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[Corinth was a city in southern Greece. This epistle was probably written in late 54 or early 55 AD]

## **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. The wisdom of the world 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.

<sup>2</sup>To the congregation of God which is at Corinth. To those who are sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours.

<sup>3</sup>Grace be with you and peace from God our Father and from the Lord Jesus Christ.

<sup>4</sup>I thank my God always in your behalf, for the grace of God which is given you by Jesus Christ – <sup>5</sup>that in all things you are made rich by him, in all learning and in all knowledge, <sup>6</sup>even as the testimony of Jesus Christ was confirmed in you, <sup>7</sup>so that you are behind in no gift, and wait for the appearing of our Lord Jesus Christ. <sup>8</sup>He will strengthen you to the end, so that you may be blameless in the day of our Lord Jesus Christ. <sup>9</sup>For God is faithful, by whom you are called to the fellowship of his Son, Jesus Christ our Lord.

1Th 5:23,24

<sup>10</sup>I beseech you, brethren, in the name of our Lord Jesus Christ, to all speak one thing, and that there be no dissension among you, but be knit together in one mind and in one purpose. <sup>11</sup>It is reported to me about you, my brethren, by those who are of the house of Chloe, that there is strife among you. <sup>12</sup>And this is what I mean: that commonly among you one says, I hold to Paul; another, I hold to Apollos; the third, I hold to Cephas; the fourth, I hold to Christ. <sup>13</sup>Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? <sup>14</sup>I thank God that I christened none of you except Crispus and Gaius, <sup>15</sup>lest anyone should say that I had baptized in my own name. <sup>16</sup>(I baptized also the household of Stephanas. Beyond this, I do not remember if I baptized anyone or not.)

Ro 12:16

<sup>17</sup>For 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. <sup>18</sup>For the preaching of the cross is foolishness to those who are perishing, but to us who are saved it is the power of God. <sup>19</sup>For it is written: I will destroy the wisdom of the wise, and will cast away the understanding of the learned. <sup>20</sup>Where is the wise man? Where is the scribe? Where is the philosopher of this world? Has not God made the wisdom of this world foolishness?

Isa 29:14

<sup>21</sup>For when the world through wisdom did not know God, in the wis-

The preaching of the cross is the power of God.

Christ is the power and wisdom of God.

dom of God, it pleased God to save those who believe through the foolishness of preaching. <sup>22</sup>For the Jews require a sign, and the Greeks seek after wisdom. <sup>23</sup>But we preach Christ crucified: to the Jews an occasion of falling, and to the Greeks foolishness, <sup>24</sup>but to those who are called, both of the Jews and the Greeks,<sup>a</sup> we preach Christ the power of God and the wisdom of God. <sup>25</sup>For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

<sup>26</sup>Brethren, look on your calling, how it is that not many who are wise according to the flesh, not many powerful, not many of high degree, are called. <sup>27</sup>But 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. <sup>28</sup>And 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, <sup>29</sup>so that no flesh may glory in his presence. <sup>30</sup>And to him you belong in Christ Jesus, who by God is made wisdom to us, and also righteousness and sanctifying and redemption, <sup>31</sup>so that as it is written, he who glories will glory in the Lord.<sup>b</sup>

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

Jer 9:23,24

### The Notes

The Greeks (1:24)  
To glory in the Lord (1:31)

- 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.
- b) He who glories in the Lord knows with certainty that God wills him good and favours him, so long as the thing which he does pleases God, and that what 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. <sup>2</sup>Nor did I show myself to know anything among you except Jesus Christ, and him crucified. <sup>3</sup>And I was among you in weakness and in fear, and in much trembling. <sup>4</sup>And my words and my preaching were not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power, <sup>5</sup>so that your faith would not stand in the wisdom of men, but in the power of God.

[V2:2 follows Wycliffe 1380, as did the Rheims and KJV]

Ac c18

**Sound:** they are sound who understand the law, faith, and works truly, and profess them.

<sup>6</sup>That which we speak of is wisdom among those who are sound:<sup>\*</sup> not the wisdom of this world, nor of the rulers of this world (who come to nothing), <sup>7</sup>but we speak the wisdom of God, which is in secret and lies hid, which God ordained before the world for our glory. <sup>8</sup>Which wisdom none of the rulers of this world knew, for had they known it, they would not have crucified the Lord of Glory. <sup>9</sup>But as it is written: The eye has not seen and the ear has not heard, neither have entered into the heart of man, the things that God has prepared for those who love him.

Isa 64:4

<sup>10</sup>But God has revealed them to us by his Spirit. For the Spirit searches

The Spirit understands the things of God. The natural man, not renewed in Christ, cannot perceive the things of God.

all things, yea, the bottom of God's secrets. <sup>11</sup>For what man knows the things of a man, except the spirit of a man which is within him? In the same way, the things of God are known by no man, but by the Spirit of God. <sup>12</sup>And we have not received the spirit of the world, but the Spirit which comes of God, in order to know the things that are given to us by God – <sup>13</sup>which things also we speak, not in the wise words of man's wisdom, but with the wise words of the Holy Spirit, making spiritual comparisons of spiritual things. <sup>14</sup>For 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. <sup>15</sup>But he who is spiritual evaluates all things. Yet he himself is judged by no man. <sup>16</sup>For who knows the mind of the Lord, or who shall inform him? But we understand the mind of Christ.

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

### Chapter 3

Paul rebukes the sects, and authors of sects. Christ is the foundation of his church. We must take heed how we build on this foundation. No one ought to glory 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. <sup>2</sup>I gave you milk to drink, and not meat. For you were not strong then, no, neither are you yet. <sup>3</sup>For you are yet carnal. For as long as there is among you envying, strife, and dissension, are you not carnal, and walking after the manner of men? <sup>4</sup>As long as one says, I hold to Paul, and another, I'm for Apollos, are you not carnal? <sup>5</sup>What is Paul? What is Apollos? Only ministers they are, by whom you believed, even as the Lord gave grace to each one. <sup>6</sup>I have planted, Apollos watered, but God gave the increase. <sup>7</sup>So then, neither is he who plants anything, nor he who waters, but God who gives the increase. <sup>8</sup>He who plants and he who waters are neither better than the other. Each will receive his reward according to his labours.

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

Christ is the foundation that bears all.

<sup>9</sup>We are God's labourers. You are God's husbandry, you are God's building. <sup>10</sup>By 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. <sup>11</sup>For no other foundation can anyone lay than that which is laid, which is Jesus Christ. <sup>12</sup>And whether anyone builds on this foundation gold, silver, precious stones, wood, hay, or stubble, <sup>13</sup>his work will be seen for what it is. For the day will reveal it, and it will be shown in fire. And the fire shall try every person's work, what it is. <sup>14</sup>If what someone has built remains, he will receive a reward. <sup>15</sup>If anyone's work burns, he will suffer loss; but he will be saved himself, nevertheless yet as it were through fire.<sup>a</sup>

<sup>16</sup>Are you not aware that you are the temple of God, and that the Spirit of God dwells in you? <sup>17</sup>If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are. <sup>18</sup>Let no one deceive himself.

1Co 6:19  
2Co 6:16

If any man seems wise among you, let him be a fool in this world so

that he may be wise. <sup>19</sup>For the wisdom of this world is foolishness with God. For it is written: He compasses the wise in their craftiness. <sup>20</sup>And again: God knows the thoughts of the wise, that they are vain.

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

In the kingdom of God we are subject to none save to Christ and his doctrine.

<sup>21</sup>Therefore, let no one glory in men. For all things are yours – <sup>22</sup>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, <sup>23</sup>and you are Christ's, and Christ is God's.

### The Notes

The day will reveal it, etc  
(3:13-15)

a) *Day* signifies here the time when God brings to light the thing that is hid. By *fire* understand carefully searched out and perfect true judgment, which, when it reveals the fault and error, is followed by the affliction of renouncing and repenting. St. Paul so teaches here of preachers who came after him when he had departed from 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 abide even when it is seen in the light, which he means when he says that the day will reveal it. But if they bring in Jewish ways, they may perhaps deceive for a time, but at length their deception will be seen, as soon as it is begun to be examined with true and sincere judgment, which is signified by this word 'fire.' Thus does Erasmus expound this place, in his annotation upon these words *day* and *stubble*, proving also by the authority of St. Ambrose and Jerome, and other old authorities, that it makes nothing for purgatory, though many have wrongfully laboured to wrest it to that purpose.

### Chapter 4

Those who preach are but servants. Judgment belongs to God only.

\*He who is **faithful** preaches his master, not himself.  
**Man's day** is man's wisdom.

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

<sup>6</sup>Brethren, I have explained these things with reference to myself and Apollos for your sakes, so that you might 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. <sup>7</sup>For who prefers you? What do you have that was not given to you? If you have received it, why do you glory as though you had not received it? <sup>8</sup>Now you are full, now you are made rich; you reign as kings without us. And I would to God you did reign, so that we might reign with you.

The fashion of true apostles.

<sup>9</sup>It seems to me that God has set forth us who are 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. <sup>10</sup>We are fools for Christ's sake, but you are wise through Christ. We are weak, and you are strong. You are honourable, and we are dishonoured. <sup>11</sup>Even to this day we both

Job 17:6

hunger and thirst, and are clothed in rags, and are buffeted with fists, and have no certain dwelling place, <sup>12</sup>and labour, working with our own hands. We are reviled, and yet we bless. We are persecuted, and suffer it. <sup>13</sup>We are ill spoken of, and we pray. We are made as if the refuse of the world, the off-scouring of all things, even to this time.

Ac 20:33-35  
1Th 2:9  
2Th 3:7,8

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

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

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

Le 18:6-8

Col 2:5

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

<sup>6</sup>Your complacency is not good. Do you not know that a little leaven sours the whole lump of dough? <sup>7</sup>Purge 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. <sup>8</sup>Therefore, 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

<sup>9</sup>I wrote to you in an epistle that you should not keep company with fornicators. <sup>10</sup>And I did not at all mean the fornicators of this world, or the covetous, or swindlers, or idolaters, because then you would need to go out of the world. <sup>11</sup>But now I write to you not to keep company together with anyone called a brother who is a fornicator, or covetous, or a worshipper of images, or a railer,\* or a drunkard, or a swindler. With such a one, see that you do not eat.\* <sup>12</sup>For what have I to do with judging those who are outside? Do you not judge those who are within? <sup>13</sup>Those who are without, God will judge. Put away from among you that evil person.

[**Railer:** one who curses or uses reviling, harsh, or insolent language]

\***Such a one:** 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 heathen, and reproves uncleanness.

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

<sup>7</sup>Now 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? <sup>8</sup>Nay, you yourselves do wrong, and rob – and that the brethren.

<sup>9</sup>Do you not know that the unrighteous will not inherit the kingdom of God? Be not deceived. For neither fornicators, nor worshippers of images, nor whoremongers, nor effeminate, nor abusers of themselves with the male sex, <sup>10</sup>nor thieves, nor the covetous, nor drunkards, nor cursed speakers,\* nor swindlers, will inherit the kingdom of God. <sup>11</sup>And such were some of you. But you are washed, you are sanctified, you are justified by the name of the Lord Jesus and by the Spirit of our God.

<sup>12</sup>All 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. <sup>13</sup>Foods are for the belly, and the belly for foods, but God will destroy both it and them. Let not the body be given to fornication, but to the Lord, and the Lord to the body. <sup>14</sup>God has raised up the Lord, and will raise us up by his power.

<sup>15</sup>Or, 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. <sup>16</sup>Do you not understand that he who couples himself with a harlot has become one body with her? For two (says he) shall be one flesh. <sup>17</sup>But he who is joined to the Lord is one spirit with him.

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

## 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. <sup>2</sup>Nevertheless, to avoid fornication, let every man have his wife,

These and suchlike have no part in Christ.

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

[**All things:** Hooker> Paul speaks here for the maintenance of liberty in things indifferent; ie, not unlawful. (2nd Book)]

Our bodies are the members of Christ.

He who is of Christ, has his Spirit.

[**Fornication:** understand any form of sexual immorality or impurity.]

Ge 2:24

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

[**Right over the body of the other:** Chrysostom> Their bodies belong to each other, and each is servant to the other (Hom/ 1Cor)]

and let every woman have her husband. <sup>3</sup>Let the man give due affection to his wife; likewise also the wife to the man. <sup>4</sup>The wife does not have right over her own body, but the husband, and likewise the husband does not have right over his own body, but the wife.\* <sup>5</sup>Do not withdraw yourselves one from 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.

<sup>6</sup>This I say by way of concession, and not of commandment. <sup>7</sup>For I would that all men were as I myself am. But every one has his own gift from God – one of this kind, another of that. <sup>8</sup>I say to the unmarried men and widows that it is good for them if they remain just as I do. <sup>9</sup>But if they cannot abstain, let them marry. For it is better to marry than to burn.<sup>a</sup>

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

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

<sup>12</sup>To the rest I, and not the Lord, speak. If any brother has a wife who does not believe, if she is content to dwell with him, let him not put her away. <sup>13</sup>And the woman who has an unbelieving husband, if he consents to dwell with her, let her not put him away. <sup>14</sup>For 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.<sup>b</sup> <sup>15</sup>But if the unbeliever departs, let him depart. A brother or a sister is not bound to such. God has called us in peace. <sup>16</sup>For 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? – <sup>17</sup>but even as God has granted to each.

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

As the Lord has called every person, so let him walk; and I so ordain in all the congregations. <sup>18</sup>If a man is called when circumcised, let him add nothing to it. If a man is called when uncircumcised, let him not be circumcised. <sup>19</sup>Circumcision is nothing, uncircumcision is nothing, but the keeping of the commandments of God is everything. <sup>20</sup>Let every person abide in the same state in which he was called. <sup>21</sup>Are you called when a servant? Care not for it. But if you may be free, avail yourself of it rather. <sup>22</sup>For 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. <sup>23</sup>You are dearly bought; do not be men's servants.<sup>c</sup> <sup>24</sup>Brethren, let each, in whatever state he is called, abide therein with God.

To keep the commandments of God is everything.

1Ti 6:1,2

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

<sup>25</sup>Concerning virgins, I have no commandment from the Lord, yet I give counsel as one who has obtained mercy from the Lord to be faithful. <sup>26</sup>I suppose that it is good for the present necessity. For it is good for a man so to be.

<sup>27</sup>Are you bound to a wife? Seek not to be released. Are you released from a wife? Do not seek a wife. <sup>28</sup>But 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.

The time is short: the things of this world are passing away.

<sup>29</sup>This I say, brethren: the time is short. It remains that those who have wives should be as though they had none, <sup>30</sup>and 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, <sup>31</sup>and those who are occupied in this world should be as not consumed in it. For the fashion of this world is passing away.

<sup>32</sup>I would have you be without preoccupation. The single man cares for the things of the Lord, how he may please the Lord. <sup>33</sup>But he who is married cares for the things of the world, how he may please his wife. <sup>34</sup>There 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. <sup>35</sup>This I say for your profit – not to tangle you in a snare, but for that which is fitting and agreeable for you, and so that you may quietly cleave unto the Lord without hindrance.

<sup>36</sup>If any man thinks that it is not best for his virgin, if she is passing the time of marriage and if need so requires, let him do what he wishes. He does not sin; let them be coupled in marriage. <sup>37</sup>Nevertheless, 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. <sup>38</sup>So then, he who joins his virgin in marriage does well, but he who does not join his virgin in marriage does better.

<sup>39</sup>The 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 the Lord. <sup>40</sup>But she is happier if she remains as she is, in my judgment. And I think indeed that I have the Spirit of God.

Ro 7:1-3

### The Notes

Better to marry than burn (7:9)  
Now they are pure (7:14)

a) To burn, according to St. Ambrose, is when the will consents to the lust of the flesh.  
b) 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.

Do not be men's servants (7:23)

c) To be the servants of men means here to do anything to earn the favour of men. By this, people fall from the favour of God; disesteeming Christ, they hang on men, and regard men's precepts and ordinances more than the very institutions of God – yea, more than God himself. This St. Paul forbids here. He is not saying that we should refuse to be servants to our civil masters, to whom we are bound according to the appointed order of things in society. 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.

### Chapter 8

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

Now to speak of things dedicated to idols. We are sure that we all have



A little love is better than much knowledge.

knowledge. Knowledge makes a man swell, but love edifies. <sup>2</sup>If anyone thinks he knows anything, he knows nothing yet as he ought to know. <sup>3</sup>But if anyone loves God, the same is known by him.

<sup>4</sup>To 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. <sup>5</sup>And though there be what are called gods, whether in heaven or in earth (as there be gods many and lords many), <sup>6</sup>yet to us there is but one God, who is the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. <sup>7</sup>But not everyone has knowledge. For some still suppose that an idol really is something, and eat a thing as offered to the idol, and so their consciences, still being weak, are defiled.

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

<sup>8</sup>Meat does not make us acceptable to God. We are neither the better if we eat, nor the worse if we do not. <sup>9</sup>But take heed that your liberty does not cause the weak to fall. <sup>10</sup>For if someone sees you who have knowledge sitting at food in the idol's temple, might not the conscience of him who is weak be emboldened to eat those things that are offered to the idol? <sup>11</sup>And so through your knowledge shall the weak brother perish, for whom Christ died. <sup>12</sup>When you sin so against the brethren, and wound their weak consciences, you sin against Christ. <sup>13</sup>Therefore, if meat hurts my brother, I will eat no flesh while the world stands, because I do not want to hurt my brother.

Ro 14:19-23;  
15:1-6.

Charity: what it does.

## Chapter 9

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

Paul proves himself an apostle equal to the best, in that the Spirit bears witness to his preaching, and as many were converted by him as by the other apostles.

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? <sup>2</sup>If I am not an apostle to others, yet I am to you. For you in the Lord are the seal of my apostleship.

<sup>3</sup>My answer to those who ask me is this: <sup>4</sup>Do we not have the right to eat and to drink? <sup>5</sup>Or do we not have the right to have with us a sister as wife, as well as the other apostles, and the brethren of the Lord, and Cephas? <sup>6</sup>Or do only Barnabas and I not have the right to do this?

Who goes to war any time at his own expense? <sup>7</sup>Who plants a vineyard, and eats not of the fruit? Who feeds a flock, and drinks not of the milk? <sup>8</sup>Do I say these things after the manner of men, or does the law not say the same also? <sup>9</sup>For 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, <sup>10</sup>or does he say it not altogether for our sakes? For our sakes no doubt this is written, because he who plows should plow in hope, and because he who threshes in hope should be partaker of his hope. <sup>11</sup>If we sow spiritual things unto you, is it a great matter if we reap your carnal things? <sup>12</sup>If 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

<sup>13</sup>Do you not understand that those who minister in the temple have

The preacher has right to claim sustenance for his labour.

their provision from the temple? And those who wait at the altar are partakers with the altar? <sup>14</sup>Likewise also did the Lord ordain that those who preach the gospel should live from the gospel. <sup>15</sup>But I have availed myself of none of these things. Neither 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.

<sup>16</sup>In 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! <sup>17</sup>If 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. <sup>18</sup>What 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.

What love makes a man do.

<sup>19</sup>For though no man is my master, yet I have made myself a servant to all, so that I might win the more. <sup>20</sup>To the Jews I became as a Jew, to win the Jews. To those who were under the law, I was as though under the law, to win those who were under the law. <sup>21</sup>To those who were without law, I became as though I were without law (when I was not without law as pertaining to God, but under a law as concerning Christ), to win those who were without law. <sup>22</sup>To the weak I became as weak, to win the weak. In all things I fashioned myself to all men, to save at least some. <sup>23</sup>And this I do for the gospel's sake, so that I may have my part in it.

<sup>24</sup>Do you not perceive that of those who run in a race, all run, yet but one receives the reward? So run that you may prevail. <sup>25</sup>Athletes who compete discipline themselves in all things. And they do it to obtain a corruptible crown, but we to obtain an incorruptible crown. <sup>26</sup>I therefore run accordingly: not as at an uncertain thing. I fight accordingly: not as one who beats the air, <sup>27</sup>but I tame my body, and bring it into subjection, 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. Of the Lord's Supper.

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

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, <sup>2</sup>and were all baptized under Moses in the cloud and in the sea, <sup>3</sup>and did all eat of the same spiritual food, <sup>4</sup>and did all drink of the same spiritual drink. And they drank of that spiritual rock that followed them, which rock was Christ. <sup>5</sup>But in many of them, God had no delight. For they were overthrown in the wilderness. <sup>6</sup>These are examples for us, so that we will not lust after evil things like they did.

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

<sup>7</sup>Neither be worshippers of images, like some of them were, as it is written: The people sat down to eat and drink, and rose up again to play. <sup>8</sup>Neither let us commit fornication, as some of them committed fornication, and in one day 23,000 were destroyed. <sup>9</sup>Neither let us tempt Christ, as some of them did, and were destroyed by serpents. <sup>10</sup>Neither murmur, as some of them murmured, and were destroyed by the destroyer.

Ex 32:6  
Nu 25:1-9

<sup>11</sup>All these things happened to them for examples, and were written to make us mindful – we upon whom the ends of the world have come. <sup>12</sup>Therefore let him who thinks he stands, take heed lest he fall.

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

<sup>13</sup>No trial has taken you but such as follows the nature of man. But God is faithful, who will not suffer you to be tried above your strength, but will in the midst of the trial make a way to escape out.

The Lord's Supper

<sup>14</sup>And so, my dear beloveds, flee from the worshipping of idols. <sup>15</sup>I speak as to people who have discernment. Judge what I say. <sup>16</sup>Is not the cup of blessing that we bless, partaking of the blood of Christ? Is not the bread that we break, partaking of the body of Christ? <sup>17</sup>Because we, though we be many, yet are one bread and one body, inasmuch as we are all partakers of one bread. <sup>18</sup>Observe Israel which walks carnally; are not those who eat of the sacrifice, partakers of the altar?\*

[Partakers of the altar: carnal or national Israel was a type or figure of spiritual Israel. When Paul wrote, the temple still stood in Jerusalem, and the Jews were still offering on the altar of the Old Covenant sacrifices that prefigured Jesus, the New Covenant Lamb. Looking to Old Testament practice, Paul teaches about him who was offered on the altar of the New Covenant, and what it means to partake of this altar in Holy Communion]

<sup>19</sup>What am I saying then? That the idol is anything? or that what is offered to idols is anything? <sup>20</sup>No, but I say that these things that the Gentiles offer, they offer to devils, and not to God. And I do not want you to have fellowship with the devils. <sup>21</sup>You 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. <sup>22</sup>Or shall we provoke the Lord? Are we stronger than he?

All things are lawful to me, but all things are not helpful. <sup>23</sup>All things are lawful to me, but all things do not edify. <sup>24</sup>Let no one seek his own profit, but let each seek the welfare of the other. <sup>25</sup>Whatever is sold in the market, eat it, and ask no questions, for conscience' sake. <sup>26</sup>For the earth is the Lord's, and everything that is in it. <sup>27</sup>If 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. <sup>28</sup>But if anyone says to you, This is dedicated to idols, then do not eat of it – for the sake of the one who told you and for injury of conscience.

1Co 6:12

The earth is the Lord's, and everything that is in it.

Ps 24:1

<sup>29</sup>Conscience, I say: not yours, but the conscience of that other. For why should my liberty be judged by another man's conscience? <sup>30</sup>For if I share in the meal with thanks, why am I ill spoken of for the thing I give thanks for?<sup>a</sup> <sup>31</sup>Whether therefore you eat or drink, or whatever you do, do all to the glory of God. <sup>32</sup>See that you give no occasion of evil, neither to the Jews, nor yet to the Gentiles, nor to the congregation of God – <sup>33</sup>even as I please all men in all things, not seeking my own profit, but the profit of many, so that they might be saved. <sup>11:1</sup>Follow me, as I do Christ.

Col 3:17

Love seeks her neighbour's profit.

### The Notes

Why am I ill spoken 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 for disorder concerning the sacrament of the body and blood of Christ, and brings them

again to the first institution.

[Verse 11:1 is at the end of chapter 10 in the MB]

<sup>2</sup>I commend you, brethren, that you remember me in all things, and keep the observances even as I delivered them to you.

<sup>3</sup>I 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. <sup>4</sup>Every man praying or prophesying, having anything on his head, dishonours his head. <sup>5</sup>Every woman who prays or prophesies bare-headed dishonours her head, for it is one and the very same thing as if she were shaven. <sup>6</sup>If 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.

<sup>7</sup>A man ought not to cover his head, since he is the image and glory of God. The woman is the glory of the man, <sup>8</sup>for the man is not of the woman, but the woman of the man. <sup>9</sup>Neither was the man created for the woman's sake, but the woman for the man's sake. <sup>10</sup>For this reason, the woman ought to have a sign of authority on her head\* – for the angels' sakes. <sup>11</sup>Nevertheless, neither is the man independent of the woman, nor the woman independent of the man in the Lord. <sup>12</sup>For as the woman is of the man, even so is the man by the woman; but all is of God.

Ge 2:21-23

\*As a sign that the woman is under headship.

<sup>13</sup>Judge in yourselves if it is befitting that a woman pray to God bare-headed. <sup>14</sup>Or does not nature teach you that it is discreditable for a man if he has long hair,\* <sup>15</sup>and brings praise to a woman if she has long hair? For her hair is given her to cover her with. <sup>16</sup>If there is anyone among you who 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]

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

<sup>20</sup>When you come together, a person cannot eat the Lord's Supper, <sup>21</sup>because everyone begins ahead to eat his own supper. And one is hungry, and another is drunk. <sup>22</sup>Do you not have houses to eat and drink in? Or do you think nothing of the congregation of God, and shame those who have not? What shall I say to you? Shall I praise you? In this I do not praise you.

<sup>23</sup>That which I delivered to you, I received from the Lord. For the Lord Jesus, the same night in which he was betrayed, took bread, <sup>24</sup>and thanked, and broke, and said, Take ye, and eat; this is my body which is broken for you. This do in the remembrance of me. <sup>25</sup>In the same manner he took the cup when supper was done, saying, This cup is the new testament in my blood; this do 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 (*Fruitful*)]

<sup>26</sup>For as often as you eat this bread and drink this cup, you show the Lord's death till he comes. <sup>27</sup>Therefore, whoever eats of this bread or drinks of this cup unworthily, shall be guilty of the body and blood of the Lord. <sup>28</sup>Let a person therefore examine himself, and thus let him eat of the

bread and drink of the cup. <sup>29</sup>For he who eats or drinks unworthily, eats and drinks his own damnation, because he does not discern the Lord's body. <sup>30</sup>For this reason many are weak and sick among you, and many sleep. <sup>31</sup>If we truly judged ourselves, we would not be judged. <sup>32</sup>But when we are judged by the Lord, we are chastened, so that we may not be condemned with the world.\*

[**Condemned with the world:**  
Chrysostom>we receive punishment in this life in order that we will not be judged with the world in the next.  
Coverdale>and to bring us to meekness, repentance, and a right fear of God]

<sup>33</sup>Therefore, my brethren, when you come together to eat, wait for one another. <sup>34</sup>If anyone is hungry, let him eat at home, so that you do not come together unto condemnation.

Other things I will set in order when I come.

## Chapter 12

The diversity of the gifts of the Holy Spirit, which are given for the comfort and edifying of one another, as the members of a person's body serve one another.

In spiritual things, brethren, I would not have you ignorant. <sup>2</sup>You know that you were Gentiles, and went your ways to dumb idols even as you were led. <sup>3</sup>Therefore I tell you that no one speaking in the Spirit of God repudiates Jesus. Also, no one can say that Jesus is the Lord but by the Holy Spirit.

Only the Spirit teaches that Christ is the Lord.

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

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

<sup>12</sup>For 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. <sup>13</sup>For in one Spirit we are all baptized to make one body – whether we be Jews or Gentiles, whether we be bond\* or free – and we have all drunk of one Spirit. <sup>14</sup>For the body is not one member, but many.

[**Bond:** bound or bonded as slaves or servants to a master]

<sup>15</sup>If the foot were to say, I am not the hand, therefore I am not of the body, is it therefore not of the body? <sup>16</sup>And if the ear said, I am not the eye, therefore I am not of the body, is it therefore not of the body? <sup>17</sup>If all the body were an eye, where would the ear be? If all were hearing, where would the smelling be? <sup>18</sup>But now God has set the members, every one of them, in the body at his own pleasure. <sup>19</sup>If they were all one member, where would the body be?

<sup>20</sup>Now there are many members, and yet but one body. <sup>21</sup>And 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. <sup>22</sup>Yea rather, to a great extent those members

of the body that seem to be most feeble, are most necessary. <sup>23</sup>And those members of the body that we think least presentable, we clothe with more respectability, and our unattractive parts with more beauty. <sup>24</sup>For our respectable members do not need it. But God has thus disposed the body, and has given more honour to that part which lacked, <sup>25</sup>lest there should be any schism in the body, but so that the members will care impartially for one another. <sup>26</sup>And if one member suffers, all suffer with him; if one member is had in honour, all members are glad also. <sup>27</sup>You are the body of Christ, and members of one another.

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

### Chapter 13

The nature and attributes of love.

Though I spoke with the tongues of men and angels, and yet had no love, I would be even as sounding brass, or as a ringing cymbal. <sup>2</sup>And though I could prophesy and understand all mysteries 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. <sup>3</sup>And 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.

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

<sup>9</sup>For our knowledge is imperfect, and our prophesying is imperfect. <sup>10</sup>But when that which is perfect has come, then that which is imperfect shall be put away. <sup>11</sup>When 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. <sup>12</sup>Now we see as is reflected to us in a mysterious word,\* but then we shall see face to face. Now I know imperfectly, but then I shall know even as I am known. <sup>13</sup>Now faith, hope, and love, these three things abide, but the chief of these is love.<sup>a</sup>

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

[Mysterious word: Tyndale had *dark speaking*, obsolete for mysterious speech. The Gk noun *ainigma* (135) means obscure words, an enigma. In his German translation, Martin Luther had 'dark word' here.]

### 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. Nothing prevents some one particular thing variously referred to from being now inferior, now superior, to another. As far as providing for the need of your neighbour is concerned, love is chief and is above faith. But concerning the obtaining of justification and salvation, faith exceeds love.

## Chapter 14

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

**To prophesy** means here to expound. [Like the old English *prophesy*, the Gk *propheteuo* (4395) could mean either to expound or to foretell]

Labour for love, and covet spiritual gifts, and most chiefly to prophesy.\*  
<sup>2</sup>For he who speaks in an unknown tongue speaks not to people, but to God, for no one understands him. However, in the Spirit he speaks mysteries. <sup>3</sup>But he who prophesies speaks to people, for edifying, for exhortation, and for comfort. <sup>4</sup>He who speaks in an unknown tongue profits himself; he who prophesies, edifies the congregation.

<sup>5</sup>I would that you all spoke with tongues, but 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.

Words that are not understood, profit not.

<sup>6</sup>Now brethren, if I come to you speaking with tongues, how do I profit you, unless I speak to you either by revelation, or by knowledge, or by instruction?

<sup>7</sup>Moreover, 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? <sup>8</sup>And also, if the trumpet gives an uncertain call, who will prepare himself to fight? <sup>9</sup>So also likewise, when you speak with tongues, unless you speak words that have meaning, how can it be understood what is spoken? For you will be but speaking in the air.

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

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

<sup>20</sup>Brethren, do not be children in understanding. As concerning evil, be children, but in understanding be mature. <sup>21</sup>In 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. <sup>22</sup>Therefore, tongues are for a sign, not to those who believe, but to those who believe not. 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 word *tongue* has been replaced in modern 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 now calling  
people of other nations and  
languages to be his people,  
a thing difficult for the  
Jews to accept]

<sup>23</sup>If, therefore, when all the congregation has come together and all speak with tongues, there come in people who are unlearned, or those who do not believe, will they not say that you are out of your minds? <sup>24</sup>But if all prophesy and there comes in one who does not believe, or one unlearned, he is convicted by everyone, and is judged by everyone. <sup>25</sup>And 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.

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

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

<sup>34</sup>Let 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. <sup>35</sup>If they wish to learn anything, let them ask their husbands at home. For it is unseemly for women to speak in the congregation.

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

<sup>39</sup>And so, brethren, desire to prophesy, and do not forbid to speak with tongues. <sup>40</sup>And let all things be done decently and in order.

1Ti 2:11-15

### 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 do not understand, as priests say their service. To speak with the understanding or meaning is to speak so that others can understand, as when the preacher preaches. [Ed: When Rogers wrote this note in 1537, priests said the service in Latin, a tongue or language that people for the most part could not understand. The reference to preachers is evidently to those who preached or taught in the language of the people. Chapter 14 is somewhat emended after Coverdale's 1535 bible for its greater clarity.]

## Chapter 15

The resurrection of the dead.

Brethren, as pertaining to the gospel that I preached to you, which you have also accepted and in which you continue, <sup>2</sup> 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. <sup>3</sup>For first of all I delivered to you that which I received: how Christ died for our sins, agreeing to the scriptures; <sup>4</sup>and that

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

Isa 53:4,5



he was buried, and that he rose again the third day in accordance with the scriptures; <sup>5</sup>and that he was seen by Cephas, then by the twelve. <sup>6</sup>After that he was seen by more than 500 brethren at once, of whom many remain to this day, and many have fallen asleep. <sup>7</sup>After that he appeared to James, then to all the apostles.

Jon 1:17  
Ho 6:1-3  
Joh 20:14

<sup>8</sup>And last of all he was seen by me, as by one who was born out of due time. <sup>9</sup>For I am the least of all the apostles, and am not worthy to be called an apostle, because I persecuted the congregation of God. <sup>10</sup>But 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 them all – yet not I, but the grace of God which is with me. <sup>11</sup>Whether then it was I or they, so we preach, and so you have believed.

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

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

Christ the firstfruits.

<sup>20</sup>But now Christ is risen from the dead, and has become the firstfruits of those who sleep. <sup>21</sup>For by a man came death, and by a man came the resurrection of the dead. <sup>22</sup>For as through Adam all die, even so through Christ shall all be made alive, <sup>23</sup>and each one in his own order. The first is Christ, then those who are Christ's at his coming. <sup>24</sup>Then comes the end, when he has delivered up the kingdom to God the Father, when he has put down all rule, authority, and power. <sup>25</sup>For he must reign till he has put all his enemies under his feet. <sup>26</sup>The last enemy that will be destroyed is death. <sup>27</sup>For he 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 excepted. <sup>28</sup>When 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  
Ac 2:34-36  
Heb 1:13;  
2:8;10:13.

<sup>29</sup>Or 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?<sup>a</sup> <sup>30</sup>Yea, and why do we stand in danger every hour? <sup>31</sup>As sure as our confidence which I have in Christ Jesus our Lord, I am dying day by day. <sup>32</sup>That I have fought with beasts at Ephesus, after the manner of men, what does it gain me if the dead rise not again? Let us eat and drink, for tomorrow we shall die!

Isa 22:13

<sup>33</sup>Be not deceived: unwholesome talk corrupts good ways. <sup>34</sup>Awake truly out of sleep, and do not sin. For some have not the knowledge of God. I speak this to your reproach.

<sup>35</sup>But someone will say, How do the dead arise? With what bodies do they come in? <sup>36</sup>Foolish one, that which you sow is not quickened to life unless it dies. <sup>37</sup>And what do you sow? You sow not the body that will be, but bare seed (I mean, of wheat or something else), <sup>38</sup>and God gives it a body at his pleasure – to every seed a particular body.

<sup>39</sup>All 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. <sup>40</sup>There are celestial bodies and there are terrestrial bodies. But the glory of the celestial is one, and the glory of the terrestrial is another. <sup>41</sup>There 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.

<sup>42</sup>So also is the resurrection of the dead. The body is sown in corruption, and rises again in incorruption. <sup>43</sup>It is sown in dishonour, and rises in honour. It is sown in weakness, and rises in power. <sup>44</sup>It is sown a natural body, and rises a spiritual body. <sup>45</sup>There 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. <sup>46</sup>However, the spiritual is not first, but the natural, and then that which is spiritual.

Ge 2:7

<sup>47</sup>The first man is of the earth, earthly. And the second man is the Lord from heaven. <sup>48</sup>As is the earthly, such are those who are earthly. And as is the heavenly, such are those who are heavenly. <sup>49</sup>And as we have borne the image of the earthly, so shall we bear the image of the heavenly.

<sup>50</sup>This I say, brethren: that flesh and blood cannot inherit the kingdom of God.<sup>b</sup> Neither does corruption inherit incorruption. <sup>51</sup>Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, <sup>52</sup>and 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. <sup>53</sup>For this corruptible must put on incorruptibility, and this mortal must put on immortality. <sup>54</sup>When 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.

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

The law is the strength of sin.

<sup>55</sup>Death, where is your sting? Hell, where is your victory? <sup>56</sup>The sting of death is sin, and the strength of sin is the law. <sup>57</sup>But thanks be to God, who has given us victory through our Lord Jesus Christ. <sup>58</sup>Therefore, 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.

### The Notes

Baptized over the dead  
(15:29)

a) Some men say that, in token of the general resurrection, certain Christians were baptized over dead men's graves, signifying that they would rise again.

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

b) Our belief is that there will be a general resurrection of the flesh, believers and unbelievers, according to the scripture (Isa 26:19; Dan 12:2; Job 19:26; Joh 5:28,29; M't 25:31-46). Nevertheless, it shall be purged of all corruption and be changed to immortality, for it must be an incorrupt 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 arranged in the congregations of Galatia, let you do the same. <sup>2</sup>Upon 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. <sup>3</sup>When I have come, whomever you may approve by your letters, them I will send to bring your gift to Jerusalem. <sup>4</sup>And if it seems that I should go, they may go with me.

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

<sup>10</sup>If Timothy comes, see that he be without fear with you. For he works the work of the Lord, as I do. <sup>11</sup>Let no one dishonour him, but send him onwards in peace, so that he may come to me. For I am waiting for him with the brethren.

<sup>12</sup>To 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.

<sup>13</sup>Watch, stand fast in the faith, acquit yourselves like men, and be strong. <sup>14</sup>Let all you do be done in love.

<sup>15</sup>Brethren, you know the house of Stephanas, how they are the first-fruits of Achaia, and that they have devoted themselves to minister to the saints. <sup>16</sup>I beseech you to show regard for such persons, and to all who help and labour. <sup>17</sup>I am glad of the coming of Stephanas, Fortunatus, and Achaicus, for that which was missing on your part, they have supplied. <sup>18</sup>They have comforted my spirit and yours. See therefore that you acknowledge such people.

<sup>19</sup>The congregations of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, and so does the congregation that is in their house.

<sup>20</sup>All the brethren greet you. Greet one another with a holy kiss.

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

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

[Pentecost: Tyndale had  
'whitsontyde,' or Whitsuntide,  
as in the Church calendar.]

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