

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

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CORINTHIANS.

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WRITER. The Apostle Paul. His relations to the church at Corinth are set forth in Acts 18. 1-18, and in the Epistles to the Corinthians.

Date. First Corinthians was written in A.D. 59, at the close of Paul's three years' residence in Ephesus (Acts 20. 31; 1 Cor. 16. 5-8).

Theme. The subjects treated are various, but may all be classified under the general theme, Christian conduct. Even the tremendous revelation of the truth concerning resurrection is made to bear upon that theme (1 Cor. 15. 58). The occasion of the Epistle was a letter of inquiry from Corinth concerning marriage, and the use of meats offered to idols (1 Cor. 7. 1; 8. 1-13), but the apostle was much more exercised by reports of the deepening divisions and increasing contentions in the church, and of a case of incest which had not been judged (1. 10-12; 5. 1).

The factions were not due to heresies, but to the carnality of the restless Corinthians, and to their Greek admiration of "wisdom" and eloquence. The abomination of human leadership in the things of God is here rebuked. Minor disorders were due to vanity, yielding to a childish delight in tongues and the sign gifts, rather than to sober instruction (1 Cor. 14. 1-28). Paul defends his apostleship because it involved the authority of the doctrine revealed through him.

A rigid analysis of First Corinthians is not possible. The Epistle is not a treatise, but came from the Spirit through the apostle's grief, solicitude, and holy indignation. The following analysis may, however, be helpful. I. Introduction: The believer's standing in grace, 1. 1-9. II. The contrast of their present factious state, 1. 10-4. 21. III. Immorality rebuked; discipline enjoined, 5. 1-6. 8. IV. The sanctity of the body, and Christian marriage, 6. 9-7. 40. V. Meats, and the limitations of Christian liberty, 8. 1-11. 1. VI. Christian order and the Lord's Supper, 11. 2-34. VII. Spiritual gifts in relation to the body, the church, and Christian ministry, 12. 1-14. 40. VIII. The resurrection of the dead, 15. 1-58. IX. Special directions and greetings, 16. 1-24.

CHAPTER 1.

Part I. *The believer's position in grace.* (Cf. Rom. 5. 1, 2; Eph. 1. 3-14.)

PAUL, called to be an apostle of Jesus Christ through ^athe will of God, and ^bSosthenes our brother,

2 Unto the ^cchurch of God which is at Corinth, to ¹them that are ^dsanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus

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^a 2 Cor. 1.1; Eph. 1.

1; Col. 1.1.

^b Acts 18.17.

^c Churches (local).

vs. 2, 10-17, 26-31.

1 Cor. 6.4, 5. (Acts

2.41; Phil. 1.1.)

^d Sanctify, holy

(persons) (N.

T.). 1 Cor. 3.17.

(Mt. 4.5; Rev. 22.

11.)

^e Grace (impart-

ed). 1 Cor. 3.10.

(Rom. 6.1; 2 Pet.

3.18.)

^f 1 Cor. 12.8; 2 Cor.

8.7.

Christ our Lord, both their's and our's:

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

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

5 That in every thing ye are enriched by him, ^fin 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

¹ Verses 2-9, in contrast with vs. 10-13, illustrate a distinction constantly made in the Epistles between the believer's position in Christ Jesus, in the family of God, and his walk, or actual state. Christian position in grace is the result of the work of Christ, and is fully entered the moment that Christ is received by faith (John 1. 12, 13; Rom. 8. 1, 15-17; 1 Cor. 1. 2, 30; 12. 12, 13; Gal. 3. 26; Eph. 1. 3-14; 2. 4-9; 1 Pet. 2. 9; Rev. 1. 6; 5. 9, 10). The weakest, most ignorant, and fallible believer has precisely the same relationships in grace as the most illustrious saint. All the after work of God in his behalf, the application of the word to walk and conscience (John 17. 17; Eph. 5. 26), the divine chastenings (1 Cor. 11. 32; Heb. 12. 10), the ministry of the Spirit (Eph. 4. 11, 12), the difficulties and trials of the path (1 Pet. 4. 12, 13), and the final transformation at the appearing of Christ (1 John 3. 2), have for their object to make the believer's character conform to his exalted position in Christ. He grows *in* grace, not *into* grace.

gift; waiting for the ^{1a}coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* ^bblameless in the ²day of our Lord Jesus Christ.

9 ^cGod is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Part II. The contrast of the unspiritual state of the Corinthian saints with their exalted standing in Christ.

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 ^ddivisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

(1) *They were following human leaders, thus dividing the body of Christ.*

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of ^eApollos; and I of ^fCephas; and I of Christ.

13 ^gIs Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius; 15 Lest any should say that ^hI had baptized in mine own name.

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

17 For Christ sent me not to baptize, but to preach the ⁱgospel: not

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^a Gr. *apokalupsin, revelation, unveiling.*

^b Col. 1.22; 1 Thes. 5.23.

^c Isa. 49.7; 1 Cor. 10.13; 1 Thes. 5.24.

^d Gr. *schism, a cleft, or rent.*

^e Acts 19.1.

^f John 1.42.

^g Or, *Christ is divided.*

^h *ye were baptized into my name.*

ⁱ Gospel. 1 Cor. 4.15. (Gen. 12.1-3; Rev. 14.6.)

^j Rom. 1.16, note.

^k Isa. 29.14.

^l *age.*

^m *kosmos = world-system.* 1 Cor. 2.12. (John 7.7; Rev. 13.3.)

ⁿ *of the thing preached.*

^o *Gentiles, and so in vs. 23, 24.*

^p Or, *a Messiah crucified.*

^q *Christ (as Stone).* 1 Pet. 2.8. (Ex. 17.6; 1 Pet. 2.4-8.)

^r Psa. 8.2; Mt. 11.25.

^s *kosmos (Mt. 4.8) = mankind.*

with wisdom of words, lest the cross of Christ should be made of none effect.

(2) *They were exulting in human wisdom, which is foolishness in the things of God.*

18 For the preaching of the cross is to them that perish foolishness; but unto us which are ^ssaved it is the power of God.

19 For it is written, ^kI 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 ^tworld? hath not God made foolish the wisdom of this ^uworld?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of ^vpreaching to ^wsave them that believe.

22 For the Jews require a sign, and the ^xGreeks seek after wisdom:

23 But we preach ^yChrist crucified, unto the Jews a ^zstumblingblock, and unto the Greeks foolishness;

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

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

(3) *Any way the Corinthian believers were not of the wise.*

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

27 But God hath ^{aa}chosen the foolish things of the ^{ab}world to confound the wise; and God hath chosen the

¹ Three words are used in connection with the return of the Lord: (1) *Parousia*, "personal presence," also used by Paul of the "coming" of Stephanas (1 Cor. 16, 17), of Titus (2 Cor. 7. 6, 7), and of his own "coming" to Philippi (Phil. 1. 26). The word means simply personal presence, and is used of the return of the Lord as that event relates to the blessing of saints (1 Cor. 15. 23; 1 Thes. 4. 14, 17), and to the destruction of the man of sin (2 Thes. 2. 8). (2) *Apokalupsis*, "unveiling," "revelation." The use of this word emphasizes the *visibility* of the Lord's return. It is used of the Lord (2 Thes. 1. 7; 1 Pet. 1. 7, 13; 4. 13), of the sons of God in connection with the Lord's return (Rom. 8. 19), and of the man of sin (2 Thes. 2. 3, 6, 8), and always implies visibility. (3) *Epiphaneia*, "appearing," trans. "brightness" (2 Thes. 2. 8, A.V.; "manifestation," R.V.), and means simply an appearing. It is used of both advents (2 Tim. 1. 10; 2 Thes. 2. 8; 1 Tim. 6. 14; 2 Tim. 4. 1, 8; Tit. 2. 13).

² The expression, "day of Christ," occurs in the following passages: 1 Cor. 1. 8; 5. 5; 2 Cor. 1. 14; Phil. 1. 6, 10; 2. 16. A.V. has "day of Christ," 2 Thes. 2. 2, incorrectly, for "day of the LORD" (Isa. 2. 12; Rev. 19. 11-21). The "day of Christ" relates wholly to the reward and blessing of saints at His coming, as "day of the LORD" is connected with judgment.

weak things of the ^aworld to confound the things which are mighty; 28 And base things of the world, and things which are despised, hath God ^bchosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us ^cwisdom, and ^drighteousness, and sanctification, and ^eredemption:

31 That, according as it is written, He that glorieth, let him glory in the ^fLord.

CHAPTER 2.

(4) *They are reminded that the Christian revelation owes nothing to human wisdom.*

(a) *Paul did not use it.*

AND I, 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 not to know any thing among you, save Jesus Christ, and him crucified.

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

4 And my speech and my preaching was not with ^genticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are ^hperfect: yet not the wisdom of this ⁱworld, nor of the ^jprinces of this ^kworld, that come to nought:

7 ^kBut we speak the wisdom of God in a ^lmystery, even the hidden

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^a *Kosmos* (Mt. 4.8.) = mankind.

^b *Election* (corporate). vs. 27, 28; Eph. 1.4.

(Deut. 7.6; 1 Pet. 1.2.)

^c *from God, or, wisdom from God, even righteousness and sanctification, and redemption.*

^d Rom. 3.21, note.

^e Rom. 3.24, note.

^f *Jehovah.* Jer. 9.24.

^g *Or, persuasive.*

^h i.e. full grown. Mt. 5.48, note.

ⁱ *age.*

^j *rulers of this age.*

^k *inspiration.* vs. 7, 16; 1 Cor. 14.37. (Ex. 4.15; Rev. 22.19.)

^l Mt. 13.11, note.

^m *Predestination, trans. predestinated, Rom. 8.29, 30; Eph. 1.5, 11. (Acts 4.28; Eph. 1.11.)*

ⁿ *foreordained before the ages.* Cf. Rom. 16.25, *margin.*

^o *Holy Spirit.* vs. 4, 10, 11, 12, 13, 14; 1 Cor. 3.16. (Mt. 1.18; Acts 2.4.)

^p *kosmos = world-system.* 1 Cor. 7.31, 33. (John 7.7; Rev. 13.3.)

wisdom, which God ^mordained before the ⁿworld unto our glory:

8 Which none of the princes of this ⁱworld knew: for had they known *it*, they would not have crucified the Lord of glory.

(b) *Spiritual verities are not discoverable by human wisdom.*

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.

(c) *But God has revealed them to prepared men.*

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

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 ^oSpirit of God.

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

(d) *The revealed things are taught in words given by the Spirit.*

13 Which things also we speak, not in the ^lwords which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

(e) *The revealed things are spiritually discerned.*

14 But the ²natural man receiveth not the things of the ^oSpirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

¹ (1) The writers of Scripture invariably affirm, where the subject is mentioned by them at all, that the *words* of their writings are divinely taught. This, of necessity, refers to the original documents, not to translations and versions; but the labours of competent scholars have brought our English versions to a degree of perfection so remarkable that we may confidently rest upon them as authoritative.

(2) 1 Cor. 2. 9-14 gives the process by which a truth passes from the mind of God to the minds of His people. (a) The unseen things of God are undiscoverable by the natural man (v. 9). (b) These unseen things God has revealed to chosen men (vs. 10-12). (c) The revealed things are communicated in Spirit-taught words (v. 13). This implies neither mechanical dictation nor the effacement of the writer's personality, but only that the Spirit infallibly guides in the choice of words from the writer's own vocabulary (v. 13). (d) These Spirit-taught words, in which the revelation has been expressed, are discerned, as to their true spiritual content, only by the spiritual among believers (1 Cor. 2. 15, 16). See also Rev. 22. 19, *note*.

² Paul divides men into three classes: *psuchikos*, "of the senses" (Jas. 3. 15; Jude 19), or "natural," i.e. the Adamic man, unrenewed through the new birth (John 3. 3, 5); *pneumatikos*, "spiritual," i.e. the renewed man as Spirit-filled and walk-

15 But he that is spiritual ^ajudgeth all things, yet he himself is judged of no man.

16 For who hath known the ^bmind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER 3.

(5) *A carnal state prevents spiritual growth.*

AND I, brethren, could not speak unto you as unto spiritual, but as unto ^ccarnal, *even* as unto babes in Christ.

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.

3 For ye are yet ^dcarnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk ^eas men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not ^fcarnal?

(6) *God only is anything in Christian service.*

5 Who then is Paul, and who is Apollos, but ministers ^gby whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but ^hGod gave the increase.

7 So then ⁱneither 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 ^jone: and every man shall receive his own ^kreward according to his own labour.

(7) *Christian service and its reward.*

9 For we are ^llabourers together

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a *disce; neth.*
b *Spirit of the LORD. Isa. 40.13.*

c See Rom. 7. 14, note.

d i.e. *fleshly.*
e *after the manner of men.*

f *Flesh. vs. 1-3; 2 Cor. 1.12, 17. (John 1.13; Jude 23.)*

g *through.*
h 1 Cor. 15.10; Acts 16.14.

i John 15.5.

j *Rewards.*
1 Cor. 9.17.

(Dan. 12.3; 1 Cor. 3.14.)

k *God's fellow-workers.*

l *Grace (imparted).*

1 Cor. 15.10. (Rom. 6.1;

2 Pet. 3.18.)

m Rom. 1.16, note.

n *Judgments (the seven).*

1 Cor. 4.5. (2 Sam. 7.14;

Rev. 22.12.)

o *through.*

p *Holy Spirit.*

1 Cor. 6.11, 19. (Mt. 1.18; Acts 2.4.)

q *Sanctify, holy (persons) (N.T.).*

1 Cor. 6.11. (Mt. 4.5;

Rev. 22.11.)

r *age.*

s Job 5.13. *l* *Jehovah.*

Psa. 94.11.

u *reasonings.*

with God: ye are God's husbandry, *ye are* God's building.

10 According to the ^lgrace 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.

(a) *The only foundation.*

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

(b) *Two kinds of ministry and their result.*

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 ^{2j}reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be ^msaved; yet ⁿso as ^oby fire.

16 Know ye not that ye are the temple of God, and *that* the ^pSpirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is ^qholy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this ^wworld, 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, ^sHe taketh the wise in their own craftiness.

20 And again, ^tThe Lord knoweth the ^uthoughts of the wise, that they are vain.

ing in the Spirit in full communion with God (Eph. 5. 18-20); and *sarkikos*, "carnal," "fleshly," i.e. the renewed man who, walking "after the flesh," remains a babe in Christ (1 Cor. 3. 1-4). The natural man may be learned, gentle, eloquent, fascinating, but the spiritual content of Scripture is absolutely hidden from him; and the fleshly, or carnal Christian is able to comprehend only its simplest truths, "milk" (1 Cor. 3. 2).

¹ Paul refutes the notion that he and Cephas and Apollos are at variance, mere theologians and rival founders of sects: they are "one." See v. 22, and 1 Cor. 16. 12.

² God, in the N.T. Scriptures, offers to the *lost* salvation, and, for the faithful service of the *saved*, rewards. The passages are easily distinguished by remembering that salvation is invariably spoken of as a free gift (e.g. John 4. 10; Rom. 6. 23; Eph. 2. 8, 9); while rewards are earned by works (Mt. 10. 42; Lk. 19. 17; 1 Cor. 9. 24, 25, 2 Tim. 4. 7, 8; Rev. 2. 10; 22. 12). A further distinction is that salvation is a present possession (Lk. 7. 50; John 3. 36; 5. 24; 6. 47), while rewards are a future distinction, to be given at the coming of the Lord (Mt. 16. 27; 2 Tim. 4. 8; Rev. 22. 12).

21 Therefore let no man glory in men. For all things are your's;

22 Whether Paul, or Apollos, or Cephas, or the ^aworld, or life, or death, or things present, or things to come; all are your's;

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

CHAPTER 4.

(c) *Judgment of Christ's servants is not committed to men.*

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 ^bby myself; yet am I not hereby ^cjustified: 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 ^awill 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; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and ^ewhat hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 ^fNow ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, ^gthat we also might reign with you.

(8) *The apostolic example of humility and patience.*

9 For 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 ^hworld, and to angels, and to men.

10 We are ⁱfools for Christ's sake, but ye are wise in Christ; we are

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a kosmos = earth. Rom. 8.19-21.

b against.

c Justification.

1 Cor.6.11. (Lk.18.14; Rom.3.28.)

d Judgments (the seven).

1 Cor.5.5. (2 Sam.7.14; Rev.22.12.)

e 1 Cor.12.4,11; Jas.1.17.

f Already are ye filled; already are ye become rich. Contra, vs.9-12; 1 Pet.1.4.

g Cf.Rev.3.21; 5.10.

h kosmos (Mt.4.8) = mankind.

i Acts 26.24,25.

j Acts 20.34.

k Mt.5.44; Acts 7.60.

l kosmos (Mt.4.8) = mankind.

m Acts 22.22.

n Gr. teknon, child, "born one."

o Gospel. 1 Cor.9.12, 14,16-18,23. (Gen.12.1-3; Rev.14.6.)

p were not coming.

q actually reported.

r of you hath.

weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And ^llabour, working with our own hands: being ^kreviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the ^lworld, and are the ^moffscouring of all things unto this day.

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

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the ^ogospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved ⁿson, 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.

(9) *But there is such a thing as apostolic authority.*

18 Now some are puffed up, as though I ^pwould not come to you.

19 But 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.

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

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

CHAPTER 5.

Part III. *Immorality rebuked, discipline enjoined* (1 Cor. 5. 1-6. 8).

IT is ^qreported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one ^rshould have his father's wife.

Indifference to evil in the church the result of divisions.

2 ¹And ye are puffed up, and have

¹What contempt this pours upon the divisions among the Corinthians: "Apolonians," and "Paulinians," and "Cephasites," all alike indifferent to this instance of gross sin!

not rather mourned, that he that hath done this deed might be taken away from among you.

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

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

5 ^aTo deliver such an one unto ^bSatan for the ¹destruction of the flesh, that the spirit may be ^csaved in the day of the Lord ^dJesus.

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

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

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

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

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

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are ⁱwithout? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among ^jyourselves that wicked person.

CHAPTER 6.

Saints forbidden to go to law with each other.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the ^kworld? and if the world shall be judged by you, are

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^a *Judgments (the seven).*
1 Cor. 6.2,3.
(2 Sam. 7.14;
Rev. 22.12.)

^b *Satan.*
1 Cor. 7.5.
(Gen. 3.1;
Rev. 20.10.)

^c Rom. 1.16,
note.

^d Some ancient authorities omit *Jesus.*

^e *Sacrifice (of Christ).*
1 Cor. 11.25.
(Gen. 4.4;
Heb. 10.18.)

^f *Leaven.* vs. 6, 7, 8; Gal. 5.9.
(Gen. 19.3;
Mt. 13.33.)

^g *kosmos (Mt. 4.8) = mankind.*

^h Mk. 4.11.

ⁱ *Separation.* vs. 1, 2, 9-13; 1 Cor. 10.20, 21.
(Gen. 12.1; 2 Cor. 6.14-17.)

^j *kosmos (Mt. 4.8) = mankind.*

^k *Judgments (the seven).* vs. 2, 3; 1 Cor. 11.31, 32.
(2 Sam. 7.14;
Rev. 22.12.)

^l Heb. 1.4, *note.*

^m *Churches (Jocai).* 1 Cor. 7.17, 18.
(Acts 2.41;
Phil. 1.1.)

ⁿ *were, and so throughout the verse.*

^o *Sanctify, holy (persons) (N.T.).* 1 Cor. 7.14, 34.
(Mt. 4.5;
Rev. 22.11.)

^p *Justification.* Gal. 2.16. (Lk. 18.14;
Rom. 3.28.)

^q Paul does not invoke the authority of the seventh commandment, but appeals to the believer's sacredness as a member of Christ.

ye unworthy to judge the smallest matters?

3 Know ye not that we shall ^kjudge ^langels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge ^mwho are least esteemed in the church.

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

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

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

Part IV. The sanctity of the body, and marriage (1 Cor. 6. 9-7. 40).

(1) *The body is holy: because washed and justified.*

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

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye ⁿare washed, but ye are ^osanctified, but ye are ^pjustified in the name of the Lord Jesus, and by the Spirit of our God.

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

(2) *Because the body is the Lord's.*

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

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

15 Know ye not that your bodies are the members of Christ? ^qshall I

¹ Gr. *olethros*, used elsewhere, 1 Thes. 5. 3; 2 Thes. 1. 9; 1 Tim. 6. 9, never means annihilation.

then take the members of Christ, and make *them* the members of an harlot? God forbid.

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

17 But he that is joined unto the Lord is one spirit.

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

(3) *Because the body is a temple.*

19 What? know ye not that your body is ^athe temple of the ^bHoly Ghost *which is* in you, which ye have ^cof God, and ye are not your own?

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

CHAPTER 7.

(4) *Because God has established marriage.*

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

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

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

4 The wife hath not ^cpower of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife.

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

6 But I speak this by ⁱpermission, and not of commandment.

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

8 I say therefore to the unmarried

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a a temple.

b Holy Spirit.
vs.11,19;
1 Cor.7.40.
(Mt.1.18;
Acts 2.4.)

c from.

d were.

e authority over.

f Satan.
2 Cor.2.11.
(Gen.3.1;
Rev.20.10.)

g Temptation.
1 Cor.10.9,13.
(Gen.3.1;
Jas.1.2.)

h because of your lack of self-control.

i concession.

j Howbeit, each man hath his own gift from God, etc.

*k John 2.1,2;
1 Tim.5.14.*

l leave.

m leave her.

n Sanctify, holy (persons) (N.T.).
vs.14,34;
Eph.1.4.
(Mt.4.5;
Rev.22.11.)

o Gr. tekna, born ones.

p Rom.1.16, note.

q each.

r Churches (local). vs.16, 17; 1 Cor.10.32. (Acts 2.41; Phil.1.1.)

s the churches.

t Lk.3.10,14.

and widows, It is good for them if they abide even as I.

9 But if they cannot contain, ^klet them marry: for it is better to marry than to burn.

The regulation of marriage among Gentile believers.

10 And unto the married I command, *yet not I*, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband ^{put away} *his* wife.

12 But to the rest ^lspeak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not ^mput her away.

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

14 For the unbelieving husband is ⁿsanctified by the wife, and the unbelieving wife sanctified by the husband: else were your ^ochildren 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 ^psave *thy* wife?

17 But as God hath distributed to ^qevery man, as the Lord hath called ^qevery one, so let him walk. And so ordain I ^rin all ^schurches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

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

20 Let every man ^tabide in the same calling wherein he was called.

21 Art thou called *being a servant*? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the

¹ So far from disclaiming inspiration, the apostle associates his teaching with the Lord's. Cases had arisen (e.g. vs. 12-16), as the gospel overflowed Jewish limitations, not comprehended in the words of Jesus (Mt. 5. 31, 32; 19. 5-9) which were an instruction, primarily, to Israel. These new conditions demanded authoritative settlement, and only the inspired words of an apostle could give that. See v. 40.

Lord, *being* a servant, ^ais the Lord's ^bfreeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are ^cbought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with ^dGod.

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

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

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

28 But and if thou marry, thou hast not ^esinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: ^fbut I spare you.

29 But this I say, brethren, the ^gtime 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 not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this ^hworld, as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you ⁱwithout carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the ^hworld, how he may please *his* wife.

34 There is difference ^{also} between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the ^jworld, how she may please *her* husband.

35 And this I speak for your own profit; not that I may ^kcast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he ^lsinneth not: let them marry.

37 Nevertheless he that standeth

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^a John 8.36; Rom.6.18,22.

^b made free.

^c 1 Cor.6.20; 1 Pet.1.18,19.

^d Eph.6.5,8; Col.3.22,24.

^e Sin. Rom.3. 23, note.

^f and I would spare you.

^g 1 Pet.4.7; 2 Pet.3.8.

^h kosmos = world-system. 2 Cor.7.10. (John 7.7; Rev.13.3.)

ⁱ free from cares.

^j kosmos (Mt.4.8) = mankind.

^k put constraint upon you.

^l Sin. Rom. 3.23, note.

^m 2 Cor.6.14.

ⁿ that I also have the Spirit of God.

^o Holy Spirit. 1 Cor.12.3,4, 7,8,9,11,13. (Mt.1.18; Acts 2.4.)

^p concerning things sacrificed to.

^q love buildeth up.

^r i.e. earth.

^s Mal.2.10; Eph.4.6.

^t John 1.3; Heb.1.2.

^u Rom.5.11; Rev.2.11; 5.9,10.

^v Law (of Christ). vs.9-13; 1 Cor.9. 21. (Gal.6.2; 2 John 5.)

^w will not his conscience if he is weak be builded up, etc.

stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

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

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ^monly in the Lord.

40 But she is happier if she so abide, after my judgment: and I think ⁿalso that I have the ^oSpirit of God.

CHAPTER 8.

Part V. Meats, and the limitations of Christian liberty (1 Cor. 8. 1-11. 1).

NOW ^pas touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but ^qcharity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the ^rworld, and that *there* is none other God but one.

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

6 But ^sto us *there* is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by ^twhom are all things, and ^uwe by him.

7 Howbeit *there* is not in every man that knowledge: 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.

9 But take heed lest by any means this ^vliberty of your's become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, ^wshall not the con-

science of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for ^awhom Christ died?

12 But when ye ^bsin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to ^coffend, I will eat no flesh while the ^dworld standeth, ^elest I make my brother to offend.

CHAPTER 9.

Paul vindicates his apostleship.
(Cf. Gal. 1. 11-2. 14.)

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.

3 Mine answer to them that do examine me is this,

4 Have we ^fnot power to eat and to drink?

5 Have we ^fnot power to lead about a ^gsister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we ^hpower to forbear working?

They who preach the gospel are to live of the gospel.

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

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

9 For ⁱit is written in the law of Moses, Thou shalt 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? ^jFor our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth ^kin hope should be partaker of his hope.

11 If we have sown unto you spir-

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a whose sake.

b Sin. Rom. 3. 23, note.

c stumble.

d the age lasteth.

e 1 Cor. 9. 22.

f no right.

g a wife who is a sister.

h 2 Thes. 3. 8, 9.

i Deut. 25. 4; 1 Tim. 5. 18.

j 2 Tim. 3. 16.

k Or, in hope of partaking of it.

l i.e. things for the body.

m 2 Cor. 11. 7, 9, 12, 14.

n Sanctify, holy (things) (N.T.).

1 Cor. 16. 20. (Mt. 4. 5; Rev. 22. 11.)

o Or, eat.

p Rewards. Phil. 4. 1. (Dan. 12. 3; 1 Cor. 3. 14.)

q Law (of Christ). 1 Cor. 13. 1-13. (Gal. 6. 2; 2 John 5.)

r Rom. 1. 16, note.

s Gospel. vs. 12, 14, 16-18, 23; 1 Cor. 15. 1-4. (Gen. 12. 1-3; Rev. 14. 6.)

t race-course.

itual things, *is it* a great thing if we shall reap your 'carnal things'?

12 If others be partakers of *this* power over you, are not we rather? ^mNevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about ⁿholy things ^olive of the things of the temple? and they which wait at the altar are partakers with the altar?

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

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: 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 unto me, if I preach not the gospel!

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

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

The method and reward of true ministry.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not ¹without law to God, but ^qunder the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ^rsave some.

23 And this I do for the ^sgospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a ^trace run all, but one re-

¹ The expression is peculiar and might be literally rendered, "not lawless toward God, but inlawed to Christ." See "Law (of Christ)," Gal. 6. 2; 2 John 5. It is another way of saying, "not under the law, but under [the rule of] grace" (Rom. 6. 14).

ceiveth the prize? ^aSo run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an ^bin- corruptible.

26 I therefore so run, ^cnot as uncertainly; so fight I, ^dnot as one that beateth the air:

27 But I ^ekeep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be ^fa ¹castaway.

CHAPTER 10.

Israel in the wilderness a warning example.

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;

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

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of ^gthat spiritual ^hRock 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.

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

7 Neither be ye idolaters, as ^jwere some of them; as it is written, ^kThe people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as ^lsome of them committed, and ^mfell in one day three and twenty thousand.

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^a Phil. 3.14; 1 Tim. 6.12.
^b 2 Tim. 4.8; Jas. 1.12; 1 Pet. 5.4; Rev. 2.10; 3.11.
^c as not uncertainly.
^d as not beating the air.
^e buffet my body, and lead it captive.
^f i.e. disapproved.
^g a spiritual rock.
^h Christ (as Stone). John 4.13,14. (Ex. 17.6; 1 Pet. 2.8.)
ⁱ happened as types for us.
^j Ex. 32.6.
^k Num. 25.1,9.
^l Ex. 17.2,7.
^m Num. 21.6.
ⁿ Num. 14.2, 29; 26.63,65.
^o as types.
^p i.e. ages.
^q Temptation. vs. 9,13; 2 Cor. 11.3,4. (Gen. 3.1; Jas. 1.2.)
^r make the issue also.
^s Or, loaf. Cf. 1 Cor. 11.23-26; 12.12,13.
^t 1 Cor. 8.4.
^u Gr. demon; also v. 21. See Mt. 7.22, note.
^v Deut. 32.17.
^w See v. 16, trans. communion.
^x Separation.
^y 2 Thes. 3.6,14. (Gen. 12.1; 2 Cor. 6.14-17.)

9 Neither let us ^ltempt Christ, as some of them also tempted, and were destroyed of ^mserpents.

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

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

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

13 There hath no ^qtemptation taken you but such as is common to man: but God ^ris faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation ^salso make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

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

Fellowship at the Lord's table demands separation.

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?

17 For we ^tbeing many are one ^ubread, and one body: for we are all partakers of that one bread.

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

19 What say I then? that the ^vidol 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 ^wdevils, and not to ^xGod: and I would not that ye should have ^yfellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye can-

¹ Gr. *adokimos*, "disapproved." *Dokimos*, without the privative *a*, is translated "approved" in Rom. 14. 18; 16. 10; 1 Cor. 11. 19; 2 Cor. 10. 18; 2 Tim. 2. 15, and in Jas. 1. 12 by the word "tried." The prefix simply changes the word to a negative, i.e. not approved, or, disapproved. The apostle is writing of *service*, not of *salvation*. He is not expressing fear that he may fail of salvation but of his crown. See "Rewards" (Dan. 12. 3; 1 Cor. 3. 14).

² Cf. Num. 25. 9. A discrepancy has been imagined. 1 Cor. 10. 8 gives the number of deaths in "one day"; Num. 25. 9, the total number of deaths "in the plague." Some discrepant statements concerning numbers are, however, found in the existing manuscripts of the Hebrew Scriptures. These are most naturally ascribed to the fact that the Hebrews used letters in the place of numerals. The letters from *Koph* to *Tau* express hundreds up to four hundred. Five certain Hebrew letters, written in a different form, carry hundreds up to nine hundred, while thousands are expressed by two dots over the proper unit letter: e.g. the letter *Teth*, used alone, stands for 9; with two dots it stands for nine thousand. Error in transcription of Hebrew numbers thus becomes easy, preservation of numerical accuracy difficult.

not 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?

The law of love in relation to eating and drinking. (Cf. Rom. 14. 1-23.)

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

24 Let no man seek his ^aown, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake;

26 For the earth is the ^bLord's, and the fulness thereof.

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, ^ceat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

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 I ^dby space be a partaker, why am I evil spoken of for that for which I give thanks?

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

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

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be ^fsaved.

CHAPTER 11.

BE ye ^hfollowers of me, even as I also *am* of Christ.

Part VI. Christian order and the Lord's supper (vs. 2-34).

2 Now I praise you, brethren, that ye remember me in all things, and keep the ⁱordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the ^jwoman is the man; and the head of Christ is God.

4 Every man praying or proph-

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^a own advantage, but *that of the other*.

^b *Jehovah.* Psa.24.1.

^c 1 Cor.8.10,12.

^d *partake with thanksgiving.*

^e *Churches (local).* 1 Cor. 11.16-34. (Acts 2.41; Phil.1.1.)

^f *Church (visible).* 1 Cor. 12.28. (1 Cor. 10.32; 1 Tim. 3.15.)

^g Rom.1.16, *note.*

^h *imitators.*

ⁱ *things delivered; often trans. traditions.*

^j Cf. Gen.3.16. The woman's veil, or head-covering, is a symbol of this subordination.

^k Acts 21.9.

^l Gen.5.1.

^m Gen.1.27.

ⁿ *authority, i.e. the sign of the husband's authority.*

^o i.e. of the presence of the angels.

^p Or, *seemly.*

^q Or, *veil.*

^r 1 Cor.1.11,12.

^s Or, *schisms.*

^t Or, *sects.*

^u Or, *ye cannot eat.*

^v Jude 12.

esying, having *his* head covered, dishonoureth his head.

5 But ^kevery 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.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the *image* and glory of ^mGod: but the woman is the glory of the man.

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

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have ⁿpower on *her* head because of the ^oangels.

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

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

13 Judge in yourselves: is it ^pcomely 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 ^qcovering.

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

Disorders at the Lord's table rebuked.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, ^rI hear that there be ^sdivisions among you; and I partly believe it.

19 For there must be also ^theresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, ^uthis is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is ^vhungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

The order and meaning of the Lord's table.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which ^{is} broken for you: this do in remembrance of me.

25 After the same manner also he *took* the cup, when he had supped, saying, This cup is the new ^{testament} in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye ^{do} shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, ^{unworthily}, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ^{damnation} to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would ^{judge} ourselves, we should not be ^{judged}.

32 But when we are judged, we

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a *is for you.*
b *covenant.*
c *Sacrifice (of Christ).*

2 Cor. 5.14, 18, 19, 21.
(Gen. 4.4; Heb. 10.18.)

d *declare.*
e *i.e. in an unworthy manner; cf. vs. 20-22.*

f *judgment, in the sense of v. 32.*

g *Lit. discern.*

h *Judgments (the seven). vs. 31, 32; 2 Cor. 5.8-10. (2 Sam. 7.14; Rev. 22.12.)*

i *may not.*

j *kosmos (Mt. 4.8) = mankind.*

k *Churches (local). 1 Cor. 12.28-31. (Acts 2.41; Phil. 1.1.)*

l *for judgment.*

m *when ye were Gentiles.*

n *in.*

o *Cf. Eph. 4.8, 11, 12. The Spirit gives gifts for service to men, Christ gives the gifted men to the churches.*

p *workings.*
q *to each the manifestation is given for profit.*

are chastened of the Lord, that we ^{should} not be condemned with the *world*.

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

34 And if any man hunger, let him eat at home; that ye ^{come} not together ^{unto} condemnation. And the rest will I set in order when I come.

CHAPTER 12.

Part VII. Spiritual gifts in the Body of Christ for ministry and worship (1 Cor. 12. 1-14. 40).

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.

True ministry is the exercise of spiritual gift (Cf. Eph. 4. 7-16.)

4 Now there are diversities of ^{gifts}, but the same Spirit.

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

6 And there are diversities of ^{operations}, but it is the same God which worketh all in all.

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

¹ Self-judgment is not so much the believer's moral condemnation of his own ways or habits, as of *himself*, for allowing such ways. Self-judgment avoids chastisement. If neglected, the Lord judges, and the result is chastisement, but never condemnation (v. 32; 2 Sam. 7. 14, 15; 12. 13, 14; 1 Cor. 5. 5; 1 Tim. 1. 20; Heb. 12. 7). See other judgments, John 12. 31, *note*; 2 Cor. 5. 10, *note*; Mt. 25. 32, *note*; Ezk. 20. 37, *note*; Jude 6, *note*; Rev. 20. 12, *note*.

² The word *pneumatika*, lit. "spirituals," i.e. matters of or from the Holy Spirit, gives the key to Chapters 12., 13., 14. Chapter 12. concerns the Spirit in relation to the Body of Christ. This relation is twofold: (1) The baptism with the Spirit forms the Body by uniting believers to Christ the risen and glorified Head, and to each other (vs. 12, 13). The symbol of the Body thus formed is the natural, human body (v. 12), and all the analogies are freely used (vs. 14-26). (2) To each believer is given a spiritual enablement and capacity for specific service. No believer is destitute of such gift (vs. 7, 11, 27), but in their distribution the Spirit acts in free sovereignty (v. 11). There is no room for self-choosing, and Christian service is simply the ministry of such gift as the individual may have received (cf. Rom. 12. 4-8). (3) The gifts are diverse (vs. 6, 8-10, 28-30), but all are equally honourable because bestowed by the same Spirit, administered under the same Lord, and energized by the same God.

word of knowledge by the same Spirit;

9 To another ^afaith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another ¹prophecy; to another ^bdiscerning of spirits; to another *divers* kinds of ^ctongues; 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.

Every believer is a member of Christ's Body and as such has a definite ministry.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one ^aSpirit are we all baptized into one body, whether we be Jews or ^cGentiles, whether we be bond or free; ^dand have been all ^emade 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.

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:

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a Faith. 1 Cor. 15.14,17. (Gen.3.20; Heb.11.39.)

b 1 John 4.1.

c Acts 2.4,7,11.

d Holy Spirit. vs.3,4,7,8,9, 11,13; 1 Cor.14.16. (Mt.1.18; Acts 2.4.)

e Greeks.

f Assurance. vs.12,13; 2 Cor.1.10. (Isa.32.17; Jude 1.)

g given to drink of.

h Or, put on.

i Or, division.

j Eph.5.30.

k vs.8,11; Acts 5.4.

l Churches (local). vs. 28-31; 1 Cor. 14.1-5. (Acts 2.41; Phil. 1.1.)

m Church (true). vs.12-28,31; 2 Cor. 11.2,3. (Mt. 16.18; Heb.12.23.)

n Church (visible). 1 Cor.15.9. (1 Cor.10.32; 1 Tim.3.15.)

o Heb.1.4, note.

p i.e. love; and so in vs.2,3, 4,8,13.

q clanging.

r Law (of Christ). vs.1-13; 2 Cor.5. 13,14. (Gal.6. 2; 2 John 5.)

23 And those *members* of the body, which we think to be less honourable, upon these we ^hbestow 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 ye are the body of Christ, and *members* in particular.

28 ^kAnd God hath ^lset some in ^mthe ⁿchurch, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

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?

31 But covet earnestly the best gifts: and yet shew I unto you a ²more excellent way.

CHAPTER 13.

The ministry gifts must be governed by love.

THOUGH I speak with the tongues of men and of ^oangels, and have not ^pcharity, I am become as sounding brass, or a ^qtinkling 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 ^rcharity, 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 ^pcharity, it profiteth me nothing.

¹ The N.T. prophet is not ordinarily a foreteller, but rather a forth-teller, one whose gift enabled him to speak "to edification, and exhortation, and comfort" (1 Cor. 14. 3).

² Chapter 13. continues the *pneumatika* begun in Chapter 12. Gifts are good, but only if ministered in love (13. 1, 2). Benevolence is good, but not apart from love (13. 3). Love is described (13. 4-7). Love is better than our present incomplete knowledge (13. 8-12), and greater than even faith and hope (v. 13).

4 ^aCharity 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 ^bin the truth;

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

8 ^aCharity ^cnever 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 ^din part, and we prophesy in part.

10 ^eBut 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 ^fthought as a child: but when I became a man, I put away childish things.

12 For now we see ^gthrough 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, ^acharity, these three; but the greatest of these *is* charity.

CHAPTER 14.

Prophecy is the greatest of the gifts.

FOLLOW after ^hcharity, and desire spiritual *gifts*, but ^lrather that ye may prophesy.

2 For he that speaketh in ⁱan *unknown* tongue speaketh not unto men, but unto God: for no man ^junderstandeth *him*; howbeit in the spirit he speaketh mysteries.

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

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a i.e. *love*; and so in vs. 2, 3, 4, 8, 13.

b with.

c Eph. 3. 17, 19.

d 1 Cor. 8. 2.

e 1 John 3. 2.

f reasoned.

g in a mirror in an *enigma*.

h love.

i Or, a *tongue*; and so in vs. 4, 13, 14, 19, 27.

j Gr. *heareth*.

k Churches (*local*). vs. 1-5. 1 Cor. 14. 35. (Acts 2. 41; Phil. 1. 1.)

l i.e. *earth*.

m Rom. 14. 19; Eph. 4. 29.

n John 4. 24.

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

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the ^kchurch 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?

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 ^wworld, 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 ^medifying of the church.

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

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 ⁿwith the understanding also: I

¹ The subject is still the *pneumatika*. Chapter 12. described the gifts and the Body; Chapter 13. the love which alone gives ministry of gift any value; Chapter 14. regulates the ministry of gift in the primitive, apostolic assembly of saints. (1) The important gift is that of prophecy (v. 1). The N.T. prophet was not merely a preacher, but an inspired preacher, through whom, until the N.T. was written, new revelations suited to the new dispensation were given (1 Cor. 14. 29, 30). (2) Tongues and the sign gifts are to cease, and meantime must be used with restraint, and only if an interpreter be present (vs. 1-19, 27, 28). (3) In the primitive church there was liberty for the ministry of all the gifts which might be present, but for prophecy more especially (vs. 23-26, 31, 39). (4) In such meetings, when "the whole church" came together "in one place," women were required to keep silence (vs. 34, 35; cf. 1 Cor. 11. 3-16; 1 Tim. 2. 11-14). (5) These injunctions are declared to be "the commandments of the Lord" (vs. 36, 37).

will ^asing with the spirit, and I will sing with the understanding also.

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

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 ^cchildren in understanding: howbeit in malice be ye ^achildren, but in understanding be men.

21 In the law it is written, ^eWith 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 ^fsign, 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.

The order of the ministry of gift in the local church.

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 ^gye 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 ^hGod, and report that God is in you of a truth.

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. ⁱLet all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most by three, and *that* ^jby 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.

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^a Eph.5.19; Col.3.16.

^b *Holy Spirit.* vs.2,15,16; 2 Cor.1.22. (Mt.1.18; Acts 2.4.)

^c *Gr. paidon, youths.*

^d *babes.*

^e Isa.28.11,12; Deut.28.49.

^f Mk.16.17; Acts 2.6.

^g Acts 2.13.

^h Isa.45.14.

ⁱ v.40; also vs.26,33.

^j *Or, in turn.*

^k 1 Thes.5.19, 20.

^l *Psa.39.2,3.*

^m *Cf.Gen.3-16.*

ⁿ *their own husbands.*

^o *Churches (local).* 1 Cor. 15.9. (Acts 2.41; Phil.1.1.)

^p Isa.2.3; Lk.24.47; Rom.15.19.

^q 1 John 4.6.

^r *Inspiration.* Gal.1.11,12. (Ex.4.15; Rev.22.19.)

^s *Gospel.* vs.1-4; 2 Cor.2.12. (Gen.12.1-3; Rev.14.6.)

^t Rom.1.16, note.

^u *hold fast the word which I announced unto you as the glad tidings.*

^v *Sin. Rom.3.23, note.*

^w See Mk.16.14, note.

29 ^kLet 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 ^lsubject 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 to speak; but *they are commanded* to be under ^mobedience, as also saith the law.

35 And if they will learn any thing, let them ask ⁿtheir husbands at home: for it is a shame for women to speak in the ^ochurch.

36 What? ^pcame the word of God out from you? or came it unto you only?

37 If any man ^qthink himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you ^rare the commandments of the Lord.

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

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

40 Let all things be done decently and in order.

CHAPTER 15.

Part VIII. The coming of the Lord and the first resurrection. (Cf. Rev. 20. 5, 11-15.)

(1) *The fact of Christ's resurrection.*

MOREOVER, brethren, I declare unto you the ^sgospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are ^tsaved, if ye ^ukeep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our ^vsins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, ^wthen of the twelve:

6 After that, he was seen 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 seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one ¹born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the ^achurch ^bof God.

10 But by the ^cgrace of God I am what I am: and his grace which was *bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

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

(2) *The importance of Christ's resurrection.*

12 Now if Christ be preached that he rose from the dead, ^dhow say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

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

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^a Church (*visible*). Gal. 1.13. (1 Cor. 10.32; 1 Tim. 3.15.)

^b Churches (*local*). 1 Cor. 16.1, 19. (Acts 2.41; Phil. 1.1.)

^c Grace (*imparted*). 2 Cor. 1.12. (Rom. 6.1; 2 Pet. 3.18.)

^d Acts 26.8.

^e Faith. 2 Cor. 5.7. Gen. 3.20; Heb. 11.39.

^f Sin. Rom. 3.23, *note*.

^g pitiable.

^h Death (*physical*). vs. 21, 22; 2 Cor. 5.1-8. (Gen. 3.19; Heb. 9.27.)

ⁱ John 5.28, 29; 1 Tim. 4.10.

^j Christ (*Second Advent*). vs. 23, 51, 52; 2 Thes. 1.7-10. (Deut. 30.3; Acts 1.9-11.)

^k Then, finally, when he delivers you to the kingdom to God, even the Father; when he has done away every rule, and every authority and power (for he must reign till he has put all the enemies under his feet), the last enemy, death, is destroyed.

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.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your ^ffaith is vain; ye are yet in your ^fsins.

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 ^gmiserable.

(3) *The order of the resurrections.*

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man *came* ^hdeath, by man *came* also the resurrection of the dead.

22 For as in ²Adam all die, even so in Christ shall all ^bbe made alive.

23 But every man in his own order: ^jChrist the firstfruits; afterward they that are Christ's at his coming.

24 ^kThen *cometh* the end, when he shall have delivered up the ³kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

¹ Gr. to *ektromati*, "before the due time." Paul thinks of himself here as an Israelite whose time to be born again had not come. nationally (cf. Mt. 23. 39), so that his conversion by the appearing of the Lord in glory (Acts 9. 3-6) was an illustration, or instance before the time, of the future national conversion of Israel. See Ezek. 20. 35-38; Hos. 2. 14-17; Zech. 12. 10-13. 6; Rom. 11. 25-27.

² Adam was a contrasting type of Christ (vs. 45-47; cf. Rom. 5. 14-19). (1) "The first man Adam was *made* a living soul" (Gen. 2. 7), i.e. he *derived* life from another, that is. God. "The last Adam was a life-giving spirit." So far from deriving life, He was Himself the fountain of life, and He gave that life to others (John 1. 4; 5. 21; 10. 10; 12. 24; 1 John 5. 12). (2) In origin the first man was of the earth, earthy; the Second Man is the Lord from heaven. (3) Each is the head of a creation, and these also are in contrast: in Adam all die; in Christ all will be made alive; the Adamic creation is "flesh"; the new creation, "spirit" (John 3. 6).

³ Kingdom (N.T.), Summary: See "Kingdom (O.T.)" (Gen. 1. 26-28; Zech. 12. 8, *note*). Kingdom truth is developed in the N.T. in the following order: (1) The promise of the kingdom to David and his seed, and described in the prophets (2 Sam. 7. 8-17, *refs.*; Zech. 12. 8), enters the N.T. absolutely unchanged (Lk. 1. 31-33). The King was born in Bethlehem (Mt. 2. 1; Mic. 5. 2), of a virgin (Mt. 1. 18-25; Isa. 7. 14). (2) The kingdom announced as "at hand" (Mt. 4. 17, *note*) by John the Baptist, by the King, and by the Twelve, was rejected by the Jews, first morally (Mt. 11. 20, *note*), and afterward officially (Mt. 21. 42, 43), and the King, crowned with thorns, was crucified. (3) In anticipation of His official rejection and crucifixion, the King revealed the "mysteries" of the kingdom of heaven (Mt. 13. 11, *note*) to be fulfilled in the interval between His rejection and His return in glory (Mt. 13. 1-50). (4) Afterward He announced His purpose to "build" His church (Mt. 16. 18, *refs.*), another "mystery" revealed through Paul which is being fulfilled contemporaneously with the mysteries of the kingdom. The "mysteries of the kingdom of heaven" and

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith ^aall 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 unto him, ^bthen shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the ^cdead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your ^drejoicing which I have in Christ Jesus our Lord, I ^edie daily.

32 If ^fafter the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? ^glet us eat and drink; for to morrow we die.

33 Be not deceived: ^hevil communications corrupt good manners.

34 ⁱAwake to righteousness, and ^jsin not; for some have not the knowledge of God: I speak *this* to your shame.

(4) *The method of resurrection.*

35 But some *man* will say, ^kHow are the dead raised up? and with what body do they come?

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

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a Psa.8.6.

b Kingdom (N.T.). (Lk.1.31-33.)

c i.e. who, through the introductory rite of baptism, are taking the places in the ranks left vacant by Christians who have died.

d Phil.3.3.

e Rom.8.36,37.

f to speak after.

g Isa.22.13.

h Prov.13.20; Eph.4.29; 2 Tim.2.16,17.

i Rom.13.11.

j Sin. Rom. 3.23, note.

k Ezk.37.3.

l Gen.3.19.

m Lk.20.35,36.

n Gen.2.7.

o became.

p Omit italicized words.

q Or, life-giving.

r Rom.8.29.

s tell.

t Mt.13.11, note.

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 in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is ^lsown in dishonour; it is raised in glory: it is sown in weakness; ^mit is raised in 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, ⁿThe first man Adam ^owas made a living soul; the last Adam ^pwas 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 ^ralso bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

(5) *All believers will not die.*
(Cf. 1 Thes. 4. 14-17.)

51 Behold, I ^sshew you a ^tmystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling

the "mystery" of the church (Eph. 3. 9-11) occupy, historically, the same period, i.e. this present age. (5) The mysteries of the kingdom will be brought to an end by the "harvest" (Mt. 13. 39-43, 49, 50) at the return of the King in glory, the church having previously been caught up to meet Him in the air (1 Thes. 4. 14-17). (6) Upon His return the King will restore the Davidic monarchy in His own person, re-gather dispersed Israel, establish His power over all the earth, and reign one thousand years (Mt. 24. 27-30; Lk. 1. 31-33; Acts 15. 14-17; Rev. 20. 1-10). (7) The kingdom of heaven (Mt. 3. 2. note), thus established under David's divine Son, has for its object the restoration of the divine authority in the earth, which may be regarded as a revolted province of the great kingdom of God (Mt. 6. 33, note). When this is done (vs. 24, 25) the Son will deliver up the kingdom (of heaven, Mt. 3. 2) to "God, even the Father," that "God" (i.e. the triune God, Father, Son, and Holy Spirit) "may be all in all" (v. 28). The eternal throne is that "of God, and of the Lamb" (Rev. 22. 1). The kingdom-age constitutes the seventh Dispensation (Eph. 1. 10, note).

of an eye, at the last trump: for the trumpet shall sound, and the dead shall be ^{1a}raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

(6) *The final victory over death.*

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, ^bDeath is swallowed up in victory.

55 O death, where is thy sting? O ^dgrave, where is thy victory?

56 The sting of death is ^esin; and the strength of sin is the ^flaw.

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

(7) *The ultimate victory a motive to service.*

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER 16.

Part IX. *Closing instructions and greetings.*

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

A.D. 59.

a Resurrection. vs.1-52. (Job 19.25.)

b Isa.25.8.

c Hos.13.14.

d death.

e Sin. Rom.3. 23, note.

f Law (of Moses). Gal. 2.15,16,19; 21. (Ex.19.1; Gal.3.1-29.)

g vs.1,2; 2 Cor. 8.1, note.

h collections made.

i them will I send with letters.

j 2 Cor.1.15.

k hope.

l Jas.4.15.

m Phil.3.18.

n Acts 19.22.

o Phil.2.19,22.

p Lk.10.16; 1 Thes.4.8.

q Acts 19.1.

let every one of you lay by him in store, ^{8as} God hath prospered him, that there be no ^hgatherings when I come.

3 And when I come, whomsoever ye shall approve ⁱby 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 ^jyou, 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 ^ktrust to tarry a while with you, ^lif the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are many ^madversaries.*

10 Now if ⁿTimotheus come, see that he may be with you without fear: for he ^oworketh the work of the Lord, as I also do.

11 Let no man therefore ^pdespise 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 ^qApollos, 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.

1 Resurrection, Summary: (1) The resurrection of the dead was believed by the patriarchs (Gen. 22. 5 with Heb. 11. 19; Job 19. 25-27), and revealed through the prophets (Isa. 26. 19; Dan. 12. 2, 13; Hos. 13. 14), and miracles of the dead restored to life are recorded in the O.T. (2 Ki. 4. 32-35; 13. 21). (2) Jesus Christ restored life to the dead (Mt. 9. 25; Lk. 7. 12-15; John 11. 43, 44), and predicted His own resurrection (John 10. 18; Lk. 24. 1-8). (3) A resurrection of bodies followed the resurrection of Christ (Mt. 27. 52, 53); and the apostles raised the dead (Acts 9. 36-41; 20. 9, 10). (4) Two resurrections are yet future, which are inclusive of "all that are in the graves" (John 5. 28). These are distinguished as "of life" (1 Cor. 15. 22, 23; 1 Thes. 4. 14-17; Rev. 20. 4), and "of judgment" (John 5. 28, 29; Rev. 20. 11-13). They are separated by a period of one thousand years (Rev. 20. 5). The "first resurrection," that "unto life," will occur at the second coming of Christ (1 Cor. 15. 23), the saints of the O.T. and church ages meeting Him in the air (1 Thes. 4. 16, 17); while the martyrs of the tribulation, who also have part in the first resurrection (Rev. 20. 4), are raised at the end of the great tribulation. (5) The mortal body will be related to the resurrection body as grain sown is related to the harvest (1 Cor. 15. 37, 38); that body will be incorruptible, glorious, powerful, and spiritual (1 Cor. 15. 42-44, 49). (6) The bodies of living believers will, at the same time, be instantaneously changed (1 Cor. 15. 50-53; Phil. 3. 20, 21). This "change" of the living, and resurrection of the dead in Christ, is called the "redemption of the body" (Rom. 8. 23; Eph. 1. 13, 14). (7) After the thousand years the "resurrection unto judgment" (John 5. 29) occurs. The resurrection-body of the wicked dead is not described. They are judged according to their works, and cast into the lake of fire (Rev. 20. 7-15).

13 ^aWatch ye, ^bstand fast in the faith, quit you like men, be strong.

14 Let all ^cyour things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the ^dfirstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints.)

16 That ye ^esubmit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the ^fcoming of Stephanas and Fortunatus and Achaicus: for that which was ^glacking on your part they have supplied.

18 For they have refreshed my

A.D. 59.

^a 1 Pet. 5. 8.

^b 2 Thes. 2. 15.

^c *all things bedone by you in love.*

^d Rom. 16. 5.

^e Heb. 13. 17.

^f *Gr. parousia,*

personal

presence.

^g Phil. 2. 30.

^h *Churches (local).*

vs. 1-19; 2 Cor. 1. 1. (Acts 2. 41; Phil. 1. 1.)

ⁱ *Sanctify, holy*

(things) (N. T.)

Col. 2. 16. (Mt. 4. 5;

Rev. 22. 11.)

^j *Accursed; our*

Lord cometh.

Christ is God's

final test.

spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the ^hchurch that is in their house.

20 All the brethren greet you. Greet ye one another with an ⁱholy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be ^jAnathema Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

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