THE FIRST EPISTLE TO THE CORINTHIANS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction and Alternation.)

A | 1 1-9. INTRODUCTION.
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NOTES ON THE FIRST EPISTLE TO THE CORINTHIANS.

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

Two parties soon began to show themselves; one adhering to Paul and his simple preaching, the other to Apollos; to these was added a third, evidently the outcome of the visit of some Judaizers who claimed the authority of Peter, while a fourth, repudiating the other three, claimed that they only were the true followers of Christ. This was but one of the difficulties the apostle had to deal with in the infant church he had founded. Already he had written to them of the dangers due to their corrupt surroundings in such a city (1 Cor. 5, 9). He had moreover received a letter from them, asking advice on certain questions, but making no reference to their divisions. Of these he was informed by visitors to Ephesus (1. 11; 5. 1; 11. 18; 15. 12), who brought word also of the proclamation 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 prodigality of its citizens. The great city has now become a mean village.

For the Church Epistles, see Ap. 192.
THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE 
CORINTHIANS.

1. 1-9 (A, p. 1695). INTRODUCTION. (Division)
A A1 1-5, Benediction.
A A2 4-9, Thanksgiving.
1. 1 called, &c. Lit. a called apostle. See Rom. 1. 1.
called. Gr. kînê̂s. See Rom. 1. 1. No ellipsis of “to be”, nor in v. 2.
Jesus Christ. Ap. 188, XI.
will. Ap. 102, 2.

2. Unto.
church of God. This expression occ. in 10. 32; 11. 27;
Acts 20. 38; 2 Cor. 1. 1. Gal. 1. 12; 1 Tim. 3,
5, 15; and in the plural in 11. 16, 1 Thes. 2. 14, 1 Thes.
1. 4.

call upon. Gr. epîkaleō. 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.
Grace. Ap. 188. 1. 1. See Rom. 1. 7.
peace. This has no reference to their divisions, as
the same salutation is given in all Paul’s epistles
except those to Timothy and Titus.
Lord. Ap. 98, VI. i. β. 2. B.
4 thank, &c. Gr. eucharisē̂s. See Acts 27, 35.
on your behalf = concerning (Ap. 104, xii. l) you.

1. 10-4. 16 (D, p. 1695). MINISTERIAL. REProof AND EXPLANATIONS.
(Extended Alternation)
D D 1. 10-12. Reproof for their divisions.
F | 1. 14-16, Answer.
D | 8. 3. 4, Reproof for their divisions.
E | 3. 5, Questions. Who then is Paul? &c.
F | 3. 6-8, Answer.

among. Ap. 104, viii. 2. perfectly
joined together = fitted, or perfected. Fig. Pleonasm. Ap. 6. See Ap. 128, 8. judgment = opinion.
Ap. 177, 2.
I. CORINTHIANS.

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, 2 of Paul; and 3 of Apollos; and 4 of Cephas; and 4 of Christ.

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

F 14 I thank God that I baptized none of you, but 5 Crispus and Gaius;
15 lest any should say that I had baptized in mine own name.
16 And I baptized also the household of Stephanas: 6 besides, I know not whether I baptized any other.

C G 17 For Christ sent me not to baptize, but to preach the gospel: 7 with wisdom of words, 18 lest the cross of Christ should be made of none effect.

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

K 19 For it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."
20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world?
21 For after that in the wisdom of God was made foolish the world by wisdom, knew 19 not God, it pleased God by the foolishness of preaching to save them that believe.
22 For they which are of the Jews require a sign, and they which are of the Greeks seek after wisdom:

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

H 2. 6-15. Special (in private). The wisdom of God to the initiated.
H 3. 2. General. Subject. The condition of the Corinthians.

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


18 preaching = word, or message. Gr. λογος, as in v. 17. them that perish = those that are perishing. Gr. ἀπολλύμι. Cp. 2 Cor. 2. 15; 4. 3. 2 Thess. 2. 10. See John 17, 12. foolishness. Gr. μορία. Only in this Epistle. vs. 21, 22; 2. 14; 3. 19. us which are, = 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. 2 Thess. 6. 8, 9. 2 Tim. 1. 9; 3. 16; 4. 18. 1 Pet 1. 5. power. Ap. 172. 1. Cp. Rom. 1. 16. 19 is = has been. The reference is to Isa. 33. 14. Ap. 107. 1. 8. destroy. Gr. ἀπολλύμι, as in v. 17. bring to nothing = annul. Gr. ἀποτέλεσθαι. See John 12. 49. understanding. Gr. ανοιξθαι. First occ. Mark 12. 23. prudent. Gr. σοφος. Adj. skin to the above. See Acts 13. 17, 18. This quotation agrees with the Sept., except that it reads "hide" (κρυφεῖν) instead of "bring to naught." In the Hebrew the form of the sentence is different. (See A.V.)

1. 23. I. CORINTHIANS.

23 But  
preach  
Christ  
④crucified,  
②unto  
the Jews a  
stumbling-block,  
and  
the Greeks b  
foolishness;  

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

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

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

27 But  
God hath chosen  
the foolish things  
of the  
world  
confound the wise; and  
God hath chosen  
weak things of the  
world  
confound the things which are mighty.

28 And  
base things of the  
world, and  
things which are  
despised, hath  
chosen, yea, and  
things which are  
not, to  
bring to  
naught things that are:  

29 That  
no flesh should  
④glory in His  
presence.

30 But  
of Christ Jesus, Who  
of  
God is made  
unto us wisdom,  
knowledge, and  
sanctification, and  
redemption:  

31 That, according as it  
is written,  
He  
that  
storith, let him  
④glory in the  
③LORD.

G² L  
2 And  
brethren, when I  
came  
unto you,  
I was  
not  
excellency  
of speech or  
demonstration of  
the Spirit and of  

god.

M  
3 And  
as  
weakness, and  
in  
fear, and  
im  
many  
trembling.

L  
4 And  
my  
speech and my  
preaching was  
not  
enticing words of  
man's wisdom,  
but  
enticing  
the  
Spirit and of  

god.

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

23 preach.  
④crucified.  
That is,  
④Messiah.  
the.  
stumbling-block.  
Gr.  
skandalon.  
Occ.  
fifteen times.  
Nine times  
often, "offence"; once  
offend"; three  
"stumbling-block"; elsewhere  
occasion to fall, or of  
stumbling.  
First occ.  
Matt.  
13. 41.  
Instead of the  
signs of the kingdom promised by the prophets,  
the One  
who claimed to be their Messiah was crucified.  
This staggered them.

Greeks.  
The texts read  "Gentiles"  (ethnos).

24 them which are  
called = the called themselves.

25 foolishness.  
Lit. foolish thing.  
Gr.  
foolishness.  
men.  
Gr.  
foolishness.  
Gr.  
foolishness.  
Gr.  
foolishness.

26 ye.  
see.  
See.  
Rom.  
11. 5.  
Here it means  
the way  
they were called, i.e.  
the kind of persons  
whom God sent to you.  
Hence instead of  "are called"  as  
in A.V. and  
R.V., the  
"epithet should be supplied thus:  
not many are wise",  
"and  
foolishness of  
God is wiser than  
men; and  
the weakness of  
God is stronger than  
men.

27 But  
God hath chosen  
the foolish things  
the  
world  
confound the wise; and  
the  
world  
confound the things which are mighty.

28 And  
base things of the  
world, and  
things which are  
despised, hath  
chosen, yea, and  
methods of  
augmented and  
redemption:

29 That  
no flesh should  
④glory in His  
presence.

30 But  
of Christ Jesus,  
Who  
of  
God is made  
unto us wisdom,  
knowledge, and  
sanctification, and  
redemption:  

31 That, according as it  
is written,  
He  
that  
storith, let him  
④glory in the  
③LORD.

See.  
Rom.  
5.  
④base.  
Gr.  
ageneia.  
Lit. without family, or descent.  
Only here.  
The opp. of  
ageneia, v.  
28.  
despised.  
Gr.  
evangelion.  
Lit. counted as nothing.

See.  
Acts  
4.  
not.  
105.  
bringing to nought.  
Gr.  
katargeo.  
See.  
Rom.  
3.

29 glory = boast.  
Gr.  
thaumazō.  
See.  
Rom.  
2.

30 of.  
104.  
iv.  
The Greek reads  "became  
. . . wisdom from God's  
was becam:  
Gr.  
ginomi.

and = both.

righteousness.  
Gr.  
agapeis.  
See.  
Rom.  
6.

and = even.

redemption.  
Gr.  
apologiōsis.  
See.  
Rom.  
3.  
and  
Eph.  
1.  
7,  
2.  
30.

31 is = has been.  
This is a summary of:  
Jer.  
23.

LORD.  
89.  
VI.  
1.  
B.  
a.

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

G² L  
1. 2. His testimony.

M  
2. His feelings.

L  
4. His testimony.

L  
5. The faith of the Corinthians.

2. 1 unto.  
164.  
iv.  
not.  
105.  
with  
according to.  
104.  
x.  
excellency  
preaching.  
Gr.  
prophec.  
Only here.

2. 10 unto.  
121.  
testimony.  
Gr.  
marturion, as in  
1.  
God.  
98.  
I.  
1.  
2 determined.  
122.  
know.  
129.  
among.  
104.  
vi.  
save  
excellency  
preaching.  
Gr.  
prophec.  
Gr.  
logos.  
Gr.  
anthropos.  
See.  
Rom.  
8.

3 with.  
104.  
vi.  
words.  
Gr.  
logos, as in  
1.  
man's = human.  
Gr.  
anthropos.  
See.  
Rom.  
8.

And  
trebling.  
Gr.  
trum.  
Elsewhere,  
Mark  
16.  
lit.  
quitting them.  
2 Cor.  
4.  
Phil.  
2.  
Fear is joined with trembling in all these  
and reduce,  
1 Thes.  
4.  
Take  
the  
world's  
words.  
Gr.  
logos, as in  
1.  
man's = human.  
Gr.  
anthropos.  
See.  
Rom.  
8.

4 preaching.  
Gr.  
trembling.  
Gr.  
trum.  
Elsewhere,  
Mark  
16.  
Lit.  
"decisive").  
Only here.  
Gr.  
prophec.  
Only here.  
18.  
This is a summary of:  
Jer.  
23.

LORD.  
89.  
VI.  
1.  
B.  
a.
I. CORINTHIANS.

6 Howbeit we speak wisdom among them that are perfect:

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

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

9 But as it is written, "Eye hath not seen, nor ear heard, nor hath entered into the heart of man, the things which God hath prepared for them that love Him."

10 But 1 God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.

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

12 Now we have received, not the spirit of the world, but the 1Spirit which is of God; that we might know the things that are freely given to us of God.

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

14 But by the 1Spirit of God; for they are the foolishness of the world, and the 1wisdom of God.

15 But he that is 1spiritual judgeth all things, yet he himself is judged of no man.

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

2 I have fed you with milk, and 1not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.

6, 16 (H, p. 1697). THE WISDOM OF GOD (IN PRIVATE).

1. Paul's speaking.

2. Not the wisdom of this age.

3. But the wisdom of God.

4. Ignorant of God's wisdom.

5. Reason.

6. Of incapacity.

7. Revelation needed.

8. Question.


10. Not the wisdom of

11. But the power of God.

12. Spiritual judgment

13. Question.


15. Spiritual


17. speak.

18. Gr. teleios.


22. Gr. proroihs.


24. Before.


34. Ap. 104. 32.

35. Ap. 104. 34.


40. Ap. 104. 44.


42. Ap. 104. 48.


44. Ap. 104. 52.


50. Ap. 104. 64.


52. Ap. 104. 68.


60. Ap. 104. 84.


78. Ap. 104. 120.


112. Ap. 104. 188.


3.3 I. CORINTHIANS.

3. 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, A I am of Paul; and another, A I am of Apollos; are ye not carnal?

5. Whom then is Paul, and whom are Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6. And have planted, Apollos watered; but God gave the increase.

7. So then 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.

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 which 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 be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

3. 9–4. 16 (C. p. 1696). PAUL’S APOLSTIC COMMISSION. (Alternation.)

3. 9–17 (R. above). ILLUSTRATIONS. “WE” AND “YE”. (Alternation.)

3. 19. I. e. Paul and Sosthenes. See 1. 1. labourers together with God = God’s fellow-workers. The word “God” is in the genitive of possession (Ap. 17), as in the two other clauses of the verse. It is the Fig. Aneuphoria (Ap. 6), and the verse should read:

“God’s fellow-workers we are: God’s husbandry, God’s building, ye are.”

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


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

18 Let no man deceive himself. As ye have received Christ, so walk ye in Him.

19 For what the foolishness of God is in this world, as I have said, so wisdom in God.

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

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

4. 6

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

Moreover it is required in stewards, that they be found faithful.

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

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

Therefore judge nothing before the time, until the Lord come.

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

and then shall every man have praise of God.

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


4. 3 faithf. Ap. 150. 3.

4. 5 faithf. Ap. 150. 3.

4. 6 man. Ap. 100. 3.

4. 8 man. Ap. 100. 3.

4. 9 man. Ap. 100. 3.

5. 1 man. Ap. 100. 3.

5. 4 know. Ap. 100. 3.


6. 5 man. Ap. 150. 3.


I. CORINTHIANS.

W P

2 that ye might learn 2 in us 8 not to think of men above that which 9 is written, 8 that no one of you be "puffed up "for one "against another.
7 For who 8 maketh thee to differ from another? and what hast thou that thou didst not receive? now 8 if thou didst receive it, why dost thou "glory," as if thou hadst not received it?

q 8 Now ye 9 are full, 9 now ye are rich, ye have reigned as kings "without us: and I 9 would to God ye did reign, 9 that we also might reign with you.

W P

9 For I think that God hath set forth us to the apostles 8 last, as it were 6 appointed to death: for we are made a spectacle "unto the world, 6 and to angels, and to men.
10 9 ye 6 are fools 6 for Christ's sake, but ye 6 are wise 8 in Christ; we 8 are weak, but ye 8 are strong; ye 8 are honourable, but we 8 are despised.

q 11 Even unto 9 this present hour we both hunger, and thirst, and 6 are naked, and 6 are buffeted, and 6 have no certain dwellingplace;
12 And 9 labourest, 9 working with our own hands: being 9 reviled, we 9 bless; being 9 persecuted, we 9 suffer it:
13 Being 9 defamed, we 9 intreat: we are made as the 8 filth of the 9 world, and are the 8 offscouring of all things 9 unto this day.

b 14 I 8 write not these things 8 to 8 shame you, but as my 6 beloved 6 sons 6 I 8 warn you.
15 For 8 though ye have ten thousand 8 instructors 8 in Christ, yet have ye 6 not many fathers: for 8 in Christ Jesus 8 have begotten you through the gospel.
16 Whencefore I 8 beseech you, 8 be ye 8 followers of me!

G

17 For this cause have I 8 sent unto you 8 Timotheus, who is my 6 beloved 6 son, and 8 faithful 6 in the Lord, who shall bring you into remembrance of my ways which 8 be 8 in Christ, 8 as I 8 teach every where 8 in every 8 church.

20 Now 9 some are 8 puffed up, as though I 8 were not come to you.
19 But I will come to you shortly, 9 if the Lord 8 will, and will 9 know, 4 not the 8 speech of them which are 8 puffed up, but the 8 power.
20 For the 9 kingdom of God 8 is 8 not 8 in 8 word, but 8 in 8 power.
above. Ap. 104. xvii. 2. 8 has been.
no one . . . one. Lit. ye be not (Gr. me) puffed up, one on behalf of (Gr. huper. Ap. 104. xvii. 1) the one.
puffed up. Gr. phusios. Elsewhere, vv. 18, 19; 5, 2; 8, 1; 13, 4. Col. 2, 18.
do. Ap. 122. 4. Note the change from pl. in v. 6 to the sing. here.
glory = boast, as in 1. 29.
as if you had not = as not (Gr. me) having.
8 Now = Already. Notice the Fig. Amplification (Ap. 6).
are full = have been filled. Gr. koremmuni. See Acts 27.
without = apart from. This is an instance of Irony (Ap. 6).
would to God. Gr. ophelen, from ophelo, to owe.
used to express a wish; also in 2 Cor. 11. 1. Gal. 5. 12. Rev. 3. 15.
reigned with. Gr. sumbasileuo. Only here and 2 Tim. 2, 12.
last. They were the successors of the prophets in this Acts 7. 58.
appointed to death. Gr. epitotonos. Only here.
spectacle. Gr. theatron. In Acts 19. 29, 31, it means the place. It was also used for the actors, and the spectators.
unto = to.
and = both.
fools. Gr. morgos, as in 1. 24, 27.
honourable. Gr. endoxos. Elsewhere transl. "gor-
Ep. 5. 27.
13. 57. Mark 6. 4.
11 Even unto = Up to, or until. Gr. ochrid.
this = the.
are naked = are scantily clothed. Gr. gummatai.
only here.
have no certain dwellingplace. Gr. asateio = to be a wanderer. Only here.
working, &c. See Acts 18. 2; 20. 24. 1 Thess.
2, 2. 2 Thess. 3, 8.
reviled. Gr. lodora. See John 9. 28.
defamed. Gr. blaspheino. But some texts read daphnisi.
speech = word. Ap. 121. 10.
offscouring. Gr. peripigema. Only here.
unto this day. Lit. until now. Gr. aekis arii.
write, &c. Lit. Not as putting you to shame do elsew.
middle sense, meaning "to feel shame", and so = to
warn.
are naked = are scantily clothed. Gr. gummatai.
only here.
have no certain dwellingplace. Gr. astateo = to be a wanderer. Only here.
working, &c. See Acts 18. 2; 20. 24. 1 Thess.
2. 2. 2 Thess. 3, 8.
reviled. Gr. lodora. See John 9. 28.
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write, &c. Lit. Not as putting you to shame do elsew.
middle sense, meaning "to feel shame", and so = to
warn.
are naked = are scantily clothed. Gr. gummatai.
only here.
have no certain dwellingplace. Gr. astateo = to be a wanderer. Only here.
working, &c. See Acts 18. 2; 20. 24. 1 Thess.
2. 2. 2 Thess. 3, 8.
reviled. Gr. lodora. See John 9. 28.
defamed. Gr. blaspheino. But some texts read daphnisi.
speech = word. Ap. 121. 10.
offscouring. Gr. peripigema. Only here.
unto this day. Lit. until now. Gr. aekis arii.
with a rod, or in love, and in the spirit of meekness?

5 It is commonly that there is in your company, and such is not so much as named among the Gentiles, that one should have his father's wife.

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

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

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

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

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

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

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

Therefore let us keep the feast, neither with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

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

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

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

spirit.  

5. 1-6. 20 (C, p. 1696). THINGS HEARD BY PAUL.

1. 1 Crimination. 
2. Remonstrance.
3. Purge.
5. Remonstrance.
6. Injunction.
7. Purge.
8. Remonstrance.

5. 1 reported heard. Cp. Matt. 2, 3; 4, 12. 
6, 7; 13, Matt. 5, 34.

not so much as not even. Gr. oude, named. The text omits. Supply the Ellipsis by "found." "Named" has been suggested by Eph. 5, 2. 
Gentiles. Gr. ethnos.
are have. puffed up. Gr. physoi. See 4, 6.
have, &c. did not rather mourn.
that in order that. Gr. hina.
hath done did.
taken away. Gr. ezeiroi. Only here and v, 15. The texts read the commoner word avro. Had they mourned and blamed themselves for such a scandal in their midst they must have taken action (v. 13).
from among = out of (Gr. ek). Ap. 104, vii the midst of.

3 verily = indeed, or for my part.

The texts omit.

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2. Remonstrance.
3. Purge.
5. Remonstrance.
6. Injunction.
7. Purge.
8. Remonstrance.

5. 1 reported heard. Cp. Matt. 2, 3; 4, 12.
Gal. 1, 23.
commonly = altogether. Gr. holos. Elsewhere, 6, 7; 
13, 28. Matt. 5, 34.
not so much as not even. Gr. oude, named. The text omits. Supply the Ellipsis by "found." "Named" has been suggested by Eph. 5, 2.
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The texts omit.
I. CORINTHIANS.

6. 11

111. 1. 11 (X3, p. 1708). LITIGATION. (Alternation.)

| 5-7- Remonstrance. "Know ye not?"

another— the other. Ap. 124. 2.
saints. See Acts 26. 10.
2 Do ye not know = Know ye not. See 3. 16 cp. ev. 5, 6, 15, 16, 19.
judge. Gr. krímiw, as in u. 1.
unworthy. Gr. amazos. Only here.
unjustly. Gr. idiokos. Only here.
to judge, &c. Lit. of the least judgments (Ap. 177. 8).
judgments. See v. 2.
set — to judge. Lit. cause — to sit. Gr. kathizō.
least esteemed — counted as nothing. Gr. exoutheúo.
See Acts 4. 11.
church. Ap. 188.

5. 11.

111. 11

10 idolater, or a raider, or a drunkard, or an extortioner; with such an one no not to eat.
12 For what have ye to do to judge them also that are without? do not ye judge them that are within?
13 But them that are without God judgeth.

6. Therefore put away from among yourselves that wicked person.

X3 u

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

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

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

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

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

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

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

v Why do ye not rather suffer yourselves to be defrauded?

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

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

11 And such were some of you: but ye 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. 12. 
I. CORINTHIANS.

6. 12-20 (X3, p. 1708). FORNICATION. AMPLIFICATION. (Repeate Alternation.)

X3 w1 | 12, 13-20. General principles.
X3 w2 | 12-17. Remonstrance. "Know ye not?"
X3 w3 | 18. Purgation.
X3 w2 | 19, 20. Remonstrance. "Know ye not?"

12 unto = to.
all things, &c. = not all things are profitable (Gr. sumpnero. Cp. John 11. 50; 15. 7. Acts 20. 20, for = to.

13 destroy = bring to nought. Gr. katargae. See Rom. 3. 3.
15 Christ. Ap. 98. IX.
God forbid. Gr. mé genoito. The eleventh occ. of this expression in Paul's epistles. See Rom. 3. 4.
16 What? = Or.
for two, &c. The quotation is from Gen. 2. 24 (Sept.).
18 Every, i.e. every other.
19 the = a. Temple. Gr. naos. See 3. 16.
20 are = were.
glorify. Gr. doxazo. See p. 1811.
and in your spirit, &c. All the texts omit.

7. 1-8. 13 7. 1-9 [For Structures see below].

the things whereof = what things.
ye wrote. The Corinthians had written a letter, but carefully avoided any reference to the disorders among themselves. These had been reported by the members of Chloe's family (1. 11, 12), and the scandal referred to in ch. 5 was a common report, which was perhaps made known by Stephanas and others (10, 17).

7. 1-8. 13 (C. p. 1895). THINGS WRITTEN TO PAUL. (Division.)

C1 | 7. 1-9. The unmarried.
C1 | 7. 10-17. The married and unmarried.
C1 | 7. 18-24. Circumcision and servitude.
C1 | 7. 25-40. Virginity.

7. 1-9 (21, above.) THE UNMARRIED. (Extended Alternation.)

Z1 | 1 A y | 1. The benefit.
A y | 2, 2. The evil.
| a | 2-2. The remedy.
A y | 3-8. The benefit.
| z | 9-4. The evil.
| a | z. The remedy.

2 Nevertheless = But.
to avoid = on account of. Ap. 104. v. 2.
every = each.
beneficence. Gr. eunomia. Only here and Eph. 6. 7; but instead of "due beneficence", all the texts read "the debt", Gr. opheilet, which occur elsewhere only in Matt. 18. 32. Rom. 13. 7.
also the wife = the wife also.
7. 5.

I. CORINTHIANS. 7. 17.

5. 6. Defer and ye 7 not 8 one the other, except 9 it be 10 with consent 9 for a time, that ye may 11 give yourselves to 12 fasting and 13 prayer; and come 14 together again, 15 that Satan tempt you 16 not 9 for your 17 incontinency.

6. But I speak this 9 by 9 permission, and 10 not 10 of 11 commandment. 7. For I 19 would that all 1 men were even as I myself. But 2 every man hath his 9 proper 9 gift 9 of 9 God, one 9 after this manner, and another 9 after that.

8. I say therefore to 9 the 9 unmarried and widows, It is good for them 9 if they 9 abide even as 3.

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

10. And 1 unto the married 19 I 9 command, 9 yet 9 not 3, but 9 the 9 Lord, c 9 let not the wife 9 depart 9 from her 9 husband: 11 But and 11 if 11 she 11 depart, let her 9 remain 9 unmarried, or be 19 reconciled to her 9 husband: and 11 let 11 not 11 the 9 husband 9 put away his 9 wife.

12. But 19 to 9 the rest speak 9, 9 not 9 the 9 Lord:

13. If 9 any brother hath 9 a 9 wife that 9 believeth not, and 9 she be 9 pleased to 9 dwell 9 with him, let 1 him 1 not 1 put her away.

14. And 1 the woman which hath 9 an 9 husband that 9 believeth not, and 9 if 19 he be 19 pleased to 9 dwell 9 with her, let 1 her 1 not 1 leave 9 him. For 19 the 9 unbelieving 9 husband 9 is 9 sanctified 9 by the wife, and the 9 unbelieving 9 wife 9 is 9 sanctified 9 by the 9 husband: 9 else were 9 your 9 children 9 unclean; but now are they 9 holy. 15. But 9 if 9 the 9 unbelieving 9 husband 9 depart, let him 1 depart. A brother or a sister 9 is 9 not 9 under 9 bondage 9 in 9 such 9 cases: 9 but 9 God 9 hath 9 called 9 us 9 to 9 peace.

16. For 9 what 9 knowest thou, O 9 wife, 9 whether thou shalt save 9 thy 9 husband? 9 or 9 how 9 knowest 9 thou, O 9 man, 9 whether 9 thou 9 shalt 9 save 9 thy 9 wife?

17. But 9 as 9 God 9 hath 9 distributed 9 to 9 every 9 man, as 9 the 9 Lord 9 hath 9 called 9 every 9 one, 9 so 9 let 9 him 9 walk. 9 And 9 so 9 ordain 9 I 9 in 9 all 9 churches.

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

Zw: 10. The Lord.

11. His command.

12. The apostle.

13. His appointment.


a wife, &c. = an unbelieving (Gr. epistos, as in 6. 6). be pleased. Gr. suneudoko. See Acts 8. 1. dwell. Gr. ekko. See Rom. 7. 17. with. Gr. meta. Ap. 104. xi. 1. 13 an husband, &c. = an unbelieving (as in v. 12). leave. Gr. aphiemi, as in v. 11. The same tense and voice, and should therefore be rendered "send away." The absolutely equal rights of husband and wife are insisted on throughout the chapter. See vv. 3, 4, 5, &c. him. All the texts read "her" in 17. 17. 18. by = in. Ap. 104. viii. husband. All the texts read "brother", i.e. believer, or Christian brother. also = since otherwise. children.

Ap. 108. i. unclean. Cp. Peter's use of this word in Acts 10. 14. 28. holy. Gr. hagios. This, as contrasted with "unclean," must be in the same ceremonial sense, but there 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. 18 is not under bondage has not been enslaved in. Ap. 104. viii. to = in, as above. Peace is the atmosphere of the Christian calling, and should decide all the problems of life.


Gr. meriso. Occ. fourteen times. Always transl. divided, save here, v. 34. Rom. 12. 3.

2 Cor. 10. 13. Heb. 7. 2. every one. Same as "every man". ordain = appoint. Gr. diatassomenai. See Acts 7. 44. churches. Ap. 186.
18 It is any man called being circumcised? let him not become uncircumcised. Is any called 19 in circumcision? let him not be circumcised.

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

20 For he that is called is 21 in the Lord, being a servant, is the Lord's servant: likewise also he that is called, is 22 servant, is Christ's servant.

21 Ye are bought with a price; 23 not ye the 24 servants of men.

22 brethren, let every man abide in the same calling wherein he was called.

23 Art thou called being a servant? 24 care not for it: but if thou mayest be made free, use it rather.

24 For he that is called is in the Lord; being a servant, is the Lord's servant: likewise also he that is called, is 25 servant, is Christ's servant.

25 Now concerning virgins I have no commandment of the Lord: yet I give you my judgment, as one that hath obtained mercy of the Lord to be 26 faithful.

26 Suppose therefore that this is good 27 for the present distress, I say, that it is good for a 28 man so to be.

27 Art thou bound unto a wife? seek not to be 29 loosed. Art thou loosed from a wife? seek not 30 a wife.

28 But and if thou marriest, thou hast not sinned; and if a virgin marrieth, she hath not sinned.

29 Nevertheless so shall have trouble in the flesh: but 30 spare you.

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; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

32 And they that 33 use this world, as 34 not abusing it, for the fashion of this world passeth away.

33 But I would have you 35 without carefulness. He that is unmarried 36 careth for the things that belong to the 37 Lord, how may he please the 38 Lord:

34 But he that is married 39 careth for the things that are of the 31 world, how he may please his wife.

35 There is difference 40 between a wife and a virgin. The unmarried woman 41 careth for the things of the 10 Lord, 42 that she may be holy both in 43 body and in spirit: but she it remaineth as for the rest it is. See "besides" in 1. 18.

36 There were none not. Gr. me, having (any). 37 possessed. Gr. katekcho, to hold fast. Gr. katekramein. Only here and here. 38 The force of kata is intensive. Cp katakepho, devour, eat up (2 Cor. 11, 20). See Col. 3, 3. 39 John 2, 15. 40 fashion. Gr. schima. Only here and Phil. 2, 11. 41 passeth away. Gr. paraphr. Cp. 1 John 2, 17, where the same word is used.

32 have you = that you should be. without carefulness = free from anxiety. Gr. ameirothmo. Only here and Matt. 26, 18, care. Gr. merismos. Occ. twelve times in the Gospels. Transl. "take thought," 42 save Luke 10, 41 (to be careful); four times in this chapter; 12, 25. Phil. 2, 20, 4, 6. that belong to of. 43 that are. Omit. 44 There is, &c. The texts vary here. See R.V. There is difference between. Gr. merismos, as in v. 17 (distributively).
that is married ° careth for the things of the ° world, how she may please her ° husband.

If this I speak ° for your own ° profit; ° for ° that which is comely, ° that ye may attend upon ° the ° Lord ° without ° distraction.

But ° if ° any ° man ° think ° that ° he ° be ° behaveth ° himself ° unconely ° toward ° his ° virgin, ° if ° she ° pass ° the ° flower ° of ° her ° age, ° and ° need ° so ° require, ° let ° him ° do ° what ° he ° will, ° he ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° 
I. CORINTHIANS.

8. 7.

8. But ° take heed lest by any means this liberty of yours become a "stumblingblock to ° them that are weak.

9. And ° through thy ° knowledge shall ° the weak brother ° perish, ° for ° whom Christ ° died.

10. If ° I ° sin ° so ° against the brethren, ° and ° wound ° their ° weak ° conscience, ° ye ° sin ° against ° Christ.

11. Therefore, ° if ° meat ° make ° my brother ° offend, ° I ° will ° eat ° no ° flesh ° while ° the world ° standeth, ° lest ° I ° make ° my brother ° offend.


MINISTERIAL REPROSS AND EXPLANATIONS. (Introversion and Alteration.)


9. 10. 5. CLAIM ESTABLISHED BY HIS PRACTICAL TEACHING. (Repeated Alternation.)

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


O. P. 11. 1. The Mosaic Dispensation typical.

Q. 12. 1 – 14. 46. The public exercise of spiritual gifts.

R. 15. 1 – 11. Apostleship asserted and claimed.

L. 12. 15 – 28. Claim established by his doctrinal teaching.


S. 14, 14. Teaching of the Sanctuary thereon.


3. N. 2. 2. 4. not. Gr. me on. The me stands for the question. power = authority or right. Gr. en exousia. Ap. 172. 5. to eat = eat, &c. I. at the expense of the assembly.

5. a sister a wife. I. e. a wife who is a believer, and so entitled to be provided for, as well as her husband.

9. 6. I. CORINTHIANS.

6 Or ἢ only and Ἄ Barnabas, have not we power to forbear working? 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8 Ἡ Say these things as a man? or saith not the law the same also?

St

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. 10 Doth God take care for oxen?

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

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

Rn

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

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

14 Even so hath the 1 Lord ordained that they which preach the gospel should live of the 11 gospel.

Rn

15 But 3 have used none of these things: neither have I written these things, that it should be so done unto me:

U

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

16 For 1 though I preach the gospel, I have nothing to glory of: for necessity is laid upon me, yea, woe is unto me, if I preach not the gospel!

17 For 2 if I do this thing willingly, I have a reward: but if 3 against my will, a dispensation of the gospel is committed unto me.

V

18 What is my reward then?


9. 15-27 [Rn, p. 1700]. CLAIM NOT EXERCISED BY PAUL. (Extended Alternation.)

Rn


17 do = practice. Gr. prassō. See John 3. 20. willingly = being willing. Gr. oikonomía. Only here. a dispensation, &c. = I have been entrusted with (Gr. pistis). Ap. 150. i. 1, iv) a stewardship, or administration, the work of an oikonomos (4. 1). Elsewhere, Luke 16. 2, 3, 4. Eph. 1. 10; 3. 2. Col. 1. 25; 1 Tim. 1. 4. is committed. Ap. 150. i. 1, iv.

18 of Christ. The texts omit, without charge. — with without cost or expense.

V

18 Verily that, when I preach the gospel, I may make the gospel of Christ without charge,

U

that I abuse not my power in the gospel.

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

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

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

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

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

V

24 Know ye not that they which run in a race all, but one receiveth the prize?

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

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

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

OPW

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

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

3 And did all eat the same spiritual meat;

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

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


V

10. 1—4. The Mosaic Dispensation.


10. 4.

I. CORINTHIANS.

10. 17.

Rock it sent them: and that Rock was Christ.

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

X r

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

s

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

v t

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

r

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

s

14 Wherefore, my dearly beloved, flee from idolatry.

w t

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

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

u

17 For we are many one bread, and one body: for we are all parts of that one bread.


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

W t | 15, 16. Fellowship.

u | 17. Reason.

v t | 18. Fellowship.

u | 19, 20. Inference.


1712
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 any thing, or that which is offered in sacrifice to idols is any thing?
20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God:

X

1 and I would not that ye should have fellowship with devils.
21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.
22 Do we provoke the Lord to jealousy? Are we stronger than He?
23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

w

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:

w

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

w

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:

w

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

w

29 Conscience, I say, is not thine own, but of another man's conscience.
30 For if there be grace be a partaker, why am I evil spoken of for that for which I give thanks?

w

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:
33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

x

10. 18. I. CORINTHIANS. 11. 2.

12. 20—11. 1 (X. p. 1711). APPLICATION. (Repeated Alliteration.)
X w | 10. 20—22. Distinctions in fellowships.
| 11. 1 Inference.
w | 11. 21. Inference.
| 11. 2 Distinctions in knowledge.
w | 11. 22. Reason.
| 11. 28—29. Reason.

w | 10. 31—11. 1. Inference.

have fellowship = become partakers (20. 18).
21 cannot = are not (Gr. ou) able to.
22 provoke ... to jealousy. Gr. paralazo. See Rom. 10. 19.

24 no man = no one. Gr. meletes.
25 his own = his own things.
26 every man = each one, but the texts omit.
28 Whatsoever = All which.
30 asking no question = questioning nothing (Gr. meletes),
35 them that believe not = the unbelievers. Gr. apostolos.
36 as in 2. 12.
37 bid = call.
39 any man = any one, as in 2. 27.
40 offered, &c. Gr. eidothos, as in 2. 10, but the texts read hierothos, "offered in sacrifice," as more appropriate language at a heathen feast.
42 of the other = that of the other. This must be a weak speaker, who wished to give warning: a heathen would have no "conscience" in the matter. Here, after the parenthesis of 26—28, the word "conscience" is repeated from v. 28, giving the Fig. Euanaepexis.
44 gazos. Ap. 188. I. 1.
45 evil spoken of. Gr. blaspheomei. Same as "defamed" 
48 many = the many. That in order that.
49 hema.
50 Be = Become. followers = imitators. Gr. mimeti. See 4. 16.
51 Christ. Ap. 98. IX.

11. 2—6 (For Structure see next page).

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

7 For a man indeed ought not to cover his head, but as much as he is the image and glory of God:

a 1 but the woman is the glory of the man.

a 2 For the man is not of the woman; but the woman of the man.

a 3 Neither was the man created for the woman;

a 4 but the woman for the man.

a 5 For this cause ought the woman to have power on her head because of the angels.

a 6 Nevertheless neither is the man without the woman; neither the woman without the man, in the Lord.

a 7 As the woman is of the man, even so is the man also by the woman; but all things of God.

y 8 Judge in yourselves: is it comely that a woman pray unto God uncovered?

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

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

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

O P Z 17 Now in this that I declare unto you I power = authority (Ap. 172.5), i.e. the sign of authority, a veil, which betokened subjection to her husband.


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

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


divisions. Gr. schisma. See 1. 10.


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


also heresies = heresies also.

heresies = sects. See Acts 6. 17.


be made = become. This is the reason why divisions are permitted, but is no justification of them.

John 2. 19.

20. into one place. Gr. eis to auto. See Acts 2. 1.

These were the social meals of the early church, called love feasts (2 Pet. 2. 13. Jude 12), followed by the Lord's Supper. According to the Greek custom, each brought his own provisions, and while the rich fared sumptuously, the poor sometimes had little or nothing; for the spirit of division led to the exclusion by some of all who were not of their own party. Thus sectarianism invaded even the Lord's table.

Lord's. Gr. kuriakēs. Only here and Rev. 1. 10. See note there.

every = each.
taketh before = first taketh. Gr. prolambanō. Only here, Mark 14. 5. Gal. 6. 1. Thus the over-indulgence of some uninitiated for the ordinance.

What have ye not. For is it (Gr. mē, introducing the question) that ye have not (Gr. ou) shame. Gr. kataischenō. Same as in v. 4.

not. Ap. 105. II.

What shall I say, &c. Fig. Amphidiotis. Ap. 6.

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

A B 23-25. Revelation received.

C b1 24. Worthily partaking.

c1 21. Unworthy partaking.


c2 29, 30. Not discerning the body.

b1 31. Self-judgment.

c1 32. The Lord's chastening.

B 33, 34. Counsel given.


Lord. Ap. 98. 1. 1. 2. A.

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

unto. To. Jesus. Ap. 98. X.

the same = in (Gr. en) the.


Lord. Ap. 98. 1. 1. 2. A.

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

unto. To. Jesus. Ap. 98. X.

the same = in (Gr. en) the.


b1 31. For he that eateth and drinketh = unworthily, eateth and drinketh = damnation to himself. -22- not = discerning = the 23 Lord's body.

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

b1 31. For if we = would = judge ourselves, we should = not be = judged.


25 After the same manner = Likewise also He took, &c. = He took the cup also.


This cup, &c. Fig. Melaneph, as in v. 24. This cup, &c. See 2. 12. 13. 14.


Gr. dokimazo. Often transl. prove, or approve. Cp. v.


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. 19. Note the Parergon. Ap. 8.

this verse explains what the judgment of v. 29 was. Temporal suffering, and even death. Cp. 5. 6 and 1 John 5. 16, 17.

31. would = were to = judge. Same as "discern", v. 28.
11. 32. I. CORINTHIANS.

32 But when we are 15 judged, we are *chastened* of 16 the 17 Lord, 18 that we should 19-20 not 21 be "condemned" with 22 the 23 world.

B 33 Wherefore, my brethren, when ye 24 come together to eat, 25 tarry one for another.

34 And 26 if 27 any man hunger, let him eat 28 at home; 29 that ye 30 come 31 together 32 not together unto 33 condemnation. And the rest will I 34 set in order when I come.

Q D d

12 Now 35 concerning *spiritual gifts*, brethren, I 36 would 37 not 38 have you ignorant.

2 Ye 39 know that ye were "Gentiles", 40 carried away 41 *unto* these 42 "dumb idols", 43 even as ye 44 were.

3 Wherefore I 45 give you to understand, that 46 no 47 man 48 *speaking* by the 49 Spirit of 50 God 51 calleth 52 Jesus 53 "accursed", and 54 that 55 no 56 man 57 can say 58 that 59 Jesus 60 is the 61 Lord, 62 but 63 by the 64 Holy Ghost.

4 Now there are 65 diversities of 66 gifts, but 67 the same 68 Spirit.

5 And there are 69 *differences* of 70 administrations, but 71 the same 72 Lord.

6 And there are 73 *differences* of 74 operations, but 75 it is the same 76 God which 77 worketh 78 all 79 in all.

f 7 But the 80 *manifestation* of the 81 Spirit is given to every 82 man 83 to profit 84 withal.

8 For to one is given by 85 the 86 Spirit the 87 word of wisdom; 88 to another the 89 word of 90 knowledge, 91 by the same 92 Spirit;

9 To another faith, 93 by the same 94 Spirit; 95 to another 96 *gifts* 97 of 98 healing, 99 by the same 100 Spirit;

10 To another 101 the working 102 of 103 miracles; 104 to another prophecy; 105 to another 106 discerning 107 of 108 spirits; 109 to another 1010 divers 1011 kinds 1012 of tongues; 1013 to another 1014 the interpretation 1015 of tongues:

11 But all these 1016 worketh that one and hath many members, and all the members of 1017 that one

12 For as the body is one, and hath many members, and all the members of 1018 that one


diaireō. v. 4-6. severally = in His own way.


33 to eat = for (Gr. eis) eating. tarry = wait. Cp. Acts 17. 14. Jas. 5. 7. at home = in (Gr. en) the house.


Q D | 12, 1-31. Spiritual gifts.
D | 14, 1-10. Prophecy the best gift.

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

D d | 1-3. Instruction as to spiritual gifts.
  e | 4-6. Diversities of gifts.
  f | 7-11. God's gifts to the saints.
  g | 12-20. The many members of the body.
  h | 21-27. Their mutual interdependence.
  c | 29, 30. Diversities of gifts.
  d | 31. Exhortation as to spiritual gifts.

12. 1 concerning. Ap. 104. xiii. 1. spiritual. Gr. pneumatikos. It is the adj. of pneuma (Ap. 101), and is applied to things in the Divine sphere, as well as to those in Satan's realm (Eph. 6. 12). It is put in contrast with that which is natural, as in 1. 14. 15. 16. In 10. 2, 4 "supernatural" would express the meaning. It occ. twenty-six times and is always transl. "spiritual", and is the only word so rendered, except in 14. 12, where see. Supply things instead of gift.

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


Isa. 66. 7. Jer. 10. 5.
even as ye were = as ye chanced to be. The popularity of different gods waxed and waned. Cp. Deut. 32. 17. 2 Chron. 28. 33.

led. First occ. Matt. 10. 18 (brought).

3 give you to understand = make known to you.


diaireō. v. 4-6. severally = in His own way.
body, being many, are one body: so also is Christ. 10. For as one Spirit 1 is in one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit. 11. For the body is 1 not one member, but many. 12. If the foot shall say, “Because I am not the hand, I am not of the body;” is it therefore not of the body? 13. And 1 if the ear shall say, “Because I am not the eye, I am not of the body;” is it therefore not of the body? 14. If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? 15. But now 2 hath God set the members every one of them in the body, as it hath pleased Him. 16. And if they were all one member, where were the body? 17. And now are they many members, yet but one body. 21. And the eye cannot say unto the hand, “I have no need of thee;” nor again the head to the feet, “I have no need of you.” 22. Nay, much more those members of the body, which seem to be more feeble, are necessary: 23. And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our 2 uncomely parts have more abundant parts. 24. For our 3 comely parts have no need: but 5 God hath tempered the body together, having given more abundant honour to that part which lacked: 25. That there should be no schism in the body; but that the members should have the same care one for another. 26. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 27. Now ye are the body of Christ, and members in particular. 28. And 5 God hath set some in the church, first 5 apostles, secondarily 5 prophets, thirdly teachers, after that those that work miracles; then 5 gifts of 5 healings, 5 helps, 5 governments, diversities of tongues. 29. Are all apostles? are all prophets? are all teachers? are all workers of miracles? 30. Have all the gifts of healing? do all speak with tongues? do all interpret? 31. But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

13. 1. I. CORINTHIANS.

13. 1-13 (E, p. 1710). LOVE MORE EXCELLENT THAN GIFTS. (Alternation.)
13. 1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
13. 2 And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
13. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
13. 4 Charity suffereth long, and is kind; charityenvieth not; charity vaunteth not itself, it is not puffed up.
13. 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
13. 6 Rejoiceth not in iniquity, but rejoiceth in the truth;
13. 7 Beareth all things, believeth all things, hopeth all things, endureth all things.
13. 8 Charity never faileth:

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

14. 1-40 (D, p. 1710). PROPHETY THE BEST GIFT. (Division.)
14. 1-20 (F, above). PROPHETY BETTER THAN TONGUES.

E | h | 1-2. Love the pre-eminent grace.
   | 1-4. Its characteristics.
   | h | 5-12. Gifts only transient.
   | i | 13. Love abides and is supreme.
   not. Ap. 105. II.
   cymbal. Gr. kymbalon. Only here, but frequent in the Sept.
   nothing. Gr. ouēa.
   goods= the things belonging (huparchō, Luke 9. 46) to me.
   give= deliver up. Gr. paradidōmi. See John 10. 28 to be in order that (Gr. hina) it may be.
   profitēth, &c. = I am nothing profited.
4 is kind. Gr. chrēstēoumai. Only here. Cp. Ap. 194. III. Note the Fig. Asyneton in these vv. &c.
   vaunteth. Gr. perpereuomai. Only here.
   is ... puffed up. See 4. 5.
5 Doth ... behave, &c. Gr. echēmoneō. Only here and 1 Tim. 3. 7.
   is ... easily provoked= is ... roused to anger. Gr. proteroumai. Only here and Acts 17. 16. There is no word for "easily." The statement is absolute.
   thinketh no evil = reckons not (Gr. ou) the evil (done to it).
6 in upon, or at. Ap. 104. i. 2.
   rejoiceth in the truth = rejoiceth with (as in 12. 26) the truth, i.e. as it wins its way, truth being permitted.

D F1 G

8 never. Gr. ouēa.
   failleth. All the texts bring to nought. Gr. katargeō. See Rom. 1. 5. 132. I. ii.
   "fail," v. 8.
11 child. Ap. 108. vii. thought away = did away with. Gr. katargeō, as in vv. 8, 10.
   fully know. Ap. 192. I. iii. even as, &c. = even as I was fully known also.

14. 1-40 (D, p. 1710). PROPHETY THE BEST GIFT. (Division.)
14. 1-20 (F, above). PROPHETY BETTER THAN TONGUES.

D | F1 | 1-20. Prophecy better than tongues.
   | F2 | 21-40. Reasons and cautions.
H 2 For he that  speaks in an unknown tongue, he edifieth himself; but he that prophesieth edifieth the church.

G 5 I would that ye spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

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

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

J 8 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

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

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

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

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

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

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

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

10 It may be—if (Ap. 118. 2. b) it may be, world. Ap. 129. I. note. Gr. oudeis.
14. 17. I. CORINTHIANS.

17 For thou verily givest thanks well, but the other is not edified. 
18 In that thou sayest of God, 'I speak with tongues more than ye all; 
19 Yet in the church I had rather 2 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 their lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord.' 
22 Therefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth 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 we are mad? 
24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 
25 And so 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.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, a doctrine, a tongue, a revelation, an interpretation.

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 anything be revealed to another, that sitteth by, let the first hold his peace. 
31 For ye may all prophesy one by one; that all may learn, and all may be comforted. 
32 And the spirits of the prophets are subject to the prophets. 
33 For God is not the author of confusion, but of peace, as in all churches of the saints. 
34 Let your women keep silence in the churches: for it is not permitted unto them to speak.

thank. Same as "give thanks", v. 17. I speak = speaking (as I do). 
I had rather = desire to. Ap. 102. 1.
with. Gr. dia, but the texts read "by" (Dat.) might teach. Gr. ἐφη. See Acts 18. 25. others. Ap. 154. 1.
understanding. Gr. phren. Only here.
men, i.e. of mature age and thought. Gr. telios. See Ap. 128, 6, and 125. 1.

14. 21-40(Ft, p. 1718). REASONS AND CAUTIONS. (Extended Alteration.)

21 the Kwh. The Scriptures of the O.T. are called "the law", "the law and the Prophets", "the law, the Prophets, and the Psalms". Here the law includes Isaiah, just as in John 10. 34; 15. 25, it includes the Psalms.

other tongues. Gr. heteroglossos = other-tongued. Only here.
and. other lips = and with lips of others.
for all. Gr. eu. = not even (Gr. oude) so will they.
believers. Ap. 150. I. 1. i. believe not = are unbelieving. Gr. apistos. See Ap. 150. III.

22 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convicted of all, he is judged of all: 
23 And so 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.
24 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
25 Let the prophets speak two or three, and let the other judge.
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men, i.e. of mature age and thought. Gr. telios. See Ap. 128, 6, and 125. 1.
to speak; but they are commanded to be under obedience, as also saith the law.
34 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 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.

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

which also ye have received, and wherein ye stand;
2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures,
4 And that He was buried, and that He rose again the third day according to the scriptures:
5 And that He was seen of Cephas, then of the twelve:
6 After that, He was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep.
7 After that, He was seen of James; then of the apostles,
8 And last of all He was seen of me also, as of one born out of due time.
9 For had I been the least of the apostles, that I might not be an apostle, because I persecuted the church of God.
10 But by the grace of God I am that 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 we were 3 or 10, so we speak, and so ye believed.

Now if Christ be preached that He rose from the dead, how say some among those who are termed wise, that there is no resurrection of the dead.

5 seen. Ap. 133. 1. 8. In vv. 5-8 we have the Fig. Lake 34. 41. the twelve. John 20. 19. 24. The term is used officially. At this point, Gr. ephes. See Rom. 6. 13. There is no mention of this in the Gospels, unless it be Matt. 28. 16-20, where "some doubted" may imply that others than the eleven were present. Of Ap. 104. vii. until this present = until now.

15. 12-58 [For Structure see next page].
you that there is no resurrection of the dead?

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

And if Christ be not raised, your faith is vain; ye are yet in your sins.

And if in this life only we have hope in Christ, we are of all men most miserable.

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

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

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

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

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.

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

The last enemy that shall be destroyed is death.

15.12. I. CORINTHIANS.

15.12-28 (N. p. 1700). Claim established by his doctrinal teaching.

Extended Alternation.


L. 20-22. Resurrection certain because Christ is raised.

M. 23-25. Present conflict to no purpose, if Christ be not raised.

N. 31, 32. Exhortation.

J. 35. Objections.

K. 36-41. Answer.

L. 42-44. Resurrection certain because Christ is raised.

M. 45-57. Victory worth all present conflicts.

N. 58. Exhortation.


15.13-19 (K. above). ANSWER. (Alternation.)

K. 13. If no resurrection, Christ not risen.


P. 17. If no resurrection, Christ not risen.

S. 18-19. Consequences. Your faith vain. The dead have perished. We most miserable.

13 then, &c. = not even (Gr. oude) has Christ been raised.

14. be not risen = has not been raised.

preaching. Ap. 121. 8. faith. Ap. 150. II. 1. is also = also is.

15. Yes, and = Moreover.


17. vain = to no purpose. Gr. malayos. See Acts 14. 15. Not the same word as in vv. 2, 10, 14, 15.

18. are fallen = fell. are. Omit.

perished. Gr. apollumi. See 1. 18.


15.20-28 (L. above). Resurrection certain, because Christ is raised.

Extended Alternation.

L. 0 t | 20-22. Death counteracted.


O | 26, 27. Death destroyed.

u | 28, 29. Order. Father supreme.

P | 28. Purpose.

20 is, &c. = Christ has been raised.

From v. 20 to v. 23 is a digression. Fig. P exacerbé. Ap. 6. and become. All the texts omit.

firstfruits. Gr. oparchë. See Rom. 8. 23. and cp. notes on John 20. 13. 17. them. &c. = those who have fallen asleep. See v. 6.

21 came also. = also came.

22 Adam. Lit. the Adam.


24 end. Gr. telos. Not the same "end" as in 1. 4. Christ's coming brings that "end," but this is the end of the millenial age.


26 The last enemy, &c. Lit. Death, the last enemy, is destroyed. Fig. Prolepsis I. Ap. 6. destroyed.
15. 27. I. CORINTHIANS. 15. 41.

27 For He hath put all things under His feet.

But when He saith, "all things are put under His feet," it is manifest that He is excepted, Which did put all things under Him. 28 And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him. That put all things under Him, that God may be all in all.

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

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantage had I if the dead rise not at all?

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

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

36 Thou fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sownest not that body that shall be, but naked grain, it may chance of wheat, or of some other grain;

38 But God giveth it a body as it hath pleased Him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

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

15. 42. 16. 2.

42 So also is the resurrection of the dead, Is sown 17 in weakness; it is raised 17 in incorruption: 15 It is sown 17 in dishonour; it is raised 17 in glory; it is sown 17 in weakness; it is raised 17 in power:

43 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

44 And so it is written, "The first man was made a living soul;" the last Adam was made a quickening spirit.

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

46 The first man is of the earth, earthy: the second man is the Lord from heaven.

47 As is the earthly, such are also the earthly: and as is the heavenly, such are also the heavenly.

48 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, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkle of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible,

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

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

55 "O death, where is thy sting? O grave, where is thy victory?"

56 The sting of death is sin; and the strength of sin is the law.

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

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

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


prospered him, that there be no gatherings when I come.
3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberty unto Jerusalem.
4 And if it be meet that I also go, they shall go with me.
5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.
6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.
7 For I will not see you 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.

Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.
11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.
12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren; but his will was not at all to come at this time; but he will come when he shall have convenient time.
13 Watch ye, stand fast in the faith, quit you like men, be strong.
14 Let all your things be done with charity, 15 and beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have added themselves to the ministry of the 1st saints,)
16 That ye may submit yourselves unto such, and to every one that helpeth with us, and laboureth.
17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.
18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

that is in order that. Gr. ἐκάσω. 
gatherings. See v. 1.
approves. Gr. δοκιμαζó. See 3. 13; 11. 28.
see (Ap. 104. v. 1). &c. Read, "they will send with letters".
unto. Ap. 104. xvii. shall pass = shall have passed. do pass = am passing, i.e. purpose to pass.
do abide. Gr. παραμένειν. Elsewhere, Heb. 7. 23.
propeμοποίησαι. See Acts 10. 49.
while = some (Gr. τις) time (Gr. chronos).
Lord. Ap. 98. VI. I. β. 2. A.
Pentecost. See Acts 2. 1.
10 come = shall have come.
Lord. Ap. 98. VI. I. β. 2. B.
conduct = forth. Gr. ἐπιμετέχεις, as in v. 6.
It is clear from these verses (10, 11) that the letter was not sent by Timothy. He had already departed (4. 17), and as he was to travel by a circuitous route, he might not arrive till after the receipt of the letter. See Acts 19. 21. Paul was expecting him to be in time to return with the bearers of the letter, who were probably the three named in v. 17.
quitting you like men. Gr. ἀναπαύειν. Only here. be strong.
Gr. κράταρος. Luke 1. 80; 2. 40. Eph. 3. 16.
to. -- in order that (Gr. hina).
have convenient time = have leisure. Gr. εὐθυκρίαν. See Acts 17. 21. So far from being jealous of the popularity of Apollos (1. 12), Paul urges him to visit Corinth. To him God's glory was the one object to be sought (3. 5-7. Phil. 1. 18).
quitting you like men. Gr. ἀναπαύειν. Only here. be strong.
Gr. κράταρος. Luke 1. 80; 2. 40. Eph. 3. 16.
the one that was, &c. = your luck. Gr. ἡγεμόνη. Elsewhere, Luke 21. 4. 2 Cor. 8. 14. 9. 12. 9. Phil. 2. 36. Col. 1. 24. 1 Thess. 3. 10. have. Omit. supplied. Gr. ἀναπληροῦσαι.
See Phil. 2. 36.
See Phil. 2. 36.
LONGER NOTE ON 1 COR. 15. 40.

1. The subject of vv. 35-54 is the manner of the resurrection. And the basis is,—as the plant to the seed, so spiritual body to natural body, &c. ; “thou sows not the body that shall be (lit. comes 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 verse rendered, thus: “And heavenly bodies (there will be) and earthly bodies; but of one kind indeed (will be) the glory of the heavenly, and another kind that of the earthly.”
THE SECOND EPISODE TO THE CORINTHIANS.

THE STRUCTURE OF THE EPISODE AS A WHOLE.

| A | 1, 1, 2. INTRODUCTION. |
| B | C | E | 1, 2. THANKSGIVING. |
| F | 1, 13. CHARACTER OF PAUL'S MINISTRY. |
| G | D | L | 1, 17. PROPOSED VISIT. |
| K | 1, 12, 16. VINDICATION OF HIS ACTION. |
| J | M | O | 2, 1, 22. FORMER EPISODE. OBJECT. |
| P | 2, 12, 13. NO REST IN SPIRIT. |
| N | 2, 13. MACEDONIA. JOURNEY. |

THE SECOND EPISODE 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 (13, 2, 18). 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. Timothy 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, 7-15) 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 availed nothing but rather was set at naught, withdrew to another part of Asia 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, 17; 2 Cor. 1, 12, and 13, 8, 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 1, 13, 16 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, 8), 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. 180.
THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

A

1 PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

BCE

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God Which raiseth the dead.

10 Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver us;

11 Ye also helping together by prayer for us:


3. Timothy. Timothy is associated with Paul in the address of the epistles to Philemon, Colossians, and with Paul and Silas in the two epistles to the Thessalonians.


5. Father. Ap. 98. III.


10. that we may be unto (Gr. elas. Ap. 184. vi) our being. any and as in Eph. 1. 3. 1 Pet. 1. 3.


the. See Heb. 2. 2. in some MSS. this clause stands at the beginning of v. 6, in others in the middle, after "suffer". knowing. Gr. oida. Ap. 182. I. 1. also, &c., of the consolation also. 8 would not do. behal of. Gr. huper, as in v. 6. stedfast. Gr. bebaio. See Heb. 2. 2. in some MSS. this clause stands at the beginning of v. 6, in others in the middle, after "suffer". according to. Gr. kata. Ap. 104. x. 2. excellency (Gr. huperboulē) or excess. This phrase is used five times. See 4. 17.

Rom. 7. 13. 1 Cor. 12. 31. Gal. 1. 13. above. Gr. huper. Ap. 104. xvii. 2. strength = power. Gr. dýnamis. Ap. 172. 1. insomuch = so. despairo. Gr. exacrophoreō. Only here and 1. The reference may be to the riot at Ephesus (Acts 19. 25-34), where his life would have been in danger, but for the counsel of his friends (v. 31); but the following verses rather inculcate some dangerous sickness. Both may have been in the apostle’s mind.


9 sentence - answer. Gr. apokriōsa. Only here. Cp. Ap. 122. 8. The only issue he could see from his troubles was "death.


11 hope. Yet still also. helpful together-co-operating. Gr. sunepiourgō. Only here.


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II. CORINTHIANS.

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

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

13 For we write none other things unto you, than what we read or acknowledged; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing as in God, so also are ours in the day of the Lord Jesus,

15 And in this confidence we were 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.

17 When I therefore was thus minded, did I use lightness, or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But as God is true, our word toward you, as not ye yea and ye nay.

19 For the Son of God, Jesus Christ, Who was preached among you by us, even by me and Silvanus and Timotheus, was not ye nay and ye nay, but in him was ye nay.

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 you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover 3 call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 But not for that we have dominion over original intention, but was altered, because of his not finding Titus (2. 12, 13). See p. 1527. 17 did I, &c. The question is introduced by mets, expecting a negative answer.


nay nay — the yeas. Nay nay is the nay nay. Gr. ov. Ap. 105. 1. That is, one thing to-day and another to-morrow.


23 call God for a record — invokes God as a witness.

24 that because — have dominion = lord it. Gr.
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 of them from 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; not 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 overcharge you all.

6 Sufficient to such a man is this punishment, which was inflicted of me for Christ's sake unto you.

7 But 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 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 anything, I forgive also: for if I forgive anything, to whom I forgive it, for your sakes forgave I it in the person of Christ; I, lest Satan should get an advantage of us: for we are not ignorant of his devices.

11 Furthermore, when I came to Troas to preach 

Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother;

but taking of me, I went from thence into Macedonia.

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

helpers. Gr. sumpergo. See 1 Cor. 3. 5.

that I would not. Gr. me. Ap. 105. 1.
heaviness. sorrow or grief. Gr. luphe, transl. "sorrow" in v. 3, 7.
make ... grieved. Gr. luphe, transl. "grieved", or "cause grief" in v. 4, 5. Out of twenty-six occurrences twelve are in this Epistle.
maketh ... glad. Gr. euphraino. See Acts 2. 26 (rejoice).

unt to you. The texts omit. lest-in order that (Gr. hina) not (Gr. m). sorrow. See v. 1.
affliction. Gr. thlipsis, see v. 7.
that, in order that. Gr. hina.
more abundantly. See 1. 2a.
in part. Gr. apo merous. The grief has come from a part of you who have been led away.
overcharge-lay a burden, or press heavily, upon. Gr. ephoro. Only here, 1 Thess. 2. 9, 2 Thess. 3. 8.
man, as one, as v. 7.
many-the more, e. i. the majority.
contrariwise=(ou) the contrary. Gr. tounanterion, for to enandon. Here, Gal. 2. 7. 1 Pet. 3. 9.
least=least perhaps. Gr. mepo.
swallowed up. Gr. katapinoo. See 1 Cor. 16. 24.
overmuch-more abundant.

9 to this end-for (Gr. ein) this, also did I write also. proof. Gr. dokim. See Rom. 5. 4 (experience), whether=if. Ap. 118. 2, a.
II. CORINTHIANS.

15 For we are" unto God a sweet savour of life unto life. And who is sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of Christ.

Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

And such trust have we through Christ to Godward:

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.

But if the ministration of death, written

3. 1–7. 4 (F. p. 1727.) CHARACTER OF PAUL’S MINISTRY. (Alteration.)

A | 3. 1–6. 10. Paul’s services.
   B | 6. 11, 12. His interest in the Corinthians.
   c | 6. 13–7. 3. Paul’s recollection of B.
   B | 7. 4. His joy in the Corinthians.

3. 1–6. 10 (A, above.) PAUL’S SERVICES. (Extended Alteration.)

   D | 3. 4, 5. Trust in, and sufficiency of, God.
   E | 3. 6–19. Ministry of the New Covenant.
   F | 4. 1–5, 6. Support under affliction.

3. 1 Do we, &c. = Are we to begin again.

2. 15 sweet savour. Gr. eukodia. Elsewhere, Eph. 5. 2.
   Phil. 4. 18. perish = being saved. Op. 1 Cor. 1. 8.
   Gr. apollustai. See 1 Cor. 1. 18.


17 many. As in 2. 6.

Corrupt = adulterate. Gr. kapelōn. Only here. The word kapelost, which occ. once in the Sept., meant a huckster, tavern-keeper, and then the verb came to mean "adulterate." See Is. 1. 22, where the Sept. reads, "thy wine-sellers mix the wine with water"—word. Gr. logos. Ap. 121. 10.

3. 1–7. 4. CHARACTER OF PAUL’S MINISTRY. (Alteration.)

A | B | C | D | E | F | G | H
   | 1. | 3. 1–6. 10. Paul’s services.
   | 6. 11, 12. His interest in the Corinthians.
   | 6. 13–7. 3. Paul’s recollection of B.
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A | B | C | D | E | F | G | H
   | 1. | 3. 1–6. 10. Paul’s services.
   | 6. 11, 12. His interest in the Corinthians.
   | 6. 13–7. 3. Paul’s recollection of B.
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3. 1–7. 4. CHARACTER OF PAUL’S MINISTRY. (Alteration.)

A | B | C | D | E | F | G | H
   | 1. | 3. 1–6. 10. Paul’s services.
   | 6. 11, 12. His interest in the Corinthians.
   | 6. 13–7. 3. Paul’s recollection of B.
   | 7. 4. His joy in the Corinthians.
and engraved 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:

L1 8 How shall not the ministration of the spirit be rather glorious?

K2 9 For if the ministration of condemnation be glory,

L2 much more doth the ministration of righteousness exceed in glory.

K3 10 For even that which was made glorious had no glory in this respect.

L3 by reason of the glory that excelleth.

K4 11 For if that which is done away was glorious,

L4 much more which remaineth is glorious.

J3 M1 12 Seeing then that we have such hope, we use great plainness of speech:

N4 13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look unto the end of that which was abolished:

M4 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament;

N4 15 But even unto this day, when Moses is read, the vail is upon their heart.

M4 16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

G 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

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

FO 4 Therefore seeing we have this ministry, as we have received mercy, we faint not;

which vail is done away in Christ.

N4 15 But even unto this day, when Moses is read, the vail is upon their heart.

M4 16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

G 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

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


II. CORINTHIANS.

4. 2. But I have renounced the hidden things of dishonesty, not walking in craftiness, nor by unrighteousness of God deceitfully; but by a 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 made manifest in our mortal flesh.

11. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest 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, I believed, and therefore have I spoken; we also believe, and therefore speak;

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


and therefore. Gr. de. Sept. 11.


Jesus Christ. Ap. 98. X. I. The texts omit "Jesus".


for. Gr. ἄρειον. See 1. 9.

forsaken = abandoned. Gr. enkataleiphe. See Acts 2. 27.


Q

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

16 For which cause we faint not; but  though our outward man perish, yet the  inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal  weight of glory; 17 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 tabernacle were dissolved, we have a building of God, an house not made with hands,  eternal in the heavens. 3 If so be that  being clothed we shall  not be found naked. 4 For we that are  in this tabernacle do groan, being burdened:  not  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 1 in the body, we are  absent  from the Lord: 7 For we walk  by faith, 3 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 all  appear  before the  judgment seat of Christ;  that  every one may receive the things done  in his body,  according to that in order that. 11 Knowing therefore the terror of the Lord, we  persuade men; but we are  made manifest 3 unto 1 God; and I  trust also are  made manifest 3 in your consciences.

12 For we  commend 3 not ourselves again

unto you, but give you occasion to glory on our behalf, 4 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 Who died for them, and rose again. 

16 Wherefore knowing we that no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. 

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, 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 us the ministry of reconciliation; 

19 To wit, that God was in 10 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. 

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

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

2 (For Hesaisith, I have heareth thee in a time

hath committed unto= placed in (Gr. en). Cp. 4. 7.

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

R² c | 5. 20—. Ambassadors. 

d | 5. 20. Entreaty. 

e | 5. 20. Enforcement. 

released with= have heard the time. 

20 are ambassadors. Gr. prokath. Only here and Eph. 6. 20. did beseech= is beseeching. See 1 Cor. 9, 24. beseech. Ap. 134. I. 8. prays, Ap. 134. I. 5. in...stead= on behalf of. Gr. hypom, as in v. 12. 21 For Omit. He, &c. Read, Σιμ Who knew not sin, for us He made sin. Ap. 128. I. 11. Only here and 11. 7, in this Epistle. The first occ. in this s. is by Fig. Metatony (Ap. 6) put for sin-offering. Cp. Eph. 5. 2. The same Fig. appears in the same connexion in Gen. 4. 7. Exod. 29. 14; 30. 10. Lev. 4. 2; 6. 25. Num. 8. 8. Ps. 40. 8 (?); &c. no= not, Ap. 106. if. be made= become. the Omit. 


1785
accepted. Gr. déktos. Same Gk. verb, as "receive" in v. 1.

have I succoured = I helped. Quoted from Isa. 49. 3.
accepted. Gr. eprouveoédos. A stronger word than above. See Rom. 15. 16.
3 no... any thing. A double negative. Gr. médeis... médeis.
that = in order that. Gr. hina.
blamed. Gr. mómounai. Only here and 8. 20.
approving = commanding. See 8. 1.
afflictions = tribulations. Gr. thilipnea. See 1. 4.
distresses. Gr. sténochoriâ. See Rom. 2. 9.
 Cp. 12.
Acts 14. 5. 19; 16. 12; 17. 5; 18. 12; 19. 29.
watchings = sleeplessness. Gr. agoumnia. Only here and 11. 27.
6 By... in. Gr. en, as in v. 2.
7 word. Ap. 121. 10.
The Greek soldier carried sword or spear in his right hand and a shield in his left.
8 honour = glory. Gr. doxa. See p. 1511.
good report. Gr. euphráphma. Only here.
deceivers. Gr. pléthos. Only here.
unfeigned. Gr. anaplérotos. See 1. 8.
unknown. Gr. agoneô. See 1. 8.
chastened. Gr. parádeûo. See 1 Cor. 11. 32.
10 sorrowful =grieved. Gr. lúpeô. See 2. 2.
11 making... rich. Gr. ploutos. See 4. 4.
possessing. Gr. katechô. See 2 Cor. 7. 20.
straitened. Gr. stenochôrâsan. See 4. 15.
bowels. Gr. splanchnôn. The inward parts. Metaphorically, of the affections, the seat of which we regard as the heart. Fig. Catachreûtê. Ap. 6.
Oec. here. 7. 15.
Phil. 1. 8; 2. 1. Col. 3. 12.
Philem. 7, 12, 20.
I John 3. 17.
All metaph. save Acts 1. 18.

6. 12-16.

6. 13-7. 3 (A, p. 1731). PAUL'S RECOMPENSE. [Introversion and Repeated Alternation. A

g2 | 0. 17-18. Reason. Promise.
S 7. 2, 3. Reception.

13 a recompense. &c. = the same recompense. Gr. antíemíthia. Only here and Rom. 1. 27.
14 Be... become. unequally yoked. Gr. heteroagodôs. Only here. Cp. the verb together with = to.
unbelieving. Gr. apistôs. See 4. 4.
fellowship = partaking, or share. Gr. metochê. Only here. See 1 Cor. 9. 19.
15 concord. Gr. symphóneôs. Cp. the verb in Acts 5. 9 and the adj. in 1 Cor. 7. 5.
belial. Only here in N.T. A Hebr. word, meaning worthless, occ. several times in O.T.
infidel. Same as "unbelievers", v. 14.
Temple. Gr. naos. See Matt. 23. 16.
idoles. I.e. the temple of idols. Fig. Ellipsis of Repetition. Ap. 8.

1736
II. CORINTHIANS.

6. 16.

17 Wherefore "come out of among them, and be ye separate," saith the LORD, "and touch not the unclean thing; and I will be thy God, and thou shall be My people."

18 And will I receive you, and will be a Father unto you, and ye shall be My sons and daughters," saith the LORD Almighty.

7 Having therefore these promises, 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 s wronged no man, we have s corrupted no man, we have s defrauded no man.

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

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

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

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

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

so that I rejoiced the more.

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

for I s perceive that s the same epistle hath dwelt. Gr. enoikeo. See Rom. 8. 11.

walk. Gr. emeripaste. Only here.


17 From among =out of (Gr. ek). Ap. 10. vii. the midst of.

Lord. Ap. 98. VI. i. B. B. a. Quoted from Isa. 52. 11.


a Father =for (Gr. eis). Ap. 10. vi. A Father.

My sons =to Me for (Gr. eis) sons (Gr. hujos). Ap. 108. iii.


filthiness =pollution. Gr. melasm. Only here. The verb occurs in 1 Cor. 8. 7.


holiness. Gr. katholoc. See Rom. 1. 4.


no man. Gr. oudeis.

corrupted. Gr. phtheiro. See 1 Cor. 3. 17.

defrauded. Gr. plemokeio. See 2. 11. Fig. Asymmet.

om. Ap. 6. in this verse, also in 4. 6. 7.


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

condemnation. Gr. katakrisis. See 8. 6.

to die, &c. Lit. unto (Gr. es) the dying, &c.

die =die with. Gr. sunedio. Only here, Mark 14. 31. 2 Tim. 2. 11.

live with. Gr. suzo. See Rom. 6. 8.


glorifying. Gr. bauchheis. See Rom. 3. 27.


comfort =the comfort. Gr. parakaleo. See 1. 5.

Perhaps referring to v. 8.

exceeding joyful. Lit. overabound (Gr. huperisseuo). See Rom. 5. 20 with the joy.


tribulation. Gr. thlipsis. See 1. 4.

7. 5-7 (D, J, M, p. 1272). NO REST IN FLESH. (Introversion.)

a s Troubled exceedingly.

b s God s comfort.

c s His comfort by you.

D, J, M, p. 1272. FORMER, EPISTLE, EFFECT. (Extended Alternation.)

O h s Former Letter. Effect.

i s Result. Godly sorrow. The Corinthians.

k s Approving themselves.

l s Former Letter. Cause.


k s 16. Confidence.


with =by. Gr. en, as above.

repent. Gr. metamelomai. Ap. 111. I. 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.


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

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

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

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

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

12 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.*

13 *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.

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

15 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.

16 I rejoice *therefore* that I *have confidence* *in you* *in all things.*

8 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.*

even so, *&c.* = *so our glorying also.* boasteing = *glorying,* *as* *in* *v.* *4.* before. *Gr.* *epi.* *Ap* *104*, *ix.* *1.*

18 inward affection. *Gr.* *splanchnon.* *See* *6*, *12.*
toward = unto. *Gr.* *eis,* *as* *in* *v.* *6.*

19 remembereth. *Gr.* *anamimnéseth.* *See* *1 Cor.* *4*, *17.*

with. *Gr.* *meta.* *Ap* *104*, *xi.* *1.*

fear and trembling. *See* *1 Cor.* *2*, *2.*

16 therefore. Omit. *have con-

fidence. *Gr.* *tharassó.* *See* *6*, *6.*


N 1 | 8. 1-5. Example of the Macedonians.

m | 8. 6. Mission of Titus.

V | 8. 7. Their graces.

o | 8. 8-12. Reasons for appeal.


U | 8. 16-23, Titus and others. Qualifications.


V | 9. 1, 2. Their zeal.

e | 9. 3-5. Reasons for appeal.


8. 1 do you to wit = *make you to know.* *Gr.* *gnórizō.* *Op* *1 Cor.* *12*, *3.*

grace. *Ap* *184*, *I.* *1.*

God. *Ap* *98*, *I.* *1.*
on. *Gr.* *en.* *Ap* *104*, *viii.*

churches. *Ap* *186.* 2 *in.* *Gr.* *en,* *as* *above.*

trial. *Gr.* *dokimáti.* *See* *Rom.* *6*, *4.*

affliction. *Gr.* *thlipsis.* *See* *1*, *4.*

deep poverty. *Lit.* *poverty according to* *Gr.* *kata.* *Ap* *104*, *x.* *1.*

8. 3. II. CORINTHIANS. 8. 17.

3 For to their power, I bear record, yea, and beyond their power, they were willing of themselves;

4 Praying with much intreaty that we would receive the gift, and take upon us the fellowship of the ministration 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.

7 Therefore, as ye abound in every thing, in faith, and in utterance, and in knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that through the poverty of Christ might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward 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.

13 For I mean not that other men be eased, and ye burdened:

14 But by an equality; that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality:

15 As it is written, He that hath gathered little he 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;

Gr. pareiro. Only here and 9. 2. 11 perform.


a | equality.

b | supply.

c | supply.

d | equality.


5 But this I say, He which soweth sparingly

shall reap also ④ sparingly; and he which soweth ④ bountifully shall reap also ④ bountifully.

7 ④ Every man according as he ④ purposed in his heart, so let him give; ④ not grudgingly, or ④ of necessity: for ④ God ④ loveth a ④ cheerful giver.

8 And ④ God is ④ able to make ④ all ④ grace abound toward you; ④ that ye, ④ always having ④ all ④ sufficiency ④ in ④ all ④ things, may abound ④ to ④ every good work.

9 (As it ④ is written, ④ "He hath ④ dispensed abroad; He hath given to the ④ poor: His righteousness remaineth ④ for ever."

10 Now He that ④ ministereth to the sower, both ④ minister bread ④ for ④ your food, and multiply your seed sown, and increase the fruits of your ④ righteousness;

11 ④ Being enriched ④ in every thing ④ to all ④ bountifulness, which ④ causeth ④ through your thanksgiving ④ to ④ God.

12 For the ④ administration of this ④ service not only ④ supplieth the want of the ④ saints, but is abundant also ④ by many thanksgivings ④ unto ④ God.

13 While ④ by the ④ experiment of this ④ ministration they glorify ④ God ④ for ④ your ④ professed ④ subjection ④ unto ④ the ④ gospel ④ of ④ Christ, and for ④ your ④ liberal ④ distribution ④ unto them, and ④ unto all ④ men;

14 And by their ④ prayer ④ for you, which long after you ④ for ④ the ④ exceeding ④ grace ④ of ④ God ④ in you.

15 ④ Thanks be ④ unto ④ God ④ for His ④ unspangled ④ gift.

10 Now ④ Paul myself ④ beseech you ④ by ④ the ④ meekness ④ and ④ gentleness of ④ Christ, who ④ in presence ④ am ④ base ④ among you, but being absent ④ am ④ bold ④ toward you:

2 ④ But I ④ beseech you, that I may ④ not be bountifully. Lit. upon (Gr. ἐπιτιθέω. Ap. 104. ix. 2) blessings, as above. Fig. Συμπλήρωσις.

7 Every man ④ Each one. purposeth. Gr. προσκεκλήσατο. Only here. The texts read ④ "he hath purposed."


giver. Gr. δώρων. Only here. Cp. Prov. 22. 9, where the Sept. reads, "God blesseth a cheerful giver." Fig. Parousia.

8 able. Gr. δυνάμεως, but the texts read the verb δυνάμονται, which occ. elsewhere only in 15. 3.

all. Notice the four "alls" which, with every, give the Fig. Polyptoton. Ap. 6.


toward = unto. Gr. ἐς, as in v. 5.

always ④ things. Gr. ως ποντοτε ποντοτε πος. Fig. Parousia.

sufficiency. Gr. αυτάρκεια. Only here and 1 Tim. 6. 6.

every. Gr. πᾶς. Transl. "all" above.

9 is = has been, or standeth.

dispersed abroad = scattered. Gr. σκορπισόμενος. See John 10. 32.


remaineth. Gr. μένω. See p. 1511.


Quoted from Ps. 112. 9.


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remaineth. Gr. μένω. See p. 1511.


Quoted from Ps. 112. 9.

bold when I am present with th confidence, wherein I think to be bold against some, which think of us 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 in 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 a readiness to revenge 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 your authority, (which the Lord hath given us for edification, and not for your destruction,) I should not be ashamed:
9 That I may not seem as if I would terrify you by letters.
10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.
11 Let such an one think this, that, such as we are in word by letters when we are absent, such will we also be in deed when we are present.
12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but the things themselves by themselves, and comparing ourselves among ourselves, are not wise.
13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.
14 For who stretcheth not himself beyond our measure, as though we reached not unto you: for we come as far as to you also in preaching the gospel of Christ.
15 Not boasting of 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.
16 To preach the gospel in the regions.

be bold=dare, as in v. 12. Gr. tolmaō. Tharsēo expresses "confidence"; tolmaō carries the feeling into action.
according to. Gr. kata, as in v. 1.
war. Gr. strēmatēmai. See 3 Cor. 9. l. 7. according to, as above.
4 weapons. Gr. hopōn. See 6. 7.
warfare. Gr. strēmatē. Only here and 1 Tim. 1. 18.
carnal. Gr. sarxikos. See Rom. 7. 14 and 1 Pet. 2. 11.
mighty. Gr. dunatos. Same as "able", 9. 8.
through=by. No prep. Dat. case.
God. Ap. 98. i. 1.
imaginations=thoughts, or reasonings. Gr. logismoi. Only here and Rom. 2. 15.
exalteth. Gr. epairō. See Acts 1. 9.
bringing, k. Gr. aichmalōtizō. See Rom. 7. 25.
thought. Gr. noôma. See 2. 11.
and cp. 7. 11.
disobedience. Gr. parakōē. See Rom. 5. 19.
look on. Gr. blepō. Ap. 133. i. 5.
outward appearance. Gr. prosopon, as in v. 1.
even so are we=so are we also.
though=if. Ap. 118. i. 11.
boast=glory. Gr. kauchoāmai. See Rom. 2. 17.
Lord. Ap. 98. VI. 1. 2. A.
hath given=gave.
edification. Gr. oikodomē. See 1 Cor. 3. 9.
The more frequent word in N.T. is kathaires. See Rom. 5. 6.
that=In order that. Gr. hina.
terrify. Gr. ekphobēō. Only here.
powerful. Gr. ischuarō. Cp. 112. 3.
weak. As 1 Cor. 1. 27.

...
11. 1—13. 12 (W[.], p. 1741). VINDICATION. INDIRECT. (Extended Alternation and Introvulsion.)

11. 1 Would to God I could bear with me a little in my folly: and indeed bear with me.
2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
3 But I fear, lest by any means I, being blinded by his subtlety, so your minds should be corrupted from the simplicity that is in Christ.
4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose I was not a whit behind the very chiefest of apostles.
6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that gr believeth that gr might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service.
9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and will so keep myself.
10 As the truth of Christ is in me, no man shall stop me of this boasteing in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.
11. 12. II. CORINTHIANS. 11. 27.

Y
12. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that no 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.

X Z
16. I say again, Let no man think me foolish; if otherwise, yet as a fool receive me, that 3 may boast myself a little.

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 3 glory also.

A C
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 on your face.

D
21. I speak as concerning reproach, as though we had been weak. Howbeit whereunto 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.

E
23. Are they ministers of Christ? I speak as a fool; so am I. So are we also; vide in labour, 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 have I been in the deep;

26. In journeyings often, in perils of waters, in perils of robbers, in perils of the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

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

"watchings often, in hunger and in thirst, in fasting often, in cold and in nakedness.
28 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?
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.
32 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 I was let down by the wall, and escaped his hands.

12 It is not expedient for me to labour to glory.

1 I will come to visions and revelations of the Lord.
2 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 know. God knoweth;
3 And I know such a man, whether in the body, or out of the body, I cannot tell: God knoweth;
4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.
5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

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 which he seeth me to be, or that heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in my flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.
8 For this thing I besought the Lord thrice, that it might depart from me.
9 And He said unto me, My grace is sufficient for thee: for My strength is made

paradise. See note on Ecc. 2. 4. unspeakable. See Mark 9. 32. utter. Gr. laleó. Ap. 131. 7. Paul was (Acts 8. 39) or not, he knew not, nor can we, only God knows. He may have been as Ezekiel was (Ezek. 3. 8), or John (Rev. 11. 10). Of = On behalf of. Gr. huper. Ap. 104. xvii. 1. but = except. Gr. et mi. infirmities = weaknesses. Same word in v. 10.
12. 9. II. CORINTHIANS. 12. 10.

perfect 2 in weakness. Most gladly therefore I will 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 I am strong.

11 I am become a fool 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, wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except it be that 3 myself was not burdensome to you? I forgive me this wrong.

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

15 And 3 will very gladly spend and be spent for you: though the more abundantly I love you, the less be loved.

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

17 Did I make a gain of you by any of whom I sent unto you? I 3 desired Titus, and with him I sent a brother. 12 Did Titus make a gain of you? we walked not in the same spirit? we walked not in the same steps?

18 For I fear, lest when I come, I shall 1 not find you as I would, and that 3 shall be found unto you such as ye would not: lest there be debates, envournings, wraths, strifes, backbittings, whisperings, swellings, tumults:

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


13 were inferior. Gr. kēttaomai. Only here and 2 Pet. 2. 19. 20. Lit. were worsted.


children. Gr. teknon. Ap. 108. i. lay up= treasure up. Gr. therauriō. As 1 Cor. 16. 2. in store.


the soul= your souls. (Ap. 110. IV. 4.)


17 Did I. The question, expecting a negative answer, is introduced by mé. make a gain. Gr. pleneptēō. See 2. 11. by. Gr. dia. Ap. 104. v. 1.

18 desired= besought, as in v. 8.

by Fig. Metonymy for mind. The internal purpose, in contrast with the external walk, steps. Gr. ekkōmene. See Rom. 4. 12. 19 excuse ourselves= are making an apology. Gr. apologemai. See Acts 18. 33. speak. Gr. Laleī, as in v. 1. dearly beloved. Gr. agapēō. Ap. 135. II. 17. edifying. Gr. idou. See 1 Cor. 3. 9.


18th, as in v. 6. only. Gr. a. as in v. 6.
13. 1. This is the third time I am coming to you.

II. CORINTHIANS.

13. 2. In the mouth of two or three witnesses shall every word be established.

13. 3. I told you before, and now I tell you, and the third time I will not spare you.

4. For even though I am crucified among you, yet shall you live with the power of God toward you.

5. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6. But I trust that ye shall know that we are not reprobates.

7. For I pray that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of him.

8. For we do nothing against the truth, but for the truth.

9. For we are glad, when we are weak, ye are strong: and this is God's work, even your perfection.

10. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given to me, for edification, and not for destruction.

11. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12. Greet one another with an holy kiss.

13. All the saints salute you.

14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.


13. 2. See 1. 20.

13. 3. See 4. 3.

13. 4. See 2. 16.

13. 5. See 1. 10.

13. 6. See 2. 7.

13. 7. See 2. 11.

13. 8. See 1. 20.

13. 9. See 2. 1.

13. 10. See 2. 10.

13. 11. See 2. 2.


13. 13. See 2. 11.


G J | 2. Present and absent.
K | 3. Weakness and power.
L | 4. Exhortation to them.
M | 5. Prayer for them.
N | 6. Weakness and strength.
J | 10. Absent and present.

2 told... before, foretell. Gr. protégog, as Gal. 8. 21.

3 if... being... write. The text omits heretofore, &c., have sinned before. See 12. 21.


8 proof. Gr. dokimai. See 2. 9.

9 Christ. Ap. 98. 9X.


11 which. Who.

12 to... you-ward... vii. See Acts 10. 40.


15 Jesus Christ. Ap. 98. X.

16 except. If (Gr. eis). Ap. 118. 2. a.


19 Jesus Christ. Ap. 98. XI.

20 God. Ap. 98. II.

21 in... some respect. Gr. tes.

22 reprobates. Gr. adókimos. See Rom. 1. 28.

23 trust. hope.


26 do not... anything. Gr. méppa.

27 double negative.


29 that... in that. Gr. hina.


32 honest. See S. 21.


34 for... on behalf of. Gr. kopen. Ap. 104. xvii. i.


37 rest. Gr. loipon. See I Cor. 1. 16.


39 be of one mind... mind. Gr. phrontés.) the same thing. Cp. Rom. 12. 15; 15. 5. Phil. 2. 2; 3; 16; 4. 2.

40 live in peace. Gr. eirénēa.


43 in... fellowship. Gr. koinónia, as I Cor. 1. 9.


Note the order in this benediction.