you °unto 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.

B D 10 °Now I °beseech you, brethren, °by °the name of our °Lord °Jesus Christ, °that ye all °speak the same thing, and that there be °no °divisions °among you; but that ye be °perfectly joined together °in the same mind and °in the same °judgment.

1. 1-9 (A, p. 1695). INTRODUCTION. (Division.)

A | A¹ | 1-3. Benediction.
| A² | 4-9. Thanksgiving.

1. 1 called, &c. Lit. a called apostle. See Rom. 1. 1. called. Gr. *klētos*. 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. β. 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. β. 2. B.

4 thank, &c. Gr. *eucharistēō*. See Acts 27. 35.

on your behalf = concerning (Ap. 104. xiii. 1) you.

5 are = were. enriched. Gr.

ploutizō. Only here and 2 Cor. 6. 10; 9. 11. utterance. Ap. 121. 10. 1 knowledge. Ap. 132. II. i. Cp.

2 Cor. 8. 7; 11. 6. 6 testimony. Gr. *marturion*. Always rendered "testimony", save Matt. 24. 14. Acts

4. 33; 7. 44. Jas. 5. 3. In these "witness". Christ. Ap. 98. IX. confirmed. Gr. *debaioō*. See Rom.

15. 8. 7 come behind = are not (Ap. 105. II) lacking (Gr. *hustereō*). See Rom. 3. 23. no. Gr. *mēdeis*.

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. *heōs*. Cp. Phil. 1. 6. end. Gr. *telos*. See Matt. 10. 22.

blameless. Gr. *anengklētos*. 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. *koinōnia*. 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 (D, p. 1695). MINISTERIAL. REPROOF AND EXPLANATIONS.

(Extended Alternation.)

D B D | 1. 10-12. Reproof for their divisions.

E | 1. 13. Questions. Is Christ divided? &c.

F | 1. 14-16. Answer.

C | 1. 17-3. 2. Paul's apostolic commission.

D | 3. 3, 4. Reproof for their divisions.

E | 3. 5. Questions. Who then is Paul? &c.

F | 3. 6-8. Answer.

C | 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 °declared ²unto me °of you, my brethren, °by them *which are of the house of Chloe*, that there are °contentions ¹⁰among you.

12 ¹⁰Now °this I say, that °every one of you saith, “³I am of Paul”; and “³of °Apollōs”; and “³of °Cephas”; and “³of °Christ”.

E 13 °Is °Christ divided? °was Paul crucified °for you? or were ye °baptized °in the name of Paul?

F 14 I °thank ¹God that I °baptized °none of you, °but °Crispus and °Gaius;

15 °Lest °any should say that I °had ¹³baptized ¹³in mine own name.

16 And I °baptized °also the household of °Stephanas: °besides, I °know °not °whether I °baptized ¹⁵any °other.

C G¹ 17 For °Christ °sent me ¹⁶not to °baptize, but to °preach the gospel: ¹⁶not °with wisdom of °words, ¹⁵lest the cross of °Christ should be °made of none effect.

H¹J 18 For the °preaching of the cross is to °them that perish °foolishness; but ²unto °us which are °saved it is the °power of ¹God.

K 19 For it °is written, “I will °destroy the wisdom of the wise, and will °bring to nothing the °understanding of the °prudent.”

20 Where *is* the wise? where *is* the scribe? where *is* the °disputer of this °world? hath °not ¹God °made foolish the wisdom of °this °world?

21 For °after that ²in the wisdom of ¹God the °world °by wisdom °knew ¹⁶not ¹God, °it pleased ¹God °by the ¹⁸foolishness of °preaching to save them that °believe.

22 For °the Jews °require a °sign, and °the Greeks °seek after wisdom:

11 declared=shown. Gr. *delōō*=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=stifes. Gr. *eris*. See Rom. 1. 29.

12 this I say=I mean this.

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

Apollōs. See Acts 18. 24.

Cephas. See John 1. 42.

13 Is Christ divided? The omission of *mē*, with the question, implies that the answer must be affirmative. “He is indeed.” Cp. 12. 12-26. You are reading Him.

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

for=on behalf of. Ap. 104. xvii. 1.

baptized. Ap. 115. I. iv.

in=into. Ap. 104. vi.

14 baptized. Ap. 115. I. i.

none. Gr. *oudeis*.

but=except. Gr. *ei mē*.

Crispus. See Acts 18. 8.

Gaius. See Acts 19. 29. Rom. 16. 23.

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

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

had. Omit.

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

Stephanas. Cp. 16. 16, 17.

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

know. Ap. 132. I. i.

not. Ap. 105. 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. *kenōō*. See Rom. 4. 14.

1. 17-3. 2 (C, p. 1696). PAUL’S APOSTOLIC COMMISSION. (Repeated Alternation.)

C	G ¹	1. 17. Personal. Commission given.
	H ¹	1. 18-31. General. The subject. Christ and the Cross.
	G ²	2. 1-5. Personal. Commission carried out. Manner.
	H ²	2. 6-16. Special (in private). The wisdom of God to the initiated.
	G ³	3. 1. Personal. Commission carried out. Speaking.
	H ³	3. 2. General. Subject. The condition of the Corinthians.

1. 18 31 (H¹, above). GENERAL. SUBJECT. CHRIST AND THE CROSS. (Alternation.)

H ¹	J	18. The Cross. Opposite effects.
	K	19-22. Reason. “For.”
	J	23, 24. Christ. Opposite effects.
	K	25-31. Reason. “Because.”

18 preaching=word, or message. Gr. *logos*, as in v. 17. them that perish=those that are perishing. Gr. *apollumi*. Cp. 2 Cor. 2. 15; 4. 3. 2 Thess. 2. 10. See John 17. 12. foolishness. Gr. *mōria*. 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. *athetōō*. See John 12. 48. understanding. Gr. *sunesis*. First occ. Mark 12. 33. prudent. Gr. *sunetos*. Adj. akin to the above. See Acts 13. 7. This quotation agrees with the Sept., except that it reads “hide” (*kryptōō*) instead of “bring to nought”. In the Hebrew the form of the sentence is different. (See A.V.) 20 disputer. Gr. *suzeitētēs*. Only here. Cp. Acts 15. 2. world=age. Ap. 129. 2. It was an age of speculation. Acts 17. 21. not. Gr. *ouchi*. Ap. 105. I. (a). made foolish. Gr. *mōrainōō*. 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. *eudokeōō*. Occ. twenty-one times. Generally transl. “pleased”, “well pleased”, “take pleasure”. preaching=the thing proclaimed. Ap. 121. 3. believe. Ap. 150. I. 1. i. 22 the. Omit. require=ask. Ap. 154. I. 4. sign. Ap. 176. 3. The texts read “signs”. seek after=seek.

J 23 But we ° preach ° Christ ° crucified, 2 unto ° the Jews a ° stumblingblock, and 2 unto ° the ° Greeks 18 foolishness;

24 But 2 unto ° them which are 1 called, both Jews and Greeks, ° Christ the 18 power of 1 God, and the wisdom of 1 God.

K 25 Because the ° foolishness of 1 God is wiser than ° men; and the ° weakness of 1 God is stronger than ° men.

28 For ° ye ° see your ° calling, brethren, how that 16 not many wise men ° after the flesh, 16 not many mighty, 16 not many ° noble, are called:

27 But 1 God ° hath chosen the 25 foolish things of the -20 world ° to ° confound the wise; and 1 God ° hath chosen the 25 weak things of the -20 world ° to ° confound the things which are mighty;

28 And ° base things of the -20 world, and things which are ° despised, 27 hath 1 God chosen, yea, and things which are ° not, 27 to ° bring to nought things that are:

29 That 10 no flesh should ° glory in His presence.

30 But ° of Him are ye 2 in 2 Christ Jesus, Who ° of 1 God ° is made 2 unto us wisdom, ° and ° righteousness, and ° sanctification, ° and ° redemption:

31 10 That, according as it ° is written, "He that 29 glorieth, let him 29 glory 2 in the ° LORD."

G² L 2 And 3, brethren, when I came ° to you, came ° not ° with ° excellency of ° speech or of wisdom, ° declaring ° unto you the ° testimony of ° God.

2 For I ° determined 1 not to ° know any thing ° among you, ° save ° Jesus Christ, and ° 3 him crucified.

M 3 And 3 was ° with you ° in weakness, and ° in fear, and ° in much ° trembling.

L 4 And my 1 speech and my ° preaching was 1 not ° with ° enticing ° words of ° man's wisdom, but 3 in ° demonstration ° of the Spirit and of ° power:

M 5 ° That your ° faith should ° not ° stand 3 in the wisdom of ° men, but 3 in the 4 power of 1 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. *mōros*. men. Ap. 123. 1.

weakness. Lit. weak thing. Gr. *asthenēs*.

26 ye. Omit.

see. Ap. 133. I. 5.

calling. Gr. *klēsis*. 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. *eugenēs*. 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. *kataischunō*. See Rom. 5. 5.

28 base. Gr. *agenēs*. Lit. without family, or descent. Only here. The opp. of *eugenēs*, v. 26.

despised. Gr. *exoutheneō*. Lit. counted as nothing. See Acts 4. 11.

not. Ap. 105. II.

bring to nought. Gr. *katargeō*. 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. *apolutrōsis*. 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. β. 1. B. a.

2. 1-5 (G², p. 1697). PERSONAL. COMMISSION CARRIED OUT. MANNER. (Alternation.)

G² L | 1, 2. His testimony.

M | 3. His feelings.

L | 4. His testimony.

M | 5. The faith of the Corinthians.

2. 1 to = unto. Ap. 104. xv. 3. not. Ap. 105. I. with = according to. Ap. 104. x. 2. excellency = pre-eminence. Gr. *hyperochē*. Only here and 1 Tim. 2. 2. speech = word. Ap. 121. 10. declaring. Ap. 121. 5. unto = to. testimony. Gr. *marturion*, as in 1. 6. God. Ap. 98. I. i. 1. 2 determined. Ap. 122. 1. know. Ap. 132. I. i. among Ap. 104. viii. 2. save = except. Gr. *ei* (Ap. 118. 2. a) *mē* (Ap. 105. II). Jesus Christ. Ap. 98. XI. 3 him = This One. Emphatic. 3 with. Ap. 104. xv. 3. in. Ap. 104. viii. 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. *kērugma*, as in 1. 21. with = in. Ap. 104. viii. enticing = persuasive. Gr. *peithos*. Only here. Cp. Ap. 150. I. 2. words. Gr. *logos*, as in v. 1. man's = human. Gr. *anthrōpinos*. See Rom. 6. 19. But the texts omit "man's". demonstration. Gr. *apodeixis*. Only here. Cp. 4. 9. of the ... power. Here spirit = spiritual gift, in this case Divine wisdom. By Fig. *Hendiadys* (Ap. 6) = "the powerful gift". power. Ap. 172. 1. 5 That = In order that. Gr. *hina*. faith. Ap. 150. II. 1. not. Ap. 105. II. stand = be. men. Ap. 123. 1.

H² N 6 °Howbeit we °speak wisdom °among °them that are perfect :

O a yet °not the wisdom of this °world, °nor of the °princes of this °world, that °come to nought :

b 7 But we °speak the wisdom of °God °in a °mystery, even the °hidden wisdom, which °God °ordained °before the °world °unto our glory :

P c 8 Which °none of the °princes of this °world °knew: for °had they °known it, they would °not have crucified °the Lord °of glory.

d 9 But as it °is written, "Eye °hath °not seen, °nor ear heard, °neither have entered °into the heart of °man, the things which °God °hath prepared for them that °love Him."

Q e 10 But °God °hath revealed them °unto us °by °His °Spirit: for the °Spirit °searcheth all things, yea, the deep things of °God.

f 11 For what °man °knoweth the things of a °man, save the °spirit of °man which is °in him? even so the °things of °God °knoweth °no man, °but the °Spirit of °God.

g 12 Now we °have received, °not the °spirit of the °world, but the °spirit which is °of °God; °that we might °know the things that are °freely given to us °of °God.

N 13 Which things °also we °speak, °not °in the °words °which °man's wisdom teacheth,

b °but which the Holy Ghost teacheth; °comparing °spiritual things °with °spiritual.

P c 14 But the °natural °man receiveth °not the things of the °Spirit of °God:

d for they are °foolishness °unto him: °neither can he °know them, because they are °spiritually °discerned.

Q e 15 But he that is °spiritual °judgeth all things, yet he himself is °judged °of °no man.

f 16 For who °hath °known the mind of the °LORD, °that he may °instruct Him?

g But we have the mind of °Christ.

G s 3 And I, brethren, °could °not °speak °unto you as °unto °spiritual, but as °unto °carnal, even as °unto babes °in °Christ.

II s 2 I °have fed you with milk, and °not with meat: for °hitherto ye were °not able to bear it, °neither yet now are ye able.

spirit. Ap. 101. II. 5. of - by. Ap. 104. vii.

xviii. 1. 13 also we speak = we speak also.

John 6. 45) by man's wisdom. but . . . teacheth. Supply Ellipsis (Ap. 6), "but in (things) taught by the Spirit" (v. 10). The texts omit "Holy", comparing = interpreting. Gr. *sunkrinō*. Ap. 122. 8. Used in Sept. of interpreting dreams. Gen. 40. 8, 16, 22; 41. 12, 13, 15. Dan. 5. 16, 17. To interpret = to fit the meaning to the words. spiritual. I. e. spiritual (things) to spiritual (men). See 12. 1. with. No preposition. Dative case. 14 natural. Gr. *psuchikos*. Elsewhere, 15. 44, 46, and (transl. "sensual") Jas. 3. 15. Jude 19. Cp. *psuchē*. Ap. 110. foolishness. See 1. 18. spiritually. Gr. *pneumatikōs*. Only here and Rev. 11. 8. discerned. Ap. 122. 2. 15 judgeth = discerneth. judged. As discerned, above. 16 hath known = knew. LORD. Ap. 98. VI. i. β. 1. B. a. that he may = who shall. instruct. Gr. *sumbibazō*. See Acts 9. 22. Quoted from Is. 40. 14. Christ. Ap. 98. IX.

3. 1 could not = was not able to. not. Ap. 105. I. speak. Ap. 121. 7. unto = to. spiritual. Gr. *pneumatikos*. See 12. 1. carnal. Gr. *sarkikos*, as in Rom. 7. 14, but the texts read *sarkinos*. See 2 Cor. 3. 3. in. Ap. 104. viii. Christ. Ap. 98. IX. 2 have fed you with = gave you . . . to drink (Gr. *potizō*). 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 (H², p. 1697). THE WISDOM OF GOD (IN PRIVATE). (Extended Alternation.)

H² N | 6-. Paul's speaking.

O | a | -6. Neg. Not the wisdom of this age. } Subject.
b | 7. Pos. But the wisdom of God.

P | c | 8. Neg. Ignorant of God's wisdom. } The rulers of this age.
d | 9. Pos. Reason. Be-cause of incapacity.
Q | e | 10. Revelation needed.
f | 11-. Question.
g | -11, 12. Answer.

N | 13-. Paul's speaking.

O | a | -13-. Neg. Not the wisdom of man. } Subject.
b | -13. Pos. But the power of God.

P | c | 14-. Neg. Ignorant of revelation. } The natural man.
d | -14. Pos. Reason. Be-cause of incapacity.
Q | e | 15. Spiritual judgment needed.
f | 16-. Question.
g | -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. *kataργεῖν*. See 1. 28. 7 mystery. Ap. 193. hidden. Same word as in Luke 10. 21. Eph. 3. 9. Col. 1. 26.

ordained = preordained. Gr. *proorizō*. See Acts 4. 28. before. Ap. 104. xiv. Cp. Rom. 16. 26. 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. β. 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. *ereunaō*. See John 5. 39. Cp. Ps. 139. 1. Rev. 2. 23.

11 spirit. Ap. 101. II. 6. things. Add "also".

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

but = save, as v. 2.

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

freely given. Ap. 184. II. 1. of = by. Ap. 104.

which man's, &c. = taught (Gr. *didaktos*. Only here and John 6. 45) by man's wisdom. but . . . teacheth. Supply Ellipsis (Ap. 6), "but in (things) taught by the Spirit" (v. 10). The texts omit "Holy", comparing = interpreting. Gr. *sunkrinō*. Ap. 122. 8. Used in Sept. of interpreting dreams. Gen. 40. 8, 16, 22; 41. 12, 13, 15. Dan. 5. 16, 17. To interpret = to fit the meaning to the words. spiritual. I. e. spiritual (things) to spiritual (men). See 12. 1. with. No preposition. Dative case. 14 natural. Gr. *psuchikos*. Elsewhere, 15. 44, 46, and (transl. "sensual") Jas. 3. 15. Jude 19. Cp. *psuchē*. Ap. 110. foolishness. See 1. 18. spiritually. Gr. *pneumatikōs*. Only here and Rev. 11. 8. discerned. Ap. 122. 2. 15 judgeth = discerneth. judged. As discerned, above. 16 hath known = knew. LORD. Ap. 98. VI. i. β. 1. B. a. that he may = who shall. instruct. Gr. *sumbibazō*. See Acts 9. 22. Quoted from Is. 40. 14. Christ. Ap. 98. IX.

3. 1 could not = was not able to. not. Ap. 105. I. speak. Ap. 121. 7. unto = to. spiritual. Gr. *pneumatikos*. See 12. 1. carnal. Gr. *sarkikos*, as in Rom. 7. 14, but the texts read *sarkinos*. See 2 Cor. 3. 3. in. Ap. 104. viii. Christ. Ap. 98. IX. 2 have fed you with = gave you . . . to drink (Gr. *potizō*). 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*.

D 3 For ye are yet °carnal: for whereas *there* is °among you °envying, and °strife, and °divisions, are ye °not °carnal, and walk °as °men?

4 For °while one saith, "I am of Paul"; and °another, "I am of Apollos"; are ye °not °carnal?

E 5 Who then is Paul, and who *is* Apollos, but °ministers °by whom ye °believed, even as °the Lord °gave to °every man?

F 6 I °have planted, Apollos °watered; but °God °gave the increase.

7 So then °neither is he that planteth °any thing, °neither he that watereth; but °God That °giveth the increase.

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

C R h 9 For °we are °labourers together with °God: ye are °God's °husbandry, ye are °God's °building.

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

11 For °other °foundation can °no man lay °than that is laid, which is °Jesus Christ.

12 °Now °if °any man °build °upon this °foundation gold, silver, precious stones, wood, °hay, °stubble;

13 °Every man's work shall °be made °manifest: for °the day shall °declare it, because it shall °be °revealed °by fire; and the fire shall °try °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, he shall °suffer loss: but he himself shall be saved; yet so as °by fire.

k 16 °Know ye °not that ye are the °Temple of °God, and *that* the °Spirit of °God dwelleth °in you?

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

not. Ap. 105. I. (a).

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" (*anthrōpoi*).

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

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

believed. Ap. 160. I. 1. i.

the Lord. Ap. 98. VI. i. β. 2. A.

gave. See Eph. 4. 11.

every man=each (one).

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

watered. Gr. *potizō*, 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 (C, p. 1696). PAUL'S APOSTOLIC COMMISSION. (Alternation.)

C | R | 3. 9-17. Illustrations.

| S | 3. 18-23. Application.

| R | 4. 1-5. Illustration.

| S | 4. 6-16. Application.

3. 9-17 (R, above). ILLUSTRATIONS. "WE" AND "YE". (Alternation.)

R | h | 9-. "We." Paul and Sosthenes.

| k | -9. "Ye." God's husbandry, &c.

| h | 10-16. "We." Paul and others.

| k | 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. 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. *geōrgion*. Only here. Cp. Num. 24. 6. Ps. 80. 15. building. Gr. *oikodomē*. 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. *architektōn*. Only here. have. The texts omit. foundation. Cp. Ap. 146. another. Ap. 124. 1. buildeth thereon. Gr. *epoikodomēō*. 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. *kalamē*. Only here. All these six

things are perishable (1 Pet. 1. 7). 13 be made=become. manifest. Ap. 106. I. viii. the day.

I. e. the day of the Lord. See Acts 2. 20. declare. Gr. *deōō*. See 1. 11. revealed. Ap. 106. I. ix.

by=in. Ap. 104. viii. try= test, or prove. Gr. *dokimazō*. 14 abide. Gr. *menō*. See p. 1511.

15 burned=burned up. Gr. *katakainō*. Cp. Matt. 3. 12. Luke 3. 17. 2 Pet. 3. 10. suffer loss. Gr.

zēmioō. Elsewhere, Matt. 18. 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.

17 ¹² If ¹² any man ° defile the ¹⁶ Temple of ° God, ° him shall ° God ° destroy; for the ¹⁶ Temple of ° God is ° holy, ° which temple ye are.

18 Let ° no man ° deceive himself. ¹² If ¹² any man ° among you seemeth to be wise ¹ in this ° world, let him become a ° fool, ° that he may ° be wise.

19 For the wisdom of this ° world is ° foolishness ° with ° God. For it ° is written, "He ° taketh the wise ° in their own ° craftiness."

20 And again, "The LORD ° knoweth the ° thoughts of the wise, that they are ° vain."

21 ° Therefore let ¹⁸ no man ° glory ¹ in ° men.

For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the ¹⁹ world, or ° life, or death, or things ° present, or things ° to come; all are yours;

23 And ye are ° Christ's; and ° Christ is ° God's.

4 Let a ° man ° so ° account of us, as of the ° ministers of ° Christ,

and ° stewards of the ° mysteries of ° God.

2 ° Moreover it is ° required ° in ° stewards, ° that ° a man be found ° faithful.

3 But ° with me it is ° a very small thing ° that I should be ° judged ° of you, or ° of ° man's judgment: ° yea, I ° judge ° not mine own self.

4 For I ° know ° nothing ° by myself; yet am I ° not ° hereby ° justified: but He that ° judgeth me is ° the Lord.

5 Therefore ° judge ° nothing ° before the ° time, until ° the Lord come,

Who both will ° bring to light the hidden things of darkness, and will ° make manifest the ° counsels of the hearts:

and then ° shall every man have praise ° of ° God.

6 And these things, brethren, ° I have in a figure transferred ° to myself and to Apollos ° for your sakes;

17 defile. Gr. *phtheirō*. 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 (S, p. 1700). APPLICATION. (Alternations.)

S | 1 | 18. Dehortation. Let no man, &c.

m | 19, 20. Reason. For the Lord knoweth, &c.

l | 21. Dehortation. Let no man glory, &c.

m | 21-23. Reason. All things are yours.

18 no man = no one. Gr. *mēdeis*.

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

world. Ap. 129. 2.

fool. Gr. *mōros*, as in 1. 25, 17.

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

be = become.

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

foolishness. Gr. *mōria*. 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. *panourgia*. See Luke 20. 23. ~ This is the only time Job is quoted in the N.T.

20 The LORD. No art. Ap. 98. VI. i. β. 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. *zōē*. Ap. 170. 1.

present. Gr. *enistēmi*. See Rom. 8. 18.

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

4. 1-5 (R, p. 1700). ILLUSTRATION

(Alternation and Introversion.)

R | T | 1-. Right judgment of us (Paul and Sosthenes).

U | n | -1. Stewards.

o | 2. What is required defined.

T | 3-5-. Right judgment of me (Paul).

U | o | -5-. What is required discovered.

n | -5. Stewards. Reward.

4. 1 man. Ap. 123. 1. so. This emphasizes the "as" which follows. account = reckon. Gr. *logizomai*. ministers. Ap. 190. I. 3. Christ. Ap. 98. IX. stewards. Gr. *oikonomos*. Occ. ten times. Always transl. "steward", except Rom. 16. 23 and Gal. 4. 2. See Luke 16. 1. mysteries. Gr. *mysterion*. 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.

2 Moreover = For the rest. Same as "besides" (1. 16).

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. *anthrōpinos*, as in 2. 4, 13.

yea, &c. = I do not even (Gr. *oude*) judge. 4 know = am conscious of. Gr. *sunōida*. 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. β. 2. B. 5 judge. Ap. 122. 1.

nothing = not (Gr. *mē*. Ap. 105. II) anything (Gr. *tis*). before. Ap. 104. xiv. time = season.

the Lord. Ap. 98. VI. i. β. 2. A. bring to light. Gr. *phōtizō*. See Luke 11. 36. make manifest.

Ap. 106. I. v. counsels. Gr. *boulē*. Ap. 102. 4. shall every, &c. Lit. praise shall be to each one.

of = from. Ap. 104. iv.

4. 6-16 (S, p. 1700). APPLICATION. (Introversion and Alternation.)

S | V | 6-. Paul and Apollos

W | p | -6, 7. The Corinthians.

q | 8. Their exaltation.

W | p | 9, 10. The apostles.

q | 11-13. Their humiliation

V | 14-16. Paul.

6 I have in a figure transferred. Gr. *metaschēmatisō*. 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.

W p ²that ye might learn ²in us °not to think of men °above that which °is written, ²that °no one of you be °puffed up °for one °against °another.

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 °glory, °as if thou hadst °not received it?

q ⁸Now ye °are full, °now ye are rich, ye have reigned as kings °without us: and I °would to °God ye did reign, ²that we also might °reign with you.

W p ⁹For I think that °God °hath °set forth us the °apostles °last, as it were °appointed to death: for we are made a °spectacle °unto the °world, and 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.

q ¹¹Even unto °this °present hour we both hunger, and thirst, and °are naked, and °are buffeted, and °have no certain dwellingplace; ¹²And labour, °working with our own hands: being °reviled, we bless; being persecuted, we suffer it:

¹³Being °defamed, we °intreat: we are made as the °filth of the °world, and are the °off-scouring of all things °unto this day.

Y ¹⁴I write °not these things to °shame you, but as my °beloved sons I °warn you.

¹⁵For °though ye °have ten thousand °instructors °in °Christ, yet have ye °not many fathers: for °in °Christ Jesus ³have begotten you °through the °gospel.

¹⁶Wherefore I °beseech you, °be ye °followers of me:

E F (p. 1695) ¹⁷For this cause have I °sent °unto you °Timotheus, who is my °beloved °son, and °faithful °in °the Lord, who shall °bring you into remembrance of my ways °which be °in °Christ, °as I teach every where °in every °church.

G ¹⁸Now °some are °puffed up, as though I °would °not come °to you.

¹⁹But I will come °to you °shortly, °if °the Lord °will, and will °know, °not the °speech of them which are °puffed up, but the °power.

²⁰For the °kingdom of God is °not °in °word, but °in °power.

²¹What °will ye? shall I come °unto you

not. Ap. 105. II.

above. Ap. 104. xvii. 2.

is = has been.

no one . . . one. Lit. ye be not (Gr. *mē*) puffed up, one on behalf of (Gr. *hyper*. Ap. 104. xvii. 1) the one.

puffed up. Gr. *phusioō*. Elsewhere, vv. 18, 19; 5. 2; 8. 1; 13. 4. Col. 2. 18.

against. Ap. 104. x. 1.

another = the other. Ap. 124. 2.

⁷ 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. *mē*) having.

⁸ Now = Already. Notice the Fig. *Amplificatio* (Ap. 6).

are full = have been filled. Gr. *korennumi*. See Acts 27. 38.

without = apart from. This is an instance of *Irony* (Ap. 6).

would to God. Gr. *ophelon*, from *opheilō*, to owe. Used to express a wish; also in 2 Cor. 11. 1. Gal. 5. 12. Rev. 3. 15.

reign with. Gr. *sumbasileuō*. Only here and 2 Tim. 2. 12.

⁹ 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. 62.

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.

¹⁰ fools. Gr. *mōros*, as in 1. 25, 27.

honourable. Gr. *endoxos*. Elsewhere transl. "gloriously", Luke 7. 25, and "glorious" in Luke 13. 17. Eph. 5. 27.

despised. Gr. *atimos*. Elsewhere, 12. 23. Matt. 13. 57. Mark 6. 4.

¹¹ Even unto = Up to, or until. Gr. *achri*.

this = the. present. Gr. *arti* = now.

are naked = are scantily clothed. Gr. *gymnazeuō*.

Only here.

are buffeted. Gr. *kolaphizō*. Here, Matt. 26. 67. Mark 14. 65. 2 Cor. 12. 7. 1 Pet. 2. 20.

have no certain dwellingplace. Gr. *astateō* = to be a wanderer. Only here.

¹² working, &c. See Acts 18. 3; 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8.

reviled. Gr. *loidoreō*. See John 9. 28.

¹³ defamed. Gr. *blasphēmeō*. But some texts read *dusphēmeō*.

intreat. Ap. 134. I. 6.

filth = sweepings. Gr. *perikatharma*. Only here.

offscouring. Gr. *peripsēma*. Only here.

unto this day. Lit. until now. Gr. *heōs arti*.

¹⁴ I write, &c. Lit. Not as putting you to shame do

I write these things. shame. Gr. *entrepō*. Occ. elsewhere, Matt. 21. 37. 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. *noutheteō*. See Acts 20. 31. ¹⁵ though = if. Ap. 118. 1. b. have = should have. instructors. Gr. *paidagōgos*. Only here and Gal. 3. 24, 25. Christ Jesus. Ap. 98. XII. have begotten = begat.

Gr. *gennaō*. Cp. Philem. 10. through. Ap. 104. v. 1. gospel. Ap. 140. ¹⁶ Wherefore = On account of (Ap. 104. V. 2) this. beseech. Gr. *parakaleō*, as in v. 13. be = become. followers = imitators. Gr. *minetēs*. Elsewhere, 11. 1. Eph. 5. 1. 1 Thess. 1. 6; 2. 14. Heb. 6. 12. 1 Pet. 3. 13.

¹⁷ For this cause = On account of (Gr. *diō*. Ap. 104. v. 2) this. sent. Ap. 174. 4. Timotheus. See 16. 10. bring you into remembrance = remind you. Gr. *anamimnēskō*. 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.

¹⁸ some. Ap. 124. 4. would not come = were not coming. to = unto. Ap. 104. xv. 3. ¹⁹ shortly = quickly. if. Ap. 118. 1. b. will. Gr. *thelō*. Ap. 102. 1. know. I. e. find out and expose.

Ap. 132. I. ii. speech = word. Ap. 121. 10. power. Ap. 172. 1. ²⁰ kingdom of God. Ap. 114. No verb in the sentence. Supply "is established". Fig. *Ellipsis*. Ap. 6. word. Gr. *logos*, as in v. 19.

²¹ unto. Gr. *pros*, as in vv. 18, 19. This v. is an example of Fig. *Anacnōsis*. Ap. 6.

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

C X¹ Y¹ r¹

5 It is °reported °commonly that there is fornication °among you, and such fornication as is °not so much as °named °among the °Gentiles, that °one should have his father's wife.

s¹

2 And ye °are °puffed up, and °have °not rather mourned,

t¹

°that he that °hath done this deed might be °taken away °from among you.

Y¹ r²

3 For °verily, °as absent °in body, but present °in °spirit, have °judged already, as though I were present, °concerning him that hath °so done this deed,

4 °In °the name of our °Lord °Jesus °Christ, when ye are gathered together, and my °spirit, °with the °power of our °Lord °Jesus °Christ,

5 °To deliver such an one °unto °Satan °for °the °destruction of the flesh, °that the °spirit may be saved °in the °day of the °Lord °Jesus.

s²

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

t²

7 °Purge out therefore the old °leaven, °that ye may be a new °lump, as ye are unleavened. For even °Christ our passover °is sacrificed °for us:

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

Y³ r³

9 I wrote °unto you °in °an epistle °not to °company with fornicators:

10 Yet °not altogether with the fornicators of this °world, or with the °covetous, or °extortioners, or with °idolaters; for then °must ye needs go °out of the °world.

11 But now I have written °unto you °not to °keep company, °if °any man that is °called a brother be a fornicator, or °covetous, or an

with=in. Gr. *en*, as in v. 2. Cp. Luke 22. 49, where *en* is transl. "with".

rod. Gr. *rabbos*. 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. 8. 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 (C, p. 1695). THINGS HEARD BY PAUL. (Division.)

C X¹ | 5. 1-13. Fornication. Declaration.

X² | 6. 1-11. Litigation.

X³ | 6. 12-20. Fornication. Amplification.

5. 1-13 (X¹, above). FORNICATION. (Extended and Repeated Alternation.)

X¹ | Y¹ | r¹ | 1. Crimination.

s¹ | 2-. Remonstrance.

t¹ | -2. Purgation.

Y² | r² | 3-5. Judgment.

s² | 6. Remonstrance.

t² | 7, 8. Purgation.

Y³ | r³ | 9-11. Injunction.

s³ | 12, 13-. Remonstrance.

t³ | -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. *phusioō*. See 4. 6.

have, &c.=did not rather mourn.

not. Gr. *ouchi*. Ap. 105. I. (a).

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

hath done=did.

taken away. Gr. *exairō*. Only here and v. 13. The texts read the commoner word *airō*. 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.

so. I. e. so daringly. done this deed = wrought (Gr. *katergazomai*. See Rom. 1. 27) this.

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". In. Ap. 104. viii.

the name. Cp. Acts 2. 38. Lord. Ap. 98. VI. i. β. 2. A. Jesus. Ap. 98. X. Christ. The texts omit.

with. Ap. 104. xvi. power. Ap. 172. 1. Jesus Christ. Ap. 98. XI. **5** To deliver. I. e. That ye should deliver. Gr. *para-idōmi*. 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. *kauchēma*. See Rom. 4. 2. leaven. See Matt. 13. 33. leaveneth. See Matt. 13. 33. Fig. *Paroemia*. Ap. 6. Cp. Gal. 5. 9.

out. Gr. *ekkathairō*. Only here and 2 Tim. 2. 21. Christ. Ap. 98. IX. is = was. for = on behalf of. Ap. 104. xvii. 1. But the texts omit "for us".

8 Therefore = So then. keep the feast. Gr. *heortazō*. Only here. He means, the Passover being past, we are living in the days of unleavened bread.

Fig. *Allegory*. Ap. 6. not. Ap. 105. II. with. Gr. *en*, as in 4. 21. neither. Gr. *mēde*.

malice... wickedness. Gr. *kakia*... *ponēria*. Ap. 129. II. 2 and 1. sincerity. Gr. *eilikrineia*. Elsewhere, 2 Cor. 1. 12; 2. 17.

9 an = the, i. e. the present one. company. Lit. mix together. Gr. *sunanamignumi*. Elsewhere, v. 11 and 2 Thess. 3. 14.

10 world. Gr. *kosmos*. Ap. 129. 1. covetous. Gr. *pleonektēs*. Elsewhere, v. 11; 6. 10. Eph. 5. 5. extortioners. Gr. *harpaz*. Elsewhere, v. 11; 6. 10.

Matt. 7. 15. Luke 18. 11. idolaters. Gr. *eidōlatrēs*. Elsewhere, v. 11; 6. 9; 10. 7. Eph. 5. 6. Rev. 21. 8; 22. 15. must ye needs = ye ought to. out of. Ap. 104. vii. **11** keep company. Same as "company with" (v. 9). if. Ap. 118. I. b. any man. Gr. *tis*, as in v. 1. called = named, i. e. bears the name of.

spirit. Ap. 101. II. 8. Absent bodily, he was present with them in thought and feeling. Cp. Col. 2. 5. judged. Gr. *krinō*. Ap. 122. 1. concerning. Omit. so. I. e. so daringly. done this deed = wrought (Gr. *katergazomai*. See Rom. 1. 27) this.

¹⁰ idolater, or a ° railer, or a ° drunkard, or an
¹⁰ extortioner; with such an one ° no not to ° eat.

^s 12 For what ° have I to do to ° judge them also
 that are without? do ° not ge ° judge them that
 are within?

13 But them that are without ° God ° judgeth.

^t ° Therefore ° put away ° from among yourselves
 ° that wicked person.

^{X² u} 6 Dare ° any of you, having a matter ° against
 ° another, ° go to law ° before the ° unjust,
 and ° not ° before the ° saints?

^v 2 ° Do ye ° not ° know that the ° saints shall
 ° judge the ° world? and ° if the ° world shall
 be ° judged ° by you, are ye ° unworthy ° to
 judge the smallest matters?

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

4 ° If then ye have ° judgments of ° things per-
 taining to this life, ° set them to judge who are
 ° least esteemed ° in the ° church.

^u 5 I speak ° to your ° shame. ° Is it so, that
 there is ° not a wise man ° among you? ° no,
 not one that shall be able to ° judge ° between
 his ° brethren?

6 But brother ° goeth to law ° with brother,
 and that ° before the ° unbelievers?

7 Now therefore, there is ° utterly a ° fault
 ° among you, because ye ° go to law ° one ° with
 another.

^v Why do ye ° not rather ° take wrong? why do
 ye ° not rather ° suffer yourselves to ° be de-
 frauded?

8 Nay, ge ° do wrong, and ° defraud, and that
 your brethren.

9 ° Know ye ° not that the ° unrighteous shall
 ° not inherit ° the kingdom of God? Be ° not
 ° deceived: ° neither fornicators, ° nor ° idola-
 ters, ° nor adulterers, ° nor ° effeminate, ° nor
 ° abusers of themselves with mankind,

10 ° Nor ° thieves, ° nor ° covetous, ° nor drunk-
 ards, ° nor revilers, ° nor extortioners, shall
 inherit ° the kingdom of God.

11 And ° such were ° some of you: but ye are
 ° washed, but ye are ° sanctified, but ye are
 ° justified ° in the name of the ° Lord ° Jesus,
 and ° by the ° Spirit of our ° God.

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

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

eat = eat with. Gr. *sunesthiō*. 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. *exairō*, 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 in-
 junctions to the separation so common now on the
 ground of differing interpretations of Scripture state-
 ments.

6. 1-11 (X², p. 1703). LITIGATION. (Alternation.)

^{X² u} | 1. Litigation.

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

| u | 5-7. Litigation.

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

6. 1 any. Ap. 128. 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.

not. Gr. *ouchi*. Ap. 105. I (a).

saints. See Acts 26. 10.

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

not. Ap. 105. I.

know. Ap. 132. I. i.

judge. Gr. *krinō*, 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. *mēti ge*. Frequently used
 with a negative question, as a strong remonstrance.
 See Matt. 26. 22. John 18. 35. Acts 10. 47.

things, &c. Gr. *biōtikos*. 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. *kathizō*.
 Cp. Eph. 1. 20.

least esteemed = counted as nothing. Gr. *exoutheneō*.
 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. *houtōs*. 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. brethren = his brother. 6 with.

Ap. 104. xi. 1. unbelievers. Gr. *apistos*. See Ap. 150. III. 7 utterly = altogether. See 5. 1. fault.

Gr. *hēttēma*. Ap. 128. IX. Only here and Rom. 11. 12. go to law. Lit. have judgments (Gr. *krima*. Ap.

177. 6). one with another. Lit. with yourselves. take wrong = suffer unjustly. Gr. pass. of *adikeō*.

See Acts 7. 24. suffer, &c. = be defrauded. Gr. *apostereō*. Elsewhere, v. 8; 7. 5. Mark 10. 19. 1 Tim.

6. 5. Jas. 5. 4. 8 Nay = But. do wrong = act unjustly. Gr. *adikeō*, as above. 9 unrighteous.

Same as unjust (v. 1). the kingdom of God. See Ap. 114, and cp. 4. 20. not. Ap. 105. II.

deceived. Gr. *planaō*. This caution occ. three times in Paul's epistles; here, 15. 33. Gal. 6. 7, and once

in James (1. 16). neither . . . nor. Gr. *oute*. idolaters. See 5. 10. effeminate. Gr. *malakos*.

Elsewhere transl. "soft". Matt. 11. 8. Luke 7. 25. abusers, &c. Gr. *arsenokoitēs*. Only here and

1 Tim. 1. 10. Cp. Rom. 1. 27. 10 thieves. Gr. *kleptēs*. See John 10. 1. covetous, &c. See 5.

11. 11. nor. The three last occ. are Gr. *ou*. 11 such. Lit. these things. some. Ap. 123. 3.

washed. Gr. *apolouō*. Ap. 136. iv. Only here and Acts 22. 16. Cp. John 13. 10. sanctified. Gr.

hagiazō. See John 17. 17. justified. Ap. 191. 2. Lord. Ap. 98. VI. i. β. 2. A. Jesus = Jesus

Christ. Ap. 98. XI. Spirit. Ap. 101. II. 3. God. Ap. 98. I. i. 1.

X³ w¹

12 All things are lawful ° unto me, but ° all things are ² not expedient: all things are lawful ° for me, but I will ² not be ° brought under the power ° of ¹ any.

13 Meats for the belly, and the belly for meats: but ¹¹ God shall ° destroy both it and them.

x¹

Now the body *is* ² not for fornication, but for the ¹¹ Lord; and the ¹¹ Lord for the body.

14 And ¹¹ God ° hath both ° raised up the ¹¹ Lord, and will also ° raise up us ° by His own ° power.

w²

15 ² Know ye ² not that your bodies are the members of ° Christ? shall I then take the members of ° Christ, and make *them* the members of an harlot? ° God forbid.

16 ° What? ² know ye ² not that he which is ° joined to an harlot is one body? ° for two, saith He, shall be ° one flesh.

17 But he that is ¹⁶ joined ¹² unto the ¹¹ Lord is one ° spirit.

x²

18 Flee fornication. ° Every ° sin that a ° man doeth is ° without the body; but he that committeth fornication ° sinneth ° against his own body.

w¹

19 ¹⁶ What? ² know ye ² not that your body is ° the ° Temple of the ° Holy Ghost *which is* ° in you, which ye have ° of ¹¹ God, and ye are ² not your own?

20 For ye ° are ° bought with a price: therefore ° glorify ¹¹ God ° in your body, ° and ° in your spirit, which are ¹¹ God's.

C Z¹ A y

7 Now ° concerning ° the things whereof ° ye wrote ° unto me: *It is good for a ° man* ° not to touch a woman.

z

2 ° Nevertheless, ° to avoid fornication,

a

let ° every man have his own wife, and let ° every woman have her own ° husband.

3 Let the ² husband render ¹ unto the wife due ° benevolence: and likewise ° also the wife ¹ unto the ² husband.

4 The wife ° hath ° not power of her own body, but the ² husband: and likewise ³ also the ² husband ° hath ° not power of his own body, but the wife.

unto=to. man. Ap. 123. 1. not. Ap. 105. II. But see Heb. 13. 4.

7. 1-8. 13 (C, p. 1695). THINGS WRITTEN TO PAUL. (Division.)

C	Z ¹	7. 1-9. The unmarried.
	Z ²	7. 10-17. The married and unmarried.
	Z ³	7. 18-24. Circumcision and servitude.
	Z ⁴	7. 25-40. Virgins.
	Z ⁵	8. 1-13. Things offered to idols.

7. 1-9 (Z¹, above.) THE UNMARRIED. (Extended Alternation.)

Z ¹	A	y	1. The benefit.
		z	2-. The evil.
		a	-2-5. The remedy.
	A	y	6-8. The benefit.
		z	9-. The evil.
		a	-9. The remedy.

2 Nevertheless = But.

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. *opheilē*, 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.

to avoid = on account of. Ap. 104. v. 2.

every = each.

5. 9. The unmarried. 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).

6. 12-20 (X³, p. 1703). FORNICATION. AMPLIFICATION. (Repeated Alternation.)

X ³	w ¹	12, 13-. General principles.
	x ¹	-13, 14. Application.
	w ²	16-17. Remonstrance. "Know ye not?"
	x ²	18. Purgation.
	w ³	19, 20. Remonstrance. "Know ye not?"

12 unto = to.

all things, &c. = not all things are profitable (Gr. *sumpherō*. Cp. John 11. 50; 18. 7. Acts 20. 20).

for = to.

brought under, &c. Gr. pass. of *exousiazō*, to have authority over. Elsewhere 7. 4. Luke 22. 26.

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

13 destroy = bring to nought. Gr. *katargeō*. See Rom. 3. 3.

14 hath. Omit.

raised up. Gr. *egeirō*. Ap. 178. I. 4.

raise up. Gr. *exegeirō*. 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. *mē genoito*. The eleventh occ. of this expression in Paul's epistles. See Rom. 3. 4.

16 What? = Or.

joined. Gr. *kollaō*. 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. Cf. 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. *agorazō*. Occ. thirty-one times, always transl. "buy", save Rev. 5. 9; 14. 3, 4.

glorify. Gr. *doxazō*. 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).

5 °Defraud ye ¹not °one the other, °except *it* be °with °consent °for a °time, °that ye may °give yourselves to °fasting and °prayer; and come °together again, °that Satan tempt you ¹not °for your °incontinency.

A y 6 But I speak this °by °permission, *and* °not °of °commandment.

7 For I °would that all ¹men were even as I myself. But °every man hath his °proper °gift °of °God, one °after this manner, and another °after that.

8 °I say therefore to the °unmarried and widows, It is good for them °if they °abide even as *3*.

z 9 But °if they °cannot contain,

a let them marry: for it is better to marry than to °burn.

Z² b 10 And ¹unto the married I °command, °yet °not *3*, but the °Lord,

c °Let ¹not the wife °depart °from *her* °husband: 11 But and °if she °depart, let her °remain °unmarried, or be °reconciled to *her* °husband: and °let ¹not the °husband °put away *his* wife.

b 12 But to °the rest speak *3*, °not the ¹⁰Lord:

c °If °any brother hath °a wife that °believeth not, and she °be pleased to °dwell °with him, let him ¹not ¹¹put her away.

13 And the woman which hath °an °husband that °believeth not, and °if he °be pleased to °dwell °with her, let her ¹not °leave °him.

14 For the °unbelieving °husband is °sanctified °by the wife, and the °unbelieving wife is °sanctified °by the °husband: °else were your °children °unclean; but now are they °holy.

15 But °if the °unbelieving °depart, let him °depart. A brother or a sister °is °not under bondage °in such cases: but °God hath called us °to peace.

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

17 °But as °God hath °distributed to °every man, as the °Lord hath called °every one, so let him walk. And so °ordain I °in all °churches.

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

except. Gr. *ei mē*.

with = from. Ap. 104. vii.

consent. Gr. *sumphōnos*. Only here. Cp. Acts 5. 9. for. Ap. 104. xv. 3.

time = season.

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

give yourselves to = have leisure for. Gr. *scholazō*.

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. *sungnōmē*. Only here.

of. Gr. *kata*, as above.

commandment. Gr. *epitagē*. 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.

of = from. Ap. 104. vii.

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

after this manner . . . after that. Gr. *houtōs . . . houtōs*.

8 I say therefore = But I say.

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

if. Ap. 118. 1. b.

abide = remain. Gr. *menō*. 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. *purōomai*. Elsewhere, 2 Cor. 11. 29. Eph. 6. 16. 2 Pet. 3. 12. Rev. 1. 15; 3. 18.

7. 10-17 (Z², p. 1705). THE MARRIED AND UNMARRIED. (*Alternation.*)

Z² b | 10-. The Lord.

| c | -10, 11. His command.

| b | 12-. The apostle.

| c | -12-17. His appointment.

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

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

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

Let not the wife. Lit. That the wife should not.

depart = be separated. Gr. *chōrizō*. In Matt. 19. 6, put asunder.

from. Ap. 104. iv.

11 remain = abide, as in v. 8.

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

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

12 the rest. Ap. 124. 3.

any. Ap. 123. 3.

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

8. 1. dwell. Gr. *oikeō*. See Rom. 7. 17.

an unbelieving (as in v. 12) husband.

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

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

Ap. 108. i. unclean. Cp. Peter's use of this word in Acts 10. 14, 28.

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.

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

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. 16.

Ap. 118. 2. a. man = husband, as above. Here are the Figs. *Antimetathesis* and *Apostrophē*. Ap. 6.

17 But. Gr. *ei mē*, 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. *merizō*. 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.

be pleased. Gr. *suneudokeō*. See Acts

Ap. 104. xi. 1. 13 an husband, &c. =

leave. Gr. *aphiēmi*, as in v. 11. The same

him. All the texts read "her

by = in. Ap. 104. viii. husband.

else = since otherwise. children.

holy. Gr. *hagios*. This, as

to = in, as

in. Ap. 104. viii.

16 knowest. Ap. 132. I. i. whether = if.

Ap. 6.

God . . . the Lord. These should be transposed. Cp. 1. 9. Rom. 8. 30.

distributed = divided, or imparted. Gr. *merizō*. 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.

Z³ d 18 ° Is ° any man called ° being circumcised ? let him ¹ not become uncircumcised. Is ° any called ¹⁵ in uncircumcision ? let him ¹ not be circumcised.

19 Circumcision is ° nothing, and uncircumcision is ° nothing, but the ° keeping of the commandments of ⁷ God.

e 20 Let ² every man ⁸ abide ¹⁵ in the ° same calling ° wherein he was called.

d 21 ° Art thou called *being* a ° servant ? ° care ¹ not for it ; but ⁹ if thou ° mayest ° be made free, ° use *it* rather.

22 For he that ° is called ¹⁵ in the ° Lord, *being* a ²¹ servant, is the ° Lord's ° freeman : likewise ° also he that ° is called, *being* free, is ° Christ's ²¹ servant.

23 Ye ° are ° bought with a price ; be ¹ not ye the ²¹ servants of ¹ men.

e 24 Brethren, let ² every man, ²⁰ wherein he ²² is called, ° therein ³ abide ° with ⁷ God.

Z⁴ B 25 Now ¹ concerning virgins I have ° no ° commandment of the ²² Lord : yet I give my ° judgment, as one that hath ° obtained mercy ° of the ²² Lord to be ° faithful.

26 I ° suppose therefore that this ° is good ° for the ° present ° distress, I say, that *it* is good for a ¹ man so to be.

C f 27 Art thou ° bound ¹ unto a wife ? seek ¹ not ° to be loosed. Art thou ° loosed ¹⁰ from a wife ? seek ¹ not a wife.

28 ° But and ⁸ if thou marry, thou ° hast ⁴ not ° sinned ; and ⁸ if a virgin marry, she ° hath ⁴ not ° sinned.

g Nevertheless such shall have ° trouble in the flesh : but ³ ° spare you.

f 29 But this I say, brethren, the ° time *is* ° short : ° it remaineth, ° that both they that have wives be as ° though they had none ;

30 And they that weep, as though they wept ¹ not ; and they that rejoice, as though they rejoiced ¹ not ; and they that buy, as though they ° possessed ¹ not ;

31 And they that ²¹ use this ° world, as ¹ not ° abusing *it* ; for the ° fashion of this ° world ° passeth away.

g 32 But I ⁷ would ° have you ° without carefulness. He that is ⁸ unmarried ° careth for the things ° that belong to the ¹⁰ Lord, how he may please the ¹⁰ Lord :

33 But he that is married ³² careth for the things ° that are of the ³¹ world, how he may please *his* wife.

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

it remaineth = as for the rest it is. See "besides" in 1. 16. though they had none = not (Gr. *mē*) having (any). 30 possessed. Gr. *katechō*, to hold fast. Cp. 15. 2. 31 world. Gr. *kosmos*. Ap. 129. 1. abusing = using to the full. Gr. *katachraomai*. Only here and 9. 18. The force of *kata* is intensive. Cp. *katesthō*, devour, eat up (2 Cor. 11. 20). See Col. 3. 2. 1 John 2. 15. fashion. Gr. *schēma*. Only here and Phil. 2. 8. Cp. Ps. 39. 6. passeth away. Gr. *paragō*. 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. *merimnaō*. 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. *merizō*, as in v. 17 (distributed). body = the body. spirit = the spirit. Ap. 101. II. 6.

7. 18-24 (Z³, p. 1705). CIRCUMCISION AND SERVITUDE. (*Alternation*)

Z³ d | 18, 19. Circumcision.
o | 20. Abide in it.
d | 21-23. Servitude.
e | 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. 8; 6. 16. keeping = guarding. Gr. *tērēsis*. 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.

mayest = canst.

be made = become.

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

22 is = was.

Lord. Ap. 98. VI. i. β. 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 (Z⁴, p. 1705). VIRGINS. (*Alternations*.)

Z¹ B | 25, 26. Paul's advice on his own account.

C f | 27, 28-. Marriage not sin.

g | -28. Trouble.

f | 29-31. To remain as they were.

g | 32-34. Care.

B | 35. Paul's advice for their profit.

C h | 36, 37. Permission to marry.

k | 38. Preference not to do so.

h | 39. Permission to marry again.

k | 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. *nomizō*. See Luke 3. 23. Acts 14. 19.

is. Gr. *huparchō*. See Luke 9. 48.

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

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

27 bound. Gr. *deō*, not *dondoō*, as in v. 15

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

loosed. Gr. pass. of *luō*.

28 But and = Moreover.

hast not = wouldst not have.

sinned. Ap. 128. I. i.

hast not = would not have.

trouble = tribulation. Gr. *thlysis*. 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. *sustellō*. Only here and Acts 5. 6. Cp. 1 John 2. 18.

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

B 35 And this I speak ⁵for your own [°]profit; ⁴not ⁵that I may cast a [°]snare upon you, but ⁵for [°]that which is comely, and [°]that ye may attend upon the ¹⁰Lord [°]without distraction.

C h 36 But ⁹if ¹⁸any man [°]think that he [°]behaveth himself uncomely [°]toward his [°]virgin, ⁸if she [°]pass the flower of her age, and [°]need so require, let him do what he ⁷will, he ²⁸sinneth ⁴not: let them marry.

37 Nevertheless he that standeth [°]stedfast ¹⁵in his heart, [°]having [°]no [°]necessity, but hath [°]power [°]over his own [°]will, and hath so [°]decreed ¹⁵in his heart that he will keep his ³⁶virgin, doeth well.

k 38 So then he that [°]giveth her in marriage doeth well; but he that [°]giveth her ¹not in marriage doeth better.

i 39 The wife is ²⁷bound [°]by the law [°]as long as her ²husband liveth; but ⁸if her ²husband [°]be dead, she is [°]at liberty to be married to whom she ⁷will; only ¹⁵in the ²²Lord.

l 40 But she is happier ⁸if she so ⁸abide, [°]after my ²⁵judgment: and I think also that I have the [°]Spirit of ⁷God.

Z⁵ D¹ E 8 Now [°]as touching [°]things offered unto idols, we [°]know that we [°]all have [°]knowledge.

F [°]Knowledge [°]puffeth up, but char.^y [°]edifieth. 2 And [°]if [°]any man think that he ¹knoweth [°]any thing, he [°]knoweth [°]nothing yet as he ought to [°]know.

G 3 But ²if ²any man [°]love [°]God, [°]the same is ²known [°]of Him.

H I 4 [°]As concerning therefore the [°]eating of [°]those [°]things that are offered in sacrifice unto idols, we ¹know that an idol ^{is} [°]nothing [°]in the [°]world,

m and that ^{there is} [°]none [°]other ³God [°]but one.

II I 5 For though there be that are called [°]gods, whether ⁴in [°]heaven or [°]in [°]earth, (as there be [°]gods many, and [°]lords many,)

m 6 But to us ^{there is but one} ³God, the Father, [°]of Whom ^{are} all things, and ^{we} [°]in Him;

G and one [°]Lord [°]Jesus Christ, [°]by Whom ^{are} all things, and ^{we} [°]by Him.

F 7 Howbeit ^{there is} [°]not ⁴in [°]every man [°]that ¹knowledge:

2 if. Ap. 118. 2. a. any man . . . any thing. Gr. *tis*. Ap. 123. 3. knoweth. Ap. 132. I. ii, with texts. nothing yet = not yet any thing. Gr. *oudepō 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. of = by. Ap. 104. xviii. 1. 4 As concerning. Gr. *peri*, as in v. 1. eating. Gr. *brōsis*. those = the. things . . . idols. Same word as in v. 1, though it is transl. by a longer phrase. nothing. Gr. *oudeis*. in. Ap. 104. viii. world. Ap. 129. 1. none = no. Gr. *oudeis*. other. The texts omit. but. Gr. *ei mē*. 5 gods. Ap. 98. I. i. 5 Cp. Ps. 82. 1, 6. heaven. No art. See Matt. 6. 9, 10. in = upon. Ap. 104. ix. 1. earth. Gr. *gē*. Ap. 129. 4. lords. Gr. *kurios*. Cp. Ap. 98. VI. i. and 4. B. 6 of. Ap. 104. vii. in = unto. Ap. 104. vi. Cp. Rom. 11. 36. Lord. Ap. 98. VI. i. β. 2. B. Jesus Christ. Ap. 98. XI. by = by means of. Ap. 104. v. 1. Cp. John 1. 3. Col. 1. 16. Heb. 1. 2. we by Him. Cp. John 14. 6. Rom. 5. 1. Phil. 1. 11. 7 not. Ap. 105. I. every man = all. that = the.

35 profit. Gr. *sumpherō*. Same as "expedient" (6. 12). snare. Gr. *brochos*. Only here. Something to hamper or fetter.

that which is comely = decorum or propriety. Gr. *euschēmōn*. 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. *aperispastōs*. Only here. The verb *perispastōmai* is used in Luke 10. 40 (cumber).

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

behaveth, &c. = acts unseemly. Gr. *aschēmoneō*. Only here and 13. 5.

toward. Ap. 104. ix. 3.

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. *mē*, as v. 1) having.

necessity = constraint. Gr. *anangkē*, 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. *ekgamizō*. 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 (Z⁵, p. 1705). THINGS OFFERED TO IDOLS. (Division.)

Z⁵ | D¹ | 1-8. Knowledge brings liberty to oneself.

| D² | 9-13. Liberty may cause stumbling to others.

8. 1-8 (D¹, above). KNOWLEDGE BRINGS LIBERTY TO ONESELF. (Introversion and Alternation.)

D¹ | E | 1-. Things offered to idols.

F | -1, 2. Knowledge.

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

H | 1 | 4-. The idol is nothing.

m | -4. There is only one God.

H | 1 | 5. There are idol gods so called.

m | 6-. There is only one God.

G | -6. Those who know God know Him through Christ.

F | 7-. Knowledge.

E | -7, 8. Things offered to idols.

8. 1 as touching = concerning. Ap. 104. xiii. 1. things, &c. = the things offered to idols. Gr. *eidōlōthutos*. See Acts 15. 29. This was another subject about which they had written.

know. Ap. 132. I. i.

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

knowledge. Ap. 132. II. i.

puffeth up. Gr. *phusioō*. See 4. 6. This sentence and the next two verses form a parenthesis.

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

edifieth = buildeth up. Gr. *orkodomeō*. See Acts 9. 31. Contrast between a bubble and a building.

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

knoweth. Ap. 132. I. ii, with texts. nothing yet = not yet any thing. Gr. *oudepō 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. of = by. Ap. 104. xviii. 1.

4 As concerning. Gr. *peri*, as in v. 1. eating. Gr. *brōsis*. those = the. things . . . idols. Same word as in v. 1, though it is transl. by a longer phrase. nothing. Gr. *oudeis*. in. Ap. 104. viii. world. Ap. 129. 1. none = no. Gr. *oudeis*. other. The texts omit. but. Gr. *ei mē*.

5 gods. Ap. 98. I. i. 5 Cp. Ps. 82. 1, 6. heaven. No art. See Matt. 6. 9, 10. in = upon. Ap. 104. ix. 1. earth. Gr. *gē*. Ap. 129. 4. lords. Gr. *kurios*. Cp. Ap. 98. VI. i. and 4. B. 6 of. Ap. 104. vii. in = unto. Ap. 104. vi. Cp. Rom. 11. 36. Lord. Ap. 98. VI. i. β. 2. B. Jesus Christ. Ap. 98. XI. by = by means of. Ap. 104. v. 1. Cp. John 1. 3. Col. 1. 16. Heb. 1. 2. we by Him. Cp. John 14. 6. Rom. 5. 1. Phil. 1. 11.

7 not. Ap. 105. I. every man = all. that = the.

E for °some with °conscience of the idol °unto
°this hour eat *it* as a °thing offered unto an
idol; and their °conscience being weak is
°defiled.

8 But meat °commendeth us °not to °God: for
°neither, °if we eat, °are we the better;
°neither, °if we eat °not, °are we the worse.

D² J **9** But °take heed °lest by any means this
°liberty of yours become a °stumblingblock to
°them that are weak.

K n **10** For °if °any man °see thee which hast
°knowledge °sit at meat °in the °idol's temple,

o shall °not the °conscience of him °which is
weak be °emboldened °to eat °those °things
which are offered to idols?

K n **11** And °through thy °knowledge shall the
weak brother °perish, °for whom °Christ died.

o **12** But when ye °sin so °against the brethren,
and °wound °their weak °conscience, ye °sin
°against °Christ.

J **13** °Wherefore, °if meat make my brother to
°offend, I will °eat no °flesh °while the world
standeth, °lest I make my brother to °offend.

B D L M **9** Am I °not an °apostle? am I °not free?
have I °not °seen °Jesus Christ our °Lord?
are °not *ye* my work °in the °Lord?

2 If I be °not an °apostle °unto °others, yet
°doubtless I am to you: for the °seal of mine
°apostleship are *ye* °in the °Lord.

N R¹ **3** Mine °answer to them that do °examine
me is this;

4 Have we °not °power °to eat and to drink?

5 Have we °not °power to lead about °a
sister a wife, as well as °other °apostles, and
as the °brethren of the °Lord, and Cephas?

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. *skandalizō*, to cast a snare before one. Occ. twenty-six times in the Gospels; here, Rom. 14. 21. 2 Cor. 11. 29. Cp. the noun, 1. 23. eat no flesh = by no means (Gr. *ou mē*. 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. *mē*. Ap. 105. II).

9. 1-15. 58 (D, p. 1695). MINISTERIAL. REPROOF AND EXPLANATIONS. (*Introversion and Alternation.*)

D | **L** | **M** | 9. 1, 2. Apostleship asserted and claimed.
N | 9. 3-27. Claim established by his practical teaching.
O | P | 10. 1-11. 1. The Mosaic Dispensation typical.
Q | 11. 2-16. The public use of spiritual gifts.
O | P | 11. 17-34. The Gospel Dispensation antitypical.
Q | 12. 1-14. 40. The public exercise of spiritual gifts.
L | M | 15. 1-11. Apostleship asserted and claimed.
N | 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. β. 2. A. in. Gr. *en*. Ap. 104. viii. Lord. Ap. 98. VI. i. β. 2. B. **2** If. Ap. 118. 2. a. unto = to. others. Ap. 124. 1. doubtless = at least. seal. Gr. *sphragis*. apostleship. Gr. *apostolē*. See Acts 1. 25.

9. 3-27 (N, above). CLAIM ESTABLISHED BY HIS PRACTICAL TEACHING. (*Repeated Alternation.*)

N | **R¹** | 3-8. Claim to live of the Gospel equal to that of others.
S¹ | 9-11. Teaching of the Law thereon.
R² | 12. Claim not advanced by Paul.
S² | 13, 14. Teaching of the Sanctuary thereon.
R³ | 15-27. Claim not exercised by Paul.

3 answer = defence. Gr. *apologia*. See Acts 22. 1. examine. Ap. 122. 2. **4** not. Gr. *mē ou*. The *mē* stands for the question. power = authority, or right. Gr. *exousia*. Ap. 172. 5. to eat, &c., i. e. at the expense of the assembly. **5** a sister a wife. I. e. a wife who is a believer, and so entitled to be provided for, as well as her husband. other = the rest of the. Ap. 124. 8. brethren. See Ap. 182.

some. Ap. 124. 4.

conscience. I. e. conviction. Gr. *suneidēsis*, but the texts read (first occ.) *sunētheia*, 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. *molunō*. Only here and Rev. 3. 4; 14. 4.

8 commendeth = presenteth. Gr. *paristēmi*. See Acts 1. 3, and cp. 2 Cor. 11. 2. Eph. 5. 27. Col. 1. 22, 28. neither. Gr. *oute*.

if. Ap. 118. 1. b.
are we the better. Lit. do we exceed.
not. Ap. 105. II.

are we the worse. Lit. do we lack, or come short. Gr. *hustereō*. See Rom. 8. 23.

8. 9-13 (D², p. 1708). LIBERTY MAY CAUSE STUMBLING TO OTHERS. (*Introversion and Alternation.*)

D² | **J** | 9. Care lest liberty cause stumbling.
K | **n** | 10-. Influence of one who has knowledge.
o | -10. Effect of example on a weak brother.
K | **n** | 11. Influence of one who has knowledge.
o | 12. Effect of example on a weak brother.
J | 13. Care lest liberty cause stumbling.

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

lest by any means. Gr. *mēpōs*.

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. *eidōleion*. Only here.

not. Ap. 105. I. (a).

conscience. Gr. *suneidēsis*.

which = since he.

emboldened. Lit. built up. Gr. *oikodomeō*, 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*.

6 Or \S only and ° Barnabas, have ¹-not we ⁴power ° to forbear working?

7 Who ° goeth a warfare any time at his own ° charges? who planteth a ° vineyard, and eateth ¹-not ° of the fruit thereof? or who feedeth a flock, and eateth ¹-not ° of the milk of the flock?

8 ° Say I these things ° as a ° man? or saith ° not the law ° the same also?

^S 9 For it ° is written ¹ in the law of ° Moses, "Thou shalt ¹-not ° muzzle the mouth of the ox that ° treadeth out the corn." ° Doth ° God take care for oxen?

10 Or saith He *it* altogether ° for our sakes? ° For our sakes, no doubt, *this* ° is written: that he that ° ploweth ° should ° plow ° in hope; and that he that ° thresheth ° in hope ° should ° be partaker of his hope.

11 ²If we have sown ² unto you ° spiritual things, *is it* a great thing ² if we shall reap your ° carnal things?

^R 12 ²If ² others ¹⁰ be partakers of *this* ⁴ power over you, *are* ¹-not we rather? Nevertheless we ° have ¹-not used this ⁴ power; but ° suffer all things, ° lest we should ° hinder the ° gospel of ° Christ.

^S 13 ° Do ye ¹-not ° know that they which ° minister about ° holy things ° live *of the things* ° of the ° temple? and they which ° wait at the altar ° are partakers with the altar?

14 ° Even so hath the ¹- Lord ° ordained that they which ° preach the gospel should live ° of the ° gospel.

^R ^T 15 But \S have ¹² used ° none of these things: ° neither have I written these things, ° that it should be so done ° unto me:

^U for *it were* ° better for me to die, than that ° any man should ° make my ° glorying void.

16 For ° though I ° preach the gospel, I have ° nothing to glory of: for ° necessity ° is laid upon me, ° yea, woe is ² unto me, ° if I ° preach ° not the gospel!

17 For ² if I ° do this thing ° willingly, I have a reward: but ² if ° against my will, ° a ° dispensation *of the gospel* ° is committed unto me.

^V 18 What is my reward then?

know. Ap. 132. I. i. minister. Same word as "work", v. 6. live = eat. See Deut. 18. 1. generally. See Matt. 23. 16. wait. Gr. *prosedreuo*. Only here, but the texts read *paredreuo*, same meaning. are partakers = divide. Gr. *summerizomai*. Only here. Lord also ordain. ° ordained. Gr. *diatassō*. See Acts 7. 44. preach. Ap. 121. 5.

9. 15-27 (R³, p. 1709). CLAIM NOT EXERCISED BY PAUL. (Extended Alternation.)

^R ³ T | 15-. Forbearance.
U | -15-17. Reason.
V | 18-. Reward.
T | -18-. Forbearance.
U | -18-23. Reason.
V | 24-27. Reward.

15 none. Gr. *oudeis*. 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. *kenō*. 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. *anankē*. Cp. 7. 37. is laid = lies. Gr. *epikeimai*. See Acts 27. 20. yea. The texts read "for". if. Ap. 118. 1 b. not. Ap. 105. II. 17 do = practise. Gr. *prassō*. See John 3. 20. willingly = being willing. Gr. *hekōn*. Only here and Rom. 8. 20. against my will = being unwilling. Gr. *akōn*. Only here. a dispensation, &c. = I have been entrusted with (Gr. *pisteuō*. Ap. 150. I. 1. iv) a stewardship. I am therefore in duty bound to fulfil it. dispensation = stewardship, or administration, the work of an *oikonomos* (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.

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. *mē*) 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. *opsōnion*. 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 *mē* (v. 4), and there is an *Ellipsis* of "only".

as = according to. Gr. *kata*. Ap. 104. x. 2. man. Gr. *anthrōpos* (Ap. 123. 1), i. e. according to the universal practice of men.

not. Gr. *ouchi*. Ap. 105. I. (a).

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. *phimoō*. See Luke 4. 35 (hold . . . peace). treadeth out the corn = thresheth. Gr. *aloao*. 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 *mē*, 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. *metechō*. 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. *stegō*, to cover. Elsewhere, 13. 7. 1 Thess. 3. 1, 5 (forbear).

lest, &c. = in order that (Gr. *hina*) we might not (Gr. *mē*. Ap. 105. II).

hinder. Lit. give any hindrance. Gr. *engkopē*. Only here. Cp. Acts 24. 4. gospel. Ap. 140.

Christ = the Christ. Ap. 98. IX.

13 Do ye not know = Know ye not. See 3. 16.

holy things. Gr. *hieros*. Only here

temple. Gr. *hieron*, neut. of *hieros*. The temple

meaning. are partakers = divide. Gr. *summerizomai*. Only here.

14 Even so, &c. = So did the

Lord also ordain. ° ordained. Gr. *diatassō*. See Acts 7. 44. preach. Ap. 121. 5.

T **Verily** ¹⁵that, when I ¹⁶preach the gospel, I may make the ¹²gospel ° of ¹⁴Christ ° without charge,

U °that I °abuse ¹⁶not my ⁴power ¹in the gospel. ¹⁹For though I be free ° from °all men, yet °have I °made myself servant ²unto °all, ¹⁶that I might °gain the more.

²⁰And ³unto the Jews I became as a Jew, ¹⁵that I might ¹⁹gain the Jews; to them that are °under °the law, as °under °the law, ¹⁶that I might ¹⁹gain them that are °under °the law; ²¹To them that are °without law, as °without law, (being ¹⁶not °without law to °God, but °under the law to ¹²Christ,) ¹⁵that I might ¹⁹gain them that are °without law.

²²To the weak became I as weak, ¹⁵that I might ¹⁹gain the weak: I am °made all things to all men, ¹⁵that I might by all means save °some.

²³And this I do ¹⁰for the ¹²gospel's sake, ¹⁵that I °might be °partaker thereof with °you.

V p¹ ²⁴¹³Know ye ¹⁻not that they which run ¹in a °race ¹run all, but one receiveth the °prize?

q¹ °So run, ¹⁵that ye may °obtain.

p² ²⁵And every man that °striveth for the mastery °is temperate in all things.

q² Now they do it °to obtain a °corruptible °crown; but we an °incorruptible.

p³ ²⁶¶ therefore ²⁴so run, ¹⁻not °as °uncertainly; ²⁵so °fight I, ¹⁻not °as one that °beateth the air:

q¹ ²⁷But I °keep under my body, and °bring it into subjection: °lest that by any means, °when I have preached to ²others, I myself should °be °a °castaway.

O P W

10 °Moreover, brethren, I °would °not that ye should °be ignorant, how that °all our fathers were °under the cloud, and °all passed °through the sea;

²And were all °baptized °unto °Moses °in the cloud and °in the sea;

³And did all eat the same °spiritual °meat;

⁴And did all drink the same °spiritual °drink: °for they °drank °of that °spiritual

¹⁸ of Christ. The texts omit. without charge = without cost or expense. Gr. *adapanos*. Only here. Cp. *dapanē*, cost (Luke 14. 28), and *dapanas*, spend (Luke 15. 14).

that, &c. Lit. unto (Gr. *eis*) my not abusing. abuse = use to the full. See 7. 31.

¹⁹ from. Ap. 104. vii.

all = all things, i.e. restrictions of meats, &c. have. Omit.

made myself servant = enslaved myself. Ap. 190. III. 3.

gain. Gr. *kerdainō*. 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. *anomos*. Ap. 128. III. 3. Here used in the sense of Rom. 2. 12, 14.

under the law. Gr. *ennomos*. See Acts 19. 39.

²² made = become.

some. Ap. 121. 4.

²³ might be = may become.

partaker. Gr. *sunkoinōnos*. See Rom. 11. 17.

you = it, i.e. the gospel. Sharer in its triumphs.

9. 24-27 (V, p. 1710). REWARD. (Repeated Alternation.)

V p¹ | 24-. Running in a race.

q¹ | -24. Application.

p² | 25-. The training.

q² | -25. Application.

p³ | 26. Running and boxing.

q³ | 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. *katalambanō*. See Acts 4. 13.

²⁵ striveth for the mastery. Gr. *agōnizomai*. 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. *adēlōs*. Only here. Cp. 14. 8. See "one thing", Phil. 3. 13.

fight = fight with the fist, box. Gr. *pukteuō*. Only here. The noun *pugmē*, 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.

bring . . . into subjection = reduce to slavery. Gr. *doulagōgeō*. Only here. Cp. Ap. 190. III. 2, 3. lest that by any means. Gr. *mēpōs*. when, &c. = having preached. Gr. *kērussō*. Ap. 121. 1. There is an appropriateness in using here this verb, "to act as a herald". The herald summons the competitors. be = become, or prove to be. a castaway = disapproved, or rejected (for the prize). Gr. *adokimos*. See Rom. 1. 28, and cp. Heb. 6. 8.

10. 1-11. 1 (P, p. 1709). THE MOSAIC DISPENSATION TYPICAL. (Alternation.)

P | W | 10. 1-5. The Mosaic Dispensation.

X | 10. 6-14. Application.

W | 10. 15-20-. The Gospel (i.e. Kingdom) Dispensation.

X | 10. -20-11. 1. Application.

10. 1 Moreover. The texts read, "For". It introduces an instance of some who were rejected. would not = do not desire. Gr. *thelō*. Ap. 102. 1. not. Ap. 105. I. be ignorant. Gr. *agnoeō*. See Rom. 1. 13. all. Notice the emphatic repetition of "all" in vv. 1-4. under. Ap. 104. xviii. 2. through. Ap. 104. v. 1. ² baptized. Ap. 115. I. iii. 1. d. and iv. unto. Ap. 104. vi. ³ spiritual. Gr. *pneumatikos*. See 12. 1. meat = food. Cp. Ps. 78. 24, 25. in. Ap. 104. viii. ⁴ drink. Gr. *poma*. Only here and Heb. 9. 10. for, &c. To the end of the verse is a parenthesis. drank = were drinking. Imperf. of. Ap. 104. vii.

Rock °that followed them: and that Rock was °Christ.

5 But °with °many of them °God was °not °well pleased: for they were °overthrown °in the wilderness.

X r 6 Now these things °were °our °examples, °to the intent we should °not °lust after °evil things, as they also °lusted.

7 °Neither be ye °idolaters, as were °some of them; as it °is 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 °tempt °Christ, as °some of them also °tempted, and °were destroyed °of serpents.

10 °Neither °murmur ye, as °some of them also °murmured, and °were destroyed °of the °destroyer.

s 11 Now all these things happened °unto them for °ensamples: and they °are written °for our °admonition, °upon whom the ends of the °world °are come.

12 °Wherefore let him that thinketh he standeth °take heed °lest he fall.

r 13 °There hath °no temptation taken you °but °such as is common to man: but °God is °faithful, Who will °not suffer you to be °tempted °above that ye are able; but will °with the temptation °also make °a way to escape, that ye may be able to °bear it.

s 14 °Wherefore, my °dearly beloved, flee °from °idolatry.

W t 15 I speak as to wise men; °judge ye what I say.

16 The °cup of blessing °which we bless, is it °not the °communion of the blood of °Christ? The bread which we break, is it °not the °communion of the body of °Christ?

u 17 °For we being many are one °bread, and one body: for we °are all °partakers °of that one °bread.

also in Ex. 12. 23 and other places in the Sept. the texts read "typically". are = were.

11 unto = to. ensamples. Gr. *typos*, as in v. 6, but admonition = warning. Gr. *nouthesia*. Elsewhere, Eph. 6. 4. Tit 3. 10. upon. Ap. 104. vi. world = ages. Ap. 129. 2. are come. Gr. *katastaō*. See Acts 16. 1. 12 Wherefore = So then. take heed = look to it. Gr. *blepō*. Ap. 133. I. 5. lest. Ap. 105. II. This has passed into a proverb. Fig. *Paræmia*. Ap. 6. 13 There hath, &c. Lit. Temptation hath not (Gr. *ou*). but = except. Gr. *ei mē*. such, &c. = a human (one). Gr. *anthrōpinos*. See 2. 4. faithful. Gr. *pistos*. Ap. 150. III and 175. 4. Cp. 1. 9. 1 Pet. 4. 19. 1 John 1. 9. above. Ap. 104. xvii. 2. with. Ap. 104. xvi. also make, &c. = make a way to escape also. a way to escape. Gr. *ekbasis* = a way out. Only here and Heb 13. 7. bear = endure. Gr. *hupophērō*. Only here, 2 Tim. 3. 11. 1 Pet. 2. 19. 14 Wherefore. See 8. 13. dearly beloved. Ap. 135. III. from. Ap. 104. iv. idolatry. Gr. *eidōlolatēia*. Only here, Gal. 5. 20. Col. 3. 5. 1 Pet. 4. 3. Cp. 2 Cor. 6. 16. 1 John 5. 21.

10. 15-20- (W, p 1711). THE GOSPEL (i.e. KINGDOM) DISPENSATION. (Alternation.)

W t | 15, 16. Fellowship.
u | 17. Reason.
t | 18. Fellowship
u | 19, 20-. Inference.

15 judge. Ap. 122. 1. This appeal is an instance of the Fig. *Anacænosis*. Ap. 6. 16 cup, &c. Four cups, one called the cup of blessing, were used at the Paschal Supper. which we bless. Cp. Matt. 26. 27 (gave thanks). not. Gr. *ouchi*. Ap. 105. I. (a). communion. Same as fellowship (1. 9). Fig. *Metaphor* (Ap. 6), and in the following verses. Christ = the Christ. Ap. 98. IX. 17 For, &c. Lit. Because there is one loaf, we the many are one body. Cp. 12. 12. bread. Gr. *artos*. Always transl. "loaf" when the number is specified. See Matt. 14. 17. Mark 8. 14, &c. are . . . partakers = partake. Gr. *metechō*. See 9. 10.

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 with. Ap. 104. viii.

many = the most.

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

well pleased. Gr. *eudokeō*. See 1. 21.

overthrown. Gr. *katastrōnnumi*. 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.

10. 6-14 (X, p. 1711). APPLICATION. (Alternation.)

X r | 6-10. Types. Failures.

s | 11, 12. Warning.

r | 13. Temptations.

s | 14. Warning.

6 were = became.

our. I.e. for us.

examples = types. Gr. *typos*. Same word as "ensample" (v. 11). See first occ. John 20. 25.

to the intent. Gr. *eis*. Ap. 104. vi.

not. Ap. 105. II.

lust after. Lit. be desirers of. Gr. *epithumētēs*. Only here.

evil. Gr. *kakos*. Ap. 128. III. 2.

lusted. Gr. *epithumēō*, 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. 8.

7 Neither. Gr. *mēde*.

idolaters. See 5. 10.

some. Ap. 124. 4.

is = has been.

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

rose up. Gr. *anistēmi*. Ap. 178. I. 1.

play. Gr. *paizō*. 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. *ekpeirazō*. Only here and Matt. 4. 7. Luke 4. 12; 10. 25.

Christ. The texts read "the Lord".

tempted. Gr. *peirazō*, 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. *gonguzō*. Occ. here and six times in the Gospels.

destroyer. Gr. *olothrentēs*. Only here, but the verb is found in Heb. 11. 28, of the destroying angel, and

11 unto = to. ensamples. Gr. *typos*, as in v. 6, but admonition = warning. Gr. *nouthesia*. Elsewhere, Eph. 6. 4. Tit 3. 10. upon. Ap. 104. vi. world = ages. Ap. 129. 2. are

come. Gr. *katastaō*. See Acts 16. 1. 12 Wherefore = So then. take heed = look to it. Gr. *blepō*. Ap. 133. I. 5. lest. Ap. 105. II. This has passed into a proverb. Fig. *Paræmia*. Ap. 6. 13 There

hath, &c. Lit. Temptation hath not (Gr. *ou*). but = except. Gr. *ei mē*. such, &c. = a human (one). Gr. *anthrōpinos*. See 2. 4. faithful. Gr. *pistos*. Ap. 150. III and 175. 4. Cp. 1. 9. 1 Pet. 4. 19.

1 John 1. 9. above. Ap. 104. xvii. 2. with. Ap. 104. xvi. also make, &c. = make a way to escape also. a way to escape. Gr. *ekbasis* = a way out. Only here and Heb 13. 7. bear = endure. Gr. *hupophērō*. Only here, 2 Tim. 3. 11. 1 Pet. 2. 19. 14 Wherefore. See 8. 13. dearly beloved. Ap. 135. III. from. Ap. 104. iv. idolatry. Gr. *eidōlolatēia*. Only here, Gal. 5. 20. Col. 3. 5. 1 Pet. 4. 3. Cp. 2 Cor. 6. 16. 1 John 5. 21.

18 °Behold Israel °after the flesh: are ¹⁸ not they which eat of the sacrifices °partakers of the altar?

19 What say I then? that the idol is any thing, or °that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the °Gentiles sacrifice, they sacrifice to °devils, and °not to °God:

X v¹ and I °would °not that ye should °have fellowship with °devils.

21 Ye °cannot drink the cup of the °Lord, and the cup of °devils: ye °cannot °be partakers of the °Lord's table, and of the table of °devils.

22 Do we °provoke the °Lord to jealousy? °are we stronger than He?

23 All things are lawful for me, but °all things are °not expedient: all things are lawful for me, but °all things edify °not.

w¹ 24 Let °no man seek °his own, but °every man °another's wealth.

v² 25 °Whatsoever is sold °in the °shambles, that eat, °asking °no question °for °conscience sake:

w¹ 26 For the °earth is the °LORD'S, and the °fulness thereof.

v³ 27 °If °any of °them that believe not °bid you to a feast, and ye °be disposed to go, °whatsoever is set before you, eat, °asking °no question °for °conscience sake.

28 But °if °any man say °unto you, "This is °offered in sacrifice unto idols", eat °not °for his sake that °shewed it, and °for °conscience sake:

w³ for the °earth is the °LORD'S, and the °fulness thereof:

4 29 °Conscience, I say, °not thine own, but °of the °other: for why is my liberty °judged °of °another man's °conscience?

30 For °if °by °grace °be a partaker, why am I °evil spoken of °for that for which °give thanks?

w⁴ 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all °to the glory of °God.

32 °Give none offence, neither to the Jews, nor to the °Gentiles, nor to the °church of °God:

33 Even as °please all men in all things, °not seeking mine own °profit, but the °profit of °many, °that they may be saved.

11 °Be ye °followers of me, even as °also am °of °Christ.

Q x 2 Now I °praise you, brethren, that ye

18 Behold = See. Gr. *blepō*, as in v. 12.

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

partakers. Gr. *koinōnos*. 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. *eidōlothutos*. 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 (X, p. 1711). APPLICATION. (Repeated Alternation.)

X v¹ | 10. -20-23. Distinctions in fellowships.

w¹ | 10. 24. Inference.

v² | 10. 25. Distinctions in knowledge.

w² | 10. 26. Reason.

v³ | 10. 27, 28-. Distinction in meats.

w³ | 10. -28. Reason.

v⁴ | 10. 29, 30. Distinctions in conscience.

w⁴ | 10. 31-11. 1. Inference.

have fellowship = become partakers (v. 18).

21 cannot = are not (Gr. *ou*) able to.

Lord. Ap. 98. VI. i. β. 2. B.

22 provoke . . . to jealousy. Gr. *parazēloō*. See Rom. 10. 19.

Lord. Ap. 98. VI. i. β. 2. A.

are we, &c. This question is introduced by *mē*, expecting a negative answer. Notice the vividness given to the apostle's argument by the use of the Fig. *Erōtēsis* 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. *oikodomeō*. See Acts 9. 31.

24 no man = no one. Gr. *mēdeis*.

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. *mēdeis*).

asking. Ap. 122. 2.

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

conscience. Gr. *suneidēsis*. Cp. 8. 7.

26 earth. Ap. 129. 4.

LORD'S. Ap. 98. VI. i. β. 1. A. a.

fulness. Gr. *plērōma*. 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. *eidōlothutos*, as in v. 19, but the texts read *hierothutos*, "offered in sacrifice", as more appropriate language at a heathen feast.

shewed. Gr. *mēnuō*. 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. 2, giving the Fig. *Epanalepsis*. Ap. 6.

another. Ap. 124. 1.

30 grace. Ap. 184. I. 1.

evil spoken of. Gr. *blasphēmō*. Same as "defamed"

(4. 13). for. Ap. 104. xvii. 1. give thanks. Gr. *eucharisteō*. See Acts 27. 35. 31 to. Ap. 104. vi.

32 Give none offence. Lit. Become without offence. Gr. *aproskopos*. See Acts 24. 16. Gentiles = Greeks. Gr. *Hellen*. church. Ap. 186. 33 please. Gr. *areskō*. profit. Same as "expedient", v. 23. many = the many. that = in order that. Gr. *hina*.

11. 1 Be = Become. followers = imitators. Gr. *mimētēs*. See 4. 16. Christ. Ap. 98. IX.

11. 2-18 [For Structure see next page].

2 praise. Gr. *epaineō*. Elsewhere, vv. 17, 22. Luke 16. 8 (commend). Rom. 15. 11 (laud).

remember me in all things, and °keep the °ordinances, as I °delivered *them* to you.

Y 3 But I °would °have you °know, that the head of every °man is ¹Christ; and the head of the °woman is the °man; and the head of ¹Christ is °God.

Y 4 Every °man °praying or °prophesying, having °his head covered, °dishonoureth °his head.

5 But every woman that °prayeth or °prophesieth with *her* head °uncovered °dishonoureth her head: for that is °even all one as if she were °shaven.

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

Y z¹ 7 For a °man indeed ought °not to °cover *his* head, °forasmuch as he is the °image and glory of °God:

a¹ but the woman is the glory of the °man.

z² 8 For the °man is °not °of the woman;

a² but the woman °of the °man.

z³ 9 °Neither was the °man created °for the woman;

a³ but the woman °for the °man.

10 °For this cause ought the woman to have °power °on *her* head °because of °the angels.

z⁴ 11 Nevertheless °neither is the °man °without the °woman, °neither the woman °without the °man, °in °the Lord.

a⁴ 12 For as the woman is °of the °man, even so is the °man also °by the woman; but °all things °of °God.

y 13 °Judge °in yourselves: °is it comely that a woman °pray unto °God °uncovered?

14 Doth °not even nature itself teach you, that, °if a °man °have long hair, it is a °shame unto him?

15 But °if a woman °have long °hair, it is a glory to her: for *her* °hair °is given her °for a °covering.

x 16 But °if °any man seem to be °contentious, we have °no such °custom, °neither the °churches of °God.

O P Z 17 Now °in this that I declare 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. *chōria*. in. Ap. 104. viii. the Lord. No art. Ap. 98. VI. i. 3. 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. *Anacænosis*. 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. *komaō*. Only here and v. 15. shame. Gr. *atimia*. See Rom. 1. 26. 15 hair. Gr. *komē*. 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. no. Ap. 105. I. custom. See John 18. 39. neither. Gr. *oude*. churches. Ap. 186.

11. 17-34 (P, p. 1709). THE GOSPEL DISPENSATION ANTITYPICAL. (Alternation)

P Z 17. Censure.

A 18-22-. About coming together.

Z 18-22. Censure.

A 23-34. About the Lord's Supper.

17 in this, &c. = declaring this. Gr. *parangellō*. See Acts 1. 4.

11. 2-16 (Q, p. 1709). THE PUBLIC USE OF SPIRITUAL GIFTS. (Introversion.)

Q x 2. Praise of the obedient.

y 3. A revealed principle.

Y 4-6. Result.

F 7-12. Reasons.

y 13-15. Nature's teachings.

x 16. Rejection of the contentious.

keep = hold fast. Gr. *katechō*, as in 1 Thess. 5. 21. Heb. 3. 6, 14; 10. 23.

ordinances. Gr. *paradosis*. Elsewhere, twelve times, always transl. "tradition".

delivered. Gr. *paradidōmi*. 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. *kataischunō*. 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. *xuraō*. 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 (Y, above). REASONS.

Y z¹ 7-. Man. His glory.

a¹ 7-. Woman. Her glory.

z² 8-. Man. His origin.

a² 8-. Woman. Her origin.

z³ 9-. Man. Purpose of his creation.

a³ 9, 10. Woman. Purpose of her creation.

z⁴ 11. Mutual dependence in the Lord.

a⁴ 12. Mutual relationship by the ordinance of God.

7 forasmuch as he is = being originally. Gk. *huparchō*. See Luke 9. 48.

image. Gr. *eikōn*. See Rom. 1. 23. Cp. Gen. 1. 27; 9. 6.

8 of. Gr. *ek*. Ap. 104. vii.

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.

²praise you ⁶not, that ye ^ocome together ⁶not ^ofor the better, but ^ofor the worse.

A ¹⁸For first of all, when ye ¹⁷come together ¹¹in ^othe ¹⁶church, I hear that there ^obe ^odivisions ^oamong you; and I ^opartly ^obelieve it.

¹⁹For there must be ^oalso ^oheresies ¹⁸among you, ^othat they which are ^oapproved may ^obe made manifest ¹⁸among you.

²⁰When ye ¹⁷come together therefore ^ointo one place, *this* is ⁶not to eat the ^oLord's Supper.

²¹For ¹¹in eating ^oevery one ^otaketh before *other* his own supper: and one is hungry, and another is drunken.

²²^oWhat? have ye ⁶not houses to eat and to drink in? or despise ye the ¹⁶church of ³God, and ^oshame them that have ^onot?

Z ^oWhat shall I say to you? shall I ²praise you ¹¹in this? I ²praise you ⁶not.

A B ²³For ³have received ^oof the ^oLord that which ^oalso I ²delivered ^ounto you, That the ^oLord ^oJesus ^othe *same* night in which He was ^obetrayed took bread:

²⁴And when He had ^ogiven thanks, He brake *it*, and said, ^o"Take, eat, this ^ois My body, which is ^obroken ^ofor you: this do ^oin ^oremembrance of Me."

²⁵^oAfter the same manner ^oalso *He* took the cup, ^owhen He had supped, saying, ^o"This cup is the ^onew ^otestament ¹¹in My blood: this do ye, ^oas oft as ye drink *it*, ²⁴in ²⁴remembrance of Me.

C B ²⁶For ²⁵as often as ye eat this bread, and drink this cup, ye do ^oshew the ²³Lord's death till He come."

C ²⁷Wherefore whosoever shall eat this bread, and drink *this* cup of the ²³Lord ^ounworthily, shall be ^oguilty ^oof the body and blood of the ²³Lord.

B ²⁸But let a ^oman ^oexamine himself, and ^oso let him eat ^oof *that* bread, and drink ^oof *that* cup.

C ²⁹For he that eateth and drinketh ^ounworthily, eateth and drinketh ^odamnation to himself, ²²not ^odiscerning ^othe ²³Lord's body.

³⁰¹⁰For this cause many *are* weak and sickly ¹⁸among you, and ^omany ^osleep.

B ³¹For ⁶if we ^owould ^ojudge ourselves, we should ⁶not be ¹³judged.

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.

¹⁸the. All the texts omit. "In church" means "in assembly". No buildings were set apart for Christian worship so early as this.

be. Gr. *huparchō*. See Luke 9. 48.

divisions. Gr. *schisma*. See 1. 10.

among. Ap. 104. viii. 2.

partly believe it = believe some part (of it), or believe it of some part of you.

believe. Ap. 150. I. 1. iii.

¹⁹also 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.

²⁰into 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.

²¹every = each.

taketh before = first taketh. Gr. *prolambanō*. Only here, Mark 14. 8. Gal. 6. 1. Thus the over-indulgence of some unfitted them for the ordinance.

²²What? have ye not = For is it (Gr. *mē*, introducing the question) that ye have not (Gr. *ou*).

shame. Gr. *kataischunō*. Same as in v. 4.

not. Ap. 105. II.

What shall I say, &c. Fig. *Amphidiorthōsis*. Ap. 6.

11. 23-34 (A, p. 1714). ABOUT THE LORD'S SUPPER. (*Introversion and Alternation*.)

A B | ²³⁻²⁵. Revelation received.

C | B¹ | ²⁶. Worthy partaking.

C¹ | ²⁷. Unworthy partaking.

B² | ²⁸. Discerning oneself.

C² | ^{29, 30}. Not discerning the body.

B³ | ³¹. Self-judgment.

C³ | ³². The Lord's chastening.

B | ^{33, 34}. Counsel given.

²³have. Omit.

of = from. Ap. 104. iv.

Lord. Ap. 98. VI. i. β. 2. A.

also I delivered = I delivered also. Cp. 15. 3.

unto = to. Jesus. Ap. 98. X.

the *same* = in (Gr. *en*) the.

betrayed. Gr. *paradidōmi*. Same as "delivered", v. 2. See John 19. 30.

²⁴given thanks. Gr. *eucharisteō*. See Acts 27. 35.

Take, eat. The texts omit. is. See Matt. 26. 26.

broken. The texts omit. for = on behalf of. Ap. 104. xvii. 1. in = for. Ap. 104. vi. remembrance of Me = My memorial. Gr. *anamnēsis*. Only here, v. 25. Luke 22. 19. Heb. 10. 3. ²⁵After the same manner = Likewise. also *He* took, &c. = He took the cup also. when = after. Ap. 104. xi. 2.

This cup, &c. Fig. *Metaphor*, as in v. 24. Ap. 6. If, as Rome maintains, the wine is transubstantiated into the blood of Christ, can the cup be so too? new. Gr. *kainos*. See Matt. 9. 17. testament = covenant. See Luke 22. 20 and Heb. 9. 14-23. as oft as. Gr. *hosakis*. Only here, v. 26. Rev. 11. 6. ²⁶shew = proclaim. Ap. 121. 5. ²⁷unworthily. Gr. *anacōs*. Only here and v. 29 (which

see). guilty. Gr. *enochos*, as Matt. 26. 66. of = in regard to. The Gen. of Relation. Ap. 17. 5. Gr. *dokimazō*. Often transl. prove, or approve. Cp. v.

²⁹unworthily. The texts omit. In that case after damnation = condemnation, or judgment. Ap. 177. 6.

discerning. Ap. 122. 4. 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. ³⁰many = not a few, as R.V. sleep. Ap. 171. 2. This verse explains what the judgment of v. 29 was. Temporal suffering, and even death. Cp. 5. 6 and 1 John 5. 16, 17. ³¹would = were to. judge. Same as "discern", v. 29.

c^s 32 But when we are ¹³ judged, we are ° chastened ° of the ²³ Lord, ¹⁹ that we should -²² not be ° condemned ° with the ° world.

B 33 Wherefore, my brethren, when ye ¹⁷ come together ° to eat, ° tarry one for another.

34 And ¹⁶ if any man hunger, let him eat ° at home; ¹⁹ that ye ¹⁷ come -²² not together ° unto ° condemnation. And the rest will I ° set in order when I come.

Q D d 12 Now ° concerning ° spiritual gifts, brethren, ° I would ° not have you ignorant. 2 Ye ° know that ye were ° Gentiles, ° carried away ° unto ° these ° dumb idols, ° even as ye were ° led.

3 Wherefore I ° give you to understand, that ° no man ° speaking ° by the ° Spirit of ° God ° calleth ° Jesus ° accursed: and *that* ° no man can say ° that ° Jesus is the ° Lord, ° but ° by the ° Holy Ghost.

e 4 Now there are ° diversities of ° gifts, but the same ° Spirit.

5 And there are ° differences of ° administrations, but the same ³ Lord.

6 And there are ° diversities of ° operations, but it is the same ³ God Which ° worketh ° all ° in all.

f 7 But the ° manifestation of the ° Spirit is given to ° every man ° to profit withal.

8 For to one is given ° by the ° Spirit the ° word of wisdom; to ° another the ° word of ° knowledge, ° by the same ° Spirit;

9 To ° another ° faith, ° by the same ° Spirit; to ° another the ° gifts of ° healing, ° by the same ° Spirit;

10 To ° another the ° working of ° miracles; to ° another prophecy; to ° another ° discerning of ° spirits; to ° another *divers* ° kinds of tongues; to ° another the ° interpretation of tongues:

11 But all these ° worketh that one and the ° selfsame ° Spirit, ° dividing to ° every man ° severally as He ° will.

g 12 For as the body is one, and hath many members, and all the members of ° that one

32 chastened. Gr. *paideuō*. 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. *diatassō*. See Acts 7. 44.

12. 1-14. 40 (Q, p. 1709). THE PUBLIC EXERCISE OF SPIRITUAL GIFTS. (*Introversion*.)

Q | D | 12. 1-31. Spiritual gifts.

E | 13. 1-13. Love more excellent than gifts.

D | 14. 1-40. Prophecy the best gift.

12. 1-31 (D, above). SPIRITUAL GIFTS. (*Introversion*.)

D | d | 1-3. Instruction as to spiritual gifts.

e | 4-6. Diversities of gifts.

f | 7-11. God's gifts to the saints.

g | 12-20. The many members of the body.

g | 21-27. Their mutual interdependence.

f | 28. God's provision for the church.

e | 29, 30. Diversities of gifts.

d | 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 sec. Supply *things* instead of *gifts*.

I would, &c. See Rom. 1. 13. This is the fifth occ. of this expression.

not. Ap. 105. I.

2 know. Ap. 132. I. i.

Gentiles. Gr. *ethnos*.

carried=led. Gr. *apagō*. First occ. Matt. 7. 13.

unto. Ap. 104. xv. 3. these. Omit.

dumb. Gr. *aphōnos*. 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. speaking. Ap. 121. 7. by=in. Ap. 104. viii.

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

Jesus. Ap. 98. X.

that Jesus is the Lord. The texts read simply "Lord Jesus".

Lord. Ap. 98. VI. i. β. 2. B. but=if not. Gr. *ei mē*. Holy Ghost. Ap. 101. II. 4. This means

acknowledging Him as Lord and Master (Rom. 10. 9), not mere lip-service. 4 diversities. Gr. *diakrisis*.

Only here and vv. 5, 6. Cp. *hairesis*, 11. 19. gifts. Ap. 184. I. 2. Spirit. Ap. 101. II. 3. In these

vv. 4-6 we have the Spirit, the Son, and the Father working. 5 differences. Same as "diversities",

v. 4. administrations=services. Ap. 190. II. 1. 6 operations=workings. Gr. *energēma*. Only

here and v. 10. worketh. Gr. *energeō*. See Rom. 7. 5. all in all. I. e. all the gifts in all the mem-

bers. Fig. *Ellipsis*. Ap. 6. in. Ap. 104. viii. Note the Fig. *Symplokē* in these three vv., each begin-

ning with "diversities", and ending the sentence with "the same". 7 manifestation. Gr. *phanērōsis*.

Only here and 2 Cor. 4. 2. Cp. Ap. 106. I. v. and viii. every man=each one. to profit withal=for

(Gr. *pros*. Ap. 104. xv. 3) profiting, i. e. for the profit of others. 8 by=through. Ap. 104. v. 1.

word. Ap. 121. 10. another. Ap. 124. 1. knowledge. Ap. 132. II. i. by=according to. Ap.

104. x. 2. 9 another. Ap. 124. 2. faith. Ap. 150. II. 1. Cp. Gal. 5. 22. Eph. 2. 8. healing.

Gr. *iama*. Only here and vv. 28, 30. Cp. Luke 6. 17. 10 working. See v. 6. miracles. Ap. 172.

1 and 176. 1. discerning. Gr. *diakrisis*. See Rom. 14. 1. Heb. 5. 14. Cp. Ap. 122. 4. spirits. Ap.

101. II. 11 or 12. kinds. Gr. *genos*, as in 14. 10. interpretation. Gr. *hermēneia*. Only here and 14. 26.

11 selfsame=same. dividing=distributing. Gr. *diaireō*. Only here and Luke 15. 12. Cp. the noun

diakresis, vv. 4-6. severally=in His own way. will. Ap. 102. 3. 12 that one. The texts read "the".

Gr. *gnōrizō*. no man=no one. Gr. *oudείς*.

Spirit of God. Gr. *pneuma Theou*. The new nature. Ap. 101. II. 5.

eth, &c.=saith "accursed Jesus". This was probably a form of renunciation.

accursed. Gr. *anathema*. See Acts 23. 14. that Jesus is the Lord. The texts read simply "Lord Jesus".

Lord. Ap. 98. VI. i. β. 2. B. but=if not. Gr. *ei mē*. Holy Ghost. Ap. 101. II. 4. This means

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11 selfsame=same. dividing=distributing. Gr. *diaireō*. Only here and Luke 15. 12. Cp. the noun

diakresis, vv. 4-6. severally=in His own way. will. Ap. 102. 3. 12 that one. The texts read "the".

body, being many, are one body: ° so also is ° Christ.

13 For ° by one ° Spirit ° are we all ° baptized into one body, whether we be Jews or ° Gentiles, whether we be ° bond or free; and ° have been all made to drink ° into one ° Spirit.

14 For the body is ° not one member, but many.

15 ° If the foot shall say, "Because I am ° not ° the hand, I am ° not ° of the body;" is it ° therefore ° not ° of the body?

16 And ° if the ear shall say, "Because I am ° not ° the eye, I am ° not ° of the body;" is it ° therefore ° 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 ° hath ° God ° set the members ° every one of them ° in the body, ° as it hath pleased Him.

19 And ° if they were all one member, where were the body?

20 But now are they many members, yet but one body.

g 21 And the eye ° cannot say ° unto the hand, "I have ° no need of thee;" nor again the head to the feet, "I have ° no need of you."

22 ° Nay, much more those members of the body, which seem ° to be more feeble, are necessary:

23 And those members of the body, which we think to be ° less honourable, upon these we ° bestow more abundant honour; and our ° uncomely parts have more abundant ° comeliness.

24 For our ° comely parts have ° no need: but ° God ° hath ° tempered the body together, having given more abundant honour to that part which ° lacked:

25 ° That there should be ° no ° schism ° in the body; but ° that the members ° should have the same care ° one ° for another.

26 And ° whether one member suffer, all the members ° suffer with it; ° or one member be ° honoured, all the members rejoice ° with it.

27 Now we are ° the body of ° Christ, and members ° in particular.

f 28 And ° God ° hath ° set some ° in the ° church, first ° apostles, secondarily ° prophets, thirdly ° teachers, ° after that ° miracles, then ° gifts of ° healings, ° helps, ° governments, ° diversities of tongues.

e 29 ° Are all ° apostles? ° are all ° prophets? ° are all ° teachers? ° are all ° workers of ° miracles?

30 ° Have all the ° gifts of ° healing? ° do all ° speak with tongues? ° do all ° interpret?

d 31 But ° covet earnestly the ° best ° gifts: and yet shew I ° unto you a ° 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 hagion*. 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 If. Ap. 118. 1. b.
the = a.
of. Ap. 104. vii.
therefore = on account of (Gr. *para*. Ap. 104. xii. 3) this.

17 If. Ap. 118. 2. a.
smelling. Gr. *osphrēsis*. 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. *huparchō*. See Luke 9. 48.

23 less honourable. Gr. *atimos*. See 4. 10.
bestow. Lit. put around. Gr. *peritithēmi*. See first occ. Matt. 21. 33.

uncomely. Gr. *aschēmōn*. Only here.
comeliness. Gr. *euschēmosunē*. Only here.

24 comely. Gr. *euschēmōn*. See Acts 13. 50.
hath. Omit.

tempered . . . together = mingled together, or compounded. Gr. *sunkerannumi*. Only here and Heb. 4. 2.
lacked = came short. Gr. *hustereō*. See Rom. 3. 23.

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

no. Ap. 105. II.
schism. Gr. *schisma*. See 1. 10.
should have the same care = should care (Gr. *merimnaō*. 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. *sumpaschō*. 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 *sōma* is the predicate. Cp. 3. 16.

in particular. Gr. *ek* (Ap. 104. vii.) *meros*. 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.
after that. Gr. *epeita*.

miracles = powers. Gr. *dunamis*, as in v. 10. Here it means "workers of miracles".

helps. Gr. *antilepsis*. Only here in N.T., but found in the Sept., Ps. 83. 8; &c., and in the Papyri (Ap. 91. IV).

governments. Gr. *kubernēsis*. Only here in N.T., but found in the Sept. The word means "guidance".
Gr. *genos*. Not the same word as in vv. 4-6. 29 Are workers of. There is no word for

30 interpret. Gr. *diermēneuō*. See Acts 9. 36.
best. The texts read "greater". more excellent.

Cp. Acts 27. 11. diversities = (different) kinds.
All these seven questions are introduced by *mē* (Ap. "workers". Fig. *Ellipsis*. Ap. 6. See v. 28.

31 covet earnestly. Gr. *zēlōd*. See Acts 7. 9.
Lit. according to (Gr. *kata*. Ap. 104. x. 2) excellence. See Rom. 7. 13.

E h

13 ° Though I ° speak with the tongues of ° men and of angels, and have ° not ° charity, I am become as ° sounding ° brass, or a ° tinkling ° cymbal.

2 And ° though I have the gift of prophecy, and ° understand all ° mysteries and all ° knowledge; and ° though I have all ° faith, so that I could ° remove mountains, and have ° not ° charity, I am ° nothing.

3 And ° though I ° bestow all my ° goods to feed the poor, and ° though I ° give my body ° to be burned, and have ° not ° charity, ° it profiteth me ° nothing.

4 ° Charity suffereth long, and ° is kind; ° charity ° envieth ° not; ° charity ° vaunteth ° not itself, ° is ° not puffed up,

5 ° Doth ° not behave itself unseemly, seeketh ° not her own, ° is ° not easily ° provoked, ° thinketh no ° evil;

6 Rejoiceth ° not ° in ° iniquity, but ° rejoiceth in the truth;

7 ° Beareth all things, ° believeth all things, hopeth all things, endureth all things.

8 ° Charity ° never ° faileth:

but ° whether there be prophecies, they shall ° fail; ° whether there be tongues, they shall cease; ° whether there be ° knowledge, it shall ° vanish away.

9 For we ° know ° in part, and we prophesy ° in part.

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 ° thought as a ° child: but when I became a ° man, I ° put away ° childish things.

12 For now we ° see ° through a ° glass, ° darkly; but then face ° to face: now I ° know ° in part; but then shall I ° know ° even as also I am ° known.

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

i

14 Follow after ° charity, and ° desire ° spiritual gifts, but rather ° that ye may prophesy.

8 never. Gr. *oudepote*. faileth. All the texts read "falleth". whether. Gr. *eite*. fail = be brought to nought. Gr. *katargeō*. 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*. man. Ap. 123. 2. put away = did away with. Gr. *katargeō*, as in vv. 8, 10. childish things = the things of a child. **12** see. Ap. 133. I. 5. through. Ap. 104. v. 1. glass = mirror. Gr. *esoptron*. Only here and James 1. 23. darkly. Lit. in (Gr. *en*) a riddle. Gr. *ainigma*. Only here in N.T. In the Sept., Num. 12. 8. 1 Kings 10. 1. Prov. 1. 6, &c. to. Ap. 104. xv. 3. know = fully know. Ap. 132. I. iii. even as, &c. = even as I was fully known also. **13** abideth. Gr. *menō*. See p. 1511.

14. 1-40 (D, p. 1716). PROPHECY THE BEST GIFT. (Division.)

D | F¹ | 1-20. Prophecy better than tongues.
| F² | 21-40. Reasons and cautions.

14. 1-20 (F¹, above). PROPHECY BETTER THAN TONGUES.

F¹ | G | 1. Every gift to be desired.
| H | 2-4. But prophesying best.
| G | 5-. Tongues also to be desired.
| H | -5-20. But prophesying best.

14. 1 charity = love, as in 13. 1. desire = covet earnestly, as in 12. 31. spiritual. Gr. *pneumatikos*. See 12. 1. that = in order that. Gr. *hina*.

13. 1-13 (E, p. 1716). LOVE MORE EXCELLENT THAN GIFTS. (Alternation.)

E | h | 1-3. Love the pre-eminent grace.
| i | 4-8-. Its characteristics.
| h | -8-12. Gifts only transient.
| i | 13. Love abides and is supreme.

13. 1 Though = If. Ap. 118. 1. b.

speak. Ap. 121. 7.

men. Ap. 123. 1.

not. Ap. 105. II.

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

sounding. Gr. *ècheō*. 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. *alalazō*. 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. *methistēmi*. See Acts 13. 22.

nothing. Gr. *oudenis*.

3 bestow = give away in doles. Gr. *psōmizō*. Only here and Rom. 12. 20. Cp. "sop", John 13. 26.

goods = the things belonging (*huparchō*, Luke 9. 48) to me.

give = deliver up. Gr. *paradidōmi*. 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. *chrēsteuomai*. Only here. Cp. Ap. 184. III. Note the Fig. *Asyndeton* in these vv. 4-8.

envieth. Gr. *zēloō*. See Acts 7. 9.

not. Ap. 105. I.

vaunteth. Gr. *perpereuomai*. Only here.

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

5 Doth . . . behave, &c. Gr. *aschēmoneō*. 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. *stegō*. See 9. 12. Here it means "is forbearing in all provocations".

believeth. Ap. 150. I. 1. iii.

H 2 For he that ° speaketh ° in ° an *unknown* tongue ° speaketh ° not ° unto ° men, but ° unto ° God: for ° no man ° understandeth *him*; ° howbeit ° in the ° spirit he ° speaketh ° mysteries.

3 But he that prophesieth ° speaketh ° unto ° men ° to ° edification, and ° exhortation, and ° comfort.

4 He that ° speaketh in ° an *unknown* tongue ° edifieth himself; but he that prophesieth ° edifieth the ° church.

G 5 I ° would that ye all ° spake with tongues,

H k but rather ° that ye prophesied: for greater *is* he that prophesieth than he that ° speaketh with tongues, ° except he ° interpret, ° that the ° church may receive ° edifying.

6 Now, brethren, ° if I come ° unto you ° speaking with tongues, what shall I profit you, ° except I shall ° speak to you either ° by ° revelation, or ° by ° knowledge, or ° by prophesying, or ° by doctrine?

l 7 ° And even things ° without life giving ° sound, ° whether ° pipe ° or ° harp, ° except they give a ° distinction in the ° sounds, how shall it be ° known what is ° piped or ° harped?

8 For ° if the trumpet give an ° uncertain ° sound, who shall prepare himself ° to the battle?

9 ° So likewise ye, ° except ye ° utter ° by the tongue ° words ° easy to be understood, how shall it be ° known what is ° spoken? for ye shall ° speak ° into the air.

10 There are, ° it may be, so many kinds of ° voices ° in the ° world, and ° none of them *is* ° without signification.

11 Therefore ° if I ° know ° not the ° meaning of the ° voice, I shall be ° unto him that ° speaketh a ° barbarian, and he that ° speaketh shall be a ° barbarian ° unto me.

12 ° Even so ye, forasmuch as ye are ° zealous of ° spiritual gifts, seek ° that ye may ° excel ° to the ° edifying of the ° church.

k 13 ° Wherefore let him that ° speaketh in ° an *unknown* tongue ° pray ° that he may ° interpret.

l 14 For ° if I ° pray in ° an *unknown* tongue, my ° spirit ° prayeth, but my ° understanding is unfruitful.

15 What is it then? I will ° pray with the ° spirit, and I will ° pray with the ° understanding also: I will ° sing with the ° spirit, and I will ° sing with the ° understanding also.

16 Else ° when thou shalt bless with the ° spirit, how shall he that ° occupieth the room of the ° unlearned say ° "Amen" ° at thy ° giving of thanks, ° seeing he ° understandeth ° not what thou sayest?

2 speaketh. Gr. *laleō*. Ap. 121. 7.

in. No prep. Dat. case. an *unknown*=a.

not. Ap. 105. I.

unto=to.

men. Gr. *anthrōpos*. Ap. 123. 1.

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

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

understandeth. Gr. *akouō*. 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. *oikodomē*. See 3. 9. Here used metaphorically.

exhortation. Gr. *paraklēsis*. 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. *oikodomēō*. See Acts 9. 31.

church. Ap. 186.

5 would=wish. Ap. 102. 1.

14. -5-20 (H, p. 1718). PROPHESYING BEST. (Alternation.)

H | k | -5, 6. Interpretation needed.

l | 7-12. Otherwise gift of tongues useless.

k | 13. Interpretation needed.

l | 14-20. Otherwise gift of tongues useless.

except. A strong expression. Gr. *ektos ei mē*. Lit. without if not.

interpret. Gr. *diērmēneuō*. See Acts 9. 36.

edifying. Same as "edification", v. 3.

6 if. Ap. 118. I. b.

unto. Ap. 104. xv. 3.

except=unless. Gr. *ean* (Ap. 118. 1. b) *mē* (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. *homōs*. Only here, John 12. 42. Gal. 3. 15.

without life. Gr. *apsuchos*. Only here.

sound. Gr. *phōnē*, 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. *diastolē*. 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.

piped. Gr. *auleō*. Only here, Matt. 11. 17. Luke 7. 32.

harped. Gr. *kitharizō*. Only here and Rev. 14. 2.

8 uncertain. Gr. *adēlos*. 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.

by. Ap. 104. v. 1.

words. Ap. 121. 10.

easy to be understood=intelligible. Gr. *eusēmos*. Only here.

into. Ap. 104. vi.

voices. Gr. *phōnē*. See v. 7. in. Ap. 104. viii.

without, &c.=dumb. Gr. *aphōnos*. See Acts 8. 32.

meaning=force. Ap. 172. 1. barbarian. See Acts

10 it may be=if (Ap. 118. 2. b) it may be.

world. Ap. 129. 1. none. Gr. *oudeis*.

11 know. Ap. 132. I. i. not. Ap. 105. II.

28. 2. unto. Gr. *en*. Ap. 104. viii. I. e. in my regard.

Gr. *zēlōtes*. See Acts 21. 20. spiritual gifts. Lit. spirits. Here put for the operations of the Holy

Spirit, as in v. 2. Ap. 101. II. 4. excel=abound. to. Gr. *pros*. Ap. 104. xv. 3. 13 Wherefore.

See 8. 13. pray. Ap. 134. I. 2. 14 spirit. Ap. 101. II. 9. understanding. Gr. *nous*. Transl.

seven times "understanding", seventeen times "mind". 15 sing. Gr. *psallō*, as Eph. 5. 15 (making

melody). 16 when=if. Ap. 118. I. b. occupieth=fills up. Gr. *anaplērōō*. Here, 16. 17. Matt.

13. 14. Gal. 6. 2. Phil. 2. 30. 1 Thess. 2. 16. unlearned. See Acts 4. 13. Lit. "private" as opposed

to "official". Amen=the amen. See p. 1511. at. Ap. 104. ix. 2. giving of thanks. Gr.

eucharistia. See Acts 24. 3. seeing=since. understandeth=knoweth. Ap. 132. I. i.

17 For thou verily ° givest thanks well, but the ° other is ° not ° edified.

18 I ° thank my ° God, ° I ° speak with tongues more than ye all :

19 Yet ° in the ° church I ° had rather ° speak five words ° with my ° understanding, ° that by my voice I ° might teach ° others also, than ten thousand words ° in ° an unknown tongue.

20 Brethren, ° be ° not ° children in ° understanding: howbeit in ° malice ° be ye children, but in ° understanding ° be ° men.

F² m 21 ° In ° the law it is written, ° "With men of ° other tongues ° and ° other lips will I ° speak ° unto this ° people; and ° yet for all that will they not ° hear Me, saith the ° LORD."

22 Wherefore tongues are ° for a ° sign, ° not to them that ° believe, but to them that ° believe not: but prophesying ° serveth ° not for them that ° believe not, 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, or ° unbelievers, will they ° not say that ye are ° mad?

24 But ° if all prophesy, and there come in ° one that ° believeth not, or ° one ° unlearned, he is ° convinced ° of all, he is ° judged ° of all:

25 And thus ° are the secrets of his heart made ° manifest; and so falling down ° on his face he will ° worship ° God, ° and report that ° God is ° in you ° of a truth.

n 26 ° How is it then, brethren? when ye come together, ° every one ° of you hath a psalm, hath a doctrine, hath a tongue, hath a ° revelation, hath an ° interpretation.

o Let all things be done ° unto ° edifying.

m 27 ° If ° any man ° speak in ° an unknown tongue, let it be ° by two, or at the most by three, and that ° by course; 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 ° other ° judge.

30 ° If any thing be ° revealed to ° another that sitteth by, let the first ° hold his peace.

31 For ye ° may all prophesy ° one by one, ° that all may learn, and all may be ° comforted.

32 And the ° spirits of the ° prophets are ° subject to the ° prophets.

33 For ° God is ° not the author of ° confusion, but of peace, as ° in all ° churches of the ° saints.

34 Let your women keep silence ° in the ° churches: for it is ° not permitted ° unto them

17 givest thanks. Gr. *eucharisteō*. 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. *katēcheō*. See Acts 18. 25.

others. Ap. 124. 1.

20 be=become. children. Ap. 108. v.

understanding. Gr. *phrēn*. Only here.

malice. Ap. 128. II. 2.

be ye children=act as babes. Gr. *nēpiazō*. Cp. Ap. 108. vii.

men, i. e. of mature age and thought. Gr. *teleios*. See Ap. 123. 6, and 125. 1.

14. 21-40 (F², p. 1718). REASONS AND CAUTIONS. (Extended Alternation.)

F² m | 21-25. Divine prediction.

n | 26-. Remonstrance.

o | -26. Exhortation. Let, & c.

m | 27-35. Apostolic direction.

n | 36-39. Remonstrance.

o | 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. *heteroglōssos* = 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. *eisakouō*. Elsewhere, Matt. 6. 7. Luke 1. 13. Acts 10. 31. Heb. 5. 7; all of answered prayer. A stronger word than *akouō* which occ. over 400 times.

LORD. Ap. 98. VI. i. β. 1. B. a. The quotation is from Isa. 28. 11, 12. Ap. 107. II. 2.

22 for. Ap. 104. vi.

sign. Ap. 176. 3.

believe. Ap. 150. I. 1. 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. *elenchō*. 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.

on. Ap. 104. ix. 3.

worship. Ap. 137. 1.

and report=announcing, or declaring. Gr. *apan-gellō*. Cp. Ap. 121. 5, 6.

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

of a truth=indeed. Gr. *ontōs*. Cp. John 8. 36.

26 How. Gr. *ti*. Same as "What", v. 15.

27 If. Gr. *eite*. Ap. 118. 2. a.

by course=in turn. Gr. *ana* (Ap. 104. i) *meros*.

28 no. Gr. *mē*, as in v. 11.

interpreter. Gr. *diermēneutēs*. 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 peace. Same as "keep silence" in vv. 28, 34.

31 may=can.

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.

33 confusion=commotion. Gr. *akatastasia*. See Luke 21. 9.

saints. Gr. *hagios*. See Acts 9. 13.

every=each. of you. Omit. interpretation. See 12. 10.

any man=any one, as in v. 24. by=according to. Ap. 104. x. 2.

104. i) *meros*. 28 no. Gr. *mē*, as in v. 11.

interpreter. Gr. *diermēneutēs*. 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 peace. Same as "keep silence" in vv. 28, 34.

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33 confusion=commotion. Gr. *akatastasia*. See Luke 21. 9.

saints. Gr. *hagios*. See Acts 9. 13.

to ² speak; but *they* are commanded to be [°] under obedience, [°] as also saith the law.

35 And [°] if they [°] will learn ²⁷ any thing, let them ask [°] their [°] husbands [°] at home: for it is a shame for women to ² speak ¹⁰ in the ⁴ church.

36 What? [°] came the [°] word of ² God out [°] from you? or [°] came it [°] unto you only?

37 ³⁵ If ²⁷ any man think himself to be a ²⁹ prophet, or ¹ spiritual, let him [°] acknowledge that the things that I write ² unto you are the commandments of [°] the [°] Lord.

38 But ³⁵ if ²⁷ any man [°] be ignorant, let him [°] be ignorant.

39 Wherefore, brethren, [°] covet to prophesy, and forbid ¹¹ not to ² speak with tongues.

40 Let all things be done [°] decently and [°] in [°] order.

L M P **15** [°] Moreover, brethren, I [°] declare [°] unto you the [°] gospel which I [°] preached [°] unto you,

q [°] which [°] also ye have received, [°] and [°] wherein ye stand;

² By which [°] also ye are saved, [°] if ye [°] keep in memory [°] what I ¹ preached ¹ unto you, [°] unless ye [°] have [°] believed [°] in vain.

3 For I [°] delivered ¹ unto you [°] first of all that

q [°] which I [°] also received, how that [°] Christ died

[°] for our [°] sins [°] according to the scriptures, ⁴ And that He was buried, and that He [°] rose again the third day ³ according to the [°] scriptures:

⁵ And that He was [°] seen [°] of [°] Cephas, then [°] of [°] the twelve:

⁶ After that, He was ⁵ seen ⁵ of above five hundred brethren [°] at once, [°] of whom the greater part remain [°] unto this present, but [°] some [°] are fallen asleep.

⁷ After that, He was ⁵ seen ⁵ of [°] James; then ⁵ of [°] all the [°] apostles.

⁸ And last of all He was ⁵ seen ⁵ of me also, [°] as of [°] one born out of due time.

⁹ For I am the [°] least of the ⁷ apostles, that am [°] not meet to be called an ⁷ apostle, because I persecuted the [°] church of [°] God.

¹⁰ But by the [°] grace of ⁹ God I am what I am: and His [°] grace [°] which was bestowed [°] upon me [°] was ⁹ not [°] in vain; but I laboured more abundantly than they all: yet ⁹ not I, but the [°] grace of ⁹ God which was [°] with me.

¹¹ Therefore [°] whether *it were* I [°] or *they*, so we [°] preach, and so ye ² believed.

N J ¹² Now ² if ³ Christ be ¹¹ preached that He ⁴ rose [°] from the dead, how say ⁶ some [°] among

³⁴ under obedience=subject, as in v. 32. as also, &c.=as the law also saith. Reference is to Gen. 3. 16. Cp. 1 Tim. 2. 11-13.

³⁵ if. Ap. 118. 2. a. will=wish to. Ap. 102. 1. their=their own. husbands. Ap. 123. 2. at home=in (Gr. *en*) the home.

³⁶ came=went. word. Ap. 121. 10. from. Ap. 104. iv. came. Gr. *katantaō*. See Acts 16. 1. unto. Ap. 104. vi.

³⁷ acknowledge. Ap. 132. I. iii. the. All the texts omit. Lord. Ap. 98. VI. i. β. 2. B.

³⁸ be ignorant. Gr. *agnoeō*. See 10. 1.

³⁹ covet. Same as desire, v. 1.

⁴⁰ decently. Gr. *euschēmonōs*. Elsewhere (Rom. 13. 13. 1 Thess. 4. 12) transl. honestly. Cp. 7. 36; 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 (M, p. 1709). APOSTLESHIP ASSERTED AND CLAIMED. (*Alternation*.)

M | p | 1-. Paul's gospel. Declared.
q | -1, 2. Which *they* had received.
p | 3-. Paul's gospel. Delivered.
q | -3-11. Which *he* had received.

15. 1 Moreover=Now.

declare=make known. Gr. *gnōrizō*.

unto=to. 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. *katechō*. 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. *eikē*. See Rom. 13. 4.

³ delivered. Gr. *paradidōmi*. 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.

for. Ap. 104. xvii. 1.

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. *Protimēsis*. 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. of. Ap. 104. vii.

unto this present=until now. some. Gr. *times*. Ap. 124. 4. are fallen asleep. Ap. 171. 2.

⁷ James. See Ap. 182. all, &c. Luke 24. 60-62. Acts 1. 6-9. apostles. Ap. 189. ⁸ as=as if (it were). Gr. *hōsperēi*. Only here. one born, &c.=an abortion. Gr. *ektrōma*. Only here in N.T., but used in Sept. of Job 8. 16. Eccl. 6. 3. ⁹ least. Fig. *Meiōsis* (Ap. 6). not. Ap. 105. I. church.

Ap. 186. God. Ap. 98. I. i. 1. ¹⁰ grace. Ap. 184. I. 1. which, &c.=Fig. *Ellipsis*. Ap. 6. upon. Ap. 104. vi. was not=did not become, i. e. prove to be. in vain. Gr. *kenos*, empty. Not the same word as in vv. 2, 17. with. Ap. 104. xvi. ¹¹ whether, or. Ap. 118. 2. a. preach. Ap. 121. 1.

15. 12-58 [For Structure see next page].

¹² from the dead. Gr. *ek nekron*. Ap. 139. 3. among. Ap. 104. viii. 2.

you that there is °no °resurrection of °the dead?

K r 13 But °if there be °no °resurrection of °the dead, °then is °Christ °not °risen:

s 14 And °if °Christ °be °not °risen, then °is our °preaching °vain, and your °faith °is also °vain.

15 °Yea, and we are found °false witnesses of °God; because we °have °testified °of °God that He °raised up °Christ: Whom He °raised °not up, °if so be that °the dead °rise °not.

r 16 For °if °the dead °rise °not, °then is °not °Christ °raised:

s 17 And °if °Christ °be °not °raised, your °faith °is °vain; ye are yet °in your °sins.

18 Then they also which °are °fallen asleep °in °Christ °are °perished.

19 °If °in this °life only we °have hope °in °Christ, we are °of all °men most miserable.

L O t 20 But now °is °Christ °risen °from the dead, °and become the °firstfruits of °them that slept.

21 For since °by °man came death, °by °man °came also the °resurrection of °the dead.

22 For as °in °Adam °all die, °even so °in °Christ shall all be °made alive.

u 23 But °every man °in his own °order: °Christ the °firstfruits; °afterward they that are °Christ's, °at His °coming.

24 Then cometh the °end, when He °shall have °delivered up the °kingdom to °God, even the °Father; when He shall have °put down all °rule and all °authority and °power.

P 25 For He must reign, till He hath put all enemies °under His feet.

O t 26 °The last enemy that shall be °destroyed is death.

19 life. Gr. *zōē*. Ap. 170. 1. have hope = are having our hope. of all men, &c. = more to be pitied than all men. men. Gr. *anthrōpos*. Ap. 123. 1.

15. 20-28 (L, above). RESURRECTION CERTAIN, BECAUSE CHRIST IS RAISED.

(Extended Alternation.)

L O t | 20-22. Death counteracted.
u | 23, 24. Order. Firstfruits, &c.
P | 25. Reason.
O | t | 26, 27-. Death destroyed.
u | -27, 28-. Order. Father supreme.
P | -28. Purpose.

20 is, &c. = Christ has been raised. From v. 20 to v. 28 is a digression. Fig. *Parembolē*. Ap. 6. and become. All the texts omit. firstfruits. Gr. *aparchē*. See Rom. 8. 23, and cp. notes on John 20. 1, 17. them, &c. = those who have fallen asleep. See v. 6. 21 came also = also came. 22 Adam. Lit. the Adam. all die. By virtue of their relationship to Adam. See Rom. 5. 12-14. 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. *zōopoieō*. See Rom. 4. 17. Cp. John 5. 28, 29. 23 every man = each one. order. Gr. *tagma*. Only here in N.T. It is used in the Sept. of a body of soldiers. Num. 2. 2, &c. (rank). 2 Sam. 23. 13 (army). afterward. Gr. *epeita*. Same as vv. 6, 7. 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. *katargeō*. See Rom. 3. 3. rule. Gr. *archē*. Ap. 172. 6. authority. Ap. 172. 5. power. Ap. 172. 1. Cp. Eph. 1. 21. 1 Pet. 3. 22. 25 under. Ap. 104. xviii. 2. It is God Who puts all enemies under Christ's feet. The fifth quotation of Ps. 110. 1. Cp. Matt. 22. 44. 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.

15. 12-58 (N, p. 1709). CLAIM ESTABLISHED BY HIS DOCTRINAL TEACHING.

(Extended Alternation.)

N J | 12. Objection. What some say.
K | 13-19. Answer.
L | 20-28. Resurrection certain because Christ is raised.
M | 29-32. Present conflict to no purpose, if Christ be not raised.
N | 33, 34. Exhortation.
J | 35. Objections.
K | 36-41. Answer.
L | 42-49. Resurrection certain because Christ is raised.
M | 50-57. Victory worth all present conflicts.
N | 58. Exhortation.

no. Gr. *ou*, as in v. 9.
resurrection. Gr. *anastasis*. Ap. 178. II. 1.
the dead. No art. Ap. 139. 2.

15. 13-19 (K, above). ANSWER. (Alternation.)

K r | 13. If no resurrection, Christ not risen.
s | 14, 15. Consequences. Our preaching vain. Your faith vain. We are false witnesses.
r | 16. If no resurrection, Christ not risen.
s | 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. *martureō*. 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, 57.

in. Ap. 104. viii.

18 are fallen = fell.

are. Omit.

perished. Gr. *apollumi*. See 1. 18.

27 For He °hath put all things ²⁵ under His feet.

" But when He saith "all things are °put under Him", it is manifest that °He is excepted, Which did °put all things under Him.

28 And when all things shall be °subdued ¹ unto Him, then shall the Son °also Himself be °subject ¹ unto Him That ²⁷ put all things under Him,

P °that °God may be °all ¹⁷ in all.

M 29 Else what shall they do which are °baptized ³ for °the dead, ² if the ¹² dead ⁴ rise °not at all? °why are they then °baptized ³ for °the dead?

30 And why °stand ¹ in jeopardy every hour?

31 °I protest by your rejoicing which I have ¹⁷ in °Christ Jesus our °Lord, I die °daily.

32 °If °after the manner of ¹⁹ men I °have °fought with beasts ²³ at Ephesus, °what advantage it °me, ² if the ¹² dead ⁴ rise °not? °let us eat and drink; for to morrow we die.

N 33 Be °not °deceived: °evil °communications °corrupt °good °manners.

34 °Awake °to righteousness, and °sin ³³ not; for °some °have not the knowledge of °God: I speak *this* °to your shame.

J 35 But °some man will say, "How are °the dead ⁴ raised up? and with °what body do they come?"

K 36 Thou °fool, that which thou sowest is °not °quickened, °except it die:

37 And that which thou sowest, thou sowest °not that body that shall be, but °bare grain, °it may chance of wheat, or °of some other grain;

38 But °God giveth it a body °as it hath pleased Him, and to °every seed °his own body.

39 °All flesh is °not the same flesh: but *there* is °one kind of flesh of ¹⁹ men, °another flesh of °beasts, °another of fishes, and °another of °birds.

40 *There* are also °celestial bodies, and bodies °terrestrial: but the glory of the °celestial is °one, and the glory of the °terrestrial is °another.

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 ¹⁷ in glory.

27 hath put = subjected. Gr. *hupotassō*. Contrast the first occ. Luke 2. 61.

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. 27-60; 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. Ap. 115. I. vi.

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. β. 2. A. For this full title see Rom. 6. 23.

daily. Gr. *kath'* (Ap. 104. x. 2) *hēmeran*.

32 after the manner of men = according to (Ap. 104. x. 2) a man. have. Omit.

fought with beasts. Gr. *thēriomachēō*. 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 fight 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*, vol. i, p. 213.

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. 6-9.

33 not. Ap. 105. II. 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. *ēthos*. 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. *eknēphō*. 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. *dikaioōs*, adv. of *dikaioōs*. Ap. 191. 1. sin. Ap. 128. I. i. have not, &c. Lit. have ignorance. Gr. *agnōsia*. Only here and 1 Pet. 2. 15. to your shame. See 6. 5. 35 some

man = some one. Ap. 123. 3. the dead. Ap. 139. 1. what = what kind of. 36 fool. See Luke 11. 40. The fourth occ. quickened. Same as "made alive", v. 22. except. Gr. *ean* (Ap. 118. 1. b) *mē* (Ap. 105. II).

37 bare = naked. Gr. *gymnos*. 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 seeds come to life and grow up (Mark 4. 27), much less do we know 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. *ptēnon*. 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. *allos*. Ap. 124. 1. one, another. Omit.

L 42 So °also/sthe¹² resurrection of ³⁵the dead. It is sown ¹⁷in °corruption; it is °raised ¹⁷in °incorruption:

43 It is sown ¹⁷in dishonour; it is °raised ¹⁷in glory: it is sown ¹⁷in weakness; it is °raised ¹⁷in °power:

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

45 °And so it is written, "The first °man Adam °was made a living °soul;" the last Adam °was made °a °quickening °spirit.

46 °Howbeit that was °not first which is "spiritual, but that which is °natural; °and °afterward °that which is °spiritual.

47 The first °man is °of the °earth, °earthy: the second °man is °the Lord °from °heaven.

48 As is the °earthy, such are they also that are °earthy: and as is the °heavenly, such are they also that are °heavenly.

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

M 50 Now this I say, brethren, that °flesh and blood °cannot inherit the °kingdom of °God; °neither doth °corruption inherit °incorruption.

51 °Behold, I °shew you a °mystery; We shall °not all °sleep, but we shall all °be changed,

52 °In a °moment, °in the °twinkling of an eye, °at the last trump: for the trumpet shall sound, and °the dead shall be °raised °incorruptible, and we shall °be changed.

53 For this °corruptible must put on °incorruption, and this °mortal must put on °immortality.

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 °saying that is written, "Death is °swallowed up °in °victory."

55 "O death, where is thy °sting? O °grave, where is thy °victory?"

56 The °sting of death is °sin; and the °strength of °sin is the law.

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

N 58 °Therefore, my °beloved brethren, be ye °stedfast, °unmoveable, always abounding °in the work of the °Lord, °forasmuch as ye °now that your labour is °not °in vain °in the °Lord.

E G
(p. 1695)

16 Now °concerning the °collection °for the °saints, as I °have given order to the °churches of °Galatia, °even so do ye.

2 °Upon the °first day of the week let °every one of you lay °by him °in store, °as God hath

beloved. Ap. 135. III. stedfast. Gr. *hedraios*. See 7. 37. unmoveable. Gr. *amelakinētos*. Only here. forasmuch as ye know = knowing. Ap. 132. I. i. Lord. Ap. 98. VI. i. β. 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. for. Ap. 104. vi. saints. Gr. *hagios*. See Acts 9. 13. have given order = commanded. Gr. *diatassō*. 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)". even so, &c. = so do ye also. 2 Upon. Ap. 104. x. 2. first, &c. See John 20. 1. Acts 20. 7. every = each. by. Ap. 104. xii. 2. in store = treasuring up. Gr. *thesaurizō*. See Matt. 6. 19. as, &c. = whatever he may be prospered in. Gr. *euodoumai*.

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. *psuchē*. 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. 8. 20, &c.

the Lord. All the texts omit.

from. Ap. 104. vii. Same as "of", prev. line.

heaven. Sing. See Matt. 6. 10.

48 heavenly. Gr. *epouranios*. Same as "celestial", v. 40.

49 image. Gr. *eikōn*. 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. I. 2.

shew = tell.

mystery = secret. Ap. 133.

sleep = be sleeping. Ap. 171. 2.

be changed. Gr. *allassō*. See Acts 6. 14.

52 moment. Gr. *atomos*, lit. that which cannot be cut or divided. Hence "atom". Only here.

twinkling. Gr. *riplē*. Only here.

incorruptible. Gr. *aphthartos*. See Rom. 1. 23.

53 corruptible. Gr. *phthartos*. See Rom. 1. 23.

mortal. Gr. *thnētos*. 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. *katapinō*. 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 28. 14.

grave. Gr. *hadēs*. Ap. 131. II. The texts read "death" (Gr. *thanatos*).

56 strength = power, as in vv. 24, 43.

57 thanks. Ap. 184. I. 1.

through. Ap. 104. v. 1.

Jesus Christ. Ap. 98. XI.

58 Therefore = So then.

prospered him, ° that there be ° no ° gatherings when I come.

3 And when I come, whomsoever ye shall ° approve ° by your letters, ° them will I ° send to ° bring your ° liberality ° unto 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 pass through Macedonia: for I ° do pass through Macedonia.

6 And it may be that I will ° abide, yea, and ° winter ° with you, ° that ye may ° bring me on my journey whithersoever I go.

7 For I ° will ° not ° see you now ° by the way; but I ° trust to ° tarry ° a while ° with you, ° if the ° Lord permit.

8 But I will ° tarry ° at Ephesus until ° Pentecost.

9 For a great ° door and ° effectual is openet ° unto me, and there are many adversaries.

F 10 Now ° if Timotheus ° come, ° see ° that he may be ° with you ° without fear: for he worketh the work of the ° Lord, as I also do.

11 ° Let no man therefore ° despise him: but ° conduct him forth ° in peace, ° that he may come ° unto me: for I ° look for him ° with the brethren.

12 ° As touching our brother Apollos, I greatly ° desired him ° to come ° unto you ° with the brethren: but his ° will was ° not at all ° to come ° at this time; but he will come when he shall ° have convenient time.

13 ° Watch ye, ° stand fast ° in the ° faith, ° quit you like men, ° be strong.

14 Let all your things be done ° with ° charity.

15 I ° beseech you, brethren, (ye ° know the house of ° Stephanas, that it is the ° firstfruits of Achaia, and ° that they ° have ° addicted themselves ° to the ° ministry ° of the ° saints.)

16 ° That ° ye ° submit yourselves ° unto such, and to every one that ° helpeth with us, and laboureth.

17 I am glad ° of the ° coming of ° Stephanas and Fortunatus and Achaicus: for ° that which was lacking on your part they ° have ° supplied.

18 For they ° have refreshed my ° spirit and yours: therefore ° acknowledge ye them that are such.

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

no = not. Ap. 105. II.

gatherings. See v. 1.

3 approve. Gr. *dokimazō*. 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. *apopherō*. Elsewhere, Mark 15. 1. Luke 16. 22. Rev. 17. 3; 21. 10.

liberality = gift. Lit. grace. Gr. *charis*. Ap. 184.

I. 1. Cp. 2 Cor. 8. 19.

unto. Ap. 104. vi.

4 if. Ap. 118. 1. b.

with. Ap. 104. xvi.

5 unto. Ap. 104. xv. 3.

shall pass = shall have passed.

do pass = am passing, i. e. purpose to pass.

6 abide. Gr. *paramenō*. Elsewhere, Heb. 7. 23.

Jas. 1. 25.

winter. See Acts 27. 12.

with. Ap. 104. xv. 3.

bring me on my journey. Gr. *propempō*. See Acts 15. 3.

7 will. Ap. 102. 1.

not. Ap. 105. I.

see. Ap. 133. I. 1.

by the way = in (Gr. *en*. Ap. 104. viii) passing Gr. *parodos*. Only here.

trust = hope.

tarry. Gr. *epimenō*. See Acts 10. 48.

a while = some (Gr. *tis*) time (Gr. *chronos*).

Lord. Ap. 98. VI. i. β. 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. *energēs*. Elsewhere, Philem. 6 Heb. 4. 12.

unto = to.

10 come = shall have come.

see. Gr. *blepō*. Ap. 133. I. 5.

without fear = fearlessly. Gr. *aphobōs* 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. β. 2. B.

11 Let no man = Let not (Gr. *mē*. Ap. 105. II) any one (Gr. *tis*. Ap. 123. 3).

despise. Gr. *exoutheneō*. See Acts 4. 11. Cp. 1 Tim.

4. 12.

conduct . . . forth. Gr. *propempō*, as in v. 6.

in. Ap. 104. viii.

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. *eukaireō*. 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. quit you like men. Gr. *andrizomai*. Only here. be strong. Gr. *krataiōō*. Elsewhere, Luke 1. 80; 2. 40. Eph. 3. 16. 14 with = in. Ap. 104. viii. charity = love. Gr. *agapē*. Ap. 135. II. 1. Cp. 14. 1. 1 Pet. 4. 8. 15 beseech. Gr. *parakaleō*. See "desired", v. 12. know. Ap. 132. I. i. Stephanas. See 1. 16. firstfruits. Gr. *aparchē*. See Rom. 8. 23; 16. 5. have. Omit. addicted = set. Gr. *tassō*. See Acts 13. 48. to = for, as in v. 1. ministry = service. Ap. 190. II. 1. of = to. 16 ye = ye also. submit = subject. Gr. *hupotassō*, as in

14. 32, &c. helpeth with. Gr. *sunergeō*, to work together with. Elsewhere, Mark 16. 20. Rom. 8. 28. 2 Cor. 6. 1. Jas. 2. 22. Cp. 3. 9. 17 of = at. Ap. 104. ix. 2. coming = presence. Gr. *parousia*. See Matt. 24. 3. that which was, &c. = your lack. Gr. *husterēma*. Elsewhere, Luke 21. 4. 2 Cor.

8. 14; 9. 12; 11. 9. Phil. 2. 30. Col. 1. 24. 1 Thess. 3. 10. have. Omit. supplied. Gr. *anaplēroō*. See Phil. 2. 30. 18 have refreshed = gave rest to. Same as in Matt. 11. 28. spirit. Ap. 101.

II. 9. acknowledge = recognize. Ap. 132. I. iii.

A
(p. 1695)

19 The ¹churches of Asia °salute you. °Aquila and Priscilla °salute you much ¹¹ in the ¹⁰ Lord, °with the ¹ church that is °in their house.

20 All the brethren °greet you. °Greet ye one another ¹⁴ with an holy °kiss.

21 The °salutation of me Paul with mine own hand.

22 °If °any man °love ⁷ not the ⁷ Lord °Jesus Christ, let him be °Anathema °Maran-atha.

23 The °grace of °our ⁷ Lord °Jesus Christ be ¹¹ with you.

24 My °love be ¹¹ with you: all ¹¹ in °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 in. Gr. *kata*. Ap. 104. x. 2.

20 greet. Same as "salute", v. 19

kiss. Gr. *philēma*. 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.

Anathema=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 Jesus. Ap. 98. XII.

"Christ". 24 love. Same as "charity", v. 14.

LONGER NOTE ON 1 COR. 15. 40.

1. The subject of vv. 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 of 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."