THE FIRST EPISTLE TO THE CORINTHIANS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion and Alternation.)

A | 1 1-9. INTRODUCTION.
B | D | 1. 10-14. MINISTERIAL. REPROOF AND EXPLANATIONS.
E | F | 4. 17. MISSION OF TIMOTHY.
G | 4. 18-21. VISIT OF PAUL.
C | 5. 1-6. 20. THINGS HEARD BY PAUL.
C | 7. 1-8. 12. THINGS WRITTEN TO PAUL.
B | D | 9. 1-15. 58. MINISTERIAL. REPROOF AND EXPLANATIONS.
E | G | 16. 1-9. VISIT OF PAUL.
F | 16. 10-18. MISSION OF TIMOTHY.
A | 16. 19-21. CONCLUSION.

NOTES ON THE FIRST EPISTLE TO THE CORINTHIANS.

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

Two parties soon began to show themselves; one adhering to Paul and his simple preaching, the other to Apollos; to these was added a third, evidently the outcome of the visit of some Judaizers who claimed the authority of Peter, while a fourth, repudiating the other three, claimed that they only were the true followers of Christ. This was but one of the difficulties the apostle had to deal with in the infant church he had founded. Already he had written to them of the dangers due to their corrupt surroundings in such a city (1 Cor. 6. 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; 16. 13), 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 Church Epistles, see Ap. 199.
THE FIRST EPISTLE OF PAUL THE APOSTLE TO
THE CORINTHIANS.

A 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.

A 4 I thank my God always on your behalf, for the grace of God which is given unto you by 1 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 that in all things ye be enriched by Him, in all utterance, and in all knowledge;
8 waiting for the coming of our Lord Jesus Christ:
9 who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus 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 divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

B D 1-9 (A, p. 105). INTRODUCTION. (Division.)
A 4-9. Thanksgiving.
1 I called, &c. Lit. a called apostle. See Rom. 1. 1.
called. Gr. ikos. See Rom. 1. 1.
2 no ellipse of "to be", nor in παντες, apostle. Ap. 189.
Jesus Christ. Ap. 98. XI.
will. Ap. 102. 2.
Sosthenes. If he is the same as in Acts 18. 17, he had followed in the steps of Paul (Gal. 1. 23).
our. the.
unto. to.
church of God. This expression occur in 10. 12; 11. 22;
16. 9; Acts 20. 21. 2 Cor. 1. 1; Gal. 1. 12; Tim. 8,
5. 15; and in the plural in 11. 16. 1 Thess. 2. 14; 2 Thess.
I. 4.
in. En.; as above.
Church Jesus. Ap. 98. XII.
epikaleo. See Acts 2. 21. Same as "appeal to" (Acts 25. 11, &c.).
the name. See Acts 2. 33 and cp. v. 10.
Lord. Ap. 98. VI. I. β. 2. A.
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.
Lord. Ap. 98. VI. I. β. 2. B.
thank, &c. Gr. eucharisteo. See Acts 27. 35.
on your behalf. concerning (Ap. 104. xii. 4).
A thank, &c. Gr. eucharisteo. See Acts 27. 35.
on your behalf. concerning (Ap. 104. xii. 4).
A 10-4. 16 (D, p. 1655). MINISTERIAL. REPROOF AND EXPLANATIONS.
(Extended Alternation.)
D B D 1. 10-12. Reproof for their divisions.
D 3. 3. 4. Reproof for their divisions.
E 3. 3. Questions. Who then is Paul? &c.
F 3. 3-8. Answer.
joined together = fitted, or perfected. Fig. Pleonasms. Ap. 6. See Ap. 125. 8. judgment = opinion.
Ap. 172. 2.
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 am of Apollos"; and "I am of Cephas"; and "I am of Christ".

13 Is 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 I had baptized in my 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 gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

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

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 God made foolish the wisdom of this world?

21 For after that which is called wisdom of this world God set at nought knowledge by knowledge; and "I know not; God, it pleased God by the foolishness of preaching to save them that believe."

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


1. 17—3. 2 (C, p. 1696). Paul's Apostolic Commission. (Repeated Alternation.)

1. 18 31 (H, above). General. Subject. Christ and the Cross. (Alternation.)

18 preaching = word, or message. Gr. λόγος, as in v. 17. In this Epistle, vs. 21, 23; 2 Cor. 2. 15; 4. 3. 2 Thess. 2. 10. See John 17. 12. foolishness. Gr. ὑποτεθήκη. Only in this Epistle, vs. 21, 23; 2 Cor. 2. 15; 4. 3. 2 Thess. 2. 10. 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. 13. world. Gr. βίος. Only in this Epistle, vs. 21, 23; 2 Cor. 2. 15; 4. 3. 2 Thess. 2. 10. power. Ap. 172. 1. Op. Rom. 1. 15. 19 is = been. The reference is to 18. 29. 14. Ap. 107. I. 5. destroy. Gr. ἀπολύω. as in v. 18. bring to nothing = annull. Gr. ἀποστείλει. See John 12. 44. understand. Gr. ὑποτεθήκη. Only here. Gr. συνέβηστε. First occ. Mark 12. 33. prudent. Gr. συνέβηστε. Also akin to the above. See Acts 13. 13. This quote agrees with the Sept., except that it reads "hide" (Krutuβ) instead of "bring to nought". In the Hebrew the form of the sentence is different. (See A.V.)


1897
23 But the *preach* Christ *crucified, unto* the Jews a *stumbling block, 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.

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 *hath chosen the foolish things of the world *to confound the wise; and *hath chosen the weak things of the world *to confound the things which are mighty;

28 And *base things of the world, and things which are despised, *have chosen, yea, and things which are not, *bring to nothing things that are:

29 That *no flesh should* glory in His presence.

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

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

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

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 *enticing 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.*

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

I. CORINTHIANS.

3. 2

2. 6-8 (H. I. p. 1897). THE WISDOM OF GOD (IN PRIVATE). (Extended Alternation.)


1. a - 6. Neg. Not the wisdom of this age.

b 7. Pos. But the wisdom of God.


Q e 10. Revelation needed.

f 11. Question.

g 12. Answer.


Q e 17. Spiritual judgment needed.

f 18. Question.

g 19. Answer.

H. 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 six 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 a 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?

g even so the things of God knoweth no man, but the Spirit of God.

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,

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

d 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 3 And 3, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

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


which man’s, &c. = taught. Gr. didaktés. Only here and John 6. 46 by man’s wisdom. but... teacheth. Supply Ellipsis (Ap. 9). “but in (things) taught by the Spirit.” (v. 10). The texts omit “Holy”.


2 have fed you with = gave you... to drink (Gr. pítos).

bitherto, &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.
3. 3. I. CORINTHIANS.

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, "3 am of Paul"; and another, "3 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 And have planted, Apollos watered; but God gave the increase.

7 So neither is he that planteth anything, 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.

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

h 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?


envy. Gr. eldos. See Acts 5. 17.

strife. Gr. eris. See 1. 11.

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


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


ministers, as in v. 3; but the texts read "men" (anthropod).


the Lord. Ap. 93. VI. I. 3. 2. A.

gave. See Eph. 4. 11.

every man. each one.

8 have planted. planted. See Acts 18. 1-12.


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

7 neither. neither. Gr. ou. ou. any thing. Gr. neut. of it. Ap. 123. 3. Cor. 2. 3. 2. 3.

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

14 his own. Emph. Gr. idios.

according to. Ap. 104. x. 2.

3. 9-17 (C, p. 1666). PAUL'S APOSTOLIC COMMISSION. (Alternation.)

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

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), "God's fellow-workers we are:"

"God's husbandry,

God's building, ye are."

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."


17. 11 If any man defile the Temple of God, 
12 he shall be destroyed; for the Temple of God is holy, 
which temple ye are.

18 Let no man deceive himself. As any man among you seemeth to be wise 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 no man glory in men.

22 For all things are yours;

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

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

4. 1 Let a man 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 if any man speak, let him speak as the oracles of God; but if any man teach, let him teach as from the Lord; to the only God, even Christ Jesus our Lord, be glory for ever. Amen.

4 And these things, brethren, I write unto you, that ye may account on the grace of God for a sacrifice offered unto God, in Christ Jesus.

5 I have in a figure transferred to myself and to Apollos for your sakes;
I. CORINTHANS.

4. 21.

Wp

that ye might learn 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 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?

9 For I think that God hath set forth 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 Yet are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

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

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

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

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

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

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

17 For 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 are in Christ, as I teach every where in every church.

18 Now some are puffed up, as though they were not come unto you.

19 But I will come unto 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 shall I do unto you?

E F (p. 1695)


17 For this cause - On account of. (Gr. dia) this. Gr. sent. Ap. 174. 4.


20 kingdom of God. Ap. 114. 21 unto. Gr. pros, as in vv. 14, 16. This v. is an example of Fig. Anacresis. Ap. 8.

I. CORINTHANS.

4. 21.
It is reported commonly that there is a spirit of meekness among you, and such a spirit as is not so much as named among the Gentiles, that one should have his father's wife.

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

that ye have done this deed might be taken away from among you.

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,

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

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

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:

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.

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

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.

But now I have written unto you, that if any man that is called a brother be a fornicator, or covetous, or an

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

It is reported commonly that there is a spirit of meekness among you, and such a spirit as is not so much as named among the Gentiles, that one should have his father's wife.

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

that ye have done this deed might be taken away from among you.

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,

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

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

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:

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.

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

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.

But now I have written unto you, that if any man that is called a brother be a fornicator, or covetous, or an

spirit. 

A Latin MS. of the seventh century in the English Church reads "and the sanctifying Spirit Himself." In Ap. 103. vii. the name. 


13. 21. Purge Christ. Ap. 98. IX. is = was, for = on behalf. Gr. epilegein. Elsewhere, 2 Cor. 1. 12; 2. 7. He means, the Passover being past, we are living in the days of unleavened bread.


idolaters. Gr. eidoiotarot. Elsewhere, v. 11; 6. 10. 7. Eph. 6. 5. Rev. 21. 8; 22. 15. any man. Gr. atis, as in v. 11. called =
I. CORINTHIANS.

5. 11.

10 Idolater, or a *raider, or a *drunkard, or an *extorter, with such an one *no not to eat.

12 For what *have 3 to do to *judge them also that are without? do *not ge *judge them that are within?

13 But them that are without *God *judge them.

14 Therefore *put away *from among yourselves *that wicked person.

6 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 *world? and *if the *world shall be *judged by you, are ye *unworthy *to judge the smallest matters?

3 *Know ye *not that the *saints shall *judge angels? *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 who 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 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 6 *with another.

8 *Why do ye *not rather *take wrong? why do ye *not rather *suffer yourselves *to be defrauded?

9 *Nay, ye *do wrong, and *defraud, and *that *your brethren.

10 *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,


12 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.

6. 11 (X3, p. 1705). LITIGATION. (Alternation.)

1 Litigation.

2 v 4-7. Remonstrance. *"Know ye not?"

u 4-7. Litigation.

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


waits. See Acts 26. 10.

2 Do ye *not *know = *Know ye not. See 3. 16 and cp. v. 3, 8, 15, 16, 18.


judge. Gr. krión, as in v. 1.


unworthy. Gr. anaxios. Only here.

to judge, &c. Lit. of the least judgments (Ap. 118. 2. n).

3 how much more. Gr. méli ge. Frequently used with a negative question, as a strong remonstrance.


judgments. See v. 2.

set... to judge. Lit. cause... to sit. Gr. kathíō.

Cp. Eph. 1. 29.

least esteemed = counted as nothing. Gr. exoutheôs.

See Acts 4. 11.


Gr. kouías. 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) hēiš (one): but the texts read oudes, no one.


See Acts 7. 34. suffer, &c. = be defrauded. Gr. apostereō. Elsewhere, v. 8; 7. 5. Mark 10. 19. 1 Tim. 6. 6. 3. Nay... But... do wrong... act unjustly. Gr. adikeō, as above. 9 unrighteous.


6. 12. I. CORINTHIANS.

X I w 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.
13 Meats for the belly, and the belly for meats: but God shall destroy both it and them.

x 1 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 us by His own power.

w 15 Know ye not that your bodies are members of Christ? shall I 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 unto 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.

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

w 19 What? know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

C 2 Z 1 A y 7 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 power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.


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

C 2 Z 1 7. 1–5. The unmarried.
Z 2 7. 10–17. The married and unmarried.
Z 2 7. 18–21. Circumcision and servitude.

7. 1–9 (Z 1, above.) THE UNMARRIED. (Extended Alternation.)

A y | 1. The benefit.
| z | 2. The evil.
| n | 2–5. The remedy.
| A y | 4. The benefit.
| z | 9–10. The evil.
| a | 1–5. The remedy.
2 Nevertheless=But. to avoid=on account of. every=each. husband. Ap. 123. 2. 3 benevolence. Gr. εµοιόµενον. Only here and Eph. 6. 7; but instead of "due benevolence", all the texts read "the debt", Gr. ἐξοπλίζεσθαι, which occurs elsewhere only in Matt. 18. 32. Rom. 13. 7, also the wife=the wife also. 4 hath . . . power. Gr. εξοπλίζεσθαι. See 6. 12. not. Ap. 105. I.

1705
I. CORINTHIANS.

5. Deaud. Gr. aposterev, as in 6. 7. Here, deprev one the other = one another.

except. Gr. ei mé.


time = season.

that = in order that. Gr. hina.

give yourselves to = have leisure for. Gr. scholazo.


fasting and. And. All the texts omit.


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


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

permission. Gr. sunemofe. Only here.

of. Gr. kata, as above.


proper. Gr. idios. Same as "own" in v.v. 2, 4, 57.


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

houtos.

8. I say therefore = But I say.


Occ. in Sept. Gen. 45. 31. 1 Sam. 15. 12 (forced).


7. 10-17 (77. p. 1705). THE MARRIED AND UNMARRIED. (Alternation.)


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


11 remain = abide, as in v. 8.

reconciled. Gr. katallagw. See Rom. 5. 10.


13 an husband, &c. = an unbelieving (Gr. apistor, as in 6. 6) wife.

if. Omit. leave. Gr. aphiwmi, as in v. 11. The same tense and voice, and should therefore be rendered "send away". The absolutely equal rights of husband and wife are insisted on throughout the chapter. See v. s, 4, 5, &c., here. All the texts read in "husband".


All the texts read "brother", i.e. believer, or Christian brother. else = since otherwise. children.

Ap. 103. i.


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

15 is not under bondage. Not been in. Ap. 104. viii. to-in, as above. Peace is the atmosphere of the Christian calling, and should decide all the problems of life.


man = husband, as above. Here are the Figs. Antimetathesis and Apostrophe. Ap. 6.

But. Gr. ei mé, as in v. 5.

the Lord. These should be transposed. Cp. 1. 2. Rom. 5. 35.

Gal. 1. 15. Eph. 4. 4. 1 Thess. 2. 12. 1 Thess. 2. 13. 2 Tim. 1. 8.


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

Z 18. Is any man called being circumcised? let him be not become uncircumcised. Is any called in uncircumcision? let him be not be circumcised.
19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.
20 Let every man abide in the same calling wherein he was called.

D 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 Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.
23 Ye are bought with a price; be not ye servants of men.

E 24 Brethren, let every man, wherein he is called, abide therein with God.

Z 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.

G 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 sinned; and if a virgin marry, she hath not sinned.

F 29 Nevertheless such shall have trouble in the flesh: but I spare you.

S 30 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;
31 And they that weep, as though they wept not;
32 And they that rejoice, as though they rejoiced not;
33 And they that buy, as though they possessed not;
34 And they that use this world, as not abusing it: for the fashion of this world passeth away.

G 35 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:
36 But he that is married careth for the things that are of the world, how he may please his wife.
37 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 world, how she may please her husband.

7. 25-40 (24, p. 1705). VIRGINS. (Alternations)

Z 25. But what shall I say, brethren? Time is short. It remaineth, as though the men had none.
26 But and if you marry, you then have not sinned; and if a virgin marry, she then hath not sinned.

D 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 you marry, then you then have not sinned; and if a virgin marry, she then hath not sinned.

E 29. But this I say, brethren, the time is short: it remaineth, as though the men had none.
30 And they that weep, as though they wept not;
31 And they that rejoice, as though they rejoiced not;
32 And they that buy, as though they possessed not;
33 And they that use this world, as not abusing it: for the fashion of this world passeth away.

F 34. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:
35 But he that is married careth for the things that are of the world, how he may please his wife.
36 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

7. 34.
that is married careth for the things of the world, how she may please her husband.

35 But if any man think that he behaveth himself uncomely toward his virgin, let him do as he will, he sineth not; let them marry.

36 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and saith 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; only in the Lord.

40 But she is happier if she so abideth, after my judgment; and I think also that I have the Spirit of God.

8 Now as touching things offered unto idols, we know that we all have knowledge.

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

2. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many;) 3 But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.

4. Howbeit there is not in every man that knowledge:


8. Pass, &c. = of full age. Gr. ἀγενέμορος. Only here. need so require = it ought to be so.


10. As long = for (Gr. εἰπ. Ap. 104. ix. 5) such time as he shall be dead. Ap. 171. 2. at liberty = free, as in vv. 21, 22.


8. 1-13 (25, p. 1705). Things Offered to Idols. (Divest.)

12. Knowledge brings liberty to oneself. (Introversion and Alternation.)

13. Liberty may cause stumbling to others.
I. CORINTHIANS. 9. 5.

9. Am I not an apostle? Am I not free? Have I not seen Jesus Christ? Our Lord? Are not my work in the Lord? If on, be I 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: Have we not power to eat and to drink? Have we not power to lead about a sister a wife, as well as to eat and to drink, and as the brethren of the Lord, and Cephas?


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

3 answer = defence. Gr. apologia. See Acts 22. 2. examine. Ap. 122. 2. 4 not. Gr. me ou. The in + stands for the question. power = authority, or right. Gr. ekklesia. Ap. 172. 5. to eat, &c. i.e. at the expense of the assembly. 8 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.
8 Or 3 only and 4 Barnabas, have 1 not we 7 power 2 to forbear working? 3 Who 4 goeth a warfare any time at his own 5 charges? who planteth a 6 vineyard, and eateth 7 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 1 a man? or saith 9 not the law 10 the same also? 11 For it is written 1 in the law of 2 Moses, "Thou shalt 1 not muzzel the mouth of the ox that treadeth out the corn." 12 Doth 6 God take care for oxen? 13 Or saith 14 if all together 2 for our sakes? 15 For our sakes, no doubt, this is written that he that 0 ploweth 2 should 1 plow 0 in hope; and that he that 1 thresheth 1 in hope 1 should 1 be partaker of his hope. 16 If we have sown 3 unto you spiritual things, is it a great thing 1 if we shall reap your 1 carnal things? 17 If 1 others 2 be partakers of this 1 power over you, are 1 not we rather? Nevertheless we 1 have not used this 1 power; but 2 suffer all things 1 lest we should 3 hinder the 1 gospel of 0 Christ. 18 Do ye 1 not know that they which 2 minister about 0 holy things 0 live of the 1 things 7 of 2 the temple? and they which 0 wait at the altar 2 are partakers with the altar? 19 Even so hath 2 the Lord 0 ordained that which they which 1 preach the gospel should 1 live 4 of the 1 gospel. 20 But 3 have 1 used none of these things: neither have we written these things, 0 that it should be so done 2 unto me: 21 for it were 3 better for me to die than that 2 any man should 3 make my 2 glorying void. 22 For 0 though I 1 preach the gospel, I have 0 nothing to glory of: for necessity 1 is laid upon me, yea, woe 1 is unto me, if 0 I preach not the gospel. 23 For 1 for this thing 2 willingly, I have a reward: but 3 against my will, a dispensation of the gospel 4 is committed unto me.

8 Barnabas. It would appear then that Barnabas adopted the same method as Paul, of working for his living.

to forbear working = of not (Gr. μη) working.
8 Say I, &c. The question is introduced by mε (v. 4), and there is an Ellipsis of “only”, as = according to. Gr. κατά, Ap. 104. x. 2.
man. Gr. ἄνθρωπος (Ap. 123. 1), i.e. according to the universal practice of men.
not, Gr. οὐκέτ. Ap. 105. I. (a). the same also = also these things.
19 is has been.
Moses. Occ. twice in this Epistle, here and 10. 2.
T 8. 6. muzzle. Gr. πνίχω. See Luke 4. 35 (hold... peace), treadeth out the corn = thresheth. Gr. ἀλοιπός. Only here, v. 15 and 1 Tim. 5. 18, where the same quotation from Deut. 26. 4 is found. Doth, &c. The question begins with με, as in v. 5, and expects the answer “No”. But He does care.
See Job 28. 11. Matt. 28. 22; 10. 23. So there is an Ellipsis of the word “only” after “oxen”. Cp. v. 5.
10 for our sakes = on account of (Gr. διά. Ap. 104. v. 2) us.
11 spiritual things = the spiritual (things). Gr. πνευματικός. See 12. 1.
Christ = the Christ. Ap. 98. IX.
13 Do ye not know = Know ye not. See 3. 16.

9. 12–27 (R?, p. 1700). CLAIM NOT EXERCISED BY PAUL. (Extended Alternate.)

15 none. Gr. οὐδετέρας. neither have I written = and I wrote not (Gr. οὐ). that = in order that.
18 of Christ. The texts omit.


All - all things, i.e. restrictions of meats, &c. have. Omit.
gain. Gr. keratinoi. See Acts 27. 21.


The law = law. The texts add, "Not as being myself under law."


22 made = become.


23 might be = may become.

Partaker. Gr. sunkoimatos. See Rom. 11. 17.

You = i.e. the gospel. Sharer in its triumph.

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

(Repeated Alternation.)


p. 27. Running and boxing.

p. 27. Application.


Prize. Gr. pyrhüs. Only here and Phil. 3. 14. Cp. the verb. Col. 3. 12. (rule). So, i.e. as these runners do.


Is temperate = exercised self-control. Gr. enkratés. See 7. 5. This refers to the severe training, extending over many months, before the contest to obtain = in order that (Gr. hina) they may receive. Some word as "receive" in u. 24.

Corruptible. Gr. phthartos. See Rom. 1. 22.


The crown was a chaplet of wild olive, parsley, &c.

Incorruptible. Gr. aphthartos. See Rom. 2. 12.

Cp. 1 Pet. 5. 4.


1 Ti. 6. 17. He runs with clear understanding of the conditions and object. See "one thing", Phil. 3. 13.

Fight = fight with the fist, box. Gr. pukteión. Only here. The noun pugmás, fist, occ. Mark 7. 3. In these contests it was more than boxing. Instead of a padded glove the hand was covered with the cuirass, which consisted of leather bands, studded with pieces of metal.

As one, &c. Read "as one not beating the air".


Lost that by any means. Gr. mětpēte, when, &c. having preached. Gr. kuriós. 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 prizes). Gr. adokimōs. See Rom. 1. 22, and cp. Heb. 6. 6.


X | 10. 1-5. The Mosaic Dispensation.


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


Moses. See 9, 3.


A drink. Gr. pomás. Only here and Heb. 9. 10.

For, &c. To the end of the verse is a parenthesis.
10. I. CORINTHIANS.

Rock that followed them: and that Rock was Christ.

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

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

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.

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

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

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.

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.

14 Wherefore, my dearly beloved, flee from idolatry.

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

16 The cup of blessing which we 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?

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


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

15 Judge. Ap. 122. 1. This appeal is an instance of the Fig. Anacoloumenos. 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. oukē. Ap. 106. i. (a) = communion. Same as fellowship (1. 9). Fig. Metaphor. (Ap. 6) and in the following verses.

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 idol is anything, or that which is offered in sacrifice to idols is anything?

20 But I say, that the things which the Gentiles sacrifice, ye sacrifice not to God:

21 Ye cannot drink the cup of the Lord, and the cup of demons. Ye cannot be partakers of the Lord's table, and of the table of demons.

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

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

24 Let no man seek his own, 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 Lord'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, eat not for his sake that showed it, and forbear for conscience sake:

29 For the earth is the Lord's, and the fulness thereof:

30 Conscience, I say, is not thine own, but of another man's 35 conscience.

31 For 21 if by grace I be a partaker, why am I evil spoken of for that for which I give thanks?

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

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

34 Even as 3 place 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 3 also am of Christ.


10. 20—11. 1 (X, p. 1711). APPLICATION. (Repeated Alternation.)

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

v1 | 10. 21. Inference.

v2 | 10. 22. Distinctions in knowledge.

v2 | 10. 23. Reason.


v2 | 10. 25. Reason.


v2 | 10. 27—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. parazelos. See Rom. 10. 19.

Lord. Ap. 98. VI. i. β. 2. A.

23 all things, &c. = not all things expedient, or profitable.

all things, &c. = not all things edify. Gr. oikodomeòs. See Acts 5. 31.

24 no man = no one. Gr. μένος.

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. 1.

25 Whatever = All which.

shambles. Gr. makeltron. Only here.

asking no question = questioning nothing (Gr. μέλη
dask.),


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


LORDS. Ap. 98. VI. i. β. 1. A. a.

fulness. Gr. plérōma. See Ps. 21. 2.


them that believe not = the unbelievers. Gr. épita
tos, as in 7. 12.

be disposed = wish, Ap. 102. 1.


any man = any one, as in v. 27.

offered, &c. Gr. eidolothous, as in v. 19, but the texts read hierothous, "offered in sacrifice", as more appropriate language at a heathen feast.


of the other = 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 v. 25—28, the word conscience is repeated from v. 25, giving the Fig. Epitetosis. Ap. 6.


ovil spoken of. Gr. blasphémenos. Same as "defamed".


33 please. Gr. areōsi. profit. Same as "expedient", v. 23. many = the many. that = in order that. Gr. hina.


11. 2—16 (For Structure see next page).

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 * Christ; and the head of
the * woman is the * man; and the head of
* Christ is * God.

Y 4 Every * man praying or * prophesying,
having * his head covered, * dishonoureth * his
head.
5 But every woman that * prayeth or * prophesith
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 7 For a * man indeed ought * not to * cover * his
head, * forasmuch as he is the * image and
glory of * God:

a but the woman is the glory of the * man.

2 For the * man is * not * of the woman;

3 but the woman * of the * man.

9 Neither was the * man created * for the
woman;

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

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 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.

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

17 Now * in this that I declare * unto you I

power = authority (Ap. 122.5), i.e. the sign of authority, a veil, which betokened subjection to her husband. 

11. 2-18 (Q, p. 1709). THE PUBLIC USE OF SPIRITUAL GIFTS. (Introversion.)

Q | x. 2. Praise of the obedient.
| y. 3. A revealed principle.
| z. 4-6. Result.
| z. 7-12. Reasons.
| z. 16. Rejection of the contentious.

keep=hold fast. Gr. kateché, as in 1 Thess. 5. 21; Heb. 3. 6; 10. 23.
ordinances. Gr. paradósis. Elsewhere, twelve times, always transl. "tradition 


his head covered. Lit. (something) upon (Ap. 104. x. 1) the head.
dishonoureth. Gr. katakathúma. See Rom. 5. 5. his head. I. o. Christ in whom he has access to God with unveiled face (2 Cor. 3. 18).


7 forasmuch as he is = being originally. Gr. huparché. See Luke 8. 19.


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.

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

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

P | Z | 17. Censure.
| Z | 22. Censure.
| A | 23-34. About the Lord's Supper.

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

1714
II. 17.
I. CORINTHIANS.

come together. Gr. suonochmao. This was a voluntary assembling, not the authoritative "being gathered to His name" of Matt. 18. 20.

18 For first of all, when ye come together in the church, I hear that there are divisions among you, and I partly believe it. For he that is parted believes not the coming of God. See Acts 9. 24. Also, he that is in you is not divided, but is in your midst. See Acts 15. 18. divisions. Gr. schisma. See 1. 10. among. Ap. 104. viii. 2.

19 For there must be also heresies among you, that which are approved may be manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper.

20 For in eating every one taketh before his own supper: and one is hungry, and another is drunken.

28 What have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?

29 What shall I say to you? shall I praise you this? I praise you not.

A B 23 For 3 have received of the Lord that which I also 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 as often as ye drink it, in remembrance of Me."

C B 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, an unworthy. 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 as discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many are not.

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


This cup, &c. Fig. Metaphor, as in v. 24. Ap. 6. If, as some maintain, the wine is transubstantiated into the blood of Christ, can the cup be so too? new. Gr. kaimos. See Matt. 9. 17. testament = covenant. See Luke 22. 20 and Heb. 8. 14-12. shew = proclaim. Ap. 121. 5. unworthily. Gr. anamele. Only here and v. 29 (which see).


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 v. 23. See the Fig. Resumption, Ap. 6. 3. many = not a few, as R.V. sleep. Ap. 171. 2. This verse explains what the judgment of v. 28 was. Temporal suffering, and even death. Ap. 6. 2 and 1. John 5. 5, 10, 17. 31 would were to judge. Same as "discern", v. 29.
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 Holy Ghost calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit. 5 And there are diversities 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 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 hath as many members, and all the members of that one

body, being many, are one body: so also is Christ. 
13 For 3 by one 3 Spirit  are we all 3 baptized into one body, whether we be Jews or 3 Gentiles, whether we be 3 bond or free; and have been all made to drink 3 into one 3 Spirit. 
14 For the body is 1 not one member, but many. 
15 If the foot shall say, “Because I am 5 not of the hand, I am 5 not of the body;” is it thereby 5 not of the body? 
16 And 4 if the ear shall say, “Because I am 1 not of the head, I am 1 not of the body;” is it thereby 1 not of the body? 
17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the 3 smelling? 
18 But now 3 hath 5 God 3 set the members every one of them in the body, as it hath pleased Him. 
19 And 4 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 3 cannot say 5 unto the hand, “I have 5 no need of thee;” nor again the head to the feet, “I have 5 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 3 honour and abundance; and our 3 uncomely parts have more abundant 3 comeliness. 
24 For our 3 comely parts have 21 no need: but 5 God 3 hath 5 tempered the body together, having given more abundant honour to that part which lacked: 
25 That there should be 5 no 5 schism 5 in the body; but 3 that the members 3 should have the same care 4 one 4 for another. 
26 And 4 whether one member suffer, all the members suffer with it; or one member be 3 honoured, all the members rejoice with it. 
27 Now ye 4 are 4 the body of 3 Christ, and members 4 in particular. 

28 And 3 God 3 hath 3 set some 4 in the church, first 2 apostles, secondarily 3 prophets, thirdly 3 teachers, after that 3 miracles, then 3 gifts of healings, 3 helps, 3 governments, 3 diversities of tongues. 

29 Are all 22 apostles? are all 22 prophets? are all 22 teachers? are all 22 workers of miracles? 
30 Have all the 3 gifts of healings? do all speak with tongues? do all 3 interpret? 

31 But 5 covet earnestly the 3 best 3 gifts: and yet shew I 5 unto you a 5 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, vii. 

Gentiles = Greeks. 
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, 26; 16, 22; 20, 14-15, 


smelling. Gr. ophrâsis. Only here. 

18 hath. Omit. 
et. Same word as “ordain” in John 15, 16. 
every = each. 
as it hath, &c. = as He pleased, or purposed. Ap. 102, I. Cp. 15, 25. 

21 cannot = is not (Gr. ou) able to. 
unto = to. 
22 Nay = But. 
to be, I. e. naturally. Gr. hyparchô. See Luke 9, 45. 
23 less honourable. Gr. atimôs. See 4, 10. 

bestow. Lit. put around. Gr. perithêmi. See. 

first occ. Matt. 21, 35. 

uncomely. Gr. aekhêmôn. Only here. 

comeliness. Gr. aekhêmenosât. Only here. 

24 comely. Gr. aekhêmôn. See Acts 13, 50. 

hath. Omit. 
tempered … together = mingled together, or compound. Gr. sôkranumôs. Only here and Heb. 4, 2. 
lacked = were same short. Gr. kusterôs. See Rom. 8, 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. merimnâs. See 7, 23) the same. 
on for another = on behalf of (Gr. huper. Ap. 104, xvii. 1) one another. 
26 whether = If at least. Gr. eîa. 

suffer with it = suffer together. Gr. sumpachôs. Only here and Rom. 8, 17. 
or. Gr. eîa, as above. 
honoured = glorified. See 6, 20. 
with it = together. 
27 the body. There is no art, because âôma is the predicate. Cp. 3, 16. 
teachers. Gr. didaskalos. 

Ap. 95, XIV. v. 4. 
after that. Gr. epeîa. 
miracles = powers. Gr. dunamís, as in v. 10. Here it means “workers of miracles”, 

helps. Gr. antíkôsis. Only here in N.T., but found in the Sept., Ps. 83, 8; &c., and in the Papyri (Ap. 91, IV). 
governments. Gr. kubernêsis. Only here in N.T., but found in the Sept. The word means “guidance”, 

Gr. genos. Not the same word as in vv. 4-5. 

29 Are. 
105, II. 

workers of. There is no word for “workers of”. 

No interpret. Gr. diatìmêna. See Acts 9, 36. 

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

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

1. 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.

1. 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.

1. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

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

1. Rejoiceth not in iniquity, but rejoiceth in the truth;

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

1. Charity never falleth:

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

1. For we know in part, and we prophesy in part.

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

1. 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.

1. 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.

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

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

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

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

14. 1. Every gift to be desired.

14. 1. charity = love, as in 13. 1.

14. 1. desire = covet earnestly, as in 12. 31.

Spiritual. Gr. pneumatikos.
II

For he that speaketh in an unknown tongue, so that he that speaketh not the same language may be at a loss to interpret. Now, if I pray in some unknown tongue, my spirit prayeth, but my understanding is not fruitful.

What is it then? I will pray with the spirit, and I will also pray with the understanding: so that both I will sing with the spirit, and I will sing with the understanding also. Else if I shall pray in an unknown tongue, my spirit prayeth, but my understanding is not known unto me.—1 Cor. 14:2, 13-14.

PROPHESYING BEST.

(Alteration.)

14. 1-5. Interpretation needed.

If anyone else speaks in tongues, let them interpret, so that the church may receive edification. Now, if I come unto you speaking with tongues, what shall I profit you, except I speak to you either by revelation, knowledge, prophecy, or by doctrine?

And even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

Wherefore let him that speaketh in an unknown tongue pray that he may interpret.
I. CORINTHIANS.

14. 17. For you verily give 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.

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 they will 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 is 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 persuaded 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.

14. 21-40 (F*, p. 1719). REASONS AND CAUTIONS.

21 The Holy 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, as just as in John 10, 34; 15, 36, it includes the Psalms.

22 The quotation is from Isa. 28, 11, 12. Ap. 107, II, 2.
23 In all this, Ap. 150, I, I.
24 Believe not are unbelieving. Gr. apistōs. See Ap. 150. III.

m | 21-25. Divine prediction.
| 27-35. Apostolic direction.

25 the more. 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, as just as in John 10, 34; 15, 36, it includes the Psalms.

26 In all this, Ap. 150, I, I.
27 believe not are unbelieving. Gr. apistōs. See Ap. 150. III.

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 the churches of the saints.
34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they may ask questions.

every=each of you. Omit. interpretation. See 12, 10.
any man=any one, as in v. 24.
no Gr. mē, as in v. 11.
the other=s the other.
judge=discern, or discriminate.
hold his peace. Same as "keep silence" in vv. 28, 34.
may=can.
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.

1720
to speak; but they are commanded to be under obedience, as the law also saith. 35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only? 37 If any man think himself to be a prophet, or a spiritual, let him acknowledge that the things that I write unto you are 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.

Moreover, brethren, I declare unto you the gospel which I preached unto you,

which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

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

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

And that He was seen of Cephas, then of the twelve:

After that, He was seen of more than five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep.

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

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

But by the grace 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 I were 3 or 15, so we preach, and so ye believe.

12 Now if Christ be preached that He rose from the dead, how 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 And if Christ be not risen, then is your faith vain, ye are yet in your sins.

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

17 For since by man came death, by man came also the resurrection of the dead. 18 For as in Adam all die, even so in Christ shall all be made alive.

19 But every man in his own order: Christ the firstfruits, afterward they that are Christ's at his coming.

20 Then they which are of the firstfruits are as follows: Then they which are of the firstfruits are as follows: I say, when the Spirit which testifieth of Jesus shall come on them,
you that there is no resurrection of the dead?

K 13. But if there be no resurrection of the dead, then is Christ not raised?

s 14. And if Christ be not raised, 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 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 20. But now is Christ risen from the dead, and become the firstfruits of them that slept.

21. For since by one man came death, by one man also the resurrection of the dead.

u 22. For as in Adam all die, even so in Christ shall all be made alive.

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.


15. 20-28 (l. above). RESURRECTION CERTAIN, BECAUSE CHRIST IS RAISED.

Extended Alternation.

L 0 t 20-25. Death counteracted.


P 26. Purpose.


26. The last enemy, &c. Lit. Death, the last enemy, is destroyed. Fig. Prolepthesis. Ap. 6. destroyed. Same word as "put down", v. 24.
27 For He \( ^{22} \) hath put all things \( ^{22} \) under His feet.

11 But when He saith \( ^{11} \) "all things are \( ^{11} \) put under \( ^{11} \) Him", it is manifest that \( ^{11} \) He is excepted. Which did \( ^{11} \) put all things under Him.

12 All things when all things shall be \( ^{12} \) subdued \( ^{12} \) unto Him, then shall the Son \( ^{12} \) also Himself be \( ^{12} \) subject \( ^{12} \) unto Him. That \( ^{12} \) put all things under Him,

\[ P \] that \( ^{11} \) God may be \( ^{11} \) all \( ^{11} \) in all.

M

29 Else what shall they do which are \( ^{29} \) baptized \( ^{29} \) for \( ^{29} \) the dead, if the \( ^{29} \) dead \( ^{29} \) rise \( ^{29} \) not at all? \( ^{29} \) Why are they then \( ^{29} \) baptized \( ^{29} \) for \( ^{29} \) the dead?

30 And why stand \( ^{30} \) we in jeopardy every hour? \( ^{30} \) If \( ^{30} \) I prove by your rejoicing which I have in \( ^{30} \) Christ our \( ^{30} \) Lord, I die \( ^{30} \) daily.

32 If \( ^{32} \) after the manner of \( ^{32} \) men \( ^{32} \) I \( ^{32} \) have \( ^{32} \) fought with beasts \( ^{32} \) at Ephesus, what advantage \( ^{32} \) it \( ^{32} \) me, if the \( ^{32} \) dead \( ^{32} \) rise \( ^{32} \) not?

33 \( ^{33} \) Let us eat and drink; \( ^{33} \) for \( ^{33} \) to \( ^{33} \) morrow \( ^{33} \) we die.

N

33 Be \( ^{33} \) not deceived: \( ^{33} \) evil \( ^{33} \) communications corrupt \( ^{33} \) good \( ^{33} \) manners.

34 Awake \( ^{34} \) to righteousness, and \( ^{34} \) sin \( ^{34} \) not; for \( ^{34} \) some \( ^{34} \) have not the knowledge of \( ^{34} \) God: \( ^{34} \) I speak \( ^{34} \) this \( ^{34} \) to your shame.

J

35 But \( ^{35} \) some \( ^{35} \) man \( ^{35} \) will say, \( ^{35} \) How \( ^{35} \) are \( ^{35} \) the \( ^{35} \) dead \( ^{35} \) raised up? \( ^{35} \) and \( ^{35} \) with \( ^{35} \) what \( ^{35} \) body do they come?

K

36 Thou \( ^{36} \) fool, that which thou sowest is not \( ^{36} \) quickened, \( ^{36} \) except it die:

37 And \( ^{37} \) that which thou sowest, thou sowest \( ^{37} \) not that body that shall be, \( ^{37} \) but \( ^{37} \) bare grain, \( ^{37} \) it may \( ^{37} \) crop of wheat, \( ^{37} \) or \( ^{37} \) of some other \( ^{37} \) grain.

38 But \( ^{38} \) God giveth it a body \( ^{38} \) as it hath pleased Him, and \( ^{38} \) to \( ^{38} \) every \( ^{38} \) seed \( ^{38} \) his own body.

39 All flesh \( ^{39} \) is \( ^{39} \) not the same flesh: \( ^{39} \) but \( ^{39} \) there \( ^{39} \) is \( ^{39} \) one \( ^{39} \) kind \( ^{39} \) of \( ^{39} \) flesh \( ^{39} \) of \( ^{39} \) men, \( ^{39} \) another \( ^{39} \) flesh \( ^{39} \) of \( ^{39} \) beasts, \( ^{39} \) another \( ^{39} \) flesh \( ^{39} \) of \( ^{39} \) fishes, \( ^{39} \) and \( ^{39} \) another \( ^{39} \) flesh of \( ^{39} \) birds.

40 There \( ^{40} \) are \( ^{40} \) also \( ^{40} \) celestial bodies, \( ^{40} \) and \( ^{40} \) bodies \( ^{40} \) terrestrials: \( ^{40} \) but \( ^{40} \) the glory of \( ^{40} \) the \( ^{40} \) celestial \( ^{40} \) is \( ^{40} \) one, \( ^{40} \) and \( ^{40} \) the glory of \( ^{40} \) the \( ^{40} \) terrestrial \( ^{40} \) is \( ^{40} \) another.

41 There \( ^{41} \) is \( ^{41} \) one glory of the sun, \( ^{41} \) and \( ^{41} \) another \( ^{41} \) glory of the stars: \( ^{41} \) for \( ^{41} \) one \( ^{41} \) star \( ^{41} \) differeth from \( ^{41} \) another \( ^{41} \) star in glory.
I. CORINTHIANS.

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

43. It is sown in dishonour; it is raised in glory: it is sown in weakness; it 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, “The first man Adam was made a living soul.” And the last Adam became a quickening spirit.

46. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47. And 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.

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

51. Behold, I show you a mystery. We shall 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. And this corruptible must put on incorruption, and this mortal must put on immortality.

54. 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.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye also.

Upon the first day of the week let every one of you lay by him in store, as God hath pleased.
prospered him, "that there be not gatherings when I come.

3 And when I come, whosoever 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, whosoever 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 opened unto me, and there are many adversaries.

10 Now it is needful for me to journey on by way of Macedonia, and to come unto Jerusalem this winter; and it may be that I will come again with you.

11 Let no man despise you: but conduct yourselves in the faith, quiet you like men, be strong.

12 Let all your things be done with charity, 16 I beseech you, brethren, 

19 The 1 churches of Asia 6 salute you. 6 Aquila and Priscilla 6 salute you much 11 in the 10 Lord, with the 1 church that is 6 in their house.
20 All the brethren 6 greet you. 6 Greet ye one another 14 with an holy 6 kiss.
21 The 6 salutation of me Paul with mine own hand.
22 6 If 6 any man 6 love 6 not the 7 Lord 6 Jesus Christ, let him be 6 Anathema 6 Maran-atha.
23 The 6 grace of 7 our 7 Lord 7 Jesus Christ be 11 with you.
24 My 6 love be 11 with you all 11 in 6 Christ Jesus. Amen.


LONGER NOTE ON 1 COR. 15. 40.

1. The subject of vs. 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 sows 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 heavens", and

b. resurrection bodies fitted for life and activities on earth? (e.g. Matt. 19. 28; cp. Ezek. 34. 23; 37. 21, &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 verso 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."
THE SECOND EPISTLE TO THE CORINTHIANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introduction and Alternation.)

A | 1. 1–4. INTRODUCTION.
B C E | 1. 5–11. THANKSGIVING.
F | 1. 12. CHARACTER OF PAUL'S MINISTRY.
D G | 1. 13, 14. THE PRESENT EPISTLE.
H K | 1. 15, 16. PROPOSED VISIT.
L | 1. 17–2. VINDICATION OF HIS ACTION.
J M O | 2. 3–11. FORMER EPISTLE. OBJECT.
F | 2. 12, 13. NO REST IN SPIRIT.
N | 2. 14–16. MACEDONIA. JOURNEY.
B C E | 2. 17–18. THANKSGIVING.
F | 3. 1–7. 4. CHARACTER OF PAUL'S MINISTRY.
D J M | P | 7. 5–7. NO REST IN FLESH.
O | 7. 8–16. FORMER EPISTLE. EFFECT.
N | 8. 1–9. 16. MACEDONIA. ASSEMBLIES.
H | 10. 1–12. VINDICATION OF HIS ACTION.
K | 12. 14–18. 1. PURPOSED VISIT.
G | 13. 1–14. THE PRESENT EPISTLE.

A | 13. 15–16. CONCLUSION.

THE SECOND EPISTLE TO THE CORINTHIANS.

INTRODUCTORY NOTES.

1. From various passages we learn that the apostle Paul wrote this Epistle under much pressure of spirit. The personal part of his first letter to the Corinthians had had its effect upon the obedient members of the church (see ch. 2 and 7), and he wrote a second time to comfort such, as well as to warn a disobedient element (18. 2, 19). It is plain that certain altogether denied his authority, and in ch. 10–13 he once more powerfully vindicates his apostleship, especially in connexion with false teachers, against whom he earnestly warned the Corinthians. The specific claim of authority as proceeding from his Lord and Master alone occupies a large part of the Epistle. Hence, also, the admonition that if he came he would enforce that authority. There is much to indicate Paul's anxiety for all the churches, while in the doctrinal portions occur some unsurpassed presentations of the Divine love in Christ.

2. Not only was this church burdened with internal trouble (ch. 1), but they had trials also from without (11, 13–15), just as the Lord Himself had foretold in Matt. 24. 9–12. In consolation, Paul held out before them (4, 14) the same hope of resurrection as he proclaimed in his first letter.

3. The news had been sent to Corinth (1 Cor. 4. 17) and had no doubt returned bearing news of the unhappy condition of the church. Titus delivered the first letter and, there being some delay in his return, Paul passed from Troas to Macedonia, where, later, Titus brought from Corinth (7. 7–19) such reports as only partially assured the apostle, and led him to send the Second Epistle by the same fellow worker.

4. Various explanations have been proposed with regard to the conditions under which the Epistle was written. Some think that prior to its transmission, the apostle had sent by the hand of Timothy a severe letter which has been lost. Another suggestion is that, Paul, hearing of the confusion in the church, made a hasty visit to Corinth from Ephesus, and, finding that he avoided nothing but rather was set at naught, withdrew to another part of Achaia or to Macedonia, where he penned the Second Epistle. Still other views on similar lines are put forward, but all that can be said is that they are suppositions of which there is no hint in the Epistle. Connecting 1 Cor. 4. 19; 2 Cor. 1. 12, and 13. 2, the apostle had not been back on account of the disorders in the church, whatever may be meant by “the third time” in 13. 1. In 13. 12, he is minded to come to them as a second benefit, and passing to Macedonia, to return to them, which would have been a third time.

5. Written from Macedonia not long after Paul's leaving Asia (1. 0), it would not be many months after the dispatch of the First Epistle. This was probably in A.D. 57 (winter) or spring of 58. See Ap. 150.
THE SECOND EPISTLE OF PAUL THE APOSTLE
TO THE CORINTHIANS.


10. comfort. Gr. parakalēsēs. See Acts 184. i. 6. Occ. eighteen times in this epistle.


13. towards. Gr. εἰς. as in n. 4. consolation = comfort, as v. x.


15. is effectual = of. Gr. ἐνοχή. Ap. 104. x. 2. excellence (Gr. hupébole) or excess. This phrase is used five times. See 4. 17. Rom. 7. 13. 1. coli 12. 6. Gal. 1. 1. as above. Gr. ὑπερ. Ap. 104. xviii. 2. strength = power. Gr. dunameis. Ap. 172. i. in no small degree. Gr. ἐξωπορευματικόν. Only here and a. The reference may be to the riot at Ephesus (Acts 19. 34). here his life would have been in danger, but for the counsel of his friends (v. 31); but the following verses rather indicate some dangerous sickness.


1. 11. II. CORINTHIANS. 1. 24.

us, that for the "gift bestowed" upon us by the means of many persons, thanks may be given by many on our behalf.

P 12 For our "rejoicing this is, the "testimony of our "conscience that I "simplified and "grace to God, "sincerity, "not "with "flaxen "wisdom, but "by the "grace of "God, we "have had our conversation "in "the world, and "more abundantly "to youward.

DG 13 For we "write nothing "other things "unto you, than what ye read "or "acknowledge; and I "trust ye shall "acknowledge "even to the end; 14 As "also we have "acknowledged "unto you, in "part, that we are your "rejoicing, even as ye also are ours "in the day of the "Lord Jesus.

HK 15 And in this "confidence I "was "minded to "come "unto you "before, "that ye might have a "second "benefit; 16 And to "pass "by you "into Macedonia, "and "to "come again "out of Macedonia "unto you, and "of you "to "be "brought on my way "toward "Judea.

L 17 When I therefore "was "thus "minded, "did I use "lightness "or the things that I "purpose "of "spite "unto the flesh, "that "with me "there should "be "yea "yea, "and "nay "nay? 18 But "as "God is "true, "our "word "toward you was "not "yea "and "nay. 19 For "the "son of "God, "Jesus Christ, "who "was "preached among you "by "me "even "by "Silvanus and "Timothy, "was "not "yea "and "nay, "but "in "Him "was "yea. 20 For "all the "promises "of "God "in "Him "are "yea, "and "in "Him "Amen, "unto "the "glory of "God "by "us.

21 Now He Which "establisheth "us "with "Christian "hath "anointed us, "unto "God; 22 Who "hath also "sealed us, "and "given "the "earnest "of "the "Spirit "in "our "hearts. 23 Moreover "3 "call "God "a "record "upon "my "soul, "that "to "spare you "I "came "not "as "unto "Corinth. 24 "Not "for "that we "have "dominion over

I. 24.

II. CORINTHIANS.

1. 24.

your faith, but are helpers of your joy: for by faith ye stand.

2 But I determined this with myself, that I would not come again to you in heaviness.

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part, that I may not overburden you all.

6 Sufficient to such a man is this punishment, which was inflicted of many.

7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for if I forgive any thing, to whom I forgive it, for your sakes forgave I it in the persons of Christ;

11 Least Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach 10 Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother:

14 Now thanks be unto God, Who always causeth us to triumph 11 in Christ, and maketh manifest the savor of His knowledge by us in every place.

9 to this end = for (Gr. els) this, also did I write = did I write also.

10 Gr. s. also as above.

11 forgave = as also forgive.

12 Gr. s. as above.

13 Gr. s. as above.

BCE


help. Gr. suymeng. See 1 Cor. 8. 9.

10 that I would not = not to.

11 that = in order that.

12 Gr. s. as above.

13 Gr. s. as above.

14 Gr. s. as above.

15 Gr. s. as above.

16 Gr. s. as above.

17 Gr. s. as above.

18 Gr. s. as above.

19 Gr. s. as above.

20 Gr. s. as above.

21 Gr. s. as above.

22 Gr. s. as above.

23 Gr. s. as above.

24 Gr. s. as above.

25 Gr. s. as above.

26 Gr. s. as above.

27 Gr. s. as above.

28 Gr. s. as above.

29 Gr. s. as above.

30 Gr. s. as above.

31 Gr. s. as above.

32 Gr. s. as above.
2. 15.

II. CORINTHIANS.

15 For we are "unto 11 God a "sweet savour of 10 Christ, 1 in them that are saved, and 1 in them that "perish: 16 To the one we are the "savour of death "unto death; and to the other the "savour of "life "unto life. And who is sufficient for these things? 17 For we are "not so many, which "corrupt the "word of 11 God: but as of "sincerity, but as of 10 God, in the sight of 11 God we "speak 1 in 10 Christ.

F A C
3 Do we begin again to "commend ourselves? or need we, as some others, "epistles of commendation "to you, or letters of commendation "from you? 2 For are our epistle "written in our hearts, known and "read of all 2 men: 3 Forasmuch as ye are "manifestly declared to be the epistle of Christ "ministered "by us, written "not with "ink, but "with the "Spirit of the "living God; not "in "tables of stone, but "in "fleshy "tables of the heart.

D 4 And such "trust have we "through 11 Christ to 2 Godward: 5 Not that we are "sufficient "of ourselves to "think "any thing as "of ourselves; but our "sufficiency is God; 6 Who also "hath made us able "ministers of "the "new testament; not "of "the "letter, but "of "the "spirit; for "the "letter killeth, but the "spirit "giveth life.

H J K
7 But if the "ministration of death, "written


5. 8-15 (E, above). MINISTRY OF THE NEW COVENANT. (Alternation.)

G | 6. Pneuma necessary for life.
H | 7. Pneuma changes the Old Covenant.
G | 17. Pneuma necessary for liberty.
H | 18. Pneuma changes us.

8 also. Read after "ministers," hath made us able = enabled us, or made us efficient as. Gr. hikōnai. Only here and Col. 1, 12. ministers. Gr. diakōnes. Ap. 150, I. 1. the = a. new. Gr. koinos. See Matt. 9, 17. testament = covenant. Gr. diathēkē. See Matt. 26, 24. This is the covenant of Jer. 31, 31. Cp. Heb. 8, 6-13. the. Omit. letter. Gr. gramma. This is the Sinaïtic covenant, called "the ministration of death" in v. 7. spirit. The old covenant could not give life. It was like a dead body, for lack of the spirit (James 2, 26). Cp. John 6, 63. Christ is the Spirit of the new covenant. See v. 17. giveth life = quickeneth. Gr. zωoipōnai. See Rom. 8, 11 and 1 Cor. 15, 45.

3. 7-16 (H, above). PNEUMA CHANGES THE OLD COVENANT. (Division.)

H | 17. Pneuma gives life.
J | 18. Pneuma brings into liberty.
J 3. 7-11 (J, above). PNEUMA GIVES LIFE. (Repeated Alternation.)

J1 | 1. The Old Covenant came with glory, but Israel could not look upon it.
J | 8. The New Covenant also comes with glory.
J 9. The Old Covenant, which brought condemnation, came with glory.
J 10. The New Covenant, which ministers righteousness, excels it in glory.
K | 10. The Old Covenant had no glory in inflicting death.
L | 10. The New Covenant has surpassing glory in giving life.
K 11. The Old Covenant, which is annulled, was with glory.
L 11. The New Covenant, which abides, will abide in glory.

and *engraven in* stones, *was* glorious, so that the *children of Israel* could *not* stedfastly behold the face of *Moses* for the glory of his countenance; which glory was *to* be done away: *not*

8 How shall *not* the *ministration* of the *spirit be* rather *glorious?*

9 For *if* the *ministration* of *condemnation* be *glory,*

much more doth the *ministration* of *righteousness exceed in* glory.

10 For even that which was *made glorious had no glory* in this respect,

by reason of the glory that *excelleth.*

11 For *if* that which is *doen away was* glorious,

much more that which *remaineth is* glorious.

12 Seeing then that we have such hope, we *use* *great* *plainness of speech:

13 And *not* as *Moses,* which put a *vail* over his face, *that* the *children of Israel* *could not* stedfastly look *to* the end of that which is *abolished;*

14 But their *minds* were *blinded:* for until this day *remaineth the same* *vail* *untaken away* in the *reading of the old testament;

15 But even unto this day, *when* *Moses* is read, the *vail* is *upon* their heart.

16 Nevertheless *when* it *shall turn* 1 to the *Lord,* the *vail* shall be *taken away.*

17 Now the *Lord* is *that* *Spirit; and where the *Spirit of the Lord* is, *there is liberty.*

18 But we all, with *open face* *beholding as* in a glass the glory of the 15 Lord, are *changed* into the same image "from glory to glory," even as *by* the *Spirit of the Lord.*

Therefore *seeing we have this ministry,* *as* we *received mercy,* *we* *faint not;*

which vail = that (Gr. höl) it.


4. 1-5. 11 (F. p. 1731). SUPPORT UNDER AFFLICTION. (Extended Alternation.)

| O | 1-5. 1-6. 1. Contrasts as to others.
| Q | 4. 15. Benefit to the Corinthians.
| 0 | 4. 15-6. 5. Contrasts as to themselves.
| P | 5. 1-10. Instrumentalities.
| Q | 5. 11. Benefit to mankind.


1752
II. CORINTHIANS.

4. 2. But I have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3. But if our gospel be hid, it is hid to them that are lost:

4. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8. We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9. Persecuted, but not forsaken; cast down, but not destroyed;

10. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifested in our body.

11. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be manifested in our mortal flesh.

12. So then death worketh in us, but life in you.

13. We having the same spirit of faith, according as it is written, if it be believed, and therefore have spoken; we also believe, and therefore speak;

14. Knowing that He Which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.


1783
15 For all things are "for your sakes, "that the abundant grace might, "through the thanksgiving of many, "rebound to the glory of God.

16 For which cause we "lament not; but though our "outward man perish, yet the inward man is "renewed day by day.

17 For "our light affliction, which is but for a moment, "worketh for us a far more exceeding and eternal weight of glory;

18 While we "look not at the things which are "seen, but at the things which are "not seen: for the things which are "seen are "temporal; but the things which are "not seen are "eternal.

5 For we "know that "if our earthly house of this tabernacle were "dissolved, we have a building of God, an house "not made with hands, eternal in the heavens.

2 For in this we "groan, earnestly desiring to be "clothed upon with our house which is "from heaven:

3 So that "being clothed we shall "not be "found naked.

4 For we that are in "this tabernacle do groan, being burdened: "not "that for that we would be "unclothed, but "clothed upon, "that mortality might be "swallowed up of life.

5 Now He that hath wrought us for the selfsame thing is God, Who also hath given unto "us the "earnest of the "Spirit.

6 Therefore we "are always "confident, "knowing that, whilst we "are "at home in the body, we "are absent from the Lord:

7 (For if we walk "by faith, "not "by sight;

8 We "are "confident, I say, and "willing rather to be "absent from the body, and to "be present with the Lord.

9 Wherefore we "labour, that, whether "present or "absent, we may be "accepted of Him.

10 For we must "appear "before the "judgment seat of Christ; "that every one may receive the things done "in "his body, "according to that he hath done, "whether it be "good or "bad.

11 Knowing therefore the "terror of the "Lord, we "persuade "men; but we "are "made manifest unto God; and I "trust "also that "we "are "made manifest "in your consciences.

12 For we "commend "not ourselves again.
unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:
15 And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and was raised again.
16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now also henceforth know we Him no more.
17 Therefore if any man be in Christ, he is a new creature: old things are passed away; and all things are become new.
18 And all things are of God,

Who hath reconciled us to Himself by Jesus Christ,

b and hath given to us the ministry of reconciliation;

a 19 To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them,

b and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us:

d we pray you in Christ's stead, be ye reconciled to God.

e For He hath made us His sin for us, Who knew no sin; that we might be made the righteousness of God in Him.

6 We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.

e (For Hesalath, I have heard thee in mine heart.

5. 12. II. CORINTHIANS.

6. 2:

E R I 5. 12. II. CORINTHIANS.

a Who hath reconciled us to Himself by Jesus Christ, and given to us the ministry of reconciliation;

b 19 To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us:

d we pray you in Christ's stead, be ye reconciled to God.

e For He hath made us His sin for us, Who knew no sin; that we might be made the righteousness of God in Him.

b 6 We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.

e (For Hesalath, I have heard thee in mine heart.

5. 20—6. 2 (R², above). MINISTERS. (Extended Alternation.)

R² | 5. 20—6. 2. Ambassadors.
| a | 5. 20—6. Entreaty.
| b | 6. 1. Fellow-labourers.
| c | 6. 2. Enforcement.
| d | 6. 2. Enforcement.


5. 18—6. 2 (R', above). MINISTRY. (Division.)


5. 18, 19 (R', above). MINISTRY. (Alternation.)

R¹ | 5. 18—6. Reconciliation.
| a | 18. Commission.


not. Ap. 108. II.

imputing. See Rom. 2. 3; 4. 6.


word. Ap. 121. 10.

1735
accepted, and *in the day of salvation *have I succoured thee: ” *behold, now is the *accepted time; *behold, now is the day of salvation.


9 As *unknown, and yet *well known; as dying, *and yet *living; *as chastened, *and not killed; *As sorrowful, yet *always rejoicing; *as poor, *yet *making many rich; *as having nothing, *yet *possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is *enlarged.

12 Ye are *not *straitened *in us, but ye are *straitened *in your own bowels.

13 Now for *a recompence in the same, (I speak as unto *my children,) be ye also *enlarged.

14 *Be ye *not *unequally yoked together *with unbelievers: *for what *fellowship hath righteousness with unrighteousness? and what communion *hath light *with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an *infidel? and what agreement hath the Temple of *God *with * idols?

6. 13—7. 3 (A. p. 1731). PAUL'S RECOMPENCE. (Introversion and Repeated Alternation.)


7. 1 Command. Cleansing.

16 *Be dippled together with % as unbelievers, %

1786
II. CORINTHIANS.

7. 8

for ye are the Temple of the living God; as God hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people."

Wherefore "come out from among them, and be ye separate," saith the Lord, "and touch not the unclean thing."

7 Therefore these promises of dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.

Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me;

so that I rejoiced the more.

For though I made you sorry with a letter, I do not repent, though I did repent:

I perceive that the same epistle hath dwelleth. Gr. eviōnta. See Rom. 8, 11.


walk. Gr. eipēstē. Only here.

people. Gr. laos. See Acts 2, 47. Quoted from Lev. 26, 12.

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


doan, i.e. any. receive. Gr. eisdechomai. Only here.

be a Father unto you, and ye shall be My sons and daughters," saith the Lord Almighty.

Almighty. Gr. Pantokrator. In the N.T. only here, and nine times in the Revelation. See Ap. 4, VII.


holiness. Gr. hagios. See Rom. 1, 4.


2 Receive = Makro room for. Gr. chôrē. See John 21, 25.

 Cp. 6, 11, 12.


no man. Gr. oudeis.

corrupted. Gr. phthēgh. See 1 Cor. 8, 17.

defrauded. Gr. pleonēktei. See 2, 11. Fig. Areophagon (Ap. 6) in this verse, also in 4, 5, 7, 3.


to condemn you = for (Gr. pros. Ap. 104, xv. 8).

condemnation. Gr. katakrīsis. See 8, 9.

do die, &c. Lit. unto. (Gr. eis) the dying, &c.

die = die with. Gr. sunapothēkō. Only here, Mark 14, 21, 2 Tim. 2, 11.

live with. Gr. suzō. See Rom. 8, 8.

4 boldness of speech. Gr. parrhēsia. See 8, 12.


glorying. Gr. kauchētēs. See Rom. 8, 27.


comfort = the comfort. Gr. paraēsē. See 1, 3.

Perhaps referring to v. 2.

Exceeding joyful. Lit. overbound (Gr. huperparaiso). See Rom. 5, 20 with the joy.

7. 5-7 (D. J. M. P, p. 1727). NO REST IN FLESH. (Introduction.)

a 5. Troubled exceedingly.


b 7. His comfort by you.

a 8. Rejoiced the more.


Macedonia. This was after leaving Troas (2, 12, 13), where he was disappointed at not finding Titus. no. Gr. oudeis.

rest. Gr. anasia. See 2, 13.

troubled. Gr. thlips. See 1, 6.


those that are cast down = the lowly.

Gr. taipēnos. See Rom. 12, 16.


coming. Gr. garōsia. See Matt. 24, 2.

consolation. Same as "comfort," v. 4. Add "also after "consolation," when, &c. = telling us (as he did). Gr. anagnōsŏ. See Acts 14, 17.

earnest desire. Gr. epi̇thēsē. Only here and v. 11.


fervent mind = zeal. Gr. zelos. See v. 11.


7. 8-18 (O, p. 1727). FORMER LETTER. EFFECT. (Extended Alteration.)

O h 8-. Former Letter. Effect.

i 8-11-. Result. Godly sorrow. The Corinthians.

k 11-. Approving themselves.


k 15-. Confidence.


made... sorry = grieved. Gr. luois. See 2, 2.


The meaning is that Paul at first regretted he had written so severely, but afterwards changed his mind when he saw the salutary effect of his letter. perceive = see. Gr. deiō. Ap. 135, I. 5.

the same = that.
made you sorry, though it were but for a season.

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us, in nothing.

For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!

In all things ye have approved yourselves to be clear in this matter.

Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

For if I have boasted any thing to him of you, I am not ashamed: but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

Therefore I rejoice therefore that I have confidence in you in all things.

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
8.3 For to their power, I bear record, yea, and beyond their power, they were willing of themselves;
4 praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.
5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.
6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

8 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.
9 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.
For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that the poverty of Christ might be rich.
10 And herein I give my advice, for this is expedient for you, who have begun, but is also to be begun a year ago.

11 Now therefore perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which ye have.
12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

For I mean not that other men be eased, and ye be burdened;
14 but by an equality; that now at this time your abundance may be a supply for their want, that their want may also be a supply for your want; that there may be equality.
15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But thanks be to God, Which put the same earnest care into the heart of Titus for you.
17 For indeed he accepted the exhortation;

5 bear record = testify, Gr. marturion. See p. 1611.
11 that we would receive. The texts omit, and read, asking of us the gift and fellowship.
12 gift = grace. As in v. 1.
17 Lord. Ap. 98. VI. i. B. 2. A.
18 unto.
21 Insomuch, &c. Lit. Unto (Gr. eis) our exhorting (Gr. parakaleo). Ap. 134. i. 6.
22 that = in order that. Gr. hina.
23 begun = begun before. Gr. proenarchomai. Only here and v. 10.
24 also finish = finish also.
26 in = unto. Gr. eis, as above.
27 the same = this.
28 Therefore = But, or Moreover.
32 diligence. Gr. spouo. See 1. 11.
33 your love to us. Lit. the love from (Gr. ek) you in respect of (Gr. en) us.
37 by occasion of = through. Gr. dia, as in v. 6.
38 forwardness. Same as "diligence," in v. 7.
40 sincerity = genuineness. Gr. gnistos. Occ. elsewhere, Phil. 4. 5, 1 Tim. 1. 2, Tit. 1. 4.
42 Jesus Christ. Ap. 98. XI.
43 for your sakes = on account of (Gr. dia). Ap. 104. v. 2) you.
45 a year ago = from (Gr. apo. Ap. 104. iv) a year ago.
46 in (Gr. en) this advice = judgment. Ap. 177. 2.
47 also, &c. to be forward also.
49 only here and Col. 4. 1.
50 at this time = in (Gr. en) the present season. for. Gr. eis. Ap. 104. vi.
51 want. Gr. husterema. See 1 Cor. 16. 17.
52 be = become. In this verse there is an epanodos (Ap. 6).

15 is = has been.

1739
but *being more forward, of his own accord he went unto you.

18 And we have *sent with him the brother, whose praise is in the gospel throughout all the  *churches;

19 And *not that only, but who was also *chosen of the *churches to travel with us *with this grace, which is *administered by us *to the glory of the *same  Lord, and *declaration of your ready mind:

20 *Avoiding this, that no man should *claim us in this abundance which is *administered by us;

21 *Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have *sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

23 Whether any do enquire of Titus, he is my *partner and *fellow-worker, concerning your progress and *confidence which God hath given; they are the *messengers of the *churches, and the *glory of Christ.

24 Wherefore shew ye *unto them, and before the *churches, the *proof of your love, and of our *boasting on your behalf.

9 For as touching the ministering of the saints, it is superfluous for me to write to you:

2 For I *know the forwardness of your mind, for which I *boast of you *to them of Macedonia, that *Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I *sent the brethren, lest our *boasting *of you should be in vain in this behalf; *that, as I said, ye may be ready:

4 *Lest haply if *they of Macedonia come with me, and find you unprepared, ye *shall be ashamed in this same *confident *boasting.

5 Therefore I thought it necessary to *exhort the brethren, that they would go before *unto you, and *make up beforehand your *bounty, *whereof ye had notice before, that the same might be ready, as a *matter of your bounty, and *not as of covetousness.

6 But this I say, He which soweth sparingly.
shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work, 9 (As it is written, He hath dispersed abroad; He hath given to the poor: His righteousness remaineth forever.) 10 Now He That ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; 11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. 12 For the administration of this service is not only supply of the saints, but is abundant also by many thanksgivings unto God; 13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto men; 14 And by their prayer for you, which long after you for the exceeding grace of God in you. 15 Thanks be unto God for His unspeakable gift.

II. CORINTHIANS.

10.16

bold when I am present with that confidence, whereupon I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds);

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revangle all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction,) I should not seem as if I would terrify you by letters.

9 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

10 Let such an one think this, that, as we are in word by letters when we are absent, so will we be also in deed when we are present.

11 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but if our measuring ourselves by ourselves, and comparing ourselves among ourselves, we are not wise.

12 But we will not compare of things without the measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

13 For we stretch not ourselves beyond our measure, as though we had reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:

14 Not rejoicing in things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly.

15 To preach the gospel in the regions


be bold=dare, as in v. 12. Gr. tolmao. Thotre expresses "confidence"; tolmao carries the feeling into action.


according to. Gr. kata, as in v. 1. 3 in. Gr. en. Ap. 104. viii.


war. Gr. strateiai. See 1 Cor. 9. 7.

after = according to, as above.

4 weapons. Gr. hoplom. See 6. 7.

warfare. Gr. strateiai. Only here and 1 Tim. 1. 18.

carnal. Gr. sarxikes. See Rom. 7. 14 and 1 Pet. 2. 11.

mighty. Gr. dunatois. Same as "able", 9. 8.

through=by. No prep. Dat. case.


strong holds. Gr. oikodomai. Only occ.

5 imaginations=thoughts, or reasonings. Gr. logismos. Only here and Rom. 2. 15.

high thing. Gr. kuriokos. Only here and Rom. 8. 39.

exalteth. Gr. epairis. See Acts 1. 9.


bringing, &c. Gr. aichmatolos. See Rom. 7. 23.

thought. Gr. noima. See 2. 11.


and cp. 7. 11.

disobedience. Gr. parakos. See Rom. 5. 19.


outward appearance. Gr. prosopon, as in v. 1.


even so are we = so are we also.

8 though=if. Ap. 115. 3.

boast=glory. Gr. kauchoinaoi. See Rom. 2. 17.


Lord. Ap. 98. VI. I. 1. 2. A.

hath given=have.


edification. Gr. oikodomai. See 1 Cor. 3. 9.

be ashamed. Gr. aischunomai. Occ. elsewhere.

Lk. 16. 3. Phil. 1. 20. 1 Pet. 4. 16. 1 John 2. 29.

The more frequent word in N.T. is kataichusin. See Rom. 5. 5.

9 That=In order that. Gr. hina.

terrify. Gr. ekphoboein. Only here.


presence. Gr. parousia. See Matt. 24. 3.

weak. As 1 Cor. 1. 27.


contemptible=of no account. Gr. exoutheinai. See Acts 2. 11.

11 In. No prep. Dat. case.

word. Gr. logos. Same as "speech" above. 12 dare. Same as "be bold", v. 2. make...of the number. Gr. enkrinomai, to judge or reckon among. Only here. Ap. 122. 5.


command. Gr. sunisthainai. See Rom. 3. 6.


things without our measure. Lit. the unmeasured (Gr. ametros, only here and v. 16) things. rule.


enlarged=magnified.

Gr. megaloai. See Acts 5. 15.

16 the gospel =unto (Gr. eis) abundance.


1749
II. CORINTHIANS.

10. 16. *beyond you, and 2 not to 3 boast 3 in 2 another man’s line of things made ready to our hand. 17 But he that 4 glorifieth, let him 4 glory in the 5 Lord. 18 For 5 not he that 6 commendeth himself is approved, but whom the 7 Lord commendeth.

II. CORINTHIANS.

11. 1 Would to God ye could 6 bear with me a little in my 7 folly: and indeed 8 bear with me.

2 For I am 9 jealous over you with 10 godly jealousy: for I 11 have espoused you to one husband, that I may present you as 12 chaste virgin to 13 Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is 14 in Christ.

4 For if he that cometh preacheth another Jesus, whom we have 15 not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well 16 bear with me, A

5 For I 17 suppose I was not a whit behind the 18 very chieflie apostles.

6 But 19 though I be rude in speech, yet not in knowledge; but we have been thoroughly manifest among you in all things.

7 Have I committed an offence in abasing myself that gr. might be exalted, because I have preached to you the gospel of God?

8 I robbed other churches, taking wages of them, to do you service.

9 And when I was present 10 with you, and wanted, I 11 was chargeable to no man, for that which was lacking to me the brethren 12 which came from Macedonia 13 supplied: and 14 all things I have kept myself from being burdensome unto you, and so will I keep myself.

10 As the truth of 15 Christ is 16 in me, no man shall stop me of this 17 boasting in the 18 regions of Achaia.

11 Wherefore? because I 19 love you not? God 20 knoweth.
II. CORINTHIANS.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man deceive himself. If any man amongst you think otherwise, he shall be a fool.

17 That which I speak, I speak not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, 3 will 12 glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face;

21 I speak as concerning reproach, as though we had been weak. Howbeit wherefore any is bold, (I speak foolishly,) 3 am bold also;

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in any.
11. 27. II. CORINTHIANS. 12. 9.

"watchings often, "in hunger and "thirst, "in fasting often, "in cold and "nakedness.
26 "Beside "those things that are "without, "that which cometh upon me daily, the care of all the churches.
29 Who is weak, and I am not weak? who is "offended, and I "burn "not?

F
30 "If I must needs "glory, I will "glory of the things "which concern mine infirmities.
31 The "God and "Father of our "Lord "Jesus Christ, which is "blessed "for evermore, "knoweth that I lie "not.
33 "In Damascus the "governor under "Aretas the king "kept the city of the Damascenes with a "garrison, "desirous to "apprehend me.
33 And "through a "window "in a "basket was I "let down by the wall, and escaped "with his hands.

U
12 It is "not expedient for me "doubtless to "glory.
2 "I will come "to "visions and "revelations of the "Lord.
3 I "knew a "man "in Christ "above fourteen years ago, whether "in the body, I "cannot tell; or whether "out of the body, I "cannot tell: "God "knoweth; "such an one "caught up "to the third "heaven.
4 And I "knew such a "two "men, whether "in the body, or "out of the body, I "cannot tell: "God "knoweth;
5 "How that he was "caught up "into "paradise, and heard "unspeakable "words, which it is "not "lawful for a "man "to utter.
6 Of such an one will I "glory: yet "of myself I will not "glory, "but in mine "infirmities.

U
6 For "though I would "desire to "glory, I shall not be a "fool; for I will "say the truth: but "now I "forbear "lest "any "man "should "think of me "above that he "seeth me to "be, or that he "heareth of me.

E
7 And "lest I should be "exalted above measure "through the "abundance of the "revelations, there was given to me a "thorn in "the flesh, "the "messanger of Satan "to "buffet me, "lest I "should be "exalted above measure.
8 "For this thing "unto me the "Lord "thrice, "that it might "depart "from me.

D
9 And He said "unto me: "My grace "is sufficient for thee: for "My "strength "is made
perfect 2 in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, reproaches, necessities, persecutions, distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a top in glorying: ye have compelled me: for 3 ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior o to other churches,

s except if that 3 myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come unto you; and I will not be burdensome unto you: for I seek not yours, but you: for the children ought not to lay upon the parents, but the parents for the children.

15 And I will very gladly spend and be spent 2 for you: though the more abundantly I love you, the less I be loved.

16 But be it so, 3 did not burden you: nevertheless, be crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with him sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, 2 for your edifying.

20 For fear lest, when I come, I shall not find you as I would, and that 3 shall be found unto you as ye would not: lest there be debts, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God 2 will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanliness and fornication and lasciviousness which they have committed.


power. Gr. dunámais, as above.

rest, i.e. as a tent is spread over one. Gr. épikutés. Only here. John uses skño in 1. 14. See note there.


nothing. Gr. oudeis. am I behind. Gr. husteró. See Rom. 3. 23, and ep. 11. 6 and 1 Cor. 1. 7.


though=even if. Gr. ei (Ap. 104. 14 a) kat.


13 were inferior. Gr. metamor. Only here and 2 Pet. 2. 19, 20. Lit. "here is enough,"


except. Gr. ei eis. Same as "but," v. 5.

was... burdensome. Gr. katamarka. See 11. o.


(Alternation.)


third time. See 18. 1 and Int. Notes.


to you. The texts omit.


lay up=treasure up. Gr. thessouró. As 1 Cor. 16. 2

store.


be spent. Gr. ekdapano. Spend out, exhaust. Only here.


16 burden. Gr. kataboró. Only here.


These words are spoken ironically, quoting what his opponents alleged.

17 Did I make a gain of you by my spirit. Gr. pleoneléthe. See 2. 11.


any. Gr. tis, as in v.


unto. Gr. pros, as in v. 14.

18 desired=besought, as in v. 8.


by Fig. Metonymy for mind. The internal purpose, in contrast with the external walk.

steps. Gr. teichos. See Rom. 4. 12.

19 excuse ourselves=are making an apology. Gr. apologoia. See Acts 19. 31, speak. Gr. leóte, as in v. 4.


Gr. oikodóme. See 1 Cor. 3. 9.

20 lest=lest in any way. Gr. mé pòs. would=would. Gr. theló.


envyings=jealousies. Gr. zeloi. See Acts 5. 17.


bookings. Gr. katalógos, speaking against. Only here and 1 Pet. 2. 1, 1, whisperings. Gr. psíthureías. Only here and Ecle. 10. 11 (enchanted, i.e. the muttering of the charmer). The verb occ. 2 Sam. 12. 15, Ps. 41. 7. See also Rom. 1. 29. swellings.

Gr. phusía. Only here. Cp. 1 Cor. 4. 4.


Witnesses. See p. 1611.
Word. Gr. rhema. See Mark 9. 22.
be established. stand. The reference is to Deut.
13. 2-10 (G, p. 1237). The present epistle.
(Introduction.)
13. 2 Present and absent.
Weakness and power.
Exhortation to them.
Prayer for them.
Weakness and strength.
Absent and present.
2 told...before, foretell. Gr. prologe, as Gal. 5. 21.
if I were...being. I write. The texts omit.
foretold, Gr. apóphinga, as have sinned before. See 12. 21.
again. Lit. for (Gr. eis) again.
proof. Gr. dokimai. See 2. 9.
Christ. Ap. 98. IX.
Who...unto (Gr. eis. Ap. 104. vii) you.
For. For indeed.
though. Most of the texts omit.
by=of. Gr. ek, as above.
Examine...Try. In John 6. 6, prove.
Jesus Christ. Ap. 98. XI.
except=if (Gr. eis. Ap. 118. 2, a)...not (Gr. mē)
appeared in any respect (Gr. eis).
reproaches. Gr. adokimais. See Rom. 1. 21.
trust=aspersion. Gr. apostasia. Only here and Tit. 1. 13.
power=authority.
Lord. Ap. 98. VI. I. 3, 2A.
10 Therefore=On account of (Gr. dia. Ap. 104. v. 2) this.
lest=lest in order that (Gr. hina)...not (Gr. mē. Ap. 105. II).
use sharpness=as severely. use. Gr. chronai.
See Acts 27. 3. sharpness. Gr. apōtomes.
11 Finally=For the rest. Gr. loipos. See 1 Cor. 1. 7.
12 Grac...mind (Gr. phronē). The same thing.
12 Great...mind (Gr. phronē). The same thing.
12 Great...mind (Gr. phronē). The same thing.
12 Great...mind (Gr. phronē). The same thing.
12 Great...mind (Gr. phronē). The same thing.
12 Great...mind (Gr. phronē). The same thing.
12 Great...mind (Gr. phronē). The same thing.