

The First Epistle of Saint Paul the Apostle to the Corinthians

Chapter 1

He recalls God's grace to the Corinthians, exhorts them to be of one mind, and rebukes the division that was among them. Worldly wisdom is foolishness before God; yea, there is no wisdom but in the despised cross of God.

Paul, by calling an apostle of Jesus Christ through the will of God, and brother Sosthenes.

²To the congregation of God which is at Corinth. To those who are sanctified in Christ Jesus, saints by calling, together with all who in every place call on the name of our Lord Jesus Christ, their lord and ours.
³Grace be with you, and peace from God our father and from the Lord Jesus Christ.

⁴I thank my God always on your account for the grace of God which is given you by Jesus Christ, that in all things you are made rich by him, in all learning and in all knowledge, ⁶even as the testimony of Jesus Christ was confirmed in you, ⁷so that you are behind in no gift and wait for the appearing of our Lord Jesus Christ. ⁸He will strengthen you to the end, that you may be blameless in the day of our Lord Jesus Christ. ⁹For God is faithful, by whom you are called unto the fellowship of his son Jesus Christ our Lord.

1Th 5:23,24

¹⁰I beseech you brethren, in the name of our Lord Jesus Christ, to all speak one thing, and avoid dissension among you, but be knit together in one mind and in one purpose. ¹¹It is reported to me about you, my brethren, by those who are of the house of Chloe, that there is strife among you. ¹²And this is what I mean: that commonly among you someone says, I hold to Paul; another, I hold to Apollos; the third, I hold to Cephas; the fourth, I hold to Christ. ¹³Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? ¹⁴I thank God that I baptized none of you except Crispus and Gaius, ¹⁵lest anyone should say that I had baptized in my own name. ¹⁶(I baptized also the household of Stephanas. Beyond this, I do not remember if I baptized anyone or not.)

Ro 12:16

¹⁷For Christ sent me not to baptize, but to preach the gospel – not with wisdom of words, lest the cross of Christ should have been made of no effect. ¹⁸For the preaching of the cross is foolishness to those who are perishing, but to us who are saved, it is the power of God. ¹⁹For it is written: I will destroy the wisdom of the wise, and will cast away the understanding of the learned. ²⁰Where is the wise man? Where is the scribe? Where is the philosopher of this world? Has not God made the

Isa 29:14

The preaching of the cross is
the power of God.

wisdom of this world foolishness?

Christ is the power and wisdom of God.

²¹For when the world through wisdom did not know God, in the wisdom of God, it pleased God to save those who believe through the foolishness of preaching. ²²For the Jews require a sign, and the Greeks seek after wisdom. ²³But we preach Christ crucified: to the Jews an occasion of falling, and to the Greeks foolishness, ²⁴but to those who are called, both from the Jews and the Greeks,^a we preach Christ the power of God and the wisdom of God. ²⁵For the foolishness of God is wiser than men, and the weakness of God is stronger than men. ²⁶Brethren, look on your calling, how not many who are wise according to the flesh, not many powerful, not many of high degree are called. ²⁷But God has chosen the foolish things of the world to confound the wise. And God has chosen the weak things of the world, to confound things which are strong. ²⁸And low things of the world, and things which are despised, God has chosen, yea, and things of no reputation, to bring to nothing things of reputation, ²⁹so that no flesh may glory in his presence. ³⁰And to him you belong in Christ Jesus, who by God is made wisdom unto us, and also righteousness, and sanctifying and redemption, ³¹so that, as it is written: He who glories, should glory in the Lord.^b

Christ is wisdom. To him only should we hold, and in him only, boast.

Jer 9:23,24

The Notes

The Greeks (1:24)

a) References to the 'Greeks' sometimes signify their own nation only, as at Acts 6:1, and sometimes all the Gentiles, as here and at Romans 1:14 and 1:16.

To glory in the Lord (1:31)

b) He who glories in the Lord knows with certainty that God wills him good, and favours him, such that the thing which he does pleases God, and that which he does not do as he should is forgiven him and not imputed to him (Jer 9:24; Ro 8:15,16).

Chapter 2

It is not eloquence and glorious painted words of worldly wisdom that can edify and convert souls to Christ, but the plain words of the scripture. For they tell of him and his cross.

And I, brethren, when I came to you, came not in gloriousness of words or of wisdom declaring to you the testimony of God. ²Nor did I show myself to know anything among you except Jesus Christ, even the same who was crucified. ³And I was among you in weakness, and in fear, and in much trembling. ⁴And my words and my preaching were not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power, ⁵so that your faith would not stand in the wisdom of men, but in the power of God.

Ac c18

*They are perfect who truly understand the law, faith, and works, and profess them.

⁶That which we speak of is wisdom among those who are perfect.* It is not the wisdom of this world, nor of the rulers of this world (who are coming to nothing). ⁷But we speak the wisdom of God which is in secret

and lies hid, which God ordained before the world for our glory –⁸which wisdom none of the rulers of this world knew. For had they known it, they would not have crucified the Lord of glory. ⁹But as it is written: The eye has not seen, and the ear has not heard, nor have entered into the heart of man, the things which God has prepared for those who love him.

Isa 64:4

¹⁰But God has revealed them to us by his spirit. For the Spirit searches all things, yea, the bottom of God's secrets. ¹¹For what man knows the things of a man except the spirit of the man which is within him? In the same way the things of God are known by no man, but by the spirit of God. ¹²And we have not received the spirit of the world, but the spirit which comes from God, in order to know the things that are given to us by God. ¹³Which things also we speak, not in words taught by man's wisdom, but with words taught by the Holy Spirit, making spiritual comparisons of spiritual things. ¹⁴For the natural man does not perceive the things of the spirit of God. For they are but foolishness to him. Nor can he perceive them, because they are spiritually examined. ¹⁵But he who is spiritual evaluates all things. Yet he himself is judged by no man. ¹⁶For who knows the mind of the Lord, or who can inform him? But we understand the mind of Christ.

Isa 40:13
Jer 23:18
Ro 11:34

The Spirit understands the things of God and gives understanding to those he indwells. The natural man, not renewed in Christ, cannot perceive the things of God.

Chapter 3

Paul rebukes the sects and authors of sects. Christ is our foundation; we must take heed how we build on this foundation. No one should trust in men, but in God.

And I could not speak to you brethren as to spiritual people, but as to carnal – even, as it were, to babes in Christ. ²I gave you milk to drink, and not meat. For you were not strong then: no, neither are you yet. ³For you are still carnal. Indeed as long as there is among you rivalry, faction, and dissension, are you not carnal and walking after the manner of men? ⁴As long as one says, I hold to Paul, and another, I'm for Apollos, are you not carnal? ⁵What is Paul? What is Apollos? Only servants they are, by whom you believed, just as the Lord gave grace to each person. ⁶I have planted, Apollos watered: but God gave the increase. ⁷So then, neither he who plants is anything, nor he who waters, but God who gave the increase. ⁸Neither he who plants nor he who waters is better than the other. Each will receive his reward according to his labour.

Ps 62:12
Ga 6:7
1Pe 2:5
Eph 2:19-22

⁹We are God's labourers. You are God's husbandry; you are God's building. ¹⁰According to the grace of God given to me, as a wise builder I have laid the foundation. And another built on it. But let everyone take heed how he builds upon it. ¹¹For no man can lay another foundation than that which is laid, which is Jesus Christ. ¹²And whether anyone builds on this foundation gold, silver, precious stones, wood, hay, or stubble, ¹³his work will be seen for what it is. For the day will declare it,^a and it will be revealed in fire. And the fire will try each person's work, what it is. ¹⁴If

The apostles and clergy are servants to preach Christ. To this doctrine only should we give allegiance.

[**Husbandry**: literally, the work of cultivating field or pasture to produce good fruit]

what someone has built remains, he will receive a reward. ¹⁵If anyone's work burns, he will suffer loss, but he will be saved himself; nevertheless yet as it were through fire.

¹⁶Are you not aware that you are the temple of God, and that the Spirit of God dwells in you? ¹⁷If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are. ¹⁸Let no one deceive himself. If anyone seems wise among you, let him be a fool in this world, that he may be wise. ¹⁹For the wisdom of this world is foolishness with God. For it is written: He encompasses the wise in their craftiness. ²⁰And again: God knows the thoughts of the wise, that they are futile.

1Co 6:19
2Co 6:16

Job 5:13
Ps 94:11
Ec'cus
27:25-27

²¹Therefore let no one trust in men. For all things are yours*: whether it be Paul, or Apollos, or Cephas; whether it be the world, or life, or death; whether they be things present, or things to come. All are yours, ²³and you are Christ's, and Christ is God's.

In the kingdom of Christ we are subject to no one except to Christ and his doctrine

The Notes

The day, fire
(3:13)

a) *Day* signifies here the time when God brings to light the thing that is hidden. By *fire* understand searching and perfect true judgment, which, when it has revealed the fault and error, is followed by correction in reconsidering and repenting. Paul's teaching concerns the preachers who followed him when he left the Corinthians. He had laid a good foundation. Let others take heed, he says, what they build thereon. If they build things worthy of Christ, their work will remain and stand even when it is seen in the light, which thing he signifies when he says that the day will make it clear. But if they bring in Jewish ways, they may perhaps deceive for a time, but at length their deception will be revealed – when it has begun to be examined with true and sincere judgment, which is signified by the word 'fire'. These verses do not teach anything about purgatory.

Chapter 4

The preachers are but servants. Judgment belongs to God alone.

Let people esteem us this way: as the servants of Christ, and distributors of the secrets of God. ²Furthermore, it is required of the distributors that they be found faithful.^a ³With me it is but a very small thing to be judged by you, or by man's day.* No, I do not judge my own self. ⁴I know nothing against myself, yet I am not thereby justified. It is the Lord who judges me. ⁵Therefore judge nothing before the time, until the Lord comes, who will bring to light things that are hid in darkness and open the counsels of the hearts. And then shall each have praise from God.

***Man's day** is man's wisdom.

⁶Brethren, I have explained these things with reference to myself and Apollos for your sakes: so you may learn from us, so that no one accounts of himself beyond what is written above, so that no one swells against

another for any man's cause. ⁷For who prefers you? What do you have that you have not received? If you have received it, why be proud as though you had not received it? ⁸Now you are full, now you are made rich. You reign as kings without us. And I would to God you did reign, that we might reign with you.

The fashion of true apostles.

⁹It seems to me that God has set us forth, we who are the apostles, as the lowest of all – men appointed to death, as it were. For we are a gazing stock to the world, and to the angels, and to men. ¹⁰We are fools for Christ's sake, and you are wise through Christ. We are weak, and you are strong. You are honourable, and we are despised. ¹¹Even to this day we hunger and thirst, and are naked, and are buffeted with fists, and have no certain dwelling place, ¹²and labour, working with our own hands. We are reviled, and yet we bless. We are persecuted, and suffer it. ¹³We are spoken ill of, and we pray. We are made, as it were, the filthiness of the world, the off-scouring of all things, even to this time.

Job 17:6

Ac 20:33-35
1Th 2:9
2Th 3:8

¹⁴I do not write these things to shame you, but as my beloved children I warn you. ¹⁵For even if you have ten thousand instructors in Christ, you do not have many fathers. In Christ Jesus I have begotten you through the gospel. ¹⁶So then, I want you to follow me. ¹⁷For this reason I have sent to you Timothy, who is my dear son, and faithful in the Lord. He will put you in remembrance of my ways in Christ, just as I teach everywhere in all congregations.

¹⁸Some swell, as if I will not be coming to you any more. ¹⁹But I will come to you shortly, if God so wills, and will know not the words of those who swell, but the power. ²⁰For the kingdom of God is not in words, but in power. ²¹What would you have? Shall I come to you with a rod, or in love and in the spirit of meekness?

The Notes

Faithful distributors (4:2) a) He who is faithful preaches his master, not himself.

Chapter 5

How Paul curses the man who committed fornication with his stepmother.

There is a report abroad that there is fornication among you, and such fornication as is not even named among the Gentiles: that a man should have his father's wife. ²And you swell, and have not rather sorrowed, that he who has done this deed might be put out from among you. ³For indeed I, as absent in body yet present in spirit, have determined already (as if I were present) concerning him who has done this thing, ⁴in the name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of the Lord Jesus Christ, ⁵to deliver him to Satan for the destruction of the flesh, so that the spirit may be saved in the day of the

Le 18:6-8

Col 2:5

Excommunication is to destroy
fleshly wisdom, so the spirit
may be found in the doctrine
of Christ.

Lord Jesus.

⁶Your satisfaction is not good. Do you not know that a little leaven sours the whole lump of dough? ⁷Purge therefore the old leaven so that you may be new dough, as you are sweet bread. For Christ our Passover lamb is offered up for us. ⁸Therefore let us keep holy day – not with old leaven, neither with the leaven of immorality and wickedness, but with the sweet bread of pureness and truth.

Ga 5:9

⁹I wrote to you in an epistle that you should not keep company with fornicators. ¹⁰And I did not at all mean the fornicators of this world, nor the covetous, or extortionists, or idolaters, because then you would need to go out of the world. ¹¹But now I write to you that you should not keep company together with any so-called brother who is a fornicator, or covetous, or a worshipper of images, or a railer,* or a drunkard, or an extortionist. With such a person,* see that you do not eat. ¹²For what have I to do with judging those who are outside? Do you not judge those who are within? ¹³Those who are without, God will judge. Put away from among you that evil person.

[**Railer:** one who rails – ie uses reviling, harsh, or insolent language]

*If anyone like this professes Christ, no true Christian can bear his company.

Chapter 6

He rebukes them for going to law against each other before the Gentiles, and reproves uncleanness.

How does one of you, having a problem with another, dare go to law under the unrighteous, and not rather under the saints? ²Do you not know that the saints will judge the world? If the world is to be judged by you, are you not good enough to judge small trifles? ³Do you not know that we will judge the angels? How much more may we judge things that pertain to this life? ⁴If you have issues in worldly matters, take those who are least esteemed in the congregation and make them judges. ⁵This I say to your shame. Is there utterly no wise man among you? What, no one at all who can judge between brother and brother? ⁶But one brother goes to law against another, and that under the unbelievers?

⁷Now therefore there is utterly a failing among you, because you go to law one with another. Why not rather suffer wrong? Why not rather suffer yourselves to be robbed? ⁸No, you yourselves do wrong, and rob – and that the brethren. ⁹Do you not remember that the unrighteous will not inherit the kingdom of God? Don't be deceived. For not fornicators, nor worshippers of images, nor whoremongers, nor weaklings,* nor abusers of themselves with the male sex, ¹⁰nor thieves, nor the covetous, nor drunkards, nor cursed speakers,* nor robbers will inherit the kingdom of God. ¹¹And such were you indeed. But you are washed, you are sanctified, you are justified by the name of the Lord Jesus and by the spirit of our God.

[**Weaklings:** meaning the effeminate or unmanly, according to the OED]

[**Cursed speakers:** Tyndale put 'railer' for the same Gk word at 5:11. E'cus 28:13: The slanderer and double-tongued man is cursed]

¹²All things are lawful to me, but all things are not profitable. I may do all things, but I will be brought under no man's power. ¹³Foods are

ordained for the belly and the belly for foods, but God will destroy both it and them. Let the body not be given to fornication, but to the Lord, and the Lord to the body. ¹⁴God has raised up the Lord, and will raise us up by his power. ¹⁵Or do you not consider that your bodies are the members of Christ? Shall I now take the members of Christ and make them the members of a harlot? God forbid. ¹⁶Do you not understand that he who couples himself with an unchaste woman has become one body with her? For two (he says) shall be one flesh. ¹⁷But he who is joined to the Lord is one spirit with him.

Our bodies are the members of Christ.

He who is of Christ, has his spirit.

Ge 2:24

¹⁸Flee fornication. All sins that a man does are outside the body. But he who is a fornicator, sins against his own body. ¹⁹Or do you not know that your bodies are the temple of the Holy Spirit, who is in you, whom you have from God, and that you are not your own? ²⁰For you are dearly bought. Therefore glorify God in your bodies and in your spirits, for they are God's.

1Co 3:16
1Pe 1:18,19

Chapter 7

Of marriage, virginity, and widowhood.

As for the things you wrote to me about: it is good for a man not to touch a woman. ²Nevertheless, to avoid fornication, let every man have his wife and let every woman have her husband. ³Let the man give due affection to his wife; likewise also the wife to the man. ⁴The wife does not have effect over her own body, but the husband, and likewise the husband does not have effect over his own body, but the wife. ⁵Do not withdraw yourselves from one another, unless it be with consent for a time to give yourselves to fasting and prayer. And afterward come again to the same thing, lest Satan tempt you through your lack of self control.

⁶I say this in empathy, and not in commandment. ⁷For I would that all men were as I myself am. But each one has his particular gift from God – one of this kind, another of that. ⁸I say to the unmarried men and to widows that it is good for them if they remain just as I do. ⁹But if they cannot abstain, let them marry. For it is better to marry than to burn.

¹⁰To the married, not I but the Lord commands that a wife should not separate from the man. ¹¹But if she separates, let her remain unmarried or be reconciled to her husband again. And let not a husband put his wife away from him.

M't 5:31,32
Mk 10:9
Lu 16:18

¹²To the rest it is I who speak, and not the Lord. If a brother has a wife who does not believe, if she is content to dwell with him, let him not put her away. ¹³As for the woman who has an unbelieving husband, if he consents to dwell with her, let her not put him away. ¹⁴For the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified* by the husband. Otherwise your children would be unclean; but now they are pure.^a ¹⁵But if the unbeliever departs, let him go. A brother or a sister is not under obligation to such a one. God has called us in peace. ¹⁶For

[Sanctified: Tyndale>The unbeliever is sanctified for the (limited) purpose of marriage]

how do you know, O woman, whether you will save that man or not? or how do you know, O man, whether you will save that woman or not? –¹⁷but only as God has granted to each.

As the Lord has called every person, so let him walk; and I so ordain in all congregations.¹⁸If a man is called when circumcised, let him add nothing to it. If a man is called when uncircumcised, let him not be circumcised.¹⁹Circumcision is nothing. Uncircumcision is nothing. But the keeping of the commandments of God is everything.

²⁰Let every person abide in the same state in which he was called.

²¹Are you called when a servant? Care not for it. Nevertheless if you may be free, avail yourself of it rather.²²For he who is called in the Lord when a servant is the Lord's free man. Likewise he who is called when free is Christ's servant.²³You are dearly bought; do not be men's servants.^b

²⁴Brethren, let each, in whatever state he is called, abide therein with God.

²⁵Concerning virgins I have no commandment from the Lord, but I give counsel as one who has obtained mercy from the Lord to be faithful.

²⁶I suppose that it is good for the present necessity. For it is good for a man so to be.^c

²⁷Are you bound to a wife? Seek not to be released. Are you released from a wife? Do not seek a wife.²⁸But if you take a wife, you do not sin. Likewise if a virgin marries, she does not sin. Nevertheless the married will have trouble in their flesh. But I make allowance for you.

²⁹This I say brethren: the time is short. It remains that those who have wives should be as though they had none,³⁰and those who weep should be as though they wept not, and those who rejoice should be as though they did not rejoice. And those who buy should be as though they did not possess,³¹and those who partake in this world should be as though they did not partake in it. For the fashion of this world is passing away.

³²I would have you be without preoccupation. The single man cares for the things of the Lord, how he can please the Lord.³³But he who has married cares for the things of the world, how he can please his wife.

³⁴There is a difference between a virgin and a wife. The single woman cares for the things of the Lord, that she may be pure both in body and also in spirit. But she who is married cares for the things of the world, how she may please her husband.³⁵I say this for your profit – not to tangle you in a snare, but for that which is best suited to you, and so that you may quietly cleave to the Lord without distraction.

³⁶If any man thinks that it is not best for his virgin, if she is passing the time for marriage and if need so requires, let him do what he desires. He does not sin; let them be coupled in marriage.³⁷Nevertheless he who purposes surely in his heart, having no need, but has power over his own will, and has thus determined in his heart that he will keep* his virgin, does well.³⁸So then he who joins his virgin in marriage does well. But he who does not join his virgin in marriage does better.

³⁹A wife is bound to the law as long as her husband lives. If her husband sleeps, she is at liberty to marry whomever she wishes, only in

1Ti 6:1,2

1Co 6:20
1Pe 1:18,19

[Both the English **keep** and the Gk *tereo* (5083) include the sense of maintaining and supporting; possibly the sense here, as also at 2 Co 11:9]

M't 19:12

Ro 7:1-3

the Lord. ⁴⁰But she is happier if she remains as she is, in my judgment. And I think indeed that I have the spirit of God.

The Notes

How children are pure
(7:14)

a) It is not that children are by nature clean and pure, for that would go against the apostle himself, who proves (Romans 5) that all are under original sin and naturally the children of God's wrath. See also Ephesians 2. But his meaning here is that just as all things are clean to the clean (Titus 1:15), so the unchristian wife is clean to the Christian man. Thus he can be with her and not offend, and their children are not to be considered unlawful and unclean.

Be not men's servants
(7:23)

b) To be men's servants means here to do any thing for the favour of men. By this we fall from the favour of God, and, while disregarding Christ, do hang on men, and regard their precepts and ordinances more than the very institutions of God – yea, more than God himself. Paul forbids this here. He does not mean we should refuse to be servants to our civil masters, to whom we are bound according to the appointed order of things. Them we are strictly commanded, in various places of scripture, to obey with love and diligence in all things that agree with God's holy word.

Chastity
(7:26)

c) If a person has the gift, chastity is good, the more quietly to serve God. For the married often have much trouble. But if the mind of the chaste is encumbered with other worldly business, how does it help? And if the married are more quiet-minded for it, what is the harm? Neither the single nor the married state is of itself better than the other, nor pleases God more than the other. Neither is outward circumcision or outward baptism worth a pin in themselves, except that they put us in remembrance to keep the covenant made between us and God.

Chapter 8

He rebukes those who use their freedom to the detriment of others, and shows how people ought to behave towards the weak.

A little love is better than
much knowledge.

Now to speak of things dedicated to idols. We are sure that we all have knowledge. Knowledge makes a man swell. But love builds. ²If anyone thinks he knows anything, he knows nothing yet as he ought to know. ³But if anyone loves God, the same is known by him.

⁴To speak of meat dedicated to idols: we are sure that an idol is nothing in the world and that there is no other God but one. ⁵And though there be what are called gods, whether in heaven or in earth (as there be gods many and lords many), ⁶yet to us there is but one God, who is the Father, from whom are all things, and we in him. And there is one Lord Jesus Christ, by whom are all things, and we by him. ⁷But not everyone has knowledge. For some suppose that there is an idol to this hour, and eat a thing as offered to the idol; and so their consciences, still being weak, are defiled.

⁸Meat does not make us acceptable to God. We are neither the better if

In all our deeds we must have regard to our neighbour's well-being.

Love: what it does.

we eat, nor the worse if we do not. ⁹But take heed that your liberty does not cause the weak to fall. ¹⁰For if someone sees you, who have knowledge, sit at food in the idol's temple, might not the conscience of him who is weak be emboldened to eat those things which are offered to the idol? ¹¹And thus through your knowledge can the weak brother perish, he for whom Christ died. ¹²When you sin so against the brethren, and wound their weak consciences, you sin against Christ. ¹³And so if meat hurts my brother, I will eat no flesh while the world stands, because I do not want to hurt my brother.

Ro 14:14-23;
15:1-6.

Chapter 9

Love forgoes the thing that she may do according to the law. Paul exhorts them to continue running in the course they have begun.

Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? ²If I am not an apostle to others, yet I am to you. For the seal of my apostleship is you in the Lord.

³My answer to those who ask me is this: ⁴Do we not have the right to eat and to drink? ⁵Or do we not have the right to take with us a sister as wife, as well as the other apostles, and as the brethren of the Lord and Cephas? ⁶Or do only Barnabas and I not have this right? Who goes to war any time at his own expense? ⁷Who plants a vineyard and eats not of the fruit? Who feeds a flock and drinks not of the milk?

⁸Do I say these things in the manner of men, or does the law not say the same also? ⁹For it is written in the law of Moses: You shall not muzzle the mouth of the ox that treads out the grain. Is God taking thought for oxen, ¹⁰or does he say it (not altogether) for our sakes? For our sakes no doubt this is written, that he who ploughs should plough in hope, and that he who threshes in hope should be partaker of his hope. ¹¹If we sow spiritual things unto you, is it a great matter if we reap your carnal things? ¹²If others are partakers of this right over you, why not rather we? Nevertheless we have not exercised this right, but endure all things lest we hinder the gospel of Christ.

De 25:4
1Ti 5:18

¹³Do you not understand that those who minister in the temple have their provision from the temple? And those who wait at the altar are partakers with the altar? ¹⁴Likewise also did the Lord ordain that those who preach the gospel should live from the gospel. ¹⁵But I have availed myself of none of these things. Nor have I written these things so that it would be done so for me. For it would be better for me to die than for anyone to take this claim from me.

De 18:1-8

The preacher has right to claim sustenance for his labour.

¹⁶In that I preach the gospel I have nothing to boast of, for necessity is put upon me; woe it is to me if I do not preach the gospel. ¹⁷If I do it with a good will, I have a reward. But if I do it against my will, an office is committed to me.

What love makes a man do.

¹⁸What is my reward then? Truly that when I preach the gospel, I make the gospel of Christ free – that I do not misuse my authority in the gospel. ¹⁹For though I am free from all men, yet I have made myself a servant to all so that I might win the more. ²⁰To the Jews I became as a Jew, to win the Jews. To those who were under the law, I was as under the law, to win those who were under the law. ²¹To those who were without law, I became as though I were without law (when I was not without law pertaining to God, but under a law concerning Christ), to win those who were without law. ²²To the weak I became as weak, to win the weak. In all things I fashioned myself to all men, to save at least some. ²³And this I do for the gospel's sake, that I may have my part thereof.

²⁴Do you not perceive that of those who run in a race, all run, but only one receives the reward? Run so that you may obtain it. ²⁵Athletes who compete discipline themselves in all things. And they do it to obtain a corruptible crown, but we to obtain an incorruptible crown. ²⁶I therefore run accordingly, not as at an uncertain thing. I fight accordingly: not as one who beats the air, ²⁷but I tame my body and bring it under discipline, lest after I have preached to others, I myself should be a castaway.

Chapter 10

He puts them in fear with examples from the Old Testament, and exhorts them to lead godly lives.

Brethren, I would not want you to be ignorant of this: that our fathers were all under a cloud, and all passed through the sea, ²and were all baptized under Moses in the cloud and in the sea, ³and did all eat of the same spiritual food, ⁴and did all drink of the same spiritual drink. And they drank of that spiritual rock that followed them, which rock was Christ. ⁵But in many of them, God had no delight. For they were overthrown in the wilderness.

⁶These are examples for us, that we should not set our desires on evil things as they did. ⁷Do not be worshippers of images as some of them were, as it is written: The people sat down to eat and drink, and rose up again to play. ⁸Neither let us commit fornication, as some of them committed fornication, and in one day 23 thousand were destroyed. ⁹Neither let us tempt Christ as some of them did, and were destroyed by serpents. ¹⁰Do not murmur as some of them murmured, and were destroyed by the destroyer. ¹¹All these things happened to them for examples, and were written to put us in remembrance: we whom the ends of the world have come upon. ¹²And so let him who thinks he stands, take heed lest he fall.

¹³No trial* has taken you but such as follows the nature of man. But God is faithful. He will not allow you to be tried above your strength, but will in the midst of the trial make a way to escape out. ¹⁴And so, my dear beloveds, flee from worshipping of idols.

As it went in the Old Testament, so will it go in the New.

Ex 13:21,22;
14:19-23;
14:29.
Nu 26:65

Ex 32:6
Nu 25:1-9

Nu 21:6-9
Ex 16:2
Nu 14:37

[**Trial:** The Gk *peirasmos* (3986) means a putting to the proof through adversity, trouble, or temptation]

¹⁵I speak as to people who have discretion. Judge what I say. ¹⁶Is not the cup of blessing which we bless, partaking of the blood of Christ? Is not the bread which we break, partaking of the body of Christ? ¹⁷Because we, though we be many, yet are one bread and one body, inasmuch as we are all partakers of one bread. ¹⁸Look at Israel that walks carnally; are not those who eat of the sacrifice, partakers of the altar?

¹⁹What am I saying then? That the image is anything? or that what is offered to images is anything? ²⁰No, but I say that those things which the Gentiles offer, they offer to devils, and not to God. And I would not that you should have fellowship with the devils. ²¹You cannot drink of the cup of the Lord and of the cup of the devils. You cannot be partakers of the Lord's table and of the table of devils. ²²Or shall we provoke the Lord? Are we stronger than he?

All things are lawful to me, but all things are not helpful. ²³All things are lawful to me, but all things are not constructive. ²⁴Let no one seek his own profit, but let each seek the welfare of the other. ²⁵Whatever is sold in the market, eat it, and ask no questions for conscience' sake. ²⁶For the earth is the Lord's, and all that is in it. ²⁷If any unbelievers invite you to a feast, and if you are disposed to go, eat whatever is set before you, asking no question for conscience' sake. ²⁸But if anyone says to you, This is dedicated to idols, then do not eat of it, for the sake of the one who pointed it out, and for injury of conscience. The earth is the Lord's, and all that is in it. – ²⁹Conscience, I say: not yours, but the conscience of the other. For why should my liberty be judged by another man's conscience? ³⁰For if I take my part with thanks, why am I ill spoken of, for the thing I give thanks for?^a

1Co 6:12

Ps 24:1

Love seeks her neighbour's good.

³¹Whether therefore you eat or drink, or whatsoever you do, do all for the praise of God. ³²See that you give no opportunity for evil: not to the Jews, nor yet to the Gentiles, nor to the congregation of God – ³³even as I please all men in all things, not seeking my own profit but the profit of many, that they might be saved. ^{11:1}Follow me as I do Christ.

Col 3:17

The Notes

Why am I spoken ill of... (10:30)

a) We should be so full of love and so circumspect as to give no occasion to the ignorant to speak ill of us for our liberty, and for doing that which we may lawfully do before God.

Chapter 11

He rebukes them for abuse and disorder concerning the sacrament of the body and blood of Christ, and brings them back to the first institution.

[In the MB, 11:1 is the last sentence of c 10]

²I commend you, brethren, that you remember me in all things, and keep the ordinances as I delivered them to you. ³I would that you understood

that Christ is the head of every man. And the man is the woman's head. And God is Christ's head. ⁴Every man praying or prophesying having anything on his head, dishonours his head. ⁵Every woman who prays or prophesies bare-headed, dishonours her head, for it is one and the same thing as if she were shaven. ⁶If the woman is not covered, let her also be shorn. If it is dishonourable for a woman to be shorn or shaven, let her cover her head. ⁷A man ought not to cover his head, since he is the image and glory of God. The woman is the glory of the man, ⁸for the man is not of the woman, but the woman of the man. ⁹Neither was the man created for the woman's sake, but the woman for the man's sake. ¹⁰For this reason the woman ought to have a sign of authority on her head,* for the angels' sakes.

Ge 2:21-23

*As a sign that the woman is under headship.

¹¹Nevertheless, neither is the man independent of the woman nor the woman independent of the man in the Lord. ¹²For as the woman is of the man, so the man is through the woman; but all is of God.

¹³Judge in yourselves if it is appropriate for a woman to pray to God bare-headed. ¹⁴Or does not nature teach you that it is discreditable for a man if he has long hair,* ¹⁵and brings praise to a woman if she has long hair? For her hair is given her to cover her with. ¹⁶If anyone among you is inclined to argue, let him know that we have no such custom, nor do the congregations of God.

[**Has long hair:** the Gk *komeo* (2863) means to wear tresses of hair. Paul discusses head covering as custom, not law]

¹⁷Now this I warn you of, and do not commend: that you come together not for the better, but for the worse. ¹⁸First of all, when you come together in the congregation, I hear that there is dissension among you. And I partly believe it. ¹⁹For there must be sects among you, so that those of you who are genuine may be known.

²⁰When you come together, a person cannot eat the Lord's supper, ²¹because everyone goes ahead to eat his own supper. And one is hungry, and another is drunk. ²²Do you not have houses to eat and drink in? Or do you disdain the congregation of God, and shame those who do not have anything? What shall I say to you? Shall I praise you? In this I do not praise you.

²³That which I delivered to you, I received from the Lord. For the Lord Jesus, the same night in which he was betrayed, took bread,²⁴ and thanked, and broke, and said, Take ye, and eat; this is my body which is broken for you. Do this in the remembrance of me. ²⁵In the same manner he took the cup when supper was done, saying, This cup is the new testament in my blood. Do this as oft as you drink it, in remembrance of me.

M't 26:26-29
Mk 14:22-25
Lu 22:17-20

The institution of the Lord's Supper. [Coverdale>He that would sit now at the table of the High King, let him diligently consider what he receives in his soul through faith; namely, the body and blood of Jesus Christ, which feeds and nourishes him to eternal life (*Pearl*)]

²⁶For as often as you eat this bread and drink this cup, you show the Lord's death till he comes. ²⁷Therefore whosoever eats of this bread or drinks of this cup unworthily, shall be guilty of the body and blood of the Lord. ²⁸Let a person therefore examine himself, and thus let him eat of the bread and drink of the cup. ²⁹For he who eats or drinks unworthily, eats and drinks his own judgment, because he makes no distinguishment of the Lord's body. ³⁰For this reason many are weak and sick among you, and

many sleep. ³¹If we truly judged ourselves, we would not be judged. ³²But when we are judged by the Lord we are chastened, because we should not be condemned with the world.

³³Therefore my brethren, when you come together to eat, wait for one another. ³⁴If anyone is hungry, let him eat at home so you do not come together unto condemnation. Other things I will set in order when I come.

Chapter 12

On the diversity of the gifts of the Holy Spirit, which are given for the aid and support of one another just as the members of a person's body serve one another.

In spiritual things, brethren, I would not have you ignorant. ²You know that you were Gentiles, and went your ways to dumb idols just as you were led. ³So I tell you that nobody speaking in the spirit of God curses Jesus. Also, no one can say that Jesus is the Lord but by the Holy Spirit.

⁴There are diversities of gifts, indeed, yet but one Spirit. ⁵And there are differences of administrations, and yet but one Lord. ⁶And there are different manners of operations, and yet but one God, who works all things that are wrought in all creatures. ⁷The gifts of the Spirit are given to each person to profit the congregation. ⁸To one is given, through the Spirit, the utterance of wisdom. To another is given the utterance of knowledge, by the same spirit. ⁹To another is given faith, by the same spirit; to another the gifts of healing by the same spirit; ¹⁰to another, power to do miracles; to another, prophecy; to another, judgment of spirits; to another, divers tongues; to another, the interpretation of tongues. ¹¹And the very same spirit works all these, assigning to every person particular gifts as he so wills.

¹²For as the body is one and has many members, and all the members of a body, though they be many, yet are but one body, even so is Christ. ¹³For in one Spirit we are all baptized to make one body – whether we are Jews or Gentiles, whether we are bonded or free – and we have all drunk of one spirit. ¹⁴For the body is not one member, but many. ¹⁵If the foot were to say, I am not the hand, therefore I am not of the body, is it therefore not of the body? ¹⁶And if the ear said, I am not the eye, therefore I am not of the body, is it therefore not of the body? ¹⁷If all the body were an eye, where would the ear be? If all were hearing, where would the smelling be? ¹⁸But now God has set the members, every one of them, in the body at his own pleasure. ¹⁹If they were all one member, where would the body be?

²⁰Now there are many members, yet but one body. ²¹And the eye cannot say to the hand, I have no need of you! nor again the head to the feet, I have no need of you! ²²Yea rather, to a great extent those members of the body which seem to be most feeble are most necessary. ²³And those members of the body that we think least respectable, we clothe with more

Only the Spirit teaches that Christ is the Lord.

The gifts of the Spirit are given to us to do service to our brethren.

respectability. And our inelegant parts are clothed with more beauty, ²⁴for our elegant members do not need it. But God has thus disposed the body, and has given most honour to that part which lacked, ²⁵lest there be any elitism in the body, but that the members should rather care impartially for one another. ²⁶And if one member suffers, all suffer with him; if one member is had in honour, all members are glad also. ²⁷You are the body of Christ, and members of one another.

²⁸And God has also ordained in the congregation, first the apostles, secondarily prophets, thirdly teachers, then those who do miracles; after that the gifts of healing, helpers, governors, diversity of tongues. ²⁹Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰Do all have the gifts of healing? Do all speak with tongues? Do all interpret? ³¹Covet the best gifts. And yet, I show you a more excellent way.

Chapter 13

The nature and attributes of love.

If I spoke with the tongues of men and angels, and yet had no love, I would be as sounding brass, or as a ringing cymbal. ²And if I could prophesy and understand all secrets and all knowledge – yea, if I had all faith,* so that I could move mountains out of their places – and yet had no love, I would be nothing. ³And if I bestowed all my goods to feed the poor, and even if I gave my body to be burned, and yet had no love, it profits me nothing.

⁴Love suffers long, and is courteous. Love does not envy. Love is not contrary, does not swell up, ⁵does not deal dishonestly, seeks not her own, is not provoked to anger, thinks no evil, ⁶does not take pleasure in iniquity but takes pleasure in the truth, ⁷suffers all things, believes all things, hopes all things, endures in all things. ⁸Though prophesying fail, or tongues cease, or knowledge vanish away, yet love never falls away.

⁹For our knowledge is imperfect and our prophesying is imperfect. ¹⁰But when that which is perfect is come, then that which is imperfect will be put away. ¹¹When I was a child I spoke as a child, I understood as a child, I imagined as a child. But as soon as I was a man, I put away childishness. ¹²Now we see in a glass,* in a dark speaking.* But then we will see face to face. Now I know imperfectly, but then I will know even as I am known. ¹³Now faith, hope, and love, these three things, stand; but the chief of these is love.^a

*All faith is as much as to say 'such a strong faith'.

[A glass: Probably meaning an ancient metallic mirror, difficult to see in. The scriptures reflect of God to us in a **dark speaking**: the Gk *ainigma* (135) means an obscure saying, an enigma]

The Notes

The chief of these is love (13:13)

a) This does not concern justification, but the applying of all things to the profit of the congregation. Love, in providing for the need of your neighbour, is chief. But concerning the obtaining of justification and salvation, faith exceeds love.

Chapter 14

Paul shows that the gift of prophecy (interpreting or preaching) excels the gift of languages. How they both ought to be used.

*To **prophecy** means here to expound. [Like the Eng *prophecy*, the Gk *propheteuo* (4395) could mean to expound or to foretell]

Words that are not understood do not benefit.

Labour for love, and covet spiritual gifts, and most of all to prophecy.*

²For he who speaks with tongues is speaking not to men, but to God, for no one is hearing him. However, in the spirit he speaks mysteries. ³But he who prophesies is speaking to men: for edifying, for exhortation, and for comfort. ⁴He who speaks with tongues profits himself. He who prophesies edifies the congregation. ⁵I would that you all spoke with tongues, but would rather that you prophesied. For greater is he who prophesies than he who speaks with tongues, unless he expounds it also so that the congregation may have edifying. ⁶Now brethren, if I come to you speaking with tongues, how shall I profit you, unless I speak to you either by revelation or knowledge, or prophesying, or doctrine?

⁷Moreover when things without life give sound, whether it be a pipe or a harp, unless they make a distinction in the sounds, how can it be known what is piped or harped? ⁸And also, if the trumpet gives an uncertain call, who will prepare himself to fight? ⁹So also likewise, when you speak with tongues, unless you speak words that have meaning, how can what is spoken be understood? For you will be but speaking in the air.

¹⁰Many kinds of voices are in the world, and none of them are without signification. ¹¹If I do not know what the voice means, I will be a foreigner to him who speaks, and he who speaks will be a foreigner to me. ¹²So then, since you covet spiritual gifts, seek that you may have plenty for the edifying of the congregation.

¹³Therefore let him who speaks with tongues pray so that he may interpret also. ¹⁴If I pray with tongues, my spirit prays, but my understanding brings no one fruit. ¹⁵What is it then? I will pray with the spirit and will pray with the meaning also.^a I will sing with the spirit and will sing with the meaning also. ¹⁶For otherwise, when you bless with the spirit, how can a person who is in the position of the unlearned say Amen at your giving of thanks, seeing he does not understand what you say? ¹⁷You give thanks well, but the other is not edified. ¹⁸I thank my God that I speak with tongues more than you all. ¹⁹Yet in the congregation I would rather speak five words with my meaning for the information of others, than ten thousand words with the tongues.

²⁰Brethren, do not be children in understanding. Concerning evil be children, but in understanding be mature. ²¹In the law it is written: With other tongues* and with other lips I will speak to this people, and yet for all that they will not hear me, says the Lord. ²²So tongues are for a sign – not to those who believe, but to those who do not believe. On the other hand, prophesying serves not for those who don't believe, but for those who believe.

*Or rather, with different tongues [Ed: The Anglo-Saxon term *tongue*, in common use in the 16th century, has been replaced in popular use by *language*, a word of classical origin. To speak or prophesy in other languages was a sign

Isa 28:11,12
Ac 2:4;
10:46; 19:6.

that God was calling people of other nations and languages – hard for the Jews to believe] [Unlearned: who have not learned the languages spoken]

²³If, therefore, when all the congregation has come together, and everyone is speaking with tongues, people who are unlearned* come in, or unbelievers, will they not say that you are out of your minds? ²⁴But if all are prophesying and there comes in one who does not believe, or someone unlearned, he is convicted by all, and is judged by every man, ²⁵and in this way the secrets of his heart are opened. And so he falls down on his face, and worships God, and says that God is with you indeed.

²⁶How is it then, brethren? When you come together every man has his song, has his doctrine, has his tongue, has his revelation, has his interpretation. Let all things be done for edifying. ²⁷If any speak with tongues let it be two in all, or at the most three in all, and that by turn, and let another interpret it. ²⁸But if there is no interpreter, let him keep silence in the congregation, and let him speak to himself and to God.

²⁹Let the prophets speak two in all, or three in all, and let the others judge. ³⁰If any revelation is made to another who sits by, let the first hold his peace. ³¹For you may all prophesy one by one, so that all may learn and all may have comfort. ³²For the spirits of the prophets are in the power of the prophets. ³³For God is not the author of confusion, but of peace, as he is in all other congregations of the saints.

A woman must be in submission to her husband.

³⁴Let your wives keep silence in the congregations. For it is not permitted to them to speak, but let them be under obedience, as the law says. ³⁵If they wish to learn anything, let them ask their husbands at home. For it is unseemly for women to speak in the congregation.

1Ti 2:11-15

³⁶Did the word of God spring from you? Or did it come to you only? ³⁷If anyone thinks himself a prophet, or spiritual, let him understand the things I write to you. For they are the commandments of the Lord. ³⁸But if anyone is ignorant, let him be ignorant.

³⁹And so, brethren, desire to prophesy, and do not forbid to speak with tongues. ⁴⁰And let all things be done in a respectable and orderly way.

The Notes

To speak with tongues, spirit or meaning (14:13, etc.)

a) To speak with tongues or with the spirit is to speak in such a way that others cannot understand, like priests giving a service in Latin. To speak with the understanding or meaning is to speak so that others can understand, as when the preacher preaches. [Ed note: Some verses, especially v. 14, have been adapted from Coverdale's 1535 New Testament for the clarity they added.]

Chapter 15

The resurrection of the dead.

Brethren, pertaining to the gospel that I preached to you, which you have also accepted, and in which you continue, ²and by which also you are saved, I call to your mind how I preached to you – if you keep it, unless you have believed in vain. ³For first of all I delivered to you that which I

*That Christ died for our sins is the first principle of our faith.

received: that Christ died for our sins, answering to the scriptures, ⁴and that he was buried; and that he arose again the third day in accordance with the scriptures, ⁵and that he was seen by Cephas, then by the twelve. ⁶After that he was seen by more than 500 brethren in all, of whom many remain to this day and many have fallen asleep. ⁷After that he appeared to James, then to all the apostles. ⁸And last of all he was seen by me, as by one who was born out of due time. ⁹For I am the least of all the apostles, and not worthy to be called an apostle, because I persecuted the congregation of God. ¹⁰But by the grace of God I am what I am. And his grace in me was not in vain, but I laboured more greatly than all of them – yet not I, but the grace of God which is with me. ¹¹Whether then it was I or they, so we preach, and so have you believed.

Isa 53:4,5
Jon 1:17
Ho 6:1-3
Joh 20:14

Ac 9:1,2
Eph 3:1-3

¹²If it is preached that Christ rose from the dead, how is it some that are among you say that there is no resurrection of the dead? ¹³If there is no rising again of the dead, then Christ is not risen. ¹⁴If Christ is not risen, our preaching is vain, and your faith is also in vain. ¹⁵Yea, and we are found to be false witnesses of God. For we have testified of God that he raised up Christ, whom he did not raise up if it be so that the dead do not rise again. ¹⁶For if the dead do not rise again, then Christ is not risen again. ¹⁷And if it be so that Christ did not rise, then your faith is in vain, and you are still in your sins. ¹⁸And, moreover, those who have fallen asleep in Christ have perished. ¹⁹If it is in this life only that we believe on Christ, then we are of all men the most miserable.

The Christ, the first fruits.

²⁰But now Christ is risen from the dead, and has become the first fruits of those who slept. ²¹For by a man came death, and by a man came the resurrection of the dead. ²²For just as through Adam all die, so through Christ shall all be made alive, ²³and each one in his own order. The first is Christ. Then those who are Christ's at his coming. ²⁴Then comes the end, when he has delivered up the kingdom to God the Father, when he has put down all rule, authority, and power. ²⁵For he must reign until he has put all his enemies under his feet. ²⁶The last enemy that will be destroyed is death. ²⁷For God has put all things under his feet. But when he says all things are put under him, it is evident that he who put all things under him is excluded. ²⁸When all things are subdued to him, then shall the Son also himself be subject to him who put things under him, so that God may be all in all things.

Rev 1:18
1Th 4:14

Ps 8:6
Ps 110:1
Heb 1:13;
2:8;10:13.

²⁹Or else what are the people who are baptized over the dead doing, if the dead do not rise at all? Why are they then baptized over the dead?^a ³⁰Yea, and why do we stand in danger every hour? ³¹As sure as our confidence which I have in Christ Jesus our Lord, I am dying day by day. ³²That I have fought with beasts at Ephesus, of the human kind, what does it gain me if the dead do not rise again? Let us eat and drink, for tomorrow we die. ³³Do not be deceived: evil communications corrupt good ways. ³⁴Awake truly out of sleep, and do not sin. For some have not the knowledge of God. I say this to your reproach.

Isa 22:13

³⁵But someone will say, How do the dead arise? With what bodies do

they come in? ³⁶Foolish one, that which you sow is not quickened to life unless it dies. ³⁷And what do you sow? You sow not the body that will be, but bare seed (I mean of wheat or something else), ³⁸and God gives it a body at his pleasure – to every seed a particular body. ³⁹All flesh is not of the same kind, but there is one kind of flesh of men, another kind of flesh of animals, another kind of flesh of fishes, and another of birds. ⁴⁰There are celestial bodies, and there are terrestrial bodies. But the glory of the celestial is one, and the glory of the terrestrial is another. ⁴¹There is one kind of glory of the sun, and another glory of the moon. And another glory of the stars, for one star differs from another in glory.

⁴²So also is the resurrection of the dead. The body is sown in corruption and rises in incorruption. ⁴³It is sown in dishonour and rises in honour. It is sown in weakness and rises in power. ⁴⁴It is sown a natural body and rises a spiritual body. ⁴⁵There is a natural body, and there is a spiritual body; as it is written, the first man Adam was made a living soul, and the last Adam was made a life-giving spirit. ⁴⁶However the spiritual is not first, but the natural, and then that which is spiritual. ⁴⁷The first man is of the earth, earthly. The second man is the Lord from heaven. ⁴⁸As is the earthly, so are those who are earthly. And as is the heavenly, so are those who are heavenly. ⁴⁹And as we have borne the image of the earthly, so shall we bear the image of the heavenly.

Ge 2:7

⁵⁰This I say, brethren: that flesh and blood cannot inherit the kingdom of God.^b Neither does corruption inherit incorruption. ⁵¹Behold, I tell you a mystery: we shall not all sleep, but we shall all be changed – ⁵²and that in a moment and in the twinkling of an eye, at the sound of the last trumpet. For the trumpet will blow, and the dead will rise incorruptible, and we shall be changed. ⁵³For this corruptible must put on incorruptibility, and this mortal must put on immortality. ⁵⁴When this corruptible has put on incorruptibility and this mortal has put on immortality, then shall be brought to pass the saying that is written: Death is consumed into victory.

⁵⁵Death, where is your sting? Hell, where is your victory? ⁵⁶The sting of death is sin, and the strength of sin is the law. ⁵⁷But thanks be to God, who has given us victory through our Lord Jesus Christ. ⁵⁸Therefore my dear brethren, be steadfast and unmoveable, always rich in the works of the Lord, because you know that your labour is not in vain in the Lord.

Isa 25:8
Ho 13:14
Heb 2:14,15

The law is the strength of sin.

The Notes

Baptized over the dead
(15:29)

Flesh and blood cannot inherit
the kingdom of God
(15:50)

- a) Some say that, in token of the general resurrection, certain Christians were baptised over dead men's graves to signify that those dead men would rise up again.
- b) Our belief is that there will be a general resurrection of the flesh according to the scriptures (Isa 26:19; Dan 12:2; Job 19:26; Joh 5:28,29; M't 25:31-46). Nevertheless it must be purged of all corruption and changed to immortality, and be made an uncorrupt flesh, to inherit the kingdom of God.

Chapter 16

He reminds them about the gathering for the poor Christians at Jerusalem, and concludes his letter with the greetings of certain loving brethren.

Of the gathering for the saints: as I have ordained in the congregations of Galatia, let you do the same. ²Upon some Sunday, let every one of you put aside at home and lay up whatever he thinks meet, so that there will be no gatherings when I come. ³When I have come, whomever you may approve by your letters, them I will send to bring your gift to Jerusalem. ⁴And if it is best that I go, they may go with me.

⁵I want to come to you after I have gone over Macedonia. For I will be going throughout Macedonia. ⁶Perhaps I will stay with you a while, or over the winter, that you may bring me on my way wherever I go. ⁷I will not see you now in my passage, but I trust to stay a while with you if God will allow me. ⁸I want to remain at Ephesus until Pentecost. ⁹For a great door, and fruitful, is opened to me, and there are many adversaries.

¹⁰If Timothy comes, see that he is without apprehension with you. For he does the work of the Lord as I do. ¹¹Let no man ill-treat him, but send him forth in peace, that he may come to me. For I am waiting for him with the brethren. ¹²To speak of brother Apollos: I greatly urged him to go to you with the brethren, but his mind was not at all to go at this time. However, he will go when he has the opportunity.

¹³Watch, stand fast in the faith, acquit yourselves like men, and be strong. ¹⁴Let all you do be done in love. ¹⁵Brethren, you know the house of Stephanas, that they are the first fruits of Achaia, and that they have set themselves to minister to the saints. ¹⁶I urge you to give deference to such people, and to all who help and labour. ¹⁷I am glad of the coming of Stephanas, Fortunatus, and Achaicus, for that which was missing on your part, they have supplied. ¹⁸They have comforted my spirit and yours. Make sure therefore that you acknowledge such people.

¹⁹The congregations of Asia send greetings to you. Aquila and Priscilla greet you warmly in the Lord, and so does the congregation that is in their house. ²⁰All the brethren greet you. Greet one another with a holy kiss.

²¹The greeting of me, Paul, with my own hand. ²²If anyone does not love the Lord Jesus Christ, let the same be anathema maranatha.* ²³The grace of the Lord Jesus Christ be with you all. ²⁴My love be with you all in Christ Jesus. Amen.

*Let him be accursed at the Lord's coming, or as some will, let him be excommunicate and accursed to death.

The end of the first epistle to the Corinthians, sent
from Philippi by Stephanas,
and Fortunatus, and
Achaicus, and
Timothy.