

# THE FIRST EPISTLE TO THE CORINTHIANS.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion and Alternation.)

<b>A</b>		1	1-9.	INTRODUCTION.
<b>B</b>		<b>D</b>		1, 10-4, 16. MINISTERIAL. REPROOF AND EXPLANATIONS.
		<b>E</b>		<b>F</b>   4, 17. MISSION OF TIMOTHY.
		<b>G</b>		4, 18-21. VISIT OF PAUL.
		<b>C</b>		5, 1-6, 20. THINGS HEARD BY PAUL.
		<b>C</b>		7, 1-8, 13. THINGS WRITTEN TO PAUL.
<b>B</b>		<b>D</b>		9, 1-15, 58. MINISTERIAL. REPROOF AND EXPLANATIONS.
		<b>E</b>		<b>G</b>   16, 1-9. VISIT OF PAUL.
		<b>F</b>		16, 10-18. MISSION OF TIMOTHY.
<b>A</b>		16,	19-24.	CONCLUSION.

## NOTES ON THE FIRST EPISTLE TO THE CORINTHIANS.

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

Two parties soon began to show themselves; one adhering to Paul and his simple preaching, the other to Apollos; to these was added a third, evidently the outcome of the visit of some Judaizers who claimed the authority of Peter, while a fourth, repudiating the other three, claimed that they only were the true followers of Christ. This was but one of the difficulties the apostle had to deal with in the infant church he had founded. Already he had written to them of the dangers due to their corrupt surroundings in such a city (1 Cor. 5, 9). He had moreover received a letter from them, asking advice on certain questions, but making no reference to their divisions. Of these he was informed by visitors to Ephesus (1, 11; 5, 1; 11, 18; 15, 12), who brought word also of the profanation of the Lord's Supper, of the toleration of the incestuous offender, and of the scepticism as to the resurrection. Paul had thus many matters to deal with. He begins by referring to their divisions, and vindicates his own ministry, appealing to them as his beloved sons. He then refers to the notorious offender of whom even the Gentiles would be ashamed, and whom he charges them to tolerate no longer, but to cut off from their assembly. He blames their litigious spirit, and charges them to settle their differences without the scandal of appealing to heathen courts. Next he takes up the question of marriage, which was one of the subjects of their letter, and the eating of food offered to idols, which was another, and again makes a defence of his apostolic authority. The rest of the Epistle deals with errors which affected the life of the assembly, the behaviour of women and their leaving the head uncovered, the disorder at the Lord's Supper, then spiritual gifts (especially speaking with tongues), and the scepticism as to the resurrection which evoked the noble fifteenth chapter.

In Paul's day Corinth was the chief city of the Roman province of Achaia. Situated on the Isthmus of the same name, and having a harbour on each side, it was notable for its commerce. And no less was it noted for the wealth and profligacy of its citizens. The great city has now become a mean village.

For the Chronology of the Acts period, see Ap. 180.  
For the Church Epistles, see Ap. 192.

# THE FIRST EPISTLE OF PAUL THE APOSTLE

## TO THE

# CORINTHIANS.

**A A<sup>1</sup>** **1** PAUL, ° called to be an ° apostle of ° Jesus Christ ° through the ° will of ° God, and ° Sosthenes ° our brother,  
**2** ° Unto the ° church of ° 1 God which is ° at Corinth, to ° them that are sanctified ° in ° Christ Jesus, ° 1 called to be ° saints, ° with all that ° in every place ° call upon ° the name of ° 1 Jesus Christ our ° Lord, both theirs and ours:  
**3** ° Grace be ° 2 unto you, and ° peace, ° from ° 1 God our Father, and from the ° Lord ° 1 Jesus Christ.

**A<sup>2</sup>** **4** I ° thank my ° 1 God always ° on your behalf, ° for the ° 3 grace of ° 1 God which is given you ° by ° 1 Jesus Christ;  
**5** That ° 2 in every thing ye ° are ° enriched ° 4 by Him, ° 2 in all ° utterance, and in all ° knowledge;  
**6** Even as the ° testimony of ° Christ was ° confirmed ° 2 in you:  
**7** So that ye ° come behind ° 2 in ° no ° gift; ° waiting for the ° coming of our ° 2 Lord ° 1 Jesus Christ:  
**8** Who shall ° also ° confirm you ° unto the ° end, that ye may be ° blameless ° 2 in the day of our ° 2 Lord ° 1 Jesus Christ.  
**9** ° 1 God is ° faithful, ° by Whom ye were called ° unto the ° fellowship of His ° Son ° 1 Jesus Christ our ° 2 Lord.

**B D** **10** ° Now I ° beseech you, brethren, ° 9 by ° 2 the name of our ° 2 Lord ° 1 Jesus Christ, ° that ye all ° speak the same thing, and that there be ° no ° divisions ° among you; but that ye be ° perfectly joined together ° 2 in the same mind and ° 2 in the same ° judgment.

**1. 1-9 (A, p. 1695). INTRODUCTION. (Division.)**

**A** | **A<sup>1</sup>** | 1-3. Benediction.  
 | **A<sup>2</sup>** | 4-9. Thanksgiving.

**1. 1** called, &c. Lit. a called apostle. See Rom. 1. 1. called. Gr. *klētos*. See Rom. 1. 1. No ellipsis of "to be", nor in v. 2. apostle. Ap. 189. Jesus Christ. Ap. 98. XI. through. Ap. 104. v. 1. will. Ap. 102. 2. God. Ap. 98. I. i. 1. Sosthenes. If he is the same as in Acts 18. 17, he had followed in the steps of Paul (Gal. 1. 23). our = the.

**2** Unto = to. church of God. This expression occ. in 10. 32; 11. 22; 15. 9. Acts 20. 28. 2 Cor. 1. 1. Gal. 1. 13. 1 Tim. 3. 5, 15; and in the plural in 11. 16. 1 Thess. 2. 14. 2 Thess. 1. 4.

church. Ap. 186. at = in. Ap. 104. viii. them that are sanctified. Gr. *hagiazō*. See John 17. 17, 19.

in. Gr. *en*; as above. Christ Jesus. Ap. 98. XII. saints. Gr. *hagios*. See Acts 9. 13. with. Ap. 104. xvi. call upon. Gr. *epikaleō*. See Acts 2. 21. Same as "appeal to" (Acts 25. 11, &c.).

the name. See Acts 2. 38 and cp. v. 10. Lord. Ap. 98. VI. i. β. 2. A.

**3** Grace. Ap. 184. I. 1. See Rom. 1. 7. peace. This has no reference to their divisions, as the same salutation is given in all Paul's epistles except those to Timothy and Titus.

from. Ap. 104. iv. Lord. Ap. 98. VI. i. β. 2. B.

**4** thank, &c. Gr. *eucharisteō*. See Acts 27. 35. on your behalf = concerning (Ap. 104. xiii. 1) you.

for = upon. Ap. 104. ix. 2. by = in. Ap. 104. viii. Cp. Eph. 1. 3. **5** are = were. enriched. Gr. *ploutizō*. Only here and 2 Cor. 6. 10; 9. 11. utterance. Ap. 121. 10. knowledge. Ap. 132. II. i. Cp. 2 Cor. 8. 7; 11. 6. **6** testimony. Gr. *marturion*. Always rendered "testimony", save Matt. 24. 14. Acts 4. 33; 7. 44. Jas. 5. 3. In these "witness". Christ. Ap. 98. IX. confirmed. Gr. *bebaioō*. See Rom. 15. 8. **7** come behind = are not (Ap. 105. II) lacking (Gr. *hustereō*). See Rom. 3. 23. no. Gr. *mēdeis*. A double negative. gift. Ap. 184. I. 2. waiting for = eagerly expecting. Gr. *apekdechomai*. See Rom. 8. 19. coming = revelation. Ap. 106. II. 1. There are two other words used with reference to the Lord's coming, *parousia* (see Matt. 24. 3), and *epiphaneia* (see 2 Thess. 2. 8). Cp. 2 Thess. 1. 7. 1 Pet. 1. 7, 13. **8** also, &c. = confirm you also. unto = until. Gr. *hōs*. Cp. Phil. 1. 6. end. Gr. *telos*. See Matt. 10. 22. blameless. Gr. *anengklētos*. Here, Col. 1. 22. 1 Tim. 3. 10. Tit. 1. 6, 7. **9** faithful. Ap. 150. III. Cp. 10. 13. 2 Cor. 1. 18. 1 Thess. 5. 24. 2 Thess. 3. 3. by. Ap. 104. v. 1. unto. Ap. 104. vi. fellowship. Gr. *koinōnia*. Cp. 2 Cor. 13. 14. 1 John 1. 3. Son. Ap. 103. iii. The title "Lord" is added to "Jesus Christ" six times in the first ten verses of this chapter.

**1. 10-4. 16 (D, p. 1695). MINISTERIAL. REPROOF AND EXPLANATIONS. (Extended Alternation.)**

**D** | **B** | **D** | 1. 10-12. Reproof for their divisions.  
 | **E** | 1. 13. Questions. Is Christ divided? &c.  
 | **F** | 1. 14-16. Answer.  
 | **C** | 1. 17-3. 2. Paul's apostolic commission.  
 | **D** | 3. 3, 4. Reproof for their divisions.  
 | **E** | 3. 5. Questions. Who then is Paul? &c.  
 | **F** | 3. 6-8. Answer.  
 | **C** | 3. 9-4. 16. Paul's apostolic commission.

**10** Now = But. beseech = exhort. Ap. 134. I. 6. that = in order that. Gr. *hina*. speak = say. no = not. Ap. 105. II. divisions. Gr. *schisma*. Elsewhere, 11. 18; 12. 25. Matt. 9. 16 (rent). Mark 2. 21 (rent). John 7. 43; 9. 16; 10. 19. Hence Engl. "schism". among. Ap. 104. viii. 2. perfectly joined together = fitted, or perfected. Fig. *Pleonasm*. Ap. 6. See Ap. 125. 8. judgment = opinion. Ap. 177. 2.

11 For it hath been ° declared 2 unto me ° of you, my brethren, ° by them *which are of the house of Chloe*, that there are ° contentions 10 among you.

12 10 Now ° this I say, that ° every one of you saith; “*∫ am of Paul*”; and “*∫ of ° Apollos*”; and “*∫ of ° Cephas*”; and “*∫ of ° Christ*”.

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

F 14 I ° thank 1 God that I ° baptized ° none of you, ° but ° Crispus and ° Gaius;

15 ° Lest ° any should say that I ° had 13 baptized 13 in mine own name.

16 And I 14 baptized ° also the household of ° Stephanas: ° besides, I ° know ° not ° whether I 14 baptized 15 any ° other.

C G<sup>1</sup> 17 For ° Christ ° sent me 16 not to 14 baptize, but to ° preach the gospel: 16 not ° with wisdom of ° words, 15 lest the cross of ° Christ should be ° made of none effect.

H<sup>1</sup>J 18 For the ° preaching of the cross is to ° them that perish ° foolishness; but 2 unto ° us which are ° saved it is the ° power of 1 God.

K 19 For it ° is written, “*I will ° destroy the wisdom of the wise, and will ° bring to nothing the ° understanding of the ° prudent.*”

20 Where is the wise? where is the scribe? where is the ° disputer of this ° world? hath ° not 1 God ° made foolish the wisdom of ° this ° world?

21 For ° after that 2 in the wisdom of 1 God the -20 world ° by wisdom ° knew 16 not 1 God, ° it pleased 1 God ° by the 18 foolishness of ° preaching to save them that ° believe.

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

11 declared = shown. Gr. *deleō* = to make manifest. Elsewhere, 3. 13. Col. 1. 8. Heb. 9. 8; 12. 27. 1 Pet. 1. 11. In these three last, signify. 2 Pet. 1. 14 (show), of = concerning; as in v. 4.

by. Ap. 104. xviii. 1. contentions = strifes. Gr. *eris*. See Rom. 1. 29.

12 this I say = I mean this. every, &c., i. e. each one is attached to some party.

Apollos. See Acts 18. 24. Cephas. See John 1. 42.

13 Is Christ divided? The omission of *mē*, with the question, implies that the answer must be affirmative. “He is indeed.” Cp. 12. 12-26. You are rending Him.

was Paul, &c. ? The *mē* here requires a negative answer.

for = on behalf of. Ap. 104. xvii. 1. baptized. Ap. 115. I. iv.

in = into. Ap. 104. vi. 14 baptized. Ap. 115. I. i.

none. Gr. *oudeis*. but = except. Gr. *ei mē*. Crispus. See Acts 18. 8.

Gaius. See Acts 19. 29. Rom. 16. 23. 15 Lest. Lit. in order that (Gr. *hina*, as in v. 10) not (Gr. *mē*).

any. Gr. *tis*. Ap. 123. 3. had. Omit.

16 also, &c. = the household of Stephanas also. Stephanas. Cp. 16. 15, 17.

besides = for the rest. Gr. *loipon*. Neut. of *loipos*. Ap. 124. 3.

know. Ap. 132. I. i. not. Ap. 105. I.

whether = if. Ap. 118. 2. a. other. Ap. 124. 1.

1. 17-3. 2 [For Structure see below].

17 sent. Ap. 174. 1. preach the gospel = evangelize. Ap. 121. 4.

with in. Ap. 104. viii. words. Ap. 121. 10. This means either “eloquent language”, or “clever reasoning”. Perhaps both ideas were in the apostle’s mind.

made of none effect. Gr. *kenō*. See Rom. 4. 14.

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

C	G <sup>1</sup>   1. 17. Personal. Commission given.
	H <sup>1</sup>   1. 18-31. General. The subject. Christ and the Cross.
	G <sup>2</sup>   2. 1-5. Personal. Commission carried out. Manner.
	H <sup>2</sup>   2. 6-16. Special (in private). The wisdom of God to the initiated.
	G <sup>3</sup>   3. 1. Personal. Commission carried out. Speaking.
	H <sup>3</sup>   3. 2. General. Subject. The condition of the Corinthians.

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

H <sup>1</sup>	J   18. The Cross. Opposite effects.
	K   19-22. Reason. “For.”
	J   23, 24. Christ. Opposite effects.
	K   25-31. Reason. “Because.”

18 preaching = word, or message. Gr. *logos*, as in v. 17. them that perish = those that are perishing. Gr. *apollumi*. Cp. 2 Cor. 2. 15; 4. 3. 2 Thess. 2. 10. See John 17. 12. foolishness. Gr. *mōria*. Only in this Epistle, vv. 21, 23; 2. 14; 3. 19. us which are, &c. = those who are being saved, (even) us. This is the order in the Greek. Salvation has more than one aspect. See Rom. 13. 11. Phil. 2. 12. 1 Thess. 5. 8, 9. 2 Tim. 1. 9; 3. 15; 4. 18. 1 Pet. 1. 5. power. Ap. 172. 1. Cp. Rom. 1. 16. 19 is = has been. The reference is to Isa. 29. 14. Ap. 107. I. 3. destroy. Gr. *apollumi*, as in v. 18. bring to nothing = annul. Gr. *athetō*. See John 12. 48. understanding. Gr. *sunesis*. First occ. Mark 12. 33. prudent. Gr. *sunetos*. Adj. akin to the above. See Acts 13. 7. This quotation agrees with the Sept., except that it reads “hide” (*kruptō*) instead of “bring to nought”. In the Hebrew the form of the sentence is different. (See A.V.) 20 disputer. Gr. *suzētētēs*. Only here. Cp. Acts 15. 2. world = age. Ap. 129. 2. It was an age of speculation. Acts 17. 21. not. Gr. *ouchi*. Ap. 105. I. (a). made foolish. Gr. *mōrainō*. See Rom. 1. 22. this - the. world. Gr. *kosmos*. Ap. 129. 1. The wisdom of the world is human wisdom generally. 21 after that = since. knew. Ap. 132. I. ii. it pleased God = God was well pleased. Gr. *eudokeō*. Occ. twenty-one times. Generally transl. “pleased”, “well pleased”, “take pleasure”, preaching = the thing proclaimed. Ap. 121. 3. believe. Ap. 150. I. i. 22 the. Omit. require = ask. Ap. 154. I. 4. sign. Ap. 176. 3. The texts read “signs”. seek after = seek.

J 23 But we ° preach ° Christ ° crucified, ° 2 unto ° the Jews a ° stumblingblock, and ° 2 unto ° the ° Greeks ° 18 foolishness;  
24 But ° 2 unto ° them which are ° 1 called, both Jews and Greeks, ° Christ the ° 18 power of ° 1 God, and the wisdom of ° 1 God.

K 25 Because the ° foolishness of ° 1 God is wiser than ° men; and the ° weakness of ° 1 God is stronger than ° men.

26 For ° ye ° see your ° calling, brethren, how that ° 16 not many wise men ° after the flesh, ° 16 not many mighty, ° 16 not many ° noble, are called:

27 But ° 1 God ° hath chosen the ° 25 foolish things of the ° -20 world ° to ° confound the wise; and ° 1 God ° hath chosen the ° 25 weak things of the ° -20 world ° to ° confound the things which are mighty;

28 And ° base things of the ° -20 world, and things which are ° despised, ° 27 hath ° 1 God chosen, yea, and things which are ° not, ° 27 to ° bring to nought things that are:

29 That ° 10 no flesh should ° glory in His presence.

30 But ° of Him are ye ° 2 in ° 2 Christ Jesus, Who ° of ° 1 God ° is made ° 2 unto us wisdom, ° and ° righteousness, and ° sanctification, ° and ° redemption:

31 ° 10 That, according as it ° is written, "He that ° 29 glorieth, let him ° 29 glory ° 2 in the ° LORD."

G<sup>2</sup> L 2 And ° 3, brethren, when I came ° to you, came ° not ° with ° excellency of ° speech or of wisdom, ° declaring ° unto you the ° testimony of ° God.

2 For I ° determined ° 1 not to ° know any thing ° among you, ° save ° Jesus Christ, and ° §im crucified.

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

L 4 And my ° 1 speech and my ° preaching was ° 1 not ° with ° enticing ° words of ° man's wisdom, but ° 3 in ° demonstration ° of the Spirit and of ° power:

M 5 ° That your ° faith should ° not ° stand ° 3 in the wisdom of ° men, but ° 3 in the ° 4 power of ° 1 God.

23 preach. Ap. 121. 1.

crucified. That is, a crucified Messiah. the. Omit.

stumblingblock. Gr. *skandalon*. Occ. fifteen times. Nine times transl. "offence"; once "offend"; thrice "stumblingblock"; elsewhere "occasion to fall, or of stumbling". First occ. Matt. 13. 41. Instead of the signs of the kingdom promised by the prophets, the One who claimed to be their Messiah was crucified. This staggered them.

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

24 them which are called = the called themselves.

25 foolishness. Lit. foolish thing. Gr. *mōros*. men. Ap. 123. 1.

weakness. Lit. weak thing. Gr. *asthenēs*.

26 ye. Omit.

see. Ap. 133. I. 5.

calling. Gr. *klēsis*. See Rom. 11. 29. Here it means the way ye were called, i. e. the kind of persons whom God sent to call you. Hence instead of "are called" as in A.V. and R.V., the *ellipsis* should be supplied thus: "not many are wise", &c. Apollos was an eloquent man, but as to Paul, his speech was regarded as contemptible. See 2 Cor. 10. 10, and cp. Acts 17. 18.

after = according to. Ap. 104. x. 2.

noble. Gr. *eugenēs*. See Acts 17. 11.

27 hath chosen = chose. Gr. *eklegomai*. See Acts 1. 2. to = in order to. Gr. *hina*.

confound = put to shame. Gr. *kataischunō*. See Rom. 5. 5.

28 base. Gr. *agenēs*. Lit. without family, or descent. Only here. The opp. of *eugenēs*, v. 26.

despised. Gr. *exoutheneō*. Lit. counted as nothing. See Acts 4. 11.

not. Ap. 105. II.

bring to nought. Gr. *katargeō*. See Rom. 3. 3.

29 glory = boast. Gr. *kauchaomai*. See Rom. 2. 17.

30 of. Ap. 104. vii.

of = from. Ap. 104. iv. The Greek reads "became . . . wisdom from God"°

is made = became. Gr. *ginomai*.

and = both.

righteousness. Ap. 191. 3.

sanctification = holiness. Gr. *hagiasmos*. See Rom. 6. 19.

and = even.

redemption. Gr. *apolutrōsis*. See Rom. 3. 24 and cp. Eph. 1. 7, 14; 4. 30.

31 is = has been. This is a summary of Jer. 9. 23. LORD. Ap. 98. VI. i. β. 1. B. a.

2. 1-5 (G<sup>2</sup>, p. 1697). PERSONAL. COMMISSION CARRIED OUT. MANNER. (*Alternation*.)

G<sup>2</sup> | L | 1, 2. His testimony.  
M | 3. His feelings.  
L | 4. His testimony.  
M | 5. The faith of the Corinthians.

2. 1 to = unto. Ap. 104. xv. 3. not. Ap. 105. I. with = according to. Ap. 104. x. 2. excellency = pre-eminence. Gr. *huperochē*. Only here and 1 Tim. 2. 2. speech = word. Ap. 121. 10. declaring. Ap. 121. 5. unto = to. testimony. Gr. *marturion*, as in 1. 6. God. Ap. 98. I. i. 1. 2 determined. Ap. 122. 1. know. Ap. 132. I. i. among Ap. 104. viii. 2. save = except. Gr. *ei* (Ap. 118. 2. a) *nē* (Ap. 105. II). Jesus Christ. Ap. 98. XI. §im = This One. Emphatic. 3 with. Ap. 104. xv. 3. in. Ap. 104. viii. trembling. Gr. *tromos*. Elsewhere, Mark 16. 8 (lit. trembling . . . seized them). 2 Cor. 7. 15. Eph. 6. 8. Phil. 2. 12. Fear is joined with trembling in all these passages save Mark 16. 8. His sense of weakness (cp. Gal. 4. 13) produced fear, and this resulted in trembling. Cp. 2 Cor. 4. 7. 4 preaching. Gr. *kērugma*, as in 1. 21. with = in. Ap. 104. viii. enticing = persuasive. Gr. *peithos*. Only here. Cp. Ap. 150. I. 2. words. Gr. *logos*, as in v. 1. man's = human. Gr. *anthrōpinos*. See Rom. 6. 19. But the texts omit "man's". demonstration. Gr. *apodeixis*. Only here. Cp. 4. 9. of the . . . power. Here spirit = spiritual gift, in this case Divine wisdom. By Fig. *Hendiadys* (Ap. 6) = "the powerful gift". power. Ap. 172. 1. 5 That = In order that. Gr. *hina*. faith. Ap. 150. II. 1. not. Ap. 105. II. stand = be. men. Ap. 123. 1.

H<sup>2</sup> N 6 °Howbeit we °speak wisdom <sup>2</sup>among °them that are perfect :

O a yet <sup>1</sup>not the wisdom of this °world, °nor of the °princes of this °world, that °come to nought :

b 7 But we <sup>6</sup>speak the wisdom of <sup>1</sup>God <sup>3</sup>in a °mystery, *even* the °hidden wisdom, which <sup>1</sup>God °ordained °before the °world °unto our glory :

P c 8 Which °none of the <sup>6</sup>princes of this <sup>6</sup>world °knew: for °had they °known *it*, they would <sup>1</sup>not have crucified °the Lord °of glory.

d 9 But as it °is written, "Eye °hath <sup>1</sup>not seen, °nor ear heard, °neither have entered °into the heart of <sup>3</sup>man, the things which <sup>1</sup>God °hath prepared for them that °love Him."

Q e 10 But <sup>1</sup>God °hath revealed *them* <sup>1</sup>unto us °by °His °Spirit: for the °Spirit °searcheth all things, yea, the deep things of <sup>1</sup>God.

f 11 For what <sup>5</sup>man <sup>2</sup>knoweth the things of a <sup>5</sup>man, <sup>2</sup>save the °spirit of °man which is <sup>3</sup>in him? <sup>g</sup>even so the °things of <sup>1</sup>God <sup>2</sup>knoweth °no man, °but the <sup>10</sup>Spirit of <sup>1</sup>God.

12 Now we °have received, <sup>1</sup>not the <sup>11-</sup>spirit of the °world, but the °spirit which is °of <sup>1</sup>God; <sup>5</sup>that we might <sup>2</sup>know the things that are °freely given to us °of <sup>1</sup>God.

N 13 Which things °also we <sup>6</sup>speak,

O a <sup>1</sup>not <sup>3</sup>in the <sup>4</sup>words °which <sup>4</sup>man's wisdom teacheth,

b °but which the Holy Ghost teacheth; °comparing °spiritual things °with °spiritual.

P c 14 But the °natural <sup>5</sup>man receiveth <sup>1</sup>not the things of the <sup>10</sup>Spirit of <sup>1</sup>God:

d for they are °foolishness <sup>1</sup>unto him: <sup>9</sup>neither can he <sup>3</sup>know *them*, because they are °spiritually °discerned.

Q c 15 But he that is <sup>13</sup>spiritual °judgeth all things, yet he himself is °judged <sup>12</sup>of <sup>11</sup>no man.

f 16 For who °hath <sup>3</sup>known the mind of the °LORD, °that he may °instruct Him?

g But we have the mind of °Christ.

G<sup>3</sup> 3 And 3, brethren, °could °not °speak °unto you as °unto °spiritual, but as °unto °carnal, *even* as °unto babes °in °Christ.

H<sup>3</sup> 2 I °have fed you with milk, and <sup>1</sup>not with meat: for °hitherto ye were <sup>1</sup>not able to bear *it*, °neither yet now are ye able.

2. 6-16 (H<sup>2</sup>, p. 1697). THE WISDOM OF GOD (IN PRIVATE). (*Extended Alternation*.)

H<sup>2</sup> N | 6-. Paul's speaking.  
 O | a | -6. Neg. Not the wisdom of this age.  
 | b | 7. Pos. But the wisdom of God. } Subject.  
 P | c | 8. Neg. Ignorant of God's wisdom. } The rulers of this age.  
 | d | 9. Pos. Reason. Be-cause of incapacity. }  
 Q | e | 10. Revelation needed.  
 | f | 11-. Question.  
 | g | -11, 12. Answer.  
 N | 13-. Paul's speaking.  
 O | a | -13-. Neg. Not the wisdom of man.  
 | b | -13. Pos. But the power of God. } Subject.  
 P | c | 14-. Neg. Ignorant of revelation. } The natural man.  
 | d | -14. Pos. Reason. Be-cause of incapacity. }  
 Q | e | 15. Spiritual judgment needed.  
 | f | 16-. Question.  
 | g | -16. Answer.

6 Howbeit = But. speak. Ap. 121. 7. them, &c. = the perfect. Gr. *teleios*. Ap. 125. 1. world = age. Ap. 129. 2. nor. Gr. *oude*. princes = rulers. come to nought = are being brought to nought. Gr. *katargeō*. See 1. 28. 7 mystery. Ap. 193. hidden. Same word as in Luke 10. 21. Eph. 3. 9. Col. 1. 26. ordained = preordained. Gr. *proorizō*. See Acts 4. 28. before. Ap. 104. xiv. Cp. Rom. 16. 25. Eph. 1. 4. 2 Tim. 1. 9. world = ages, as in v. 6. unto. Ap. 104. vi. 8 none. Gr. *oudeis*. knew. Ap. 132. I. ii. had they = if (Gr. *ei*. Ap. 118. 2. a) they had. the Lord. Ap. 98. VI. i. β. 2. A. of glory. Cp. Acts 7. 2. Eph. 1. 17. Col. 1. 27. Heb. 1. 3. Jas. 2. 1. 9 is = has been. The quotation is from Isa. 64. 4. Ap. 107. II. 2. hath not seen = saw not. Ap. 133. I. 1. nor ear heard = and ear heard not (Gr. *ou*). neither have, &c. = and went not (Gr. *ou*) up. into = upon. Ap. 104. ix. 3. hath. Omit. love. Ap. 135. I. 1. 10 hath revealed = revealed. Ap. 106. ix. by = through. Ap. 104. v. 1. His. The texts read "the". Spirit. Ap. 101. II. 3. searcheth. Gr. *ereumaō*. See John 5. 39. Cp. Ps. 139. 1. Rev. 2. 23. 11 spirit. Ap. 101. II. 6. things. Add "also". no man = no one. Gr. *oudeis*. but = save, as v. 2. 12 have. Omit. world. Gr. *kosmos*. Ap. 129. 1. freely given. Ap. 184. II. 1. of = by. Ap. 104. xviii. 1. 13 also we speak = we speak also. which man's, &c. = taught (Gr. *didaktos*. Only here and John 6. 45) by man's wisdom. but . . . teacheth. Supply Ellipsis (Ap. 6), "but in (things) taught by the Spirit" (v. 10). The texts omit "Holy". comparing = interpreting. Gr. *sunkrinō*. Ap. 122. 8. Used in Sept. of interpreting dreams. Gen. 40. 8, 16, 22; 41. 12, 13, 15. Dan. 5. 16, 17. To interpret = to fit the meaning to the words. spiritual. I. e. spiritual (things) to spiritual (men). See 12. 1. with. No preposition. Dative case. 14 natural. Gr. *psuchikos*. Elsewhere, 15. 44, 44, 46, and (transl. "sensual") Jas. 3. 15. Jude 19. Cp. *psuchē*. Ap. 110. foolishness. See 1. 18. spiritually. Gr. *pneumatikōs*. Only here and Rev. 11. 8. discerned. Ap. 122. 2. 15 judgeth = discerneth. judged. As discerned, above. 16 hath known = knew. LORD. Ap. 98. VI. i. β. 1. B. a. that he may = who shall. instruct. Gr. *sumbibazō*. See Acts 9. 22. Quoted from Is. 40. 14. Christ. Ap. 98. IX.

3. 1 could not = was not able to. not. Ap. 105. I. speak. Ap. 121. 7. unto = to. spiritual. Gr. *pneumatikos*. See 12. 1. carnal. Gr. *sarkikos*, as in Rom. 7. 14, but the texts read *sarkinos*. See 2 Cor. 3. 3. in. Ap. 104. viii. Christ. Ap. 98. IX. 2 have fed you with = gave you . . . to drink (Gr. *potizō*). hitherto, &c. = ye were not as yet able to bear it. Instead of supplying the *ellipsis* with "to bear it", we might read "not as yet strong enough". neither. Gr. *oute* or *oude*.

D 3 For ye are yet °carnal: for whereas *there* is °among you °envying, and °strife, and °divisions, are ye °not °carnal, and walk °as °men?

4 For °while one saith, “*Ƴ* am of Paul”; and °another, “*Ƴ* am of Apollos”; are ye °not °carnal?

E 5 Who then is Paul, and who *is* Apollos, but °ministers °by whom ye °believed, even as °the Lord °gave to °every man?

F 6 *Ƴ* °have planted, Apollos °watered; but °God °gave the increase.

7 So then °neither is he that planteth °any thing, °neither he that watereth; but °God That °giveth the increase.

8 Now he that °planteth and he that °watereth are °one: and °every man shall receive °his own reward °according to °his own labour.

C R h 9 For °we are °labourers together with °God: ye are °God’s °husbandry, ye are °God’s °building.

h 10 °According to the °grace of °God which is given °unto me, as a wise °masterbuilder, I °have laid the °foundation, and °another °buildeth thereon. But let °every man °take heed how he °buildeth thereupon.

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

12 °Now °if °any man °build °upon this °foundation gold, silver, precious stones, wood, °hay, °stubble;

13 °Every man’s work shall °be made °manifest: for °the day shall °declare it, because it shall °be revealed °by fire; and the fire shall °try °every man’s work of what sort it is.

14 °If °any man’s work °abide which he hath °built thereupon, he shall receive a reward.

15 °If °any man’s work shall be °burned, he shall °suffer loss: but he himself shall be saved; yet so as °by fire.

k 16 °Know ye °not that ye are the °Temple of °God, and *that* the °Spirit of °God dwelleth °in you?

3 carnal. Gr. *sarkikos*. See v. 1. Rom. 7. 14.

among. Ap. 104. viii. 2.

envying. Gr. *zelos*. See Acts 5. 17.

strife. Gr. *eris*. See 1. 11.

divisions. *dichostasia*. See Rom. 16. 17. But the texts omit “and divisions”.

not. Ap. 105. I. (a).

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

men=a man. Ap. 123. 1.

4 while=whenever.

another. Ap. 124. 2.

carnal. Gr. *sarkikos*, as in v. 3; but the texts read “men” (*anthrōpoi*).

5 ministers=servants. Ap. 190. I. 1.

by=through. Ap. 104. v. 1.

believed. Ap. 150. I. 1. i.

the Lord. Ap. 98. VI. i. β. 2. A.

gave. See Eph. 4. 11.

every man=each (one).

6 have planted=planted. See Acts 18. 1-18.

watered. Gr. *potizō*, as in v. 2. See Acts 18. 27-19. 1.

God. Ap. 98. I. i. 1.

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

7 neither... neither. Gr. *oute... oute*.

any thing. Gr. neut. of *tis*. Ap. 123. 3. Cp. 2 Cor. 3. 6. Gal. 2. 6; 6. 3.

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

his own. Emph. Gr. *idios*.

according to. Ap. 104. x. 2.

### 3. 9-4. 16 (C, p. 1696). PAUL’S APOSTOLIC COMMISSION. (Alternation.)

C | R | 3. 9-17. Illustrations.

S | 3. 18-23. Application.

R | 4. 1-5. Illustration.

S | 4. 6-16. Application.

### 3. 9-17 (R, above). ILLUSTRATIONS. “WE” AND “YE”. (Alternation.)

R | h | 9-. “We.” Paul and Sosthenes.

k | -9. “Ye.” God’s husbandry, &c.

h | 10-15. “We.” Paul and others.

k | 16, 17. “Ye.” God’s Temple.

9 we. I.e. Paul and Sosthenes. See 1. 1.

labourers together with God = God’s fellow-workers.

The word “God” is in the genitive of possession (Ap. 17),

Fig. *Anaphora* (Ap. 6), and the verse should read:

“God’s fellow-workers we are:

God’s husbandry,

God’s building, ye are.”

Ministers are co-workers with one another, not with God, as though He were one of them. Were it so, “God” would be in the dative case. labourers together with. Gr. *sunergos*. Occ. thirteen times. Three

times as here, used generally; in all other cases used of individuals, Timothy, Titus, Luke, &c. husbandry = tilled field. Gr. *georgion*. Only here. Cp. Num. 24. 6. Ps. 80. 15. building. Gr. *oikodomē*. Used

in Matt. 24. 1. Mark 13. 1, 2. 2 Cor. 5. 1. Eph. 2. 21, of an edifice. Elsewhere twelve times of the act of building, and transl. “edifying”, in a metaphorical sense. 10 grace. Ap. 184. I. 1. masterbuilder.

Gr. *architekton*. Only here. have. The texts omit. foundation. Cp. Ap. 146. another. Ap. 124. 1. buildeth thereon. Gr. *epoikodomēō*. See Acts 20. 32. take heed=see. Ap. 133. I. 5.

11 no man=no one. Gr. *oudeis*. than=beside. Ap. 104. xii. 3. Jesus Christ. Ap. 98. XI.

12 Now. But. if. Ap. 118. 2. a. any man=any one. Gr. *tis*. Ap. 123. 3. upon. Ap. 104. ix. 3. hay. Gr. *chortos*. Transl. twelve times “grass”, twice “blade”, Matt. 13. 26. Mark 4. 28. Only here

rendered “hay”. Note the Fig. *Asyndeton* (Ap. 6). stubble. Gr. *kalamē*. Only here. All these six things are perishable (1 Pet. 1. 7). 13 be made=become. manifest. Ap. 106. I. viii. the day.

I. e. the day of the Lord. See Acts 2. 20. declare. Gr. *dēloō*. See 1. 11. revealed. Ap. 106. I. ix. by=in. Ap. 104. viii. try= test, or prove. Gr. *dokimazō*. 14 abide. Gr. *menō*. See p. 1511.

15 burned=burned up. Gr. *katakainō*. Cp. Matt. 3. 12. Luke 3. 17. 2 Pet. 3. 10. suffer loss. Gr. *zēmiōō*. Elsewhere, Matt. 16. 26. Mark 8. 36. Luke 9. 25. 2 Cor. 7. 9. Phil. 3. 8. He will lose his reward.

Cp. 2 John 8. 16 Know ye not. This expression occ. twelve times in Paul’s epistles. Elsewhere, 5. 6; 6. 2, 3, 9, 15, 16, 19; 9. 13, 24. Rom. 6. 16; 11. 2. One other occ. is in Jas. 4. 4. It conveys a delicate

reproach. Know. Ap. 133. I. 1. Temple. Gr. *naos*. See Matt. 23. 16. There is no art. because *naos* is the predicate. Spirit. The Holy Spirit. Ap. 101. II. 3. in=among. Ap. 104. viii. 2. The

Spirit dwells in the shrine formed by the collective body of believers. Cp. Eph. 2. 22.

17 <sup>12</sup>If <sup>12</sup>any man °defile the <sup>16</sup>Temple of °God, °him shall °God °destroy; for the <sup>16</sup>Temple of °God is °holy, °which temple *ye* are.

S I 18 Let °no man °deceive himself. <sup>12</sup>If <sup>12</sup>any man <sup>3</sup>among you seemeth to be wise <sup>1</sup>in this °world, let him become a °fool, °that he may °be wise.

m 19 For the wisdom of this °world is °foolishness °with °God. For it °is written, "He °taketh the wise <sup>1</sup>in their own °craftiness."  
20 And again, "°The LORD °knoweth the °thoughts of the wise, that they are °vain."

l 21 °Therefore let <sup>18</sup>no man °glory <sup>1</sup>in <sup>3</sup>men.

m For all things are yours;  
22 Whether Paul, or Apollos, or Cephas, or the <sup>19</sup>world, or °life, or death, or things °present, or things °to come; all are yours;  
23 And *ye* are <sup>1</sup>Christ's; and <sup>1</sup>Christ is °God's.

R T 4 Let a °man °so °account of us, as of the °ministers of °Christ,

U n and °stewards of the °mysteries of °God.

o 2 °Moreover it is °required °in <sup>1</sup>stewards, °that °a man be found °faithful.

T 3 But °with me it is °a very small thing <sup>2</sup>that I should be °judged °of you, or °of °man's judgment: °yea, I °judge °not mine own self.

4 For I °know °nothing °by myself; yet am I °not °hereby °justified: but He that <sup>3</sup>judgeth me is °the Lord.

5 Therefore °judge °nothing °before the °time, until °the Lord come,

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

n and then °shall every man have praise °of <sup>1</sup>God.

S V 6 And these things, brethren, °I have in a figure transferred °to myself and to Apollos °for your sakes;

4. 1 man. Ap. 123. 1. so. This emphasizes the "as" which follows. account=reckon. Gr. *logizomai*. ministers. Ap. 190. I. 3. Christ. Ap. 98. IX. stewards. Gr. *oikonomos*. Occ. ten times. Always transl. "steward", except Rom. 16. 23 and Gal. 4. 2. See Luke 16. 1. mysteries. Gr. *mysterion*. Ap. 193. To Paul were committed various secrets. See 15. 51. Romans 11. 25. 2 Thess. 2. 7. 1 Tim. 3. 9, 16. God. Ap. 98. I. i. 1. 2 Moreover=For the rest. Same as "besides" (1. 16). required=sought. in=among. Ap. 104. viii. 2. that=in order that. Gr. *hina*. a man=one. Ap. 123. 3. faithful. Ap. 150. III. 3 with=for. a very small=the least. judged=examined. Ap. 122. 2. of=by. Ap. 104. xviii. 1. man's judgment. Lit. man's day. The day in which man is examining, and "judging", and God is silent. man's. Gr. *anthropinos*, as in 2. 4, 13. yea, &c.=I do not even (Gr. *oude*) judge. 4 know=am conscious of. Gr. *sunoida*. See Acts 5. 2. nothing. Gr. *oudeis*. by=against. No preposition. not. Ap. 105. I. hereby=in (Gr. *en*) this. justified. Ap. 191. 2. the Lord. Ap. 98. VI. i. β. 2. B. 5 judge. Ap. 122. 1. nothing=not (Gr. *mē*. Ap. 105. II) anything (Gr. *tis*). before. Ap. 104. xiv. time=season. the Lord. Ap. 98. VI. i. β. 2. A. bring to light. Gr. *phōtizō*. See Luke 11. 36. make manifest. Ap. 106. I. v. counsels. Gr. *boulē*. Ap. 102. 4. shall every, &c. Lit. praise shall be to each one. of=from. Ap. 104. iv.

4. 6-16 (S, p. 1700). APPLICATION. (Introversion and Alternation.)

S | V | 6-. Paul and Apollos  
W | p | -6, 7. The Corinthians.  
q | 8. Their exaltation.  
W | p | 9, 10. The apostles.  
q | 11-13. Their humiliation  
V | 14-16. Paul.

6 I have in a figure transferred. Gr. *metaschēmatizō*. Elsewhere transl. "transform", 2 Cor. 11. 13, 14, 15; and "change", Phil. 3. 21. to=unto. Ap. 104. vi. for your sakes=on account of (Gr. *dia*. Ap. 104. v. 2) you.

17 defile. Gr. *phtheirō*. Same word as "destroy" below. Occ. also in 15. 33. 2 Cor. 7. 2; 11. 3. Eph. 4. 22. Jude 10. Rev. 19. 2 (corrupt). The word "mar" will suit both clauses. The man who mars God's Temple by introducing divisions, and the wisdom that is not from above (Jas. 3. 15), will himself be marred (v. 15).

him=this one. Gr. *houtos*. Emphatic.

holy. Gr. *hagios*.

which=and such, i. e. holy, or separated. Omit "temple" in the last clause.

3. 18-23 (S, p. 1700). APPLICATION. (Alternations.)

S | 1 | 18. Dehortation. Let no man, &c.

m | 19, 20. Reason. For the Lord knoweth, &c.

l | 21-. Dehortation. Let no man glory, &c.

m | -21-23. Reason. All things are yours.

18 no man=no one. Gr. *mēdeis*.

deceive. Gr. *exapataō*. See Rom. 7. 11.

world. Ap. 129. 2.

fool. Gr. *mōros*, as in 1. 25, 27.

that=in order that. Gr. *hina*.

be=become.

19 world. Gr. *kosmos*. Ap. 129. 1.

foolishness. Gr. *mōria*. See 1. 18.

with. Ap. 104. xii. 2.

is=has been.

taketh. Gr. *drassomai*. Only here. Found in the Sept., but not in Job 5. 13, from which this is quoted. craftiness. Gr. *panourgia*. See Luke 20. 23. This is the only time Job is quoted in the N.T.

20 The LORD. No art. Ap. 98. VI. i. β. 1. B. a.

knoweth. Ap. 132. I. ii.

thoughts=reasonings.

vain. Gr. *mataios*. See Acts 14. 15. Quoted from Ps. 94. 11.

21 Therefore=So then.

glory=boast, as in 1. 29.

22 life. Gr. *zōē*. Ap. 170. 1.

present. Gr. *enistēmi*. See Rom. 8. 28.

to come=about to be. Gr. *mello*.

4. 1-5 (R, p. 1700). ILLUSTRATION.

(Alternation and Introversion.)

R | T | 1-. Right judgment of us (Paul and Sosthenes).

U | n | -1. Stewards.

o | 2. What is required defined.

T | 3-5-. Right judgment of me (Paul).

U | o | -5-. What is required discovered.

n | -5. Stewards. Reward.

W P <sup>2</sup>that ye might learn <sup>2</sup>in us ° not to think of men ° above that which ° is written, <sup>2</sup>that ° no one of you be ° puffed up ° for one ° against ° another.

7 For who ° maketh thee to differ from another? and what hast thou that thou didst <sup>4</sup>not receive? now ° if thou didst receive it, why dost thou ° glory, ° as if thou hadst ° not received it?

q <sup>8</sup>Now ye ° are full, ° now ye are rich, ye have reigned as kings ° without us: and I ° would to <sup>1</sup>God ye did reign, <sup>2</sup>that we also might ° reign with you.

W P <sup>9</sup>For I think that <sup>1</sup>God ° hath ° set forth us the ° apostles ° last, as it were ° appointed to death: for we are made a ° spectacle ° unto the ° world, ° and to angels, and to <sup>1</sup>men.

10 <sup>3</sup>are ° fools ° for <sup>1</sup>Christ's sake, but ye are wise <sup>2</sup>in <sup>1</sup>Christ; we are weak, but ye are strong; ye are ° honourable, but we are ° despised.

q <sup>11</sup>Even unto ° this ° present hour we both hunger, and thirst, and ° are naked, and ° are buffeted, and ° have no certain dwellingplace; <sup>12</sup>And labour, ° working with our own hands: being ° reviled, we bless; being persecuted, we suffer it:

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

Y <sup>14</sup>I write <sup>4</sup>not these things to ° shame you, but as my ° beloved ° sons I ° warn you.

15 For ° though ye ° have ten thousand ° instructors <sup>2</sup>in <sup>1</sup>Christ, yet have ye <sup>4</sup>not many fathers: for <sup>2</sup>in ° Christ Jesus <sup>3</sup>have begotten you ° through the ° gospel.

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

E F (p. 1695) <sup>17</sup>For this cause have I ° sent ° unto you ° Timothy, who is my <sup>14</sup>beloved <sup>14</sup>son, and <sup>2</sup>faithful <sup>2</sup>in ° the Lord, who shall ° bring you into remembrance of my ways ° which be <sup>2</sup>in <sup>1</sup>Christ, ° as I teach every where <sup>2</sup>in every ° church.

G <sup>18</sup>Now ° some are ° puffed up, as though I ° would ° not come ° to you.

19 But I will come <sup>18</sup>to you ° shortly, ° if <sup>5</sup>the Lord ° will, and will ° know, <sup>4</sup>not the ° speech of them which are ° puffed up, but the ° power.

20 For the ° kingdom of God is <sup>4</sup>not <sup>2</sup>in ° word, but <sup>2</sup>in <sup>19</sup>power.

21 What <sup>19</sup>will ye? shall I come ° unto you

not. Ap. 105. II.

above. Ap. 104. xvii. 2.

is = has been.

no one . . . one. Lit. ye be not (Gr. *mē*) puffed up, one on behalf of (Gr. *huper*. Ap. 104. xvii. 1) the one.

puffed up. Gr. *phusioō*. Elsewhere, *v.* 18, 19; 5. 2; 8. 1; 13. 4. Col. 2. 18.

against. Ap. 104. x. 1.

another = the other. Ap. 124. 2.

7 maketh . . . to differ. Ap. 122. 4. Note the change from pl. in *v.* 6 to the sing. here.

if. Ap. 118. 2. a.

glory = boast, as in 1. 29.

as if thou hadst not = as not (Gr. *mē*) having.

8 Now = Already. Notice the Fig. *Amplificatio* (Ap. 6).

are full = have been filled. Gr. *korennumi*. See Acts 27. 38.

without = apart from. This is an instance of *Irony* (Ap. 6).

would to God. Gr. *ophelon*, from *opheilō*, to owe. Used to express a wish; also in 2 Cor. 11. 1. Gal. 5. 12. Rev. 3. 15.

reign with. Gr. *sumbasileuō*. Only here and 2 Tim. 2. 12.

9 hath. Omit.

set forth. Gr. *apodeiknumi*. See Acts 2. 22.

apostles. Ap. 189.

last. They were the successors of the prophets in this. Acts 7. 62.

appointed to death. Gr. *epithanatos*. Only here. spectacle. Gr. *theatron*. In Acts 19. 29, 31, it means the place. It was also used for the actors, and the spectators.

unto = to.

world. Gr. *kosmos*. Ap. 129. 1.

and = both.

10 fools. Gr. *mōros*, as in 1. 25, 27.

honourable. Gr. *endoxos*. Elsewhere transl. "gloriously", Luke 7. 25, and "glorious" in Luke 13. 17. Eph. 5. 27.

despised. Gr. *atimos*. Elsewhere, 12. 23. Matt. 13. 57. Mark 6. 4.

11 Even unto = Up to, or until. Gr. *achri*.

this = the. present. Gr. *arti* = now.

are naked = are scantily clothed. Gr. *gumnēteuō*. Only here.

are buffeted. Gr. *kolaphizō*. Here, Matt. 26. 67. Mark 14. 65. 2 Cor. 12. 7. 1 Pet. 2. 20.

have no certain dwellingplace. Gr. *astateō* = to be a wanderer. Only here.

12 working, &c. See Acts 18. 3; 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8.

reviled. Gr. *loidoreō*. See John 9. 28.

13 defamed. Gr. *blasphēmeō*. But some texts read *dusphēmeō*.

intreat. Ap. 134. I. 6.

filth = sweepings. Gr. *perikatharma*. Only here.

offscouring. Gr. *peripsēma*. Only here.

unto this day. Lit. until now. Gr. *heōs arti*.

14 I write, &c. Lit. Not as putting you to shame do

I write these things. shame. Gr. *entrepō*. Occ. elsewhere, Matt. 21. 37. Mark 12. 6. Luke 18. 2, 4; 20. 13. 2 Thess. 3. 14. Tit. 2. 8. Heb. 12. 9, all in middle sense, meaning "to feel shame", and so "to reverence", as in the Gospels. beloved. Ap. 135. III. sons = children. Ap. 108. i. warn. Gr. *noutheteō*. See Acts 20. 31. 15 though = if. Ap. 118. 1. b. have = should have. instructors. Gr. *paidagōgos*. Only here and Gal. 3. 24, 25. Christ Jesus. Ap. 98. XII. have begotten = begat. Gr. *gennaō*. Cp. Philem. 10. through. Ap. 104. v. 1. gospel. Ap. 140. 16 Wherefore = On account of (Ap. 104. V. 2) this. beseech. Gr. *parakaleō*, as in *v.* 13. be = become. followers = imitators. Gr. *mimetēs*. Elsewhere, 11. 1. Eph. 5. 1. 1 Thess. 1. 6; 2. 14. Heb. 6. 12. 1 Pet. 3. 13. See 16. 10. bring you into remembrance = remind you. Gr. *anamimnēskō*. Elsewhere, Mark 11. 21; 14. 72. 2 Cor. 7. 15. 2 Tim. 1. 6. Heb. 10. 32. which be. Omit. as = even as. church. Ap. 186.

18 some. Ap. 124. 4. would not come = were not coming. to = unto. Ap. 104. xv. 3. 19 shortly = quickly. if. Ap. 118. 1. b. will. Gr. *thelō*. Ap. 102. 1. know. I. e. find out and expose. Ap. 132. I. ii. speech = word. Ap. 121. 10. power. Ap. 172. 1. 20 kingdom of God. Ap. 114. No verb in the sentence. Supply "is established". Fig. *Ellipsis*. Ap. 6. word. Gr. *logos*, as in *v.* 19.

21 unto. Gr. *pros*, as in *v.* 18, 19. This *v.* is an example of Fig. *Anacænōsis*. Ap. 6.



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

C X<sup>1</sup> Y<sup>1</sup> r<sup>1</sup>

5 It is ° reported ° commonly that there is fornication ° among you, and such fornication as is ° not so much as ° named ° among the ° Gentiles, that ° one should have his father's wife.

s<sup>1</sup>

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

t<sup>1</sup>

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

Y<sup>2</sup> r<sup>2</sup>

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

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

5 ° To deliver such an one ° unto ° Satan ° for ° the ° destruction of the flesh, ° that the ° spirit may be saved ° in the ° day of the ° Lord ° Jesus.

s<sup>2</sup>

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

t<sup>2</sup>

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

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

Y<sup>3</sup> r<sup>3</sup>

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

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

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

with=in. Gr. en, as in v. 2. Cp. Luke 22. 49, where en is transl. "with".

rod. Gr. rabdos. Transl. four times "staff", twice "sceptre" (Heb. 1. 8). Cp. Rev 2. 27; 12. 5; 19. 15. See also 2 Sam. 7. 14. Ps. 2. 9.

love. Ap. 135. II. 1. spirit. Ap. 101. II. 7. meekness. Gr. prautēs. Cp. Ap. 127. 8. Occ. elsewhere, 2 Cor. 10. 1. Gal. 5. 23; 6. 1. Eph. 4. 2. Col. 3. 12. 1 Tim. 6. 11. 2 Tim. 2. 25. Tit. 3. 2. Jas. 1. 21. 3. 13. 1 Pet. 3. 15.

5. 1-6. 20 (C, p. 1695). THINGS HEARD BY PAUL. (Division.)

C | X<sup>1</sup> | 5. 1-13. Fornication. Declaration.  
X<sup>2</sup> | 6. 1-11. Litigation.  
X<sup>3</sup> | 6. 12-20. Fornication. Amplification.

5. 1-13 (X<sup>1</sup>, above). FORNICATION. (Extended and Repeated Alternation.)

X<sup>1</sup> | Y<sup>1</sup> | r<sup>1</sup> | 1. Crimination.  
s<sup>1</sup> | 2-. Remonstrance.  
t<sup>1</sup> | -2. Purgation.  
Y<sup>2</sup> | r<sup>2</sup> | 3-5. Judgment.  
s<sup>2</sup> | 6. Remonstrance.  
t<sup>2</sup> | 7, 8. Purgation.  
Y<sup>3</sup> | r<sup>3</sup> | 9-11. Injunction.  
s<sup>3</sup> | 12, 13-. Remonstrance.  
t<sup>3</sup> | -13. Purgation.

5. 1 reported=heard. Cp. Matt. 2. 3; 4. 12. Gal. 1. 23.

commonly=altogether. Gr. holōs. Elsewhere, 6. 7; 15. 29. Matt. 5. 34.

among. Ap. 104. viii. 2.

not so much=not even. Gr. oude.

named. The texts omit. Supply the Ellipsis by "found". "Named" has been suggested by Eph. 5. 3.

Gentiles. Gr. ethnos.

one=a certain one. Ap. 123. 3.

2 are=have been.

puffed up. Gr. phusioō. See 4. 6.

have, &c.=did not rather mourn.

not. Gr. ouchi. Ap. 105. I. (a).

that=in order that. Gr. hina.

hath done=did.

taken away. Gr. exairō. Only here and v. 13. The texts read the commoner word airō. Had they mourned and humbled themselves for such a scandal in their midst they must have taken action (v. 13).

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

3 verily=indeed, or for my part.

as. The texts omit. in. No prep. Dat. case.

so. I. e. so daringly. done this

4 In the name, &c. Read, "Having been gathered together in the name of our Lord Jesus, ye and my spirit." A Latin MS. of the seventh century in the British Museum reads "and the sanctifying Spirit Himself". In. Ap. 104. viii.

the name. Cp. Acts 2. 38. Lord. Ap. 98. VI. i. β. 2. A. Jesus. Ap. 98. X. Christ. The texts omit. with. Ap. 104. xvi. power. Ap. 172. 1. Jesus Christ. Ap. 98. XI. 5 To deliver.

I. e. That ye should deliver. Gr. paradidōmi. See John 19. 30. This clause depends on "judged" in v. 3.

unto = to. Satan. Cp. 1 Tim. 1. 20. Satan is regarded as inflicting bodily suffering. See Luke 13. 16. 2 Cor. 12. 7. for. Ap. 104. vi. the. Omit. destruction. Gr. olethros. Elsewhere, 1 Thess. 5. 3.

2 Thess. 1. 9. 1 Tim. 6. 9. spirit. Ap. 101. II. 6. day. The day of resurrection, when the spirit which returns to God at death is restored.

6 glorying = boasting. Gr. kauchēma. See Rom. 4. 2. leaven. See Matt. 13. 33. leaveneth. See

lump. Gr. phurama. See Rom. 9. 21. 7 Purge Christ. Ap. 98. IX. is=was. for=on behalf

8 Therefore=So then. keep the feast. Gr. heortazō. Only here. He means, the Passover being past, we are living in the days of unleavened bread.

Fig. Allegory. Ap. 6. not. Ap. 105. II. with. Gr. en, as in 4. 21. neither. Gr. mēde.

malice . . . wickedness. Gr. kakia . . . ponēria. Ap. 129. II. 2 and 1. sincerity. Gr. eilikrineia. Elsewhere, 2 Cor. 1. 12; 2. 17. 9 an = the, i. e. the present one. company. Lit. mix together. Gr. sunanamignumi. Elsewhere, v. 11 and 2 Thess. 3. 14. 10 world. Gr. kosmos. Ap. 129. 1. covetous.

Gr. pleonektēs. Elsewhere, v. 11; 6. 10. Eph. 5. 5. extortioners. Gr. harpax. Elsewhere, v. 11; 6. 10. Matt. 7. 15. Luke 18. 11. idolaters. Gr. eidōlatrēs. Elsewhere, v. 11; 6. 9; 10. 7. Eph. 5. 5. Rev. 21. 8; 22. 15. must ye needs = ye ought to. out of. Ap. 104. vii. 11 keep company.

Same as "company with" (v. 9). if. Ap. 118. 1. b. any man. Gr. tis, as in v. 1. called = named, i. e. bears the name of.

spirit. Ap. 101. II. 8. Absent bodily, he was present with them in thought and feeling. Cp. Col. 2. 5. judged. Gr. krinō. Ap. 122. 1. concerning. Omit. so. I. e. so daringly. done this deed = wrought (Gr. katēgazomai. See Rom. 1. 27) this. 4 In the name, &c. Read, "Having been gathered together in the name of our Lord Jesus, ye and my spirit." A Latin MS. of the seventh century in the British Museum reads "and the sanctifying Spirit Himself". In. Ap. 104. viii. the name. Cp. Acts 2. 38. Lord. Ap. 98. VI. i. β. 2. A. Jesus. Ap. 98. X. Christ. The texts omit. with. Ap. 104. xvi. power. Ap. 172. 1. Jesus Christ. Ap. 98. XI. 5 To deliver. I. e. That ye should deliver. Gr. paradidōmi. See John 19. 30. This clause depends on "judged" in v. 3. unto = to. Satan. Cp. 1 Tim. 1. 20. Satan is regarded as inflicting bodily suffering. See Luke 13. 16. 2 Cor. 12. 7. for. Ap. 104. vi. the. Omit. destruction. Gr. olethros. Elsewhere, 1 Thess. 5. 3. 2 Thess. 1. 9. 1 Tim. 6. 9. spirit. Ap. 101. II. 6. day. The day of resurrection, when the spirit which returns to God at death is restored. 6 glorying = boasting. Gr. kauchēma. See Rom. 4. 2. leaven. See Matt. 13. 33. leaveneth. See lump. Gr. phurama. See Rom. 9. 21. 7 Purge Christ. Ap. 98. IX. is=was. for=on behalf 8 Therefore=So then. keep the feast. Gr. heortazō. Only here. He means, the Passover being past, we are living in the days of unleavened bread. Fig. Allegory. Ap. 6. not. Ap. 105. II. with. Gr. en, as in 4. 21. neither. Gr. mēde. malice . . . wickedness. Gr. kakia . . . ponēria. Ap. 129. II. 2 and 1. sincerity. Gr. eilikrineia. Elsewhere, 2 Cor. 1. 12; 2. 17. 9 an = the, i. e. the present one. company. Lit. mix together. Gr. sunanamignumi. Elsewhere, v. 11 and 2 Thess. 3. 14. 10 world. Gr. kosmos. Ap. 129. 1. covetous. Gr. pleonektēs. Elsewhere, v. 11; 6. 10. Eph. 5. 5. extortioners. Gr. harpax. Elsewhere, v. 11; 6. 10. Matt. 7. 15. Luke 18. 11. idolaters. Gr. eidōlatrēs. Elsewhere, v. 11; 6. 9; 10. 7. Eph. 5. 5. Rev. 21. 8; 22. 15. must ye needs = ye ought to. out of. Ap. 104. vii. 11 keep company. Same as "company with" (v. 9). if. Ap. 118. 1. b. any man. Gr. tis, as in v. 1. called = named, i. e. bears the name of.

<sup>10</sup> idolater, or a ° railer, or a ° drunkard, or an  
<sup>10</sup> extortioner; with such an one ° no not to ° eat.

<sup>s</sup> 12 For what ° have § to do to ° judge them also  
 that are without? do ° not ge ° judge them that  
 are within?

13 But them that are without ° God ° judgeth.

<sup>t</sup> ° Therefore ° put away ° from among yourselves  
 ° that wicked person.

<sup>X</sup> <sup>2</sup> u 6 Dare ° any of you, having a matter ° against  
 ° another, ° go to law ° before the ° unjust,  
 and ° not ° before the ° saints?

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

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

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

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

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

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

<sup>v</sup> Why do ye ° not rather ° take wrong? why do  
 ye ° not rather ° suffer yourselves to ° be de-  
 frauded?

8 ° Nay, ge ° do wrong, and ° defraud, and that  
 your brethren.

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

10 ° Nor ° thieves, ° nor ° covetous, ° nor drunk-  
 ards, ° nor revilers, ° nor extortioners, shall  
 inherit ° the kingdom of God.

11 And ° such were ° some of you: but ye are  
 ° washed, but ye are ° sanctified, but ye are  
 ° justified ° in the name of the ° Lord ° Jesus,  
 and ° by the ° Spirit of our ° God.

railer. Gr. *loidoros*. Only here and 6. 10. Cp. 4. 12.  
 drunkard. Gr. *methusos*. Only here and 6. 10.  
 no not = not even. Gr. *mēde*, as in v. 8.  
 eat = eat with. Gr. *sunesthiō*. See Acts 10. 41.

12 have § to do. Lit. is it to me.  
 13 God. Ap. 98. I. i. 1.  
 Therefore. The texts omit. The injunction is more  
 forcible without it.

put away. Gr. *exairō*, as in v. 2.  
 from among. Ap. 104. vii.  
 that, &c. = the wicked (one). Ap. 128. III. 1.

With this chapter should be compared the Lord's  
 words in Matt. 18. 15-17, and Paul's injunctions in  
 2 Thess. 3. 6-15. The aim in every case was to bring  
 the offender to repentance. Note also that this was a  
 moral offence, and no sanction is given by these in-  
 junctions to the separation so common now on the  
 ground of differing interpretations of Scripture state-  
 ments.

6. 1-11 (X<sup>2</sup>, p. 1708). LITIGATION. (*Alternation*.)

X<sup>2</sup> u | 1. Litigation.  
 v | 2-4. Remonstrance. "Know ye not?"  
 u | 5-7-. Litigation.  
 v | -7-11. Remonstrance. "Know ye not?"

6. 1 any. Ap. 123. 3.  
 against. Ap. 104. xv. 3.  
 another = the other. Ap. 124. 2.  
 go to law. Lit. be judged. Ap. 122. 1.  
 before. Ap. 104. ix. 1.  
 unjust. Gr. *adikos*. See Acts 24. 15 and cp. Ap. 128.  
 VII. 1.

not. Gr. *ouchi*. Ap. 105. I (a).  
 saints. See Acts 26. 10.  
 2 Do ye not know = Know ye not. See 3. 16 and  
 cp. vv. 3, 9, 15, 16, 19.

not. Ap. 105. I.  
 know. Ap. 132. I. i.  
 judge. Gr. *krinō*, as in v. 1.  
 world. Gr. *kosmos*. Ap. 129. 1.  
 if. Ap. 118. 2. a.  
 by. Gr. *en*. Ap. 104. viii.  
 unworthy. Gr. *anaxios*. Only here.  
 to judge, &c. Lit. of the least judgments (Ap.  
 177. 8).

3 how much more. Gr. *mēti ge*. Frequently used  
 with a negative question, as a strong remonstrance.  
 See Matt. 26. 22. John 18. 35. Acts 10. 47.  
 things, &c. Gr. *biōtikos*. Only here, v. 4, and Luke  
 21. 34 (which see).

4 If. Ap. 118. 1. b.  
 judgments. See v. 2.  
 set . . . to judge. Lit. cause . . . to sit. Gr. *kathizō*.  
 Cp. Eph. 1. 20.  
 least esteemed = counted as nothing. Gr. *exoutheneō*.  
 See Acts 4. 11.

in. Ap. 104. viii.  
 church. Ap. 186.

5 to. Ap. 104. xv. 3. shame. Gr. *entropē*. Only here and 15. 34. Cp. the verb in 4. 14. Is it so.  
 Gr. *houtōs*. Emph. standing first in the sentence. It may be rendered "Has it come to this?" among.  
 Ap. 104. viii. 2. no, not one. Gr. *oude* (not even) *heis* (one): but the texts read *oudeis*, no one. judge.  
 Ap. 122. 4. between = in (Gr. *ana*. Ap. 104. i) the midst of. brethren = his brother. 6 with.  
 Ap. 104. xi. 1. unbelievers. Gr. *apistos*. See Ap. 150. III. 7 utterly = altogether. See 5. 1. fault.  
 Gr. *hētēma*. Ap. 128. IX. Only here and Rom. 11. 12. go to law. Lit. have judgments (Gr. *krima*. Ap.  
 177. 6). one with another. Lit. with yourselves. take wrong = suffer unjustly. Gr. pass. of *adikeō*.  
 See Acts 7. 24. suffer, &c. = be defrauded. Gr. *apostereō*. Elsewhere, v. 8; 7. 5. Mark 10. 19. 1 Tim.  
 6. 5. Jas. 5. 4. 8 Nay = But. do wrong = act unjustly. Gr. *adikeō*, as above. 9 unrighteous.  
 Same as unjust (v. 1). the kingdom of God. See Ap. 114, and cp. 4. 20. not. Ap. 105. II.  
 deceived. Gr. *planaō*. This caution occ. three times in Paul's epistles; here, 15. 33. Gal. 6. 7, and once  
 in James (1. 16). neither . . . nor. Gr. *oute*. idolaters. See 5. 10. effeminate. Gr. *malakos*.  
 Elsewhere transl. "soft". Matt. 11. 8. Luke 7. 25. abusers, &c. Gr. *arsenokoitēs*. Only here and  
 1 Tim. 1. 10. Cp. Rom. 1. 27. 10 thieves. Gr. *kleptēs*. See John 10. 1. covetous, &c. See 5.  
 10, 11. nor. The three last occ. are Gr. *ou*. 11 such. Lit. these things. some. Ap. 123. II.  
 washed. Gr. *apolouō*. Ap. 136. iv. Only here and Acts 22. 16. Cp. John 13. 10. sanctified. Gr.  
*hagiazō*. See John 17. 17. justified. Ap. 191. 2. Lord. Ap. 98. VI. i. β. 2. A. Jesus = Jesus  
 Christ. Ap. 98. XI. Spirit. Ap. 101. II. 3. God. Ap. 98. I. i. 1.

X<sup>3</sup> w<sup>1</sup> 12 All things are lawful ° unto me, but ° all things are <sup>2</sup> not expedient: all things are lawful ° for me, but <sup>3</sup> will <sup>2</sup> not be ° brought under the power ° of <sup>1</sup> any.

13 Meats for the belly, and the belly for meats: but <sup>11</sup> God shall ° destroy both it and them.

x<sup>1</sup> Now the body is <sup>2</sup> not for fornication, but for the <sup>11</sup> Lord; and the <sup>11</sup> Lord for the body.

14 And <sup>11</sup> God ° hath both ° raised up the <sup>11</sup> Lord, and will also ° raise up us ° by His own ° power.

w<sup>2</sup> 15 <sup>2</sup> Know ye <sup>2</sup> not that your bodies are the members of ° Christ? shall I then take the members of ° Christ, and make *them* the members of an harlot? ° God forbid.

16 ° What? <sup>2</sup> know ye <sup>2</sup> not that he which is ° joined to an harlot is one body? ° for two, saith He, shall be ° one flesh.

17 But he that is <sup>16</sup> joined <sup>12</sup> unto the <sup>11</sup> Lord is one ° spirit.

x<sup>2</sup> 18 Flee fornication. ° Every ° sin that a ° man doeth is ° without the body; but he that committeth fornication ° sinneth ° against his own body.

w<sup>1</sup> 19 <sup>16</sup> What? <sup>2</sup> know ye <sup>2</sup> not that your body is ° the ° Temple of the ° Holy Ghost *which is* ° in you, which ye have ° of <sup>11</sup> God, and ye are <sup>2</sup> not your own?

20 For ye ° are ° bought with a price: therefore ° glorify <sup>11</sup> God ° in your body, ° and ° in your spirit, which are <sup>11</sup> God's.

CZ<sup>1</sup> A y 7 Now ° concerning ° the things whereof ° ye wrote ° unto me: *It is good for a ° man* ° not to touch a woman.

z 2 ° Nevertheless, ° to avoid fornication,

a let ° every man have his own wife, and let ° every woman have her own ° husband.

3 Let the <sup>2</sup> husband render <sup>1</sup> unto the wife due ° benevolence: and likewise ° also the wife <sup>1</sup> unto the <sup>2</sup> husband.

4 The wife ° hath ° not power of her own body, but the <sup>2</sup> husband: and likewise <sup>3</sup> also the <sup>2</sup> husband ° hath ° not power of his own body, but the wife.

unto = to. man. Ap. 123. 1. not. Ap. 105. II. But see Heb. 13. 4.

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

C	Z <sup>1</sup>		7. 1-9. The unmarried.
	Z <sup>2</sup>		7. 10-17. The married and unmarried.
	Z <sup>3</sup>		7. 18-24. Circumcision and servitude.
	Z <sup>4</sup>		7. 25-40. Virgins.
	Z <sup>5</sup>		8. 1-13. Things offered to idols.

### 7. 1-9 (Z<sup>1</sup>, above.) THE UNMARRIED. (Extended Alternation.)

Z <sup>1</sup>	A	y		1. The benefit.
		z		2-. The evil.
		a		-2-5. The remedy.
	A	y		6-8. The benefit.
		z		9-. The evil.
		a		-9. The remedy.

2 Nevertheless = But. to avoid = on account of. Ap. 104. v. 2. every = each. husband. Ap. 123. 2. 3 benevolence. Gr. *eunoia*. Only here and Eph. 6. 7; but instead of "due benevolence", all the texts read "the debt", Gr. *opheilē*, which occ. elsewhere only in Matt. 18. 32. Rom. 13. 7. also the wife = the wife also. 4 hath . . . power. Gr. *exousiazō*. See 6. 12. not. Ap. 105. I.

### 6. 12-20 (X<sup>3</sup>, p. 1703). FORNICATION. AMPLIFICATION. (Repeated Alternation.)

X <sup>3</sup>	w <sup>1</sup>		12, 13-. General principles.
	x <sup>1</sup>		-13, 14. Application.
	w <sup>2</sup>		15-17. Remonstrance. "Know ye not?"
	x <sup>2</sup>		18. Purgation.
	w <sup>3</sup>		19, 20. Remonstrance. "Know ye not?"

12 unto = to.

all things, &c. = not all things are profitable (Gr. *sumpherō*. Cp. John 11. 50; 16. 7. Acts 20. 20).

for = to.

brought under, &c. Gr. pass. of *exousiazō*, to have authority over. Elsewhere 7. 4. Luke 22. 26.

of = by. Ap. 104. xviii. 1.

13 destroy = bring to nought. Gr. *katargeō*. See Rom. 8. 3.

14 hath. Omit.

raised up. Gr. *egeirō*. Ap. 178. I. 4.

raise up. Gr. *exegeirō*. Ap. 178. I. 6. Cp. Rom. 9. 17.

by = through. Ap. 104. v. 1.

power. Gr. *dunamis*. Ap. 172. 1. Cp. 15. 43. 2 Cor. 13. 4. Eph. 1. 19, 21.

15 Christ. Ap. 98. IX.

God forbid. Gr. *mē genoito*. The eleventh occ. of this expression in Paul's epistles. See Rom. 8. 4.

16 What? = Or.

joined. Gr. *kollaō*. See Luke 15. 15.

for two, &c. The quotation is from Gen. 2. 24 (Sept.). one = into (Gr. *eis*. Ap. 104. vi) one. Cp. Matt. 19. 5, where the same idiom occurs.

17 spirit. Ap. 101. II. 2. Cf. v. 15; 12. 13.

18 Every, i. e. every other.

sin. Ap. 128. I. ii. 2. man. Ap. 123. 1.

without. Gr. *ektos*. Occ. Matt. 23. 26 (outside). 2 Cor. 12. 2, 3 (out of).

sinneth. Ap. 128. I. i. against. Ap. 104. vi.

19 the = a. Temple. Gr. *naos*. See 3. 16.

Holy Ghost = Holy Spirit. Ap. 101. II. 3.

of = from. Ap. 104. iv.

20 are = were.

bought. Gr. *agorazō*. Occ. thirty-one times, always transl. "buy", save Rev. 5. 9; 14. 3, 4.

glorify. Gr. *doxazō*. See p. 1511.

and in your spirit, &c. All the texts omit.

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

7. 1 concerning. Ap. 104. xiii. 1.

the things whereof = what things.

ye wrote. The Corinthians had written a letter, but carefully avoided any reference to the disorders among themselves. These had been reported by the members of Chloe's family (1. 11, 12), and the scandal referred to in ch. 5 was a common report, which was perhaps made known by Stephanas and others (16. 17).

5 °Defraud ye 1 not ° one the other, ° except *it* be ° with ° consent ° for a ° time, ° that ye may ° give yourselves to ° fasting and ° prayer; and come ° together again, ° that Satan tempt you 1 not ° for your ° incontinency.

A y 6 But I speak this ° by ° permission, *and* 4 not ° of ° commandment.

7 For I ° would that all 1 men were even as I myself. But 2 every man hath his ° proper ° gift ° of ° God, one ° after this manner, and another ° after that.

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

z 9 But ° if they ° cannot contain,

a let them marry: for it is better to marry than to ° burn.

Z<sup>2</sup> b 10 And 1 unto the married I ° command, ° yet 4 not ¶, but the ° Lord,

c ° Let 1 not the wife ° depart ° from *her* 2 husband: 11 But and 8 if she 10 depart, let her ° remain 8 unmarried, or be ° reconciled to *her* 2 husband: and 10 let 1 not the 2 husband ° put away *his* wife.

b 12 But to ° the rest speak ¶, 4 not the 10 Lord :

c 9 If ° any brother hath ° a wife that ° believeth not, and she ° be pleased to ° dwell ° with him, let him 1 not 11 put her away.

13 And the woman which hath ° an 2 husband that 12 believeth not, and ° if he 12 be pleased to 12 dwell 12 with her, let her 1 not ° leave ° him.

14 For the 12 unbelieving 2 husband is ° sanctified ° by the wife, and the 12 unbelieving wife is ° sanctified ° by the ° husband: ° else were your ° children ° unclean; but now are they ° holy.

15 But 9 if the 12 unbelieving 10 depart, let him 10 depart. A brother or a sister ° is 4 not under bondage ° in such cases: but 7 God hath called us ° to peace.

16 For what ° knowest thou, O wife, ° whether thou shalt save *thy* 2 husband? or how ° knowest thou, O ° man, ° whether thou shalt save *thy* wife?

17 ° But as 7 God hath ° distributed to 2 every man, as the 10 Lord hath called ° every one, so let him walk. And so ° ordain I 15 in all ° churches.

5 Defraud. Gr. *apostereō*, as in 6. 7. Here, deprive one the other = one another.

except. Gr. *ei mē*. with = from. Ap. 104. vii. consent. Gr. *sumphōnos*. Only here. Cp. Acts 5. 9. for. Ap. 104. xv. 3. time = season.

that = in order that. Gr. *hina*. give yourselves to = have leisure for. Gr. *scholazō*. Only here and Matt. 12. 44. Cp. Acts 19. 9 (school). fasting and. All the texts omit.

prayer. Ap. 134. II. 2. together. Gr. *epi to auto*. See Acts 1. 15; 2. 1. for = on account of. Ap. 104. v. 2. incontinency. Gr. *akrasia*. Only here and Matt. 23. 25.

6 by = according to. Ap. 104. x. 2. permission. Gr. *svngnōmē*. Only here. of. Gr. *kata*, as above. commandment. Gr. *epitagē*. See Rom. 16. 26.

7 would. Ap. 102. 1. proper. Gr. *idios*. Same as "own" in *vv.* 2, 4, 37. gift. Ap. 184. I. 2.

of = from. Ap. 104. vii. God. Ap. 98. I. i. 1. after this manner . . . after that. Gr. *houtōs . . . houtōs*.

8 I say therefore = But I say. unmarried. Gr. *agamos*. Only here, *vv.* 11, 32, 34. if. Ap. 118. 1. b.

abide = remain. Gr. *menō*. See p. 1511.

9 if. Ap. 118. 2. a. cannot contain = have not (Gr. *ou*) self-control. Gr. *engkrateuomai*. Only here and 9. 25. Cp. Acts 24. 25. Tit. 1. 8. Occ. in Sept. Gen. 43. 31. 1 Sam. 13. 12 (forced).

burn. Gr. *purōomai*. Elsewhere, 2 Cor. 11. 29. Eph. 6. 16. 2 Pet. 3. 12. Rev. 1. 15; 3. 18.

### 7. 10-17 (Z<sup>2</sup>, p. 1705). THE MARRIED AND UNMARRIED. (*Alternation.*)

Z<sup>2</sup> | b | 10-. The Lord.  
| c | -10, 11. His command.  
| b | 12-. The apostle.  
| c | -12-17. His appointment.

10 command. Gr. *parangellō*. See Acts 1. 4. yet, &c. Fig. *Epanorthosis*. Ap. 6.

Lord. Ap. 98. VI. 1. β. 2. A. Cp. Matt. 5. 32. Let not the wife. Lit. That the wife should not depart = be separated. Gr. *chōrizō*. In Matt. 19. 6, put asunder.

from. Ap. 104. iv.

11 remain = abide, as in *v.* 8. reconciled. Gr. *katallassō*. See Rom. 5. 10. put away = send away. Gr. *aphiēmi*. Ap. 174. 12.

12 the rest. Ap. 124. 3. any. Ap. 123. 3.

a wife, &c. = an unbelieving (Gr. *apistos*, as in 6. 6) wife. dwell. Gr. *oikeō*. See Rom. 7. 17. with. Gr. *meta*. Ap. 104. xi. 1. 13 an husband, &c. = an unbelieving (as in *v.* 12) husband. if. Omit. leave. Gr. *aphiēmi*, as in *v.* 11. The same tense and voice, and should therefore be rendered "send away". The absolutely equal rights of husband and wife are insisted on throughout the chapter. See *vv.* 3, 4, 5, &c. him. All the texts read "her husband". 14 sanctified. Gr. *hagiazō*. See John 17. 17, 19. by = in. Ap. 104. viii. husband. All the texts read "brother", i. e. believer, or Christian brother. else = since otherwise. children. Ap. 108. i. unclean. Cp. Peter's use of this word in Acts 10. 14, 28. holy. Gr. *hagios*. This, as contrasted with "unclean", must be in the same ceremonial sense, but there may be a thought of the dedication of the child to God by the believing parent, and the influence he or she would exercise upon it.

15 is not under bondage = has not been enslaved (Ap. 190. III. 3). in. Ap. 104. viii. to = in, as above. Peace is the atmosphere of the Christian calling, and should decide all the problems of life. Cp. 14. 33. Rom. 12. 18. 2 Cor. 13. 11. Col. 3. 15. 16 knowest. Ap. 132. I. i. whether = if. Ap. 118. 2. a. man = husband, as above. Here are the Figs. *Antimetathesis* and *Apostrophē*. Ap. 6.

17 But. Gr. *ei mē*, as *v.* 5. God . . . the Lord. These should be transposed. Cp. 1. 9. Rom. 8. 30. Gal. 1. 15. Eph. 4. 4. 1 Thess. 2. 12. 2 Thess. 2. 13, 14. 2 Tim. 1. 9. distributed = divided, or imparted. Gr. *merizō*. Occ. fourteen times. Always transl. divided, save here, *v.* 34. Rom. 12. 3. 2 Cor. 10. 13. Heb. 7. 2. every one. Same as "every man". ordain = appoint. Gr. *diatassomai*. See Acts 7. 44. churches. Ap. 186.

Z<sup>3</sup> d 18 ° Is ° any man called ° being circumcised ? let him <sup>1</sup> not become uncircumcised. Is ° any called <sup>15</sup> in uncircumcision ? let him <sup>1</sup> not be circumcised.

19 Circumcision is ° nothing, and uncircumcision is ° nothing, but the ° keeping of the commandments of <sup>7</sup> God.

e 20 Let <sup>2</sup> every man <sup>8</sup> abide <sup>15</sup> in the ° same calling ° wherein he was called.

d 21 ° Art thou called *being* a ° servant ? ° care <sup>1</sup> not for it : but <sup>9</sup> if thou ° mayest ° be made free, ° use *it* rather.

22 For he that ° is called <sup>15</sup> in the ° Lord, *being* a <sup>21</sup> servant, is the ° Lord's ° freeman : likewise ° also he that ° is called, *being* free, is ° Christ's <sup>21</sup> servant.

23 Ye ° are ° bought with a price ; be <sup>1</sup> not ye the <sup>21</sup> servants of <sup>1</sup> men.

e 24 Brethren, let <sup>2</sup> every man, <sup>20</sup> wherein he <sup>22</sup> is called, ° therein <sup>3</sup> abide ° with <sup>7</sup> God.

Z<sup>4</sup> B 25 Now <sup>1</sup> concerning virgins I have ° no <sup>6</sup> commandment of the <sup>22</sup> Lord : yet I give my ° judgment, as one that hath ° obtained mercy ° of the <sup>22</sup> Lord to be ° faithful.

26 I ° suppose therefore that this ° is good <sup>6</sup> for the ° present ° distress, *I say*, that *it is* good for a <sup>1</sup> man so to be.

C f 27 Art thou ° bound <sup>1</sup> unto a wife ? seek <sup>1</sup> not ° to be loosed. Art thou ° loosed <sup>10</sup> from a wife ? seek <sup>1</sup> not a wife.

28 ° But and <sup>8</sup> if thou marry, thou ° hast <sup>4</sup> not ° sinned ; and <sup>8</sup> if a virgin marry, she ° hath <sup>4</sup> not ° sinned.

g Nevertheless such shall have ° trouble in the flesh : but <sup>3</sup> spare you.

f 29 But this I say, brethren, the ° time *is* ° short : ° it remaineth, <sup>5</sup> that both they that have wives be as ° though they had none ;

30 And they that weep, as though they wept <sup>1</sup> not ; and they that rejoice, as though they rejoiced <sup>1</sup> not ; and they that buy, as though they ° possessed <sup>1</sup> not ;

31 And they that <sup>21</sup> use this ° world, as <sup>1</sup> not ° abusing *it* ; for the ° fashion of this ° world ° passeth away.

g 32 But I <sup>7</sup> would ° have you ° without carefulness. He that is <sup>8</sup> unmarried ° careth for the things ° that belong to the <sup>10</sup> Lord, how he may please the <sup>10</sup> Lord :

33 But he that is married <sup>32</sup> careth for the things ° that are of the <sup>31</sup> world, how he may please *his* wife.

34 ° There is difference *also* between a wife and a virgin. The <sup>8</sup> unmarried woman <sup>32</sup> careth for the things of the <sup>10</sup> Lord, <sup>5</sup> that she may be <sup>14</sup> holy both in ° body and in ° spirit : but she

7. 18-24 (Z<sup>3</sup>, p. 1705). CIRCUMCISION AND SERVITUDE. (*Alternation*)

Z<sup>3</sup> | d | 18, 19. Circumcision.

o | 20. Abide in it.

d | 21-23. Servitude.

e | 24. Abide in it.

18 Is = Was.

any man, any = any (one). Gr. *tis*. Ap. 123. 3. being = having been.

19 nothing. Gr. *oudeis*. Cp. Gal. 5. 6 ; 6. 15.

keeping = guarding. Gr. *teresis*. This is the Fig. *Ellipsis* (Ap. 6). Supply "is every thing", or "is alone important".

20 same. Omit.

wherein = in (Gr. *en*) which. The order in the Gr. is, "Each one in the calling in which he was called, in this let him remain".

21 Art = Wast.

servant = slave. Ap. 190. I. 2.

care, &c. = let it not be a care to thee.

mayest = canst.

be made = become.

use. Gr. *chraomai*. See Acts 27. 3.

22 is = was.

Lord. Ap. 98. VI. i. β. 2. B.

freeman = absolutely free. Gr. *apeleutheros*, a much stronger word than "free" in v. 21. Only here.

also. Omit.

Christ's. Ap. 98. IX.

23 are = were.

bought. See 6. 20.

24 therein - in (Gr. *en*) this.

with. Gr. *para*. Ap. 104. xii. 2.

7. 25 40 (Z<sup>4</sup>, p. 1705). VIRGINS. (*Alternations*.)

Z<sup>1</sup> | B | 25, 26. Paul's advice on his own account.

C | f | 27, 28-. Marriage not sin.

g | -28. Trouble.

f | 29-31. To remain as they were.

g | 32-34. Care.

B | 35. Paul's advice for their profit.

C | h | 36, 37. Permission to marry.

k | 38. Preference not to do so.

h | 39. Permission to marry again.

k | 40. Preference not to do so.

25 no = not. Gr. *ou*. Ap. 105. I.

judgment = opinion. Ap. 177. 2.

obtained mercy. See 1 Tim. 1. 13, 16.

of = by. Ap. 104. xviii. 1.

faithful. Ap. 150. III and 175. 4.

26 suppose = reckon. Gr. *nomizō*. See Luke 3. 23. Acts 14. 19.

is. Gr. *huparchō*. See Luke 9. 48.

present. Gr. *enistēmi*. See Rom. 8. 38.

distress = need. Gr. *anangkē*. Cp. Luke 21. 23.

27 bound. Gr. *deō*, not *douloō*, as in v. 15

to be loosed = release. Gr. *luisis*. Only here.

loosed. Gr. pass. of *luō*.

28 But and = Moreover.

hast not = wouldst not have.

sinned. Ap. 128. I. i.

hath not = would not have.

trouble = tribulation. Gr. *thlipsis*. See Acts 7. 10,

and cp. Matt. 24. 19-21.

spare. Gr. *pheidomai*. See Acts 20. 29.

29 time = season.

short = shortened, or contracted. Gr. *sustellō*. Only here and Acts 5. 6. Cp. 1 John 2. 18.

it remaineth = as for the rest it is. See "besides" in 1. 16. though they had none = not (Gr. *mē*) having (any). 30 possessed. Gr. *katechō*, to hold fast. Cp. 15. 2. 31 world. Gr. *kosmos*. Ap. 129. 1.

abusing = using to the full. Gr. *katachraomai*. Only here and 9. 18. The force of *kata* is intensive. Cp. *katesthō*, devour, eat up (2 Cor. 11. 20). See Col. 3. 2. 1 John 2. 15. fashion. Gr. *schēma*. Only here and Phil. 2. 8. Cp. Ps. 39. 6. passeth away. Gr. *paragō*. Cp. 1 John 2. 17, where the same word is used.

32 have you = that you should be. without carefulness = free from anxiety. Gr. *amerimnos*. Only here and Matt. 28. 14. careth. Gr. *merimnaō*. Occ. twelve times in the Gospels transl. "take thought", save Luke 10. 41 (be careful); four times in this chapter; 12. 25. Phil. 2. 20; 4. 6. that belong to = of. Ap. 17. 3. 33 that are. Omit. 34 There is, &c. The texts vary here. See R. V. There is difference between. Gr. *merizō*, as in v. 17 (distributed). body = the body. spirit = the spirit. Ap. 101. II. 6.

that is married <sup>32</sup> careth for the things of the <sup>31</sup> world, how she may please her <sup>2</sup> husband.

**B** 35 And this I speak <sup>5</sup> for your own <sup>o</sup> profit; <sup>4</sup> not <sup>5</sup> that I may cast a <sup>o</sup> snare upon you, but <sup>5</sup> for <sup>o</sup> that which is comely, and <sup>o</sup> that ye may attend upon the <sup>10</sup> Lord <sup>o</sup> without distraction.

**C h** 36 But <sup>9</sup> if <sup>18</sup> any man <sup>o</sup> think that he <sup>o</sup> behaveth himself uncomely <sup>o</sup> toward his <sup>o</sup> virgin, <sup>8</sup> if she <sup>o</sup> pass the flower of her age, and <sup>o</sup> need so require, let him do what he <sup>7</sup> will, he <sup>28</sup> sinneth <sup>4</sup> not: let them marry.

37 Nevertheless he that standeth <sup>o</sup> stedfast <sup>15</sup> in his heart, <sup>o</sup> having <sup>o</sup> no <sup>o</sup> necessity, but hath <sup>o</sup> power <sup>o</sup> over his own <sup>o</sup> will, and hath so <sup>o</sup> decreed <sup>15</sup> in his heart that he will keep his <sup>36</sup> virgin, doeth well.

**k** 38 So then he that <sup>o</sup> giveth her in marriage doeth well; but he that <sup>o</sup> giveth her <sup>1</sup> not in marriage doeth better.

**i** 39 The wife is <sup>27</sup> bound <sup>o</sup> by the law <sup>o</sup> as long as her <sup>2</sup> husband liveth; but <sup>8</sup> if her <sup>2</sup> husband <sup>o</sup> be dead, she is <sup>o</sup> at liberty to be married to whom she <sup>7</sup> will; only <sup>15</sup> in the <sup>22</sup> Lord.

**l** 40 But she is happier <sup>8</sup> if she so <sup>8</sup> abide, <sup>o</sup> after my <sup>25</sup> judgment: and I think also that I have the <sup>o</sup> Spirit of <sup>7</sup> God.

**Z<sup>5</sup> D<sup>1</sup> E** 8 Now <sup>o</sup> as touching <sup>o</sup> things offered unto idols, we <sup>o</sup> know that we <sup>o</sup> all have <sup>o</sup> knowledge.

**F** <sup>o</sup> Knowledge <sup>o</sup> puffeth up, but charity <sup>o</sup> edifieth. <sup>2</sup> And <sup>o</sup> if <sup>o</sup> any man think that he <sup>1</sup> knoweth <sup>o</sup> any thing, he <sup>o</sup> knoweth <sup>o</sup> nothing yet as he ought to <sup>o</sup> know.

**G** 3 But <sup>2</sup> if <sup>2</sup> any man <sup>o</sup> love <sup>o</sup> God, <sup>o</sup> the same is <sup>2</sup> known <sup>o</sup> of Him.

**H I** 4 <sup>o</sup> As concerning therefore the <sup>o</sup> eating of <sup>o</sup> those <sup>o</sup> things that are offered in sacrifice unto idols, we <sup>1</sup> know that an idol <sup>is</sup> <sup>o</sup> nothing <sup>o</sup> in the <sup>o</sup> world,

**m** and that *there is* <sup>o</sup> none <sup>o</sup> other <sup>3</sup> God <sup>o</sup> but one.

**III** 5 For though there be that are called <sup>o</sup> gods, whether <sup>4</sup> in <sup>o</sup> heaven or <sup>o</sup> in <sup>o</sup> earth, (as there be <sup>o</sup> gods many, and <sup>o</sup> lords many,)

**m** 6 But to us *there is but one* <sup>3</sup> God, the Father, <sup>o</sup> of Whom *are* all things, and we <sup>o</sup> in Him;

**G** and one <sup>o</sup> Lord <sup>o</sup> Jesus Christ, <sup>o</sup> by Whom *are* all things, and we <sup>o</sup> by Him.

**F** 7 Howbeit *there is* <sup>o</sup> not <sup>4</sup> in <sup>o</sup> every man <sup>o</sup> that <sup>1</sup> knowledge:

**35** profit. Gr. *sumphero*. Same as "expedient" (6.12). snare. Gr. *brochos*. Only here. Something to hamper or fetter.

that which is comely = decorum or propriety. Gr. *euschēmōn*. See Acts 13. 50.

that ye may attend = for devoted attention. Gr. *euprosedros*. The texts read *euparedros*, with the same meaning. Only here.

without distraction. Gr. *aperispastōs*. Only here. The verb *perispaomai* is used in Luke 10. 40 (cumber).

**36** think. Same as "suppose", v. 26.

behaveth, &c. = acts unseemly. Gr. *aschēmoneō*. Only here and 13. 5.

toward. Ap. 104. ix. 3.

virgin, i. e. virgin daughter.

pass, &c. = be of full age. Gr. *huperakmos*. Only here. need so require = it ought to be so.

**37** stedfast. Gr. *hedraios*. Elsewhere, 15 58. Col. 1. 23. having no = not (Gr. *mē*, as v. 1) having.

necessity = constraint. Gr. *anangkē*, as in v. 26.

power = authority. Gr. *exousia*. Ap. 172 5.

over = concerning. Gr. *peri*, as in v. 1.

will. Ap. 102. 2.

decreed = decided, or judged. Ap. 122. 1.

**38** giveth . . . in marriage. Gr. *ekgamizō*. Elsewhere, Matt. 22. 30; 24. 38. Luke 17. 27.

**39** by the law. The texts omit.

as long as = for (Gr. *epi*. Ap. 104. ix. 3) such time as be dead. Ap. 171. 2.

at liberty = free, as in vv. 21, 22.

**40** after = according to. Ap. 104. x. 2.

Spirit of God = Divine spirit. Ap. 101. II. 4.

**8. 1-13** (Z<sup>5</sup>, p. 1705). THINGS OFFERED TO IDOLS. (*Division*.)

Z<sup>5</sup> | D<sup>1</sup> | 1-8. Knowledge brings liberty to oneself.

| D<sup>2</sup> | 9-13. Liberty may cause stumbling to others.

**8. 1-8** (D<sup>1</sup>, above). KNOWLEDGE BRINGS LIBERTY TO ONESELF. (*Introversion and Alternation*.)

D<sup>1</sup> | E | 1-. Things offered to idols.

F | -1, 2. Knowledge.

G | 3. He who loves God, gets knowledge through Him.

H | 1 | 4-. The idol is nothing.

m | -4. There is only one God.

H | 1 | 5. There are idol gods so called.

m | 6-. There is only one God.

G | -6. Those who know God know Him through Christ.

F | 7-. Knowledge.

E | -7, 8. Things offered to idols.

**8. 1** as touching = concerning. Ap. 104. xiii. 1. things, &c. = the things offered to idols. Gr. *eidōlōthutos*. See Acts 15. 29. This was another subject about which they had written.

know. Ap. 132. I. i.

all. I. e. the greater part. Fig. *Idiōma*. Ap. 6.

knowledge. Ap. 132. II. i.

puffeth up. Gr. *phusioō*. See 4. 6. This sentence and the next two verses form a parenthesis.

charity = love. Ap. 135. II. 1.

edifieth = buildeth up. Gr. *orkodomeō*. See Acts 9. 31. Contrast between a bubble and a building.

Gr. *tis*. Ap. 123. 3.

knoweth. Ap. 132. I. ii.

A double negative. The texts read

single negative. **3** love Ap. 135. I. 1. God. Ap. 98. I. i. 1. the same = this one. of = by. Ap.

104. xviii. 1. **4** As concerning. Gr. *peri*, as in v. 1. eating. Gr. *brōsis*. those = the. things

. . . idols. Same word as in v. 1, though it is transl. by a longer phrase. nothing. Gr. *oudeis*. in.

Ap. 104. viii. world. Ap. 129. 1. none = no. Gr. *oudeis*. other. The texts omit. but. Gr. *ei*

*mē*. **5** gods. Ap. 98. I. i. 5. Cp. Ps. 82. 1, 6. heaven. No art. See Matt. 6. 9, 10. in = upon.

Ap. 104. ix. 1. earth. Gr. *gē*. Ap. 129. 4. lords. Gr. *kurios*. Cp. Ap. 98. VI. i. and 4. B. **6** of.

Ap. 104. vii. in = unto. Ap. 104. vi. Cp. Rom. 11. 36. Lord. Ap. 98. VI. i. β. 2. B. Jesus

Christ. Ap. 98. XI. by = by means of. Ap. 104. v. 1. Cp. John 1. 3. Col. 1. 16. Heb. 1. 2. we by

Him. Cp. John 14. 6. Rom. 5. 1. Phil. 1. 11. **7** not. Ap. 105. I. every man = all. that = the.

**2** if. Ap. 118. 2. a. any man . . . any thing.

with texts. nothing yet = not yet any thing.

Gr. *oudepō oudeis*. A double negative. The texts read

single negative. **3** love Ap. 135. I. 1. God. Ap. 98. I. i. 1. the same = this one. of = by. Ap.

104. xviii. 1. **4** As concerning. Gr. *peri*, as in v. 1. eating. Gr. *brōsis*. those = the. things

. . . idols. Same word as in v. 1, though it is transl. by a longer phrase. nothing. Gr. *oudeis*. in.

Ap. 104. viii. world. Ap. 129. 1. none = no. Gr. *oudeis*. other. The texts omit. but. Gr. *ei*

*mē*. **5** gods. Ap. 98. I. i. 5. Cp. Ps. 82. 1, 6. heaven. No art. See Matt. 6. 9, 10. in = upon.

Ap. 104. ix. 1. earth. Gr. *gē*. Ap. 129. 4. lords. Gr. *kurios*. Cp. Ap. 98. VI. i. and 4. B. **6** of.

Ap. 104. vii. in = unto. Ap. 104. vi. Cp. Rom. 11. 36. Lord. Ap. 98. VI. i. β. 2. B. Jesus

Christ. Ap. 98. XI. by = by means of. Ap. 104. v. 1. Cp. John 1. 3. Col. 1. 16. Heb. 1. 2. we by

Him. Cp. John 14. 6. Rom. 5. 1. Phil. 1. 11. **7** not. Ap. 105. I. every man = all. that = the.

E for °some with °conscience of the idol °unto °this hour eat it as a °thing offered unto an idol; and their °conscience being weak is °defiled.

8 But meat °commendeth us °not to °God: for °neither, °if we eat, °are we the better; °neither, °if we eat °not, °are we the worse.

D² J 9 But °take heed °lest by any means this °liberty of yours become a °stumblingblock to °them that are weak.

K n 10 For °if °any man °see thee which hast °knowledge °sit at meat °in the °idol's temple, °shall °not the °conscience of him °which is weak be °emboldened °to eat °those °things which are offered to idols?

K n 11 And °through thy °knowledge shall the weak brother °perish, °for whom °Christ died.

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

J 13 °Wherefore, °if meat make my brother to °offend, I will °eat no °flesh °while the world standeth, °lest I make my brother to °offend.

B D L M 9 Am I °not an °apostle? am I °not free? have I °not °seen °Jesus Christ our °Lord? are °not ge my work °in the °Lord?

2 °If I be °not an °apostle °unto °others, yet °doubtless I am to you: for the °seal of mine °apostleship are ge °in the °Lord.

N R¹ 3 Mine °answer to them that do °examine me is this;

4 Have we °not °power °to eat and to drink?

5 Have we °not °power to lead about °a sister a wife, as well as °other °apostles, and as the °brethren of the °Lord, and Cephas?

some. Ap. 124. 4. conscience. I. e. conviction. Gr. *suneidēsis*, but the texts read (first occ.) *sunētheia*, custom (see John 18. 39. 1 Cor. 11. 16). The meaning is much the same. Having been so long accustomed to believe the idol to have a real existence, they still regard the sacrifice as a real one. unto=until. this hour=now. defiled=polluted. Gr. *motunō*. Only here and Rev. 3. 4; 14. 4.

8 commendeth = presenteth. Gr. *paristēmi*. See Acts 1. 3, and cp. 2 Cor. 11. 2. Eph. 5. 27. Col. 1. 22, 28. neither. Gr. *oute*. if. Ap. 118. 1. b. are we the better. Lit. do we exceed. not. Ap. 105. II. are we the worse. Lit. do we lack, or come short. Gr. *hustereō*. See Rom. 3. 23.

8. 9-13 (D², p. 1708). LIBERTY MAY CAUSE STUMBLING TO OTHERS. (Introversion and Alternation.)

D² J | 9. Care lest liberty cause stumbling. K | n | 10-. Influence of one who has knowledge. o | -10. Effect of example on a weak brother. K | n | 11. Influence of one who has knowledge. o | 12. Effect of example on a weak brother. J | 13. Care lest liberty cause stumbling.

9 take heed=see, or look to it. Ap. 133. I. 5. lest by any means. Gr. *mēpōs*. liberty=authority, or right. Ap. 172. 5. stumblingblock. Gr. *proskomma*. See Rom. 9. 32. them that are=the.

10 see. Ap. 133. I. 1. sit at meat=sitting down. idol's temple. Gr. *eidōleion*. Only here. not. Ap. 105. I. (a). conscience. Gr. *suneidēsis*. which=since he. emboldened. Lit. built up. Gr. *oikodomeō*, as in v. 1. There is Irony (Ap. 6) here. Instead of building up the weak brother, the edifice will come tottering down (v. 11). to eat=for (Gr. *eis*) eating. 11 through=upon. Ap. 104. ix. 2. The texts read "in", Gr. *en*.

perish. Gr. *apollumi*. See 1. 18. for=on account of. Ap. 104. v. 2. Christ. Ap. 98. IX. This sentence is not a question. 12 sin. Ap. 128. I. i. against. Ap. 104. vi. wound=strike. their, &c.=their conscience since it is weak. 13 Wherefore. Gr. *dioper*. Here, 10. 14, and 14. 13. offend=stumble. Gr. *skandalizō*, to cast a snare before one. Occ. twenty-six times in the Gospels; here, Rom. 14. 21. 2 Cor. 11. 29. Cp. the noun, 1. 23. eat no flesh=by no means (Gr. *ou mē*. Ap. 105. III) eat flesh (Gr. *kreas*. Only here and Rom. 14. 21). while the world standeth=unto the age. Ap. 151. II. A. ii. 4. e. lest I= in order that (Gr. *hina*) I may not (Gr. *mē*. Ap. 105. II).

9. 1-15. 58 (D, p. 1695). MINISTERIAL. REPROOF AND EXPLANATIONS. (Introversion and Alternation.)

D | L | M | 9. 1, 2. Apostleship asserted and claimed. N | 9. 3-27. Claim established by his practical teaching. O | P | 10. 1-11. 1. The Mosaic Dispensation typical. Q | 11. 2-16. The public use of spiritual gifts. O | P | 11. 17-34. The Gospel Dispensation antitypical. Q | 12. 1-14. 40. The public exercise of spiritual gifts. L | M | 15. 1-11. Apostleship asserted and claimed. N | 15. 12-58. Claim established by his doctrinal teaching.

9. 1 not. First two and fourth occ. Ap. 105. I. apostle. Ap. 189. The texts transpose the first two questions. not. Third occ. Ap. 105. I. (a). seen. Ap. 133. I. 8. Jesus Christ=Jesus. Ap. 98. X. Lord. Ap. 98. VI. i. β. 2. A. in. Gr. *en*. Ap. 104. viii. Lord. Ap. 98. VI. i. β. 2. B. 2 If. Ap. 118. 2. a. unto=to. others. Ap. 124. 1. doubtless=at least. seal. Gr. *sphragis*. apostleship. Gr. *apostolē*. See Acts 1. 25.

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

N | R⁴ | 3-8. Claim to live of the Gospel equal to that of others. S¹ | 9-11. Teaching of the Law thereon. R² | 12. Claim not advanced by Paul. S² | 13, 14. Teaching of the Sanctuary thereon. R³ | 15-27. Claim not exercised by Paul.

3 answer=defence. Gr. *apologia*. See Acts 22. 1. examine. Ap. 122. 2. 4 not. Gr. *mē ou*. The *mē* stands for the question. power=authority, or right. Gr. *exousia*. Ap. 172. 5. to eat, &c., i. e. at the expense of the assembly. 5 a sister a wife. I. e. a wife who is a believer, and so entitled to be provided for, as well as her husband. other=the rest of the. Ap. 124. 8. brethren. See Ap. 182.

6 Or § only and ° Barnabas, have 1- not we 4 power ° to forbear working ?

7 Who ° goeth a warfare any time at his own ° charges ? who planteth a ° vineyard, and eateth 1- not ° of the fruit thereof ? or who feedeth a flock, and eateth 1- not ° of the milk of the flock ?

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

S<sup>1</sup> 9 For it ° is written 1 in the law of ° Moses, "Thou shalt 1- not ° muzzle the mouth of the ox that ° treadeth out the corn." ° Doth ° God take care for oxen ?

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

11 2 If we have sown 2 unto you ° spiritual things, *is it* a great thing 2 if we shall reap your ° carnal things ?

R<sup>2</sup> 12 2 If 2 others 10 be partakers of *this* 4 power over you, *are* 1- not we rather ? Nevertheless we ° have 1- not used this 4 power ; but ° suffer all things, ° lest we should ° hinder the ° gospel of ° Christ.

S 13 ° Do ye 1- not ° know that they which ° minister about ° holy things ° live of the things 7 of the ° temple ? and they which ° wait at the altar ° are partakers with the altar ?

14 ° Even so hath the 1- Lord ° ordained that they which ° preach the gospel should live 7 of the 12 gospel.

R<sup>2</sup> T 15 But § have 12 used ° none of these things: ° neither have I written these things, ° that it should be so done ° unto me :

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

16 For ° though I ° preach the gospel, I have ° nothing to glory of: for ° necessity ° is laid upon me, ° yea, woe is 2 unto me, ° if I ° preach ° not the gospel !

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

V 18 What is my reward then ?

know. Ap. 132. I. i. minister. Same word as "work", v. 6. holy things. Gr. *hieros*. Only here and 2 Tim. 3. 15. live=eat. See Deut. 18. 1. temple. Gr. *hieron*, neut. of *hieros*. The temple generally. See Matt. 23. 16. wait. Gr. *prosedreuō*. Only here, but the texts read *paredreuō*, same meaning. are partakers=divide. Gr. *summerizomai*. Only here. 14 Even so, &c.=So did the Lord also ordain. ordained. Gr. *diatassō*. See Acts 7. 44. preach. Ap. 121. 5.

9. 15-27 (R<sup>3</sup>, p. 1709). CLAIM NOT EXERCISED BY PAUL. (*Extended Alternation*.)

R<sup>3</sup> T | 15-. Forbearance.  
U | -15-17. Reason.  
V | 18-. Reward.  
T | -18-. Forbearance.  
U | -18-23. Reason.  
V | 24-27. Reward.

15 none. Gr. *oudeis*. neither have I written=and I wrote not (Gr. *ou*). that = in order that. Gr. *hina*. unto=in (Ap. 104. viii), i. e. in my case. better, &c.=well for me to die, rather. any man. Gr. *tis*. Ap. 123. 3. The texts read *oudeis*. make . . . void. Gr. *kenōō*. See Phil. 2. 7. glorying=boasting, as in 5. 6. 16 though=if. Ap. 118. 1 b. preach the gospel. Ap. 121. 4. nothing to glory of=no (Gr. *ou*) (cause of) boasting (as in v. 15). necessity. Gr. *anankē*. Cp. 7. 37. is laid =lies. Gr. *epikeimai*. See Acts 27. 20. yea. The texts read "for". if. Ap. 118. 1. b. not. Ap. 105. II. 17 do =practise. Gr. *prassō*. See John 3. 20. willingly=being willing. Gr. *hekōn*. Only here and Rom. 8. 20. against my will=being unwilling. Gr. *akōn*. Only here. a dispensation, &c.=I have been entrusted with (Gr. *pisteuō*. Ap. 150. I. 1. iv) a stewardship. I am therefore in duty bound to fulfil it. dispensation = stewardship, or administration, the work of an *oikonomos* (4. 1). Elsewhere, Luke 16. 2, 3, 4. Eph. 1. 10; 3. 2. Col. 1. 25. 1 Tim. 1. 4. is committed. Ap. 150. I. 1. iv.

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

to forbear working = of not (Gr. *mē*) working.

7 goeth a warfare = serves as a soldier. Gr. *stratēuomai*. Occ. elsewhere, Luke 3. 14 (which see). 2 Cor. 10. 3. 1 Tim. 1. 18. 2 Tim. 2. 4. Jas. 4. 1. 1 Pet. 2. 11. charges. Gr. *opsōnion*. Lit. soldier's rations. Occ. elsewhere and transl. "wages", Luke 3. 14. Rom. 6. 23. 2 Cor. 11. 8.

vineyard. The only reference to a vineyard in N.T., besides our Lord's three parables. of. Ap. 104. vii.

8 Say I, &c. The question is introduced by *mē* (v. 4), and there is an *Ellipsis* of "only".

as = according to. Gr. *kata*. Ap. 104. x. 2. man. Gr. *anthrōpos* (Ap. 123. 1), i. e. according to the universal practice of men.

not. Gr. *ouchi*. Ap. 105. I. (a).

the same also = also these things.

9 is = has been.

Moses. Occ. twice in this Epistle, here and 10. 2. Cp. Matt. 8. 4.

muzzle. Gr. *phimoō*. See Luke 4. 35 (hold . . . peace). treadeth out the corn = thresheth. Gr. *aloaō*. Only here, v. 10 and 1 Tim. 5. 18, where the same quotation from Deut. 25. 4 is found.

Doth, &c. The question begins with *mē*, as in v. 8, and expects the answer "No". But He does care. See Job 38. 41. Matt. 6. 26; 10. 29. So there is an *Ellipsis* of the word "only" after "oxen". Cp. v. 8. God. Ap. 98. I. i. 1.

10 for our sakes = on account of (Gr. *dia*. Ap. 104. v. 2) us. is = was.

ploweth. Gr. *arotriāō*. Only here and Luke 17. 7. should = ought to. in = upon. Ap. 104. ix. 2. thresheth. See v. 9.

should be, &c. The texts read "(should do so) upon the hope of partaking (of the fruit)."

be partaker = share. Gr. *metechō*. Elsewhere, v. 12; 10. 17, 21, 30. Heb. 2. 14; 5. 13; 7. 13.

11 spiritual things = the spiritual (things). Gr. *pneumatikos*. See 12. 1.

carnal. Gr. *sarkikos*. See Rom. 7. 14.

12 have not used = did not use. Gr. *chraomai*. See Acts 27. 3.

suffer = bear. Gr. *stegō*, to cover. Elsewhere, 13. 7. 1 Thess. 3. 1, 5 (forbear).

lest, &c. = in order that (Gr. *hina*) we might not (Gr. *mē*. Ap. 105. II).

hinder. Lit. give any hindrance. Gr. *engkopē*. Only here. Cp. Acts 24. 4. gospel. Ap. 140.

Christ = the Christ. Ap. 98. IX.

13 Do ye not know = Know ye not. See 3. 16.



T *Verily* <sup>15</sup>that, when I <sup>16</sup>preach the gospel, I may make the <sup>12</sup>gospel ° of <sup>12</sup>Christ ° without charge,

U ° that I ° abuse <sup>16</sup>not my <sup>4</sup>power <sup>1</sup>in the gospel. <sup>19</sup>For though I be free ° from ° all *men*, yet ° have I ° made myself servant <sup>2</sup>unto ° all, <sup>15</sup>that I might ° gain the more.

<sup>20</sup>And <sup>2</sup>unto the Jews I became as a Jew, <sup>15</sup>that I might <sup>19</sup>gain the Jews; to them that are ° under ° the law, as ° under ° the law, <sup>15</sup>that I might <sup>19</sup>gain them that are ° under ° the law;

<sup>21</sup>To them that are ° without law, as ° without law, (being <sup>16</sup>not ° without law to ° God, but ° under the law to <sup>12</sup>Christ,) <sup>15</sup>that I might <sup>19</sup>gain them that are ° without law.

<sup>22</sup>To the weak became I as weak, <sup>15</sup>that I might <sup>19</sup>gain the weak: I am ° made all things to all *men*, <sup>15</sup>that I might by all means save ° some.

<sup>23</sup>And this I do <sup>10</sup>for the <sup>12</sup>gospel's sake, <sup>15</sup>that I ° might be ° partaker thereof with ° you.

V p<sup>1</sup> <sup>24</sup>Know ye <sup>1</sup>- not that they which run <sup>1</sup>in a ° race <sup>1</sup>run all, but one receiveth the ° prize?

q<sup>1</sup> ° So run, <sup>15</sup>that ye may ° obtain.

p<sup>2</sup> <sup>25</sup>And every man that ° striveth for the mastery ° is temperate in all things.

q<sup>2</sup> Now they do it ° to obtain a ° corruptible ° crown; but we an ° incorruptible.

p<sup>3</sup> <sup>26</sup>∫ therefore <sup>24</sup>so run, <sup>1</sup>- not ° as ° uncertainly; <sup>23</sup>so ° fight I, <sup>1</sup>- not ° as one that ° beateth the air:

q<sup>3</sup> <sup>27</sup>But I ° keep under my body, and ° bring it into subjection: ° lest that by any means, ° when I have preached to <sup>2</sup>others, I myself should ° be ° a ° castaway.

O P W

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

<sup>2</sup>And were all ° baptized ° unto ° Moses ° in the cloud and ° in the sea;

<sup>3</sup>And did all eat the same ° spiritual ° meat;

<sup>4</sup>And did all drink the same <sup>3</sup>spiritual ° drink: ° for they ° drank ° of that <sup>3</sup>spiritual

<sup>18</sup> of Christ. The texts omit. without charge = without cost or expense. Gr. *adapanos*. Only here. Cp. *dapanē*, cost (Luke 14. 28), and *dapanas*, spend (Luke 15. 14).

that, &c. Lit. unto (Gr. *eis*) my not abusing. abuse = use to the full. See 7. 31.

<sup>19</sup> from. Ap. 104. vii.

all = all things, i. e. restrictions of meats, &c. have. Omit.

made myself servant = enslaved myself. Ap. 190. III. 3.

gain. Gr. *kerdainō*. See Acts 27. 21.

<sup>20</sup> under. Ap. 104. xviii. 2.

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

<sup>21</sup> without law. Gr. *anomos*. Ap. 128. III. 3. Here used in the sense of Rom. 2. 12, 14.

under the law. Gr. *ennomos*. See Acts 19. 39.

<sup>22</sup> made = become.

some. Ap. 124. 4.

<sup>23</sup> might be = may become.

partaker. Gr. *sunkoinōnos*. See Rom. 11. 17.

you = it, i. e. the gospel. Sharer in its triumphs.

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

V | p<sup>1</sup> | 24-. Running in a race.

q<sup>1</sup> | -24. Application.

p<sup>2</sup> | 25-. The training.

q<sup>2</sup> | -25. Application.

p<sup>3</sup> | 26. Running and boxing.

q<sup>3</sup> | 27. Application.

<sup>24</sup> race = race-course. Gr. *stadion*. Elsewhere transl. "furlong", the course being usually of this length.

prize. Gr. *brabeion*. Only here and Phil. 3. 14. Cp. the verb, Col. 3. 15. (rule).

So. I. e. as these runners do.

obtain = lay hold of. Gr. *katalambanō*. See Acts 4. 13.

<sup>25</sup> striveth for the mastery. Gr. *agōnizomai*. See Luke 13. 24. The usual term for contending in the games.

is temperate = exercises self-control. Gr. *enkrateuomai*. See 7. 9. This refers to the severe training, extending over many months, before the contest.

to obtain = in order that (Gr. *hina*) they may receive. Same word as "receive" in v. 24.

corruptible. Gr. *phthartos*. See Rom. 1. 23.

crown. Gr. *stephanos*. See first occ. Matt. 27. 29.

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

incorruptible. Gr. *aphthartos*. See Rom. 1. 23. Cp. 1 Pet. 5. 4.

<sup>26</sup> as. "As" should precede "not".

uncertainly. Gr. *adēlōs*. Only here. Cp. 14. 8.

<sup>27</sup> keep under. Gr. *hupōpiazō*. See Luke 18. 5. bring . . . into subjection = reduce to slavery. Gr. *doulagōgeō*. Only here. Cp. Ap. 190. III. 2, 3. lest that by any means. Gr. *mēpōs*. when, &c. = having preached. Gr. *kērussō*. Ap. 121. 1. There is an appropriateness in using here this verb, "to act as a herald". The herald summons the competitors. be = become, or prove to be. a castaway = disapproved, or rejected (for the prize). Gr. *adokimos*. See Rom. 1. 28, and cp. Heb. 6. 8.

### 10. 1-11. 1 (P, p. 1709). THE MOSAIC DISPENSATION TYPICAL. (Alternation.)

P | W | 10. 1-5. The Mosaic Dispensation.

X | 10. 6-14. Application.

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

X | 10. -20-11. 1. Application.

<sup>10. 1</sup> Moreover. The texts read, "For". It introduces an instance of some who were rejected. would not = do not desire. Gr. *thelō*. Ap. 102. 1. not. Ap. 105. I. be ignorant. Gr. *agnoeō*. See Rom. 1. 13. all. Notice the emphatic repetition of "all" in vv. 1-4. under. Ap. 104. xviii. 2. through. Ap. 104. v. 1. <sup>2</sup> baptized. Ap. 115. I. iii. 1. d. and iv. unto. Ap. 104. vi. Moses. See 9. 9. in. Ap. 104. viii. <sup>3</sup> spiritual. Gr. *pneumatikos*. See 12. 1. meat = food. Cp. Ps. 78. 24, 25. <sup>4</sup> drink. Gr. *poma*. Only here and Heb. 9. 10. for, &c. To the end of the verse is a parenthesis. drank = were drinking. Imperf. of. Ap. 104. vii.

Rock ° that followed them: and that Rock was ° Christ.

5 But ° with ° many of them ° God was 1 not ° well pleased: for they were ° overthrown 2 in the wilderness.

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

7 ° Neither be ye ° idolaters, as were ° some of them; as it ° is written, "The ° people sat down to eat and drink, and ° rose up to ° play."

8 ° Neither let us commit fornication, as ° some of them committed, and fell 2 in one day ° three and twenty thousand.

9 ° Neither let us ° tempt ° Christ, as ° some of them also ° tempted, and ° were destroyed ° of serpents.

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

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

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

r 13 ° There hath ° no temptation taken you ° but ° such as is common to man: but ° God is ° faithful, Who will 1 not suffer you to be ° tempted ° above that ye are able; but will ° with the temptation ° also make ° a way to escape, that ye may be able to ° bear it.

s 14 ° Wherefore, my ° dearly beloved, flee ° from ° idolatry.

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

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

u 17 ° For we being many are one ° bread, and one body: for we ° are all ° partakers 4 of that one ° bread.

also in Ex. 12. 23 and other places in the Sept. the texts read "typically". are = were. for. Ap. 104. xv. 3. admonition = warning. Gr. *nouthesia*. Elsewhere, Eph. 6. 4. Tit 3. 10. upon. Ap. 104. vi. world = ages. Ap. 129. 2. are come. Gr. *katantaō*. See Acts 16. 1. 12 Wherefore = So then. take heed = look to it. Gr. *blepō*. Ap. 133. I. 5. lest. Ap. 105. II. This has passed into a proverb. Fig. *Paræmia*. Ap. 6. 13 There hath, &c. Lit. Temptation hath not (Gr. *ou*). but = except. Gr. *ei mē*. such, &c. = a human (one). Gr. *anthrōpinos*. See 2. 4. faithful. Gr. *pistos*. Ap. 150. III and 175. 4. Cp. 1. 9. 1 Pet. 4. 19. 1 John 1. 9. above. Ap. 104. xvii. 2. with. Ap. 104. xvi. also make, &c. = make a way to escape also. a way to escape. Gr. *ekbasis* = a way out. Only here and Heb 13. 7. bear = endure. Gr. *hupopherō*. Only here, 2 Tim. 3. 11. 1 Pet. 2. 19. 14 Wherefore. See 8. 13. dearly beloved. Ap. 135. III. from. Ap. 104. iv. idolatry. Gr. *eidōlolatreia*. Only here, Gal. 5. 20. Col. 3. 5. 1 Pet. 4. 3. Cp. 2 Cor 6. 16. 1 John 5. 21.

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

W t | 15, 16. Fellowship.  
u | 17. Reason.  
t | 18. Fellowship  
u | 19, 20-. Inference.

15 judge. Ap. 122. 1. This appeal is an instance of the Fig. *Anacænosis*. Ap. 6. 16 cup, &c. Four cups, one called the cup of blessing, were used at the Paschal Supper. which we bless. Cp. Matt. 26. 27 (gave thanks). not. Gr. *ouchi*. Ap. 105. I. (a). communion. Same as fellowship (1. 9). Fig. *Metaphor* (Ap. 6), and in the following verses. Christ = the Christ. Ap. 98. IX. 17 For, &c. Lit. Because there is one loaf, we the many are one body. Cp. 12. 12. bread. Gr. *artos*. Always transl. "loaf" when the number is specified. See Matt. 14. 17. Mark 8. 14, &c. are . . . partakers = partake. Gr. *metechō*. See 9. 10.

that followed them. There is no word for "them". The meaning is, the miracle of the water from the Rock followed that of manna from heaven.

Christ. Ap. 98. IX. As the source of their supply, He is called the Rock. Fig. *Metaphor*. Ap. 6. Cp. Deut. 32. 4, 15, 18, 30, 31, 37. Ps. 19. 14; &c.

5 with. Ap. 104. viii.

many = the most.

God. Ap. 98. I. i. 1.

well pleased. Gr. *eudokeō*. See 1. 21.

overthrown. Gr. *katastrōnumi*. Only here in N.T. But the word occ. twice in Sept., Num. 14. 16 (where the A.V. read: "slain") and Job 12. 23.

10. 6-14 (X, p. 1711). APPLICATION. (Alternation.)

X | r | 6-10. Types. Failures.

s | 11, 12. Warning.

r | 13. Temptations.

s | 14. Warning.

6 were = became.

our. I.e. for us.

examples = types. Gr. *typos*. Same word as "example" (v. 11). See first occ. John 20. 25.

to the intent. Gr. *eis*. Ap. 104. vi.

not. Ap. 105. II.

lust after. Lit. be desirers of. Gr. *epithumētēs*. Only here.

evil. Gr. *kakos*. Ap. 128. III. 2.

lusted. Gr. *epithumēō*, to desire. Occ. sixteen times, not always in a bad sense. Cp. Matt. 13. 17. Luke 17. 22; 22. 15. The reference is to Ex. 32. 6-25. Ap. 107. I. 3.

7 Neither. Gr. *mēde*.

idolaters. See 5. 10.

some. Ap. 124. 4.

is = has been.

people. Gr. *laos*. See Acts 2. 47.

rose up. Gr. *anistēmi*. Ap. 178. I. 1.

play. Gr. *paizō*. Only here in N.T. This quotation is word for word from the Sept. of Ex. 32. 6.

8 three and twenty thousand. See Num. 25. 1-9, where the number is given as 24,000, but this included the princes of the people of v. 4. See note there.

9 tempt = put thoroughly to the test. Gr. *ekpeirazō*. Only here and Matt. 4. 7. Luke 4. 12; 10. 25.

Christ. The texts read "the Lord".

tempted. Gr. *peirazō*, the word commonly used.

were destroyed. Gr. pass. of *apollumi*. See 1. 18.

of = by. Ap. 104. xviii. 1. See Num. 21. 5, 6.

10 murmur. Gr. *gonguzō*. Occ. here and six times in the Gospels.

destroyer. Gr. *olothreutēs*. Only here, but the verb is found in Heb. 11. 28, of the destroying angel, and

11 unto = to. ensamples. Gr. *typos*, as in v. 6, but

admonition = warning. Gr. *nouthesia*.

world = ages. Ap. 129. 2. are

take heed = look to it. Gr. *blepō*.

Fig. *Paræmia*. Ap. 6. 13 There

such, &c. = a human (one).

Gr. *anthrōpinos*. See 2. 4. faithful. Gr. *pistos*. Ap. 150. III and 175. 4. Cp. 1. 9. 1 Pet. 4. 19.

1 John 1. 9. above. Ap. 104. xvii. 2. with. Ap. 104. xvi. also make, &c. = make a way to escape

also. a way to escape. Gr. *ekbasis* = a way out. Only here and Heb 13. 7. bear = endure. Gr.

*hupopherō*. Only here, 2 Tim. 3. 11. 1 Pet. 2. 19. 14 Wherefore. See 8. 13. dearly beloved. Ap.

135. III. from. Ap. 104. iv. idolatry. Gr. *eidōlolatreia*. Only here, Gal. 5. 20. Col. 3. 5. 1 Pet. 4. 3.

Cp. 2 Cor 6. 16. 1 John 5. 21.

18 °Behold Israel °after the flesh: are <sup>16</sup> not they which eat of the sacrifices °partakers of the altar?

19 What say I then? that the idol is any thing, or °that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the °Gentiles sacrifice, they sacrifice to °devils, and <sup>1</sup> not to °God:

X v<sup>1</sup> and I <sup>1</sup> would <sup>1</sup> not that ye should °have fellowship with °devils.

21 Ye °cannot drink the cup of the °Lord, and the cup of <sup>20</sup> devils: ye °cannot <sup>17</sup> be partakers of the °Lord's table, and of the table of <sup>20</sup> devils.

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

23 All things are lawful for me, but °all things are <sup>1</sup> not expedient: all things are lawful for me, but °all things edify <sup>1</sup> not.

w<sup>1</sup> 24 Let °no man seek °his own, but °every man °another's *wealth*.

v<sup>2</sup> 25 °Whatsoever is sold <sup>2</sup> in the °shambles, *that* eat, °asking °no question °for °conscience sake:

w<sup>3</sup> 26 For the °earth *is* the °LORD'S, and the °fulness thereof.

v<sup>3</sup> 27 °If °any of °them that believe not °bid you to a *feast*, and ye °be disposed to go, <sup>25</sup> whatsoever is set before you, eat, <sup>25</sup> asking <sup>25</sup> no question <sup>25</sup> for <sup>25</sup> conscience sake.

28 But °if °any man say <sup>11</sup> unto you, "This is °offered in sacrifice unto idols", eat °not <sup>25</sup> for his sake that °shewed it, and <sup>25</sup> for <sup>25</sup> conscience sake:

w<sup>3</sup> for the <sup>25</sup> earth *is* the <sup>25</sup> LORD'S, and the <sup>25</sup> fulness thereof:

4 29 <sup>25</sup> Conscience, I say, <sup>16</sup> not thine own, but °of the <sup>24</sup> other: for why is my liberty <sup>16</sup> judged °of °another *man's* <sup>25</sup> conscience?

30 For °if ∫ by °grace <sup>17</sup> be a partaker, why am I °evil spoken of °for that for which ∫ °give thanks?

w<sup>4</sup> 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all °to the glory of °God.

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

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

11 °Be ye °followers of me, even as ∫ also *am* of °Christ.

Q x 2 Now I °praise you, brethren, that ye

18 Behold = See. Gr. *blepō*, as in v. 12. after = according to. Ap. 104. x. 2. partakers. Gr. *koinōnos*. Elsewhere, v. 20. Matt. 23. 30. Luke 5. 10. 2 Cor. 1. 7; 8. 23. Philem. 17. Heb. 10. 33. 1 Pet. 5. 1. 2 Pet. 1. 4.

19 that which, &c. Gr. *eidōlothutos*. See Acts 15. 29. 20 Gentiles. Gr. *ethnos*.

devils = demons. Gr. *daimonion*. See Acts 17. 18. Reference to Deut. 32. 17.

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

X | v<sup>1</sup> | 10. -20-23. Distinctions in fellowships.

w<sup>1</sup> | 10. 24. Inference.

v<sup>2</sup> | 10. 25. Distinctions in knowledge.

w<sup>2</sup> | 10. 26. Reason.

v<sup>3</sup> | 10. 27, 28-. Distinction in meats.

w<sup>3</sup> | 10. -28. Reason.

v<sup>4</sup> | 10. 29, 30. Distinctions in conscience.

w<sup>4</sup> | 10. 31-11. 1. Inference.

have fellowship = become partakers (v. 18).

21 cannot = are not (Gr. *ou*) able to.

Lord. Ap. 98. VI. i. β. 2. B.

22 provoke . . . to jealousy. Gr. *parazēloō*. See Rom. 10. 19.

Lord. Ap. 98. VI. i. β. 2. A.

are we, &c. This question is introduced by *mē*, expecting a negative answer. Notice the vividness given to the apostle's argument by the use of the Fig. *Erōtēsis* in vv. 16, 18, 19, 22.

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

all things, &c. = not all things edify. Gr. *oikodomeō*. See Acts 9. 31.

24 no man = no one. Gr. *mēdeis*.

his own = his own things.

every man = each one, but the texts omit.

another's *wealth* = the things of the other (Gr. *heteros*. Ap. 124. 2). Cp. Phil. 2. 4.

25 Whatsoever = All which.

shambles. Gr. *makellon*. Only here.

asking no question = questioning nothing (Gr. *mēdeis*).

asking. Ap. 122. 2.

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

conscience. Gr. *suneidēsis*. Cp. 8. 7.

26 earth. Ap. 129. 4.

LORD'S. Ap. 98. VI. i. β. 1. A. a.

fulness. Gr. *plērōma*. See Ps. 21. 1.

27 If. Ap. 118. 2. a.

any. Ap. 123. 3.

them that believe not = the unbelievers. Gr. *apis-tos*, as in 7. 12. bid = call.

be disposed = wish. Ap. 102. 1.

28 if. Ap. 118. 1. b.

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

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

shewed. Gr. *mēniō*. See Luke 20. 37.

29 of the other = that of the other. This must be a weak believer, who wished to give warning: a heathen would have no "conscience" in the matter. Here, after the parenthesis of vv. 26-28, the word "conscience" is repeated from v. 25, giving the Fig. *Epanalepsis*. Ap. 6.

another. Ap. 124. 1.

30 grace. Ap. 184. I. 1.

evil spoken of. Gr. *blasphēmō*. Same as "defamed"

See Acts 27. 35. 31 to. Ap. 104. vi.

(4. 13). for. Ap. 104. xvii. 1. give thanks. Gr. *eucharisteō*. See Acts 27. 35. 31 to. Ap. 104. vi. 32 Give none offence. Lit. Become without offence. Gr. *aproskopos*. See Acts 24. 16. Gentiles = Greeks. Gr. *Hellen*. church. Ap. 186. 33 please. Gr. *areskō*. profit. Same as "expedient", v. 23. many = many. that = in order that. Gr. *hina*.

11. 1 Be = Become. followers = imitators. Gr. *mimētēs*. See 4. 16. Christ. Ap. 98. IX.

11. 2-16 [For Structure see next page].

2 praise. Gr. *epaineō*. Elsewhere, vv. 17, 22. Luke 16. 8 (commend). Rom. 15. 11 (laud).

remember me in all things, and °keep the °ordinances, as I °delivered them to you.

Y **3** But I °would °have you °know, that the head of every °man is <sup>1</sup>Christ; and the head of the °woman is the °man; and the head of <sup>1</sup>Christ is °God.

Y **4** Every <sup>3</sup>man °praying or °prophesying, having °his head covered, °dishonoureth °his head.

**5** But every woman that <sup>4</sup>prayeth or <sup>4</sup>prophesieth with her head °uncovered <sup>4</sup>dishonoureth her head: for that is °even all one as if she were °shaven.

**6** For °if the woman be °not °covered, let her °also be °shorn: but °if it be a shame for a woman to be °shorn or °shaven, let her be °covered.

Y z<sup>1</sup> **7** For a <sup>3</sup>man indeed ought °not to °cover his head, °forasmuch as he is the °image and glory of <sup>3</sup>God:

a<sup>1</sup> but the woman is the glory of the <sup>3</sup>man.

z<sup>2</sup> **8** For the <sup>3</sup>man is °not °of the woman;

a<sup>2</sup> but the woman °of the <sup>3</sup>man.

z<sup>3</sup> **9** °Neither was the <sup>3</sup>man created °for the woman;

a<sup>3</sup> but the woman °for the <sup>3</sup>man.

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

z<sup>4</sup> **11** Nevertheless °neither is the <sup>3</sup>man °without the <sup>3</sup>woman, °neither the woman °without the <sup>3</sup>man, °in °the Lord.

a<sup>4</sup> **12** For as the woman is °of the <sup>3</sup>man, even so is the <sup>3</sup>man also °by the woman; but °all things °of <sup>3</sup>God.

Y **13** °Judge <sup>11</sup>in yourselves: °is it comely that a woman °pray unto <sup>3</sup>God °uncovered?

**14** Doth °not even nature itself teach you, that, °if a <sup>3</sup>man °have long hair, it is a °shame unto him?

**15** But <sup>14</sup>if a woman °have long °hair, it is a glory to her: for her °hair °is given her °for a °covering.

x **16** But °if °any man seem to be °contentious, we have °no such °custom, °neither the °churches of <sup>3</sup>God.

O P Z **17** Now °in this that I declare unto you I

power = authority (Ap. 172. 5), i. e. the sign of authority, a veil, which betokened subjection to her husband. Cp. Gen. 24. 65. on. Ap. 104. ix. 1. because of = on account of, as above. the angels. Cp. Gen. 6. 2. Peter 2. 4. Jude 6. Cannot refer to the bishop or other officer; for why should he be affected more than the other men in the congregation? **11** neither. Gr. *oute*. without = apart from. Gr. *chōris*. in. Ap. 104. viii. the Lord. No art. Ap. 98. VI. i. β. 2. B. Cp. Gal. 3. 28. **12** by = through. Ap. 104. v. 1. all things. Cp. 8. 6. 2 Cor. 5. 18. Eph. 3. 9. **13** Judge. Ap. 122. 1. Fig. *Anacœnosis*. Ap. 6. is it comely = is it becoming. Gr. *prepei*. Elsewhere, Matt. 3. 15. Eph. 5. 3. 1 Tim. 2. 10. Tit. 2. 1. Heb. 2. 10; 7. 26. **14** not even. Gr. *oude*. if. Ap. 118. 1. b. have long hair = let the hair grow. Gr. *komaō*. Only here and v. 15. shame. Gr. *atimia*. See Rom. 1. 26. **15** hair. Gr. *komē*. Only here. is = has been. for = instead of. Ap. 104. ii. covering. Gr. *peribolaion*. Only here and Heb. 1. 12 (vesture). **16** any man = any one. Ap. 123. 3. contentious = fond of strife. Gr. *philoneikos*. Only here. no. Ap. 105. I. custom. See John 18. 39. neither. Gr. *oude*. churches. Ap. 186.

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

P | Z | 17. Censure.  
 A | 18-22-. About coming together.  
 Z | -22. Censure.  
 A | 23-34. About the Lord's Supper.

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

**11. 2-16** (Q, p. 1709). THE PUBLIC USE OF SPIRITUAL GIFTS. (*Introversion*)

Q | x | 2. Praise of the obedient.

y | 3. A revealed principle.

Y | 4-6. Result.

Y | 7-12. Reasons.

y | 13-15. Nature's teachings.

x | 16. Rejection of the contentious.

keep = hold fast. Gr. *katechō*, as in 1 Thess. 5. 21. Heb. 3. 6, 14; 10. 23.

ordinances. Gr. *paradosis*. Elsewhere, twelve times, always transl. "tradition". delivered. Gr. *paradidōmi*. See John 19. 30.

**3** would. Ap. 102. 1.

have you = that you should.

know. Ap. 132. 1. i. Cp. 10. 1. In the rest of the verse are the Figs. *Anaphora* and *Climax*. Ap. 6. man. Ap. 123. 2.

woman. In this clause woman means wife, and man husband. Cp. Eph. 5. 23.

God. Ap. 98. I. i. 1.

**4** praying. Ap. 134. I. 2.

prophesying. Ap. 189.

his head covered. Lit. (something) upon (Ap. 104. x. 1) the head.

dishonoureth. Gr. *kataischunō*. See Rom. 5. 5.

his head. I. e. Christ in Whom he has access to God with unveiled face (2 Cor. 3. 18).

**5** uncovered = unveiled. Gr. *akatakalyptos*. Only here and v. 13.

even all, &c. = one and the same with a shaven (one). If she discards the covering which is the symbol of her position, she may as well discard that which nature has given.

shaven. Gr. *xuraō*. See Acts 21. 24.

**6** if. Ap. 118. 2. a.

not. Ap. 105. I.

covered. Gr. *katakalyptomai*. Only here and v. 7.

also be shorn = be shorn also.

shorn. See Acts 8. 32.

**11. 7-12** (Y, above). REASONS.

Y | z<sup>1</sup> | 7-. Man. His glory.

a<sup>1</sup> | -7. Woman. Her glory.

z<sup>2</sup> | 8-. Man. His origin.

a<sup>2</sup> | -8. Woman. Her origin.

z<sup>3</sup> | 9-. Man. Purpose of his creation.

a<sup>3</sup> | -9, 10. Woman. Purpose of her creation.

z<sup>4</sup> | 11. Mutual dependence in the Lord.

a<sup>4</sup> | 12. Mutual relationship by the ordinance of God.

**7** forasmuch as he is = being originally. Gk. *hup-archō*. See Luke 9. 48.

image. Gr. *eikōn*. See Rom. 1. 23. Cp. Gen. 1. 27; 9. 6.

**8** of. Gr. *ek*. Ap. 104. vii.

**9** Neither, &c. And truly the man was not (Gr. *ou*) for = on account of. Ap. 104. v. 2.

**10** For this cause = On account of (as above) this.

<sup>2</sup>praise you <sup>6</sup>not, that ye <sup>o</sup>come together <sup>6</sup>not <sup>o</sup>for the better, but <sup>o</sup>for the worse.

A 18 For first of all, when ye <sup>17</sup>come together <sup>11</sup>in <sup>o</sup>the <sup>16</sup>church, I hear that there <sup>o</sup>be <sup>o</sup>divisions <sup>o</sup>among you; and I <sup>o</sup>partly <sup>o</sup>believe it.

19 For there must be <sup>o</sup>also <sup>o</sup>heresies <sup>18</sup>among you, <sup>o</sup>that they which are <sup>o</sup>approved may <sup>o</sup>be made manifest <sup>18</sup>among you.

20 When ye <sup>17</sup>come together therefore <sup>o</sup>into one place, *this* is <sup>6</sup>not to eat the <sup>o</sup>Lord's Supper.

21 For <sup>11</sup>in eating <sup>o</sup>every one <sup>o</sup>taketh before *other* his own supper: and one is hungry, and another is drunken.

22 <sup>o</sup>What? have ye <sup>6</sup>not houses to eat and to drink in? or despise ye the <sup>16</sup>church of <sup>3</sup>God, and <sup>o</sup>shame them that have <sup>o</sup>not?

Z <sup>o</sup>What shall I say to you? shall I <sup>2</sup>praise you <sup>11</sup>in this? I <sup>2</sup>praise you <sup>6</sup>not.

A B 23 For <sup>3</sup>o have received <sup>o</sup>of the <sup>o</sup>Lord that which <sup>o</sup>also I <sup>2</sup>delivered <sup>o</sup>unto you, That the <sup>o</sup>Lord <sup>o</sup>Jesus <sup>o</sup>the *same* night in which He was <sup>o</sup>betrayed took bread:

24 And when He had <sup>o</sup>given thanks, He brake *it*, and said, <sup>o</sup>"Take, eat, this <sup>o</sup>is My body, which is <sup>o</sup>broken <sup>o</sup>for you: this do <sup>o</sup>in <sup>o</sup>remembrance of Me."

25 <sup>o</sup>After the same manner <sup>o</sup>also *He* took the cup, <sup>o</sup>when He had supped, saying, <sup>o</sup>"This cup is the <sup>o</sup>new <sup>o</sup>testament <sup>11</sup>in My blood: this do ye, <sup>o</sup>as oft as ye drink *it*, <sup>24</sup>in <sup>24</sup>remembrance of Me.

C b<sup>1</sup> 26 For <sup>25</sup>as often as ye eat this bread, and drink this cup, ye do <sup>o</sup>shew the <sup>23</sup>Lord's death till He come."

c<sup>1</sup> 27 Wherefore whosoever shall eat this bread, and drink *this* cup of the <sup>23</sup>Lord <sup>o</sup>unworthily, shall be <sup>o</sup>guilty <sup>o</sup>of the body and blood of the <sup>23</sup>Lord.

b<sup>2</sup> 28 But let a <sup>o</sup>man <sup>o</sup>examine himself, and <sup>o</sup>so let him eat <sup>8</sup>of *that* bread, and drink <sup>8</sup>of *that* cup.

c<sup>2</sup> 29 For he that eateth and drinketh <sup>o</sup>unworthily, eateth and drinketh <sup>o</sup>damnation to himself, <sup>22</sup>not <sup>o</sup>discerning <sup>o</sup>the <sup>23</sup>Lord's body.

30 <sup>10</sup>For this cause many *are* weak and sickly <sup>18</sup>among you, and <sup>o</sup>many <sup>o</sup>sleep.

b<sup>3</sup> 31 For <sup>6</sup>if we <sup>o</sup>would <sup>o</sup>judge ourselves, we should <sup>6</sup>not be <sup>13</sup>judged.

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

for = unto. Ap. 104. vi. **18** the. All the texts omit. "In church" means "in assembly". No buildings were set apart for Christian worship so early as this.

be. Gr. *huparchō*. See Luke 9. 48. divisions. Gr. *schisma*. See 1. 10. among. Ap. 104. viii. 2. partly believe it - believe some part (of it), or believe it of some part of you.

believe. Ap. 150. I. 1. iii. **19** also heresies = heresies also. heresies = sects. See Acts 5. 17. that = in order that. Gr. *hina*.

approved. Gr. *dokimos*. See Rom. 14. 18. be made = become. This is the reason why divisions are permitted, but is no justification of them. Cp. 1 John 2. 19.

**20** into one place. Gr. *epi to auto*. See Acts 2. 1. These were the social meals of the early church, called love feasts (2 Pet. 2. 13. Jude 12), followed by the Lord's Supper. According to the Greek custom, each brought his own provisions, and while the rich fared sumptuously, the poor sometimes had little or nothing; for the spirit of division led to the exclusion by some of all who were not of their own party. Thus sectarianism invaded even the Lord's table.

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

**21** every = each. taketh before = first taketh. Gr. *prolambanō*. Only here, Mark 14. 8. Gal. 6. 1. Thus the over-indulgence of some unfitted them for the ordinance.

**22** What? have ye not = For is it (Gr. *mē*, introducing the question) that ye have not (Gr. *ou*). shame. Gr. *kataischunō*. Same as in v. 4. not. Ap. 105. II.

What shall I say, &c. Fig. *Amphidiorthōsis*. Ap. 6.

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

A | B | 23-25. Revelation received.  
C | b<sup>1</sup> | 26. Worthy partaking.  
c<sup>1</sup> | 27. Unworthy partaking.  
b<sup>2</sup> | 28. Discerning oneself.  
c<sup>2</sup> | 29, 30. Not discerning the body.  
b<sup>3</sup> | 31. Self-judgment.  
c<sup>3</sup> | 32. The Lord's chastening.  
B | 33, 34. Counsel given.

**23** have. Omit. of = from. Ap. 104. iv. Lord. Ap. 98. VI. i. β. 2. A.

also I delivered = I delivered also. Cp. 15. 3. unto = to. Jesus. Ap. 98. X.

the *samē* = in (Gr. *en*) the. betrayed. Gr. *paradidōmi*. Same as "delivered", v. 2. See John 19. 30.

**24** given thanks. Gr. *eucharisteō*. See Acts 27. 35. Take, eat. The texts omit. is. See Matt. 26. 26.

broken. The texts omit. for = on behalf of. Ap. 104. xvii. 1. in = for. Ap. 104. vi. remembrance of Me = My memorial. Gr. *anamnēsis*. Only here, v. 25. Luke 22. 19. Heb. 10. 3. **25** After the same manner = Likewise. also *He* took, &c. = He took the cup also. when = after. Ap. 104. xi. 2. This cup, &c. Fig. *Metaphor*, as in v. 24. Ap. 6. If, as Rome maintains, the wine is transubstantiated into the blood of Christ, can the cup be so too? new. Gr. *kainos*. See Matt. 9. 17. testament = covenant. See Luke 22. 20 and Heb. 9. 14-23. as oft as. Gr. *hosakis*. Only here, v. 26. Rev. 11. 6. **26** shew = proclaim. Ap. 121. 5. **27** unworthily. Gr. *anaxiōs*. Only here and v. 29 (which see). guilty. Gr. *enochos*, as Matt. 26. 66. **28** man. Ap. 123. 1. examine = test or try. 19 and 9. 27. so. I. e. after this self-testing. "himself", read "since he does not discern", &c. discerning. Ap. 122. 4. the Lord's body. The texts read "the body". That is, he does not recognize the common membership of all the saints (10. 17). This was the sectarian and selfish spirit rebuked in v. 19-22. Note the Fig. *Paregmenon*. Ap. 6. **30** many = not a few, as R.V. sleep. Ap. 171. 2. This verse explains what the judgment of v. 29 was. Temporal suffering, and even death. Cp. 5. 5 and 1 John 5. 16, 17. **31** would = were to. judge. Same as "discern", v. 29.

<sup>c</sup> 32 But when we are <sup>13</sup> judged, we are ° chastened ° of the <sup>23</sup> Lord, <sup>19</sup> that we should <sup>-22-</sup> not be ° condemned ° with the ° world.

<sup>B</sup> 33 Wherefore, my brethren, when ye <sup>17</sup> come together ° to eat, ° tarry one for another.

34 And <sup>6</sup> if <sup>16</sup> any man hunger, let him eat ° at home; <sup>19</sup> that ye <sup>17</sup> come <sup>-22-</sup> not together ° unto ° condemnation. And the rest will I ° set in order when I come.

<sup>Q D d</sup> 12 Now ° concerning ° spiritual gifts, brethren, ° I would ° not have you ignorant. 2 Ye ° know that ye were ° Gentiles, ° carried away ° unto ° these ° dumb idols, ° even as ye were ° led.

3 Wherefore I ° give you to understand, that ° no man ° speaking ° by the ° Spirit of ° God ° calleth ° Jesus ° accursed: and *that* ° no man can say ° that ° Jesus is the ° Lord, ° but ° by the ° Holy Ghost.

<sup>e</sup> 4 Now there are ° diversities of ° gifts, but the same ° Spirit.

5 And there are ° differences of ° administrations, but the same <sup>3</sup> Lord.

6 And there are <sup>4</sup> diversities of ° operations, but it is the same <sup>3</sup> God Which ° worketh ° all ° in all.

<sup>f</sup> 7 But the ° manifestation of the <sup>4</sup> Spirit is given to ° every man ° to profit withal.

8 For to one is given ° by the <sup>4</sup> Spirit the ° word of wisdom; to ° another the ° word of knowledge, ° by the same <sup>4</sup> Spirit;

9 To ° another ° faith, <sup>3</sup> by the same <sup>4</sup> Spirit; to ° another the <sup>4</sup> gifts of ° healing, <sup>3</sup> by the same <sup>4</sup> Spirit;

10 To ° another the ° working of ° miracles; to ° another prophecy; to ° another ° discerning of ° spirits; to ° another *divers* ° kinds of tongues; to ° another the ° interpretation of tongues;

11 But all these ° worketh that one and the ° selfsame <sup>4</sup> Spirit, ° dividing to <sup>7</sup> every man ° severally as He ° will.

<sup>g</sup> 12 For as the body is one, and hath many members, and all the members of ° that one

32 chastened. Gr. *paideuō*. Cp. Heb. 12. 6, 7, 10. Rev. 3. 19.

of = by. Ap. 104. xviii. 1.

condemned. Ap. 122. 7.

with. Ap. 104. xvi.

world. Gr. *kosmos*. Ap. 129. 1. This shows that the judgment of v. 29 is not eternal judgment. In vv. 31, 32, the Fig. *Paregmenon* occ. again.

33 to eat = for (Gr. *eis*) eating.

tarry = wait. Cp. Acts 17. 16. Jas. 5. 7.

34 at home = in (Gr. *en*) the house.

unto. Ap. 104. vi.

condemnation. Same as "damnation", v. 29.

set in order. Gr. *diatassō*. See Acts 7. 44.

12. 1—14. 40 (Q, p. 1709). THE PUBLIC EXERCISE OF SPIRITUAL GIFTS. (*Introversion*.)

<sup>Q</sup> | D | 12. 1-31. Spiritual gifts.

| E | 13. 1-13. Love more excellent than gifts.

| D | 14. 1-40. Prophecy the best gift.

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

D | d | 1-3. Instruction as to spiritual gifts.

| e | 4-6. Diversities of gifts.

| f | 7-11. God's gifts to the saints.

| g | 12-20. The many members of the body.

| h | 21-27. Their mutual interdependence.

| i | 28. God's provision for the church.

| e | 29, 30. Diversities of gifts.

| d | 31. Exhortation as to spiritual gifts.

12. 1 concerning. Ap. 104. xiii. 1.

spiritual. Gr. *pneumatikos*. It is the adj. of *pneuma* (Ap. 101), and is applied to things in the Divine sphere, as well as to those in Satan's realm (Eph. 6. 12). It is put in contrast with that which is natural, as in 3. 1; 15. 44. In 10. 3, 4 "supernatural" would express the meaning. It occ. twenty-six times and is always transl. "spiritual", and is the only word so rendered, except in 14. 12, which sec. Supply *things* instead of *gifts*.

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

not. Ap. 105. I.

2 know. Ap. 132. I. i.

Gentiles. Gr. *ethnos*.

carried = led. Gr. *apagō*. First occ. Matt. 7. 13.

unto. Ap. 104. xv. 3. these. Omit.

dumb. Gr. *aphōnos*. See Acts 8. 32. Cp. Ps. 115. 6. Isa. 46. 7. Jer. 10. 5.

even as ye were = as ye chanced to be. The popularity of different gods waxed and waned. Cp. Deut. 32. 17. 2 Chron. 28. 23.

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

3 give you to understand = make known to you. speaking. Ap. 121. 7. by = in. Ap. 104. xviii.

God. Ap. 101. II. 5. God. Ap. 98. I. i. 1. call-

eth, &c. = saith "accursed Jesus". This was probably a form of renunciation. Jesus. Ap. 98. X.

accursed. Gr. *anathema*. See Acts 23. 14. that Jesus is the Lord. The texts read simply "Lord Jesus".

Lord. Ap. 98. VI. i. β. 2. B. but = if not. Gr. *ei mē*. Holy Ghost. Ap. 101. II. 4. This means

acknowledging Him as Lord and Master (Rom. 10. 9), not mere lip-service. 4 diversities. Gr. *diairesis*.

Only here and vv. 5, 6. Cp. *hairesis*, 11. 19. gifts. Ap. 134. I. 2. Spirit. Ap. 101. II. 3. In these

vv. 4-6 we have the Spirit, the Son, and the Father working. 5 differences. Same as "diversities",

v. 4. administrations = services. Ap. 190. II. 1. 6 operations = workings. Gr. *energēma*. Only

here and v. 10. worketh. Gr. *energeō*. See Rom. 7. 5. all in all. I. e. all the gifts in all the mem-

bers. Fig. *Ellipsis*. Ap. 6. in. Ap. 104. viii. Note the Fig. *Symplokē* in these three vv., each begin-

ning with "diversities", and ending the sentence with "the same". 7 manifestation. Gr. *phanerōsis*.

Only here and 2 Cor. 4. 2. Cp. Ap. 106. I. v. and viii. every man = each one. to profit withal = for

(Gr. *pros*. Ap. 104. xv. 3) profiting, i. e. for the profit of others. 8 by = through. Ap. 104. v. 1.

word. Ap. 121. 10. another. Ap. 124. 1. knowledge. Ap. 132. II. i. by = according to. Ap.

104. x. 2. 9 another. Ap. 124. 2. faith. Ap. 150. II. 1. Cp. Gal. 5. 22. Eph. 2. 8. healing.

Gr. *iama*. Only here and vv. 28, 30. Cp. Luke 6. 17. 10 working. See v. 6. miracles. Ap. 172.

1 and 176. 1. discerning. Gr. *diakrisis*. See Rom. 14. 1. Heb. 5. 14. Cp. Ap. 122. 4. spirits. Ap.

101. II. 11 or 12. kinds. Gr. *genos*, as in 14. 10. interpretation. Gr. *hermēneia*. Only here and 14. 26.

11 selfsame = same. dividing = distributing. Gr. *diatreō*. Only here and Luke 15. 12. Cp. the noun

*diatresis*, vv. 4-6. severally = in His own way. will. Ap. 102. 3. 12 that one. The texts read "the".

body, being many, are one body: ° so also is ° Christ.

13 For ° by one ° Spirit ° are we all ° baptized into one body, whether we be Jews or ° Gentiles, whether we be ° bond or free; and ° have been all made to drink ° into one ° Spirit.

14 For the body is ° not one member, but many.

15 ° If the foot shall say, "Because I am ° not ° of the hand, I am ° not ° of the body;" is it ° therefore ° not ° of the body?

16 And ° if the ear shall say, "Because I am ° not ° the eye, I am ° not ° of the body;" is it ° therefore ° not ° of the body?

17 ° If the whole body were an eye, where were the hearing? ° If the whole were hearing, where were the ° smelling?

18 But now ° hath ° God ° set the members ° every one of them ° in the body, ° as it hath pleased Him.

19 And ° if they were all one member, where were the body?

20 But now are they many members, yet but one body.

g 21 And the eye ° cannot say ° unto the hand, "I have ° no need of thee;" nor again the head to the feet, "I have ° no need of you."

22 ° Nay, much more those members of the body, which seem ° to be more feeble, are necessary:

23 And those members of the body, which we think to be ° less honourable, upon these we ° bestow more abundant honour; and our ° uncomely parts have more abundant ° comeliness.

24 For our ° comely parts have ° no need: but ° God ° hath ° tempered the body together, having given more abundant honour to that part which ° lacked:

25 ° That there should be ° no ° schism ° in the body; but that the members ° should have the same care ° one ° for another.

26 And ° whether one member suffer, all the members ° suffer with it; ° or one member be ° honoured, all the members rejoice ° with it.

27 Now we are ° the body of ° Christ, and members ° in particular.

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

e 29 ° Are all ° apostles? ° are all ° prophets? ° are all ° teachers? ° are all ° workers of ° miracles?

30 ° Have all the ° gifts of ° healing? ° do all ° speak with tongues? ° do all ° interpret?

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

so also, &c. = so is Christ also.

Christ = the Christ. Ap. 98. IX.

13 are = were.

baptized. Ap. 115. I. iii. 1. b, and iv. It is the Lord who baptizes in *pneuma hagion*. See John 1. 33. Note that "by" is "in" (Gr. *en*) and "Spirit" has no art.

into. Ap. 104. vi.

Gentiles = Greeks.

bond = slaves. Ap. 190. I. 2.

have been = were.

into. Gr. *eis*, as above, but the texts omit, probably because of the difficulty of the expression; but *eis* may be rendered "at", as in Acts 8. 40; 18. 22; 20. 14-16, &c., the gifts of the Spirit being regarded as a fountain. Cp. John 4. 14.

15 If. Ap. 118. 1. b.

the = a.

of. Ap. 104. vii.

therefore = on account of (Gr. *para*. Ap. 104. xii. 3) this.

17 If. Ap. 118. 2. a.

smelling. Gr. *osphrēsis*. Only here.

18 hath. Omit.

set. Same word as "ordain" in John 15. 16.

every = each.

as it hath, &c. = as He pleased, or purposed. Ap. 102. l. Cp. 15. 38.

21 cannot = is not (Gr. *ou*) able to.

unto = to.

no. Ap. 105. I.

22 Nay = But.

to be. I. e. naturally. Gr. *huparchō*. See Luke 9. 48.

23 less honourable. Gr. *atimos*. See 4. 10.

bestow. Lit. put around. Gr. *peritithēmi*. See first occ. Matt. 21. 33.

uncomely. Gr. *aschēmōn*. Only here.

comeliness. Gr. *euschēmōsunē*. See here.

24 comely. Gr. *euschēmōn*. See Acts 13. 50.

hath. Omit.

tempered . . . together = mingled together, or compounded. Gr. *sunkerannumi*. Only here and Heb. 4. 2.

lacked = came short. Gr. *husterēō*. See Rom. 3. 23.

25 That = In order that. Gr. *hina*.

no. Ap. 105. II.

schism. Gr. *schisma*. See 1. 10.

should have the same care = should care (Gr. *merimnaō*. See 7. 32) the same.

one for another = on behalf of (Gr. *huper*. Ap. 104. xvii. 1) one another.

26 whether = if at least. Gr. *eite*. Cp. Ap. 118. 2. a. suffer with it = suffer together. Gr. *sumpaschō*. Only here and Rom. 8. 17.

or. Gr. *eite*, as above.

honoured = glorified. See 6. 20.

with it = together.

27 the body. There is no art. because *sōma* is the predicate. Cp. 3. 16.

in particular. Gr. *ek* (Ap. 104. vii.) *merous*. The meaning is "Each in his part", as R. V. m.

28 church. Ap. 186.

apostles . . . prophets. Ap. 189.

teachers. Gr. *didaskalos*. Ap. 98. XIV. v. 4.

after that. Gr. *epeita*.

miracles = powers. Gr. *dunamis*, as in v. 10. Here it means "workers of miracles".

helps. Gr. *antilēpsis*. Only here in N.T., but found in the Sept., Ps. 83. 8; &c., and in the Papyri (Ap. 94. IV).

governments. Gr. *kubernēsis*. Only here in N.T., but found in the Sept. The word means "guidance".

Gr. *genos*. Not the same word as in vv. 4-6. 29 Are

workers of. There is no word for

30 interpret. Gr. *diērmēneuō*. See Acts 9. 36.

best. The texts read "greater". more excellent.

Cp. Acts 27. 11.

diversities = (different) kinds.

All these seven questions are introduced by *mē* (Ap. 105. II).

31 covet earnestly. Gr. *zēloō*. See Acts 7. 9.

Lit. according to (Gr. *kata*. Ap. 104. x. 2) excellence. See Rom. 7. 13.

E h

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

**2** And ° though I have the gift of prophecy, and ° understand all ° mysteries and all ° knowledge; and ° though I have all ° faith, so that I could ° remove mountains, and have ° not ° charity, I am ° nothing.

**3** And ° though I ° bestow all my ° goods to feed the poor, and ° though I ° give my body ° to be burned, and have ° not ° charity, ° it profiteth me ° nothing.

i **4** ° Charity suffereth long, and ° is kind; ° charity ° envieth ° not; ° charity ° vaunteth ° not itself, ° is ° not puffed up,

**5** ° Doth ° not behave itself unseemly, seeketh ° not her own, ° is ° not easily ° provoked, ° thinketh no ° evil;

**6** Rejoiceth ° not ° in ° iniquity, but ° rejoiceth in the truth;

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

**8** ° Charity ° never ° faileth:

h but ° whether there be prophecies, they shall ° fail; ° whether there be tongues, they shall cease; ° whether there be ° knowledge, it shall ° vanish away.

**9** For we ° know ° in part, and we prophesy ° in part.

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

**11** When I was a ° child, I ° spake as a ° child, I understood as a ° child, I ° thought as a ° child; but when I became a ° man, I ° put away ° childish things.

**12** For now we ° see ° through a ° glass, ° darkly; but then face ° to face: now I ° know ° in part; but then shall I ° know ° even as also I am ° known.

i **13** And now ° abideth ° faith, hope, ° charity, these three; but the greatest of these is ° charity.

D F<sup>1</sup> G

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

**8** never. Gr. *oudepote*. faileth. All the texts read "falleth". whether. Gr. *eite*. fail=be brought to nought. Gr. *katargeō*. See Rom. 3. 3. vanish away. Same as "fail". **9** know. Ap. 132. I. ii. in part. Gr. *ek* (Ap. 104. vii) *merous*. **10** perfect. Ap. 125. 1. done away. Same as "fail", v. 8. **11** child. Ap. 108. vii. thought=reasoned. Gr. *logizomai*. man. Ap. 123. 2. put away=did away with. Gr. *katargeō*, as in vv. 8, 10. childish things=the things of a child. **12** see. Ap. 133. I. 5. through. Ap. 104. v. 1. glass=mirror. Gr. *esoptron*. Only here and James 1. 23. darkly. Lit. in (Gr. *en*) a riddle. Gr. *ainigma*. Only here in N.T. In the Sept., Num. 12. 8. 1 Kings 10. 1. Prov. 1. 6, &c. to. Ap. 104. xv. 3. know=fully know. Ap. 132. I. iii. even as, &c.=even as I was fully known also. **13** abideth. Gr. *menō*. See p. 1511.

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

D | F<sup>1</sup> | 1-20. Prophecy better than tongues.  
| F<sup>2</sup> | 21-40. Reasons and cautions.

**14. 1-20** (F<sup>1</sup>, above). PROPHECY BETTER THAN TONGUES.

F<sup>1</sup> | G | 1. Every gift to be desired.  
| H | 2-4. But prophesying best.  
G | 5-. Tongues also to be desired.  
H | -5-20. But prophesying best.

**14. 1** charity=love, as in 13. 1. desire=covet earnestly, as in 12. 31. spiritual. Gr. *pneumatikos*. See 12. 1. that=in order that. Gr. *hina*.

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

E | h | 1-3. Love the pre-eminent grace.  
i | 4-8-. Its characteristics.  
h | -8-12. Gifts only transient.  
i | 13. Love abides and is supreme.

**13. 1** Though=If. Ap. 118. I. b.

speak. Ap. 121. 7.

men. Ap. 123. 1.

not. Ap. 105. II.

charity=love. Ap. 135. II. 1.

sounding. Gr. *ēcheō*. Only here and Luke 21. 25 (roaring).

brass. Gr. *chalkos*. See Matt. 10. 9. Rev. 18. 12. Elsewhere, Mark 6. 8; 12. 41; (money).

tinkling. Gr. *alalazō*. Only here and Mark 5. 38. An onomatopoeic word. Frequent in the Sept. of the battle shout; Josh. 6. 20. Judges 15. 14. 1 Sam. 17. 20, 52; &c.

cymbal. Gr. *kumbalon*. Only here, but frequent in the Sept.

**2** understand=know. Ap. 132. I. i.

mysteries. Ap. 193.

knowledge. Ap. 132. II. i.

faith. Ap. 150. II. 1.

remove. Gr. *methistēmi*. See Acts 13. 22.

nothing. Gr. *oudenis*.

**3** bestow=give away in doles. Gr. *psōmizō*. Only here and Rom. 12. 20. Cp. "sop", John 13. 26.

goods=the things belonging (*huparchō*, Luke 9. 48) to me.

give=deliver up. Gr. *paradidōmi*. See John 19. 30.

to be=in order that (Gr. *hina*) it may be.

it profiteth, &c.=I am nothing profited.

**4** is kind. Gr. *chrēsteuomai*. Only here. Cp. Ap. 184. III. Note the Fig. *Asyndeton* in these vv. 4-8.

envieth. Gr. *zēloō*. See Acts 7. 9.

not. Ap. 105. I.

vaunteth. Gr. *perpereuomai*. Only here.

is... puffed up. See 4. 6.

**5** Doth... behave, &c. Gr. *aschēmoneō*. Only here and 7. 36.

is... easily provoked=is... roused to anger. Gr. *paroxunomai*. Only here and Acts 17. 16. There is no word for "easily". The statement is absolute.

thinketh no evil=reckons not (Gr. *ou*) the evil (done to it).

evil. Ap. 128. III. 2.

**6** in=upon, or at. Ap. 104. ix. 2.

iniquity=unrighteousness. Ap. 128. VII. 1.

rejoiceth in the truth=rejoiceth with (as in 12. 26) the truth, i.e. as it wins its way, truth being personified.

**7** Beareth. Gr. *stegō*. See 9. 12. Here it means "is forbearing in all provocations".

believeth. Ap. 150. I. 1. iii.



H 2 For he that ° speaketh ° in ° an *unknown* tongue ° speaketh ° not ° unto ° men, but ° unto ° God: for ° no man ° understandeth *him*; ° howbeit ° in the ° spirit he ° speaketh ° mysteries.

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

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

G 5 I ° would that ye all ° spake with tongues,

H k but rather ° that ye prophesied: for greater *is* he that prophesieth than he that ° speaketh with tongues, ° except he ° interpret, ° that the ° church may receive ° edifying.

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

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

8 For ° if the trumpet give an ° uncertain ° sound, who shall prepare himself ° to the battle ?

9 ° So likewise *ye*, ° except ye ° utter ° by the tongue ° words ° easy to be understood, how shall it be ° known what is ° spoken ? for ye shall ° speak ° into the air.

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

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

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

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

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

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

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

2 speaketh. Gr. *laleō*. Ap. 121. 7.  
in. No prep. Dat. case. an *unknown* = a.  
not. Ap. 106. I.  
unto = to.  
men. Gr. *anthrōpos*. Ap. 123. 1.  
God. Ap. 98. I. i. 1.  
no man = no one. Gr. *oudeis*.  
understandeth. Gr. *akouō*. Occ. over 420 times.  
Transl. hear, except in this and six or seven other passages. See Acts 9. 7.  
howbeit = but.  
spirit. Ap. 101. II. 4. There is no article.  
mysteries. Ap. 193.  
3 to. Supply the ellipsis by “for”.  
edification. Lit. building. Gr. *oikodomē*. See 3. 9.  
Here used metaphorically.  
exhortation. Gr. *paraklēsis*. See Acts 4. 36 and 13. 15. Cp. Ap. 134. I. 6.  
comfort. Gr. *paramuthia*. Only here. Cp. Phil. 2. 1, and the verb in John 11. 19.  
4 edifieth. Gr. *oikodomeō*. See Acts 9. 31.  
church. Ap. 186.  
5 would = wish. Ap. 102. 1.

14. -5-20 (H, p. 1718). PROPHESYING BEST.  
(Alternation.)

II | k | -5, 6. Interpretation needed.  
| l | 7-12. Otherwise gift of tongues useless.  
| k | 13. Interpretation needed.  
| l | 14-20. Otherwise gift of tongues useless.

except. A strong expression. Gr. *ektos ei mē*. Lit. without if not.  
interpret. Gr. *diērmēneuō*. See Acts 9. 36.  
edifying. Same as “edification”, v. 3.  
6 if. Ap. 118. I. b.  
unto. Ap. 104. xv. 3.  
except = unless. Gr. *ean* (Ap. 118. I. b) *mē* (Ap. 105. II).  
by = in. Gr. *en*. Ap. 104. viii.  
revelation. Ap. 106. II. i.  
knowledge. Ap. 132. II. i.  
7 And even = Nevertheless. Gr. *homōs*. Only here, John 12. 42. Gal. 3. 15.  
without life. Gr. *apsuchos*. Only here.  
sound. Gr. *phōnē*, voice.  
whether, or. Gr. *eite*.  
pipe. Gr. *aulos*. Only here.  
harp. Gr. *kithara*. Only here and Rev. 5. 8; 14. 2; 15. 2.  
distinction. Gr. *diastolē*. See Rom. 3. 22.  
sounds. Gr. *phthongos*. Only here and Rom. 10. 18.  
Not the same word as in the first part of the verse.  
known. Ap. 132. I. ii.  
piped. Gr. *auleō*. Only here, Matt. 11. 17. Luke 7. 32.  
harped. Gr. *kitharizō*. Only here and Rev. 14. 2.  
8 uncertain. Gr. *adēlos*. Only here and Luke 11. 44 (appear not).  
to the battle = for (Gr. *eis*. Ap. 104. vi) war.  
9 So likewise *ye* = So *ye* also.  
utter = give.  
by. Ap. 104. v. 1. words. Ap. 121. 10.  
easy to be understood = intelligible. Gr. *eusēmos*. Only here.  
into. Ap. 104. vi.  
voices. Gr. *phōnē*. See v. 7. in. Ap. 104. viii.  
without, &c. = dumb. Gr. *aphōnos*. See Acts 8. 32.  
meaning = force. Ap. 172. 1. barbarian. See Acts 28. 2. unto. Gr. *en*. Ap. 104. viii. I. e. in my regard. 12 Even so *ye* = So *ye* also. zealous. Gr. *zēlōtes*. See Acts 21. 20. spiritual gifts. Lit. spirits. Here put for the operations of the Holy Spirit, as in v. 2. Ap. 101. II. 4. excel = abound. to. Gr. *pros*. Ap. 104. xv. 3. 13 Wherefore. See 8. 13. pray. Ap. 134. I. 2. 14 spirit. Ap. 101. II. 9. understanding. Gr. *nous*. Transl. seven times “understanding”, seventeen times “mind”. 15 sing. Gr. *psallō*, as Eph. 5. 15 (making melody). 16 when = if. Ap. 118. I. b. occupieth = fills up. Gr. *anaplērōō*. Here, 16. 17. Matt. 18. 14. Gal. 6. 2. Phil. 2. 30. 1 Thess. 2. 16. unlearned. See Acts 4. 13. Lit. “private” as opposed to “official”. Amen = the amen. See p. 1511. at. Ap. 104. ix. 2. giving of thanks. Gr. *eucharistia*. See Acts 24. 3. seeing = since. understandeth = knoweth. Ap. 132. I. i.

10 it may be = if (Ap. 118. 2. b) it may be.  
world. Ap. 129. 1. none. Gr. *oudeis*.  
11 know. Ap. 132. I. i. not. Ap. 105. II.  
28. 2. unto. Gr. *en*. Ap. 104. viii. I. e. in my regard. 12 Even so *ye* = So *ye* also. zealous.  
Gr. *zēlōtes*. See Acts 21. 20. spiritual gifts. Lit. spirits. Here put for the operations of the Holy Spirit, as in v. 2. Ap. 101. II. 4. excel = abound. to. Gr. *pros*. Ap. 104. xv. 3. 13 Wherefore. See 8. 13. pray. Ap. 134. I. 2. 14 spirit. Ap. 101. II. 9. understanding. Gr. *nous*. Transl. seven times “understanding”, seventeen times “mind”. 15 sing. Gr. *psallō*, as Eph. 5. 15 (making melody). 16 when = if. Ap. 118. I. b. occupieth = fills up. Gr. *anaplērōō*. Here, 16. 17. Matt. 18. 14. Gal. 6. 2. Phil. 2. 30. 1 Thess. 2. 16. unlearned. See Acts 4. 13. Lit. “private” as opposed to “official”. Amen = the amen. See p. 1511. at. Ap. 104. ix. 2. giving of thanks. Gr. *eucharistia*. See Acts 24. 3. seeing = since. understandeth = knoweth. Ap. 132. I. i.

17 For thou verily ° givest thanks well, but the ° other is ° not ° edified.

18 I ° thank my ° God, ° I ° speak with tongues more than ye all :

19 Yet ° in the ° church I ° had rather ° speak five words ° with my ° understanding, ° that by my voice I ° might teach ° others also, than ten thousand words ° in ° an unknown tongue.

20 Brethren, ° be ° not ° children in ° understanding: howbeit in ° malice ° be ye children, but in ° understanding ° be ° men.

F<sup>2</sup> m

21 ° In ° the law it is written, ° "With men of ° other tongues ° and ° other lips will I ° speak ° unto this ° people; and ° yet for all that will they not ° hear Me, saith the ° LORD." °

22 Wherefore tongues are ° for a ° sign, ° not to them that ° believe, but to them that ° believe not: but prophesying ° serveth ° not for them that ° believe not, but for them which ° believe.

23 ° If therefore the whole ° church be come together ° into one place, and all ° speak with tongues, and there come in those that are ° unlearned, or ° unbelievers, will they ° not say that ye are ° mad ?

24 But ° if all prophesy, and there come in ° one that ° believeth not, or ° one ° unlearned, he is ° convinced ° of all, he is ° judged ° of all :

25 And thus ° are the secrets of his heart made ° manifest; and so falling down ° on his face he will ° worship ° God, ° and report that ° God is ° in you ° of a truth.

n

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

o

Let all things be done ° unto ° edifying.

m

27 ° If ° any man ° speak in ° an unknown tongue, let it be ° by two, or at the most by three, and that ° by course; and let one ° interpret.

28 But ° if there be ° no ° interpreter, let him keep silence ° in the ° church; and let him ° speak to himself, and to ° God.

29 Let the ° prophets ° speak two or three, and let ° the ° other ° judge.

30 ° If any thing be ° revealed to ° another that sitteth by, let the first ° hold his peace.

31 For ye ° may all prophesy ° one by one, ° that all may learn, and all may be ° comforted.

32 And the ° spirits of the ° prophets are ° subject to the ° prophets.

33 For ° God is ° not the author of ° confusion, but of peace, as ° in all ° churches of the ° saints.

34 Let your women keep silence ° in the ° churches: for it is ° not permitted ° unto them

17 givest thanks. Gr. *eucharisteō*. See Acts 27. 35. other. Gr. *heteros*. Ap. 124. 2.

18 thank. Same as "give thanks", v. 17. I speak = speaking (as I do).

19 had rather = desire to. Ap. 102. 1. with. Gr. *dia*, but the texts read "by" (Dat.) might teach. Gr. *katēcheō*. See Acts 18. 25. others. Ap. 124. 1.

20 be = become. children. Ap. 108. v. understanding. Gr. *phrēn*. Only here. malice. Ap. 128. II. 2.

be ye children = act as babes. Gr. *nēpiazō*. Cp. Ap. 108. vii.

men, i. e. of mature age and thought. Gr. *teleios*. See Ap. 123. 6, and 125. 1.

#### 14. 21-40 (F<sup>2</sup>, p. 1718). REASONS AND CAUTIONS. (Extended Alternation.)

F<sup>2</sup> m | 21-25. Divine prediction.

n | 26-. Remonstrance.

o | -26. Exhortation. Let, &c.

m | 27-35. Apostolic direction.

n | 36-39. Remonstrance.

o | 40. Exhortation. Let, &c.

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

With = In. Ap. 104. viii.

other tongues. Gr. *heteroglōssos* = other-tongued. Only here.

and other lips = and with lips of others.

people. Gr. *laos*. See Acts 2. 47.

yet for all that, &c. = not even (Gr. *oude*) so will they.

hear = hearken to. Gr. *eisakouō*. Elsewhere, Matt. 6. 7. Luke 1. 13. Acts 10. 31. Heb. 5. 7; all of answered prayer. A stronger word than *akouō* which occ. over 400 times.

LORD. Ap. 98. VI. i. β. 1. B. a. The quotation is from Isa. 28. 11, 12. Ap. 107. II. 2.

22 for. Ap. 104. vi.

sign. Ap. 176. 3.

believe. Ap. 150. I. 1. i.

believe not = are unbelieving. Gr. *apistos*. See Ap. 150. III.

*serveth* = is.

23 into one place. See Acts 2. 1.

unbelievers. Gr. *apistos*, as in vv. 22, 24.

mad. Gr. *mainomai*. See Acts 12. 15.

24 one = any one. Ap. 123. 3.

convinced. Gr. *elenchō*. See John 8. 9. Occ. seventeen times; transl. four times "convince", once "convict", five times "rebuke", six times "reprove", and once "tell a fault" (Matt. 18. 15).

of = by. Ap. 104. xviii. 1.

judged = discerned. Ap. 122. 2.

25 are . . . made = become.

manifest. Ap. 106. viii.

on. Ap. 104. ix. 3.

worship. Ap. 137. 1.

and report = announcing, or declaring. Gr. *apan-gellō*. Cp. Ap. 121. 5, 6.

in = among. Gr. *en*. Ap. 104. viii. 2.

of a truth = indeed. Gr. *ontōs*. Cp. John 8. 36.

26 How. Gr. *ti*. Same as "What", v. 15.

27 If. Gr. *eite*. Ap. 118. 2. a.

any man = any one, as in v. 24. by = according to. Ap. 104. x. 2. by course = in turn. Gr. *ana* (Ap. 104. i) *meros*. 28 no. Gr. *mē*, as in v. 11. interpreter. Gr. *diermēneutēs*. Only here. 29 prophets. Ap. 189. the other = the others. judge = discern, or discriminate. Ap. 122. 4. 30 revealed. Ap. 106. I. ix. hold his peace. Same as "keep silence" in vv. 28, 34. 31 may = can.

one by one. Gr. *kath'* (Ap. 104. x. 2) *hena*. comforted. Ap. 184. I. 6. 32 spirits = spiritual gifts, as in v. 12. subject to. I. e. under the control of their possessors. So there was no warrant for the scenes of excitement sometimes exhibited in ancient, as well as in modern, days. 33 confusion = commotion. Gr. *akatastasia*. See Luke 21. 9. saints. Gr. *hagios*. See Acts 9. 13.

every = each. of you. Omit. interpretation. See 12. 10. 27 If. Gr. *eite*. Ap. 118. 2. a. any man = any one, as in v. 24. by = according to. Ap. 104. x. 2. by course = in turn. Gr. *ana* (Ap. 104. i) *meros*. 28 no. Gr. *mē*, as in v. 11. interpreter. Gr. *diermēneutēs*. Only here. 29 prophets. Ap. 189. the other = the others. judge = discern, or discriminate. Ap. 122. 4. 30 revealed. Ap. 106. I. ix. hold his peace. Same as "keep silence" in vv. 28, 34. 31 may = can.

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to <sup>2</sup> speak; but *they are commanded* to be <sup>0</sup> under obedience, <sup>0</sup> as also saith the law.

35 And <sup>0</sup> if they <sup>0</sup> will learn <sup>27</sup> any thing, let them ask <sup>0</sup> their <sup>0</sup> husbands <sup>0</sup> at home: for it is a shame for women to <sup>2</sup> speak <sup>10</sup> in the <sup>4</sup> church.

36 What? <sup>0</sup> came the <sup>0</sup> word of <sup>2</sup> God out <sup>0</sup> from you? or <sup>0</sup> came it <sup>0</sup> unto you only?

37 <sup>35</sup> If <sup>27</sup> any man think himself to be a <sup>29</sup> prophet, or <sup>1</sup> spiritual, let him <sup>0</sup> acknowledge that the things that I write <sup>2</sup> unto you are the commandments of <sup>0</sup> the <sup>0</sup> Lord.

38 But <sup>35</sup> if <sup>27</sup> any man <sup>0</sup> be ignorant, let him <sup>0</sup> be ignorant.

39 Wherefore, brethren, <sup>0</sup> covet to prophesy, and forbid <sup>11</sup> not to <sup>2</sup> speak with tongues.

40 Let all things be done <sup>0</sup> decently and <sup>0</sup> in <sup>0</sup> order.

**15** <sup>0</sup> Moreover, brethren, I <sup>0</sup> declare <sup>0</sup> unto you the <sup>0</sup> gospel which I <sup>0</sup> preached <sup>0</sup> unto you,

which <sup>0</sup> also ye have received, <sup>0</sup> and <sup>0</sup> wherein ye stand;

<sup>2</sup> By which <sup>0</sup> also ye are saved, <sup>0</sup> if ye <sup>0</sup> keep in memory <sup>0</sup> what I <sup>1</sup> preached <sup>1</sup> unto you, <sup>0</sup> unless ye <sup>0</sup> have <sup>0</sup> believed <sup>0</sup> in vain.

<sup>3</sup> For I <sup>0</sup> delivered <sup>1</sup> unto you <sup>0</sup> first of all that which I <sup>0</sup> also received, how that <sup>0</sup> Christ died

<sup>0</sup> for our <sup>0</sup> sins <sup>0</sup> according to the scriptures, <sup>4</sup> And that He was buried, and that He <sup>0</sup> rose again the third day <sup>3</sup> according to the <sup>0</sup> scriptures:

<sup>5</sup> And that He was <sup>0</sup> seen <sup>0</sup> of <sup>0</sup> Cephas, then <sup>0</sup> of <sup>0</sup> the twelve:

<sup>6</sup> After that, He was <sup>5</sup> seen <sup>5</sup> of above five hundred brethren <sup>0</sup> at once, <sup>0</sup> of whom the greater part remain <sup>0</sup> unto this present, but <sup>0</sup> some <sup>0</sup> are fallen asleep.

<sup>7</sup> After that, He was <sup>5</sup> seen <sup>5</sup> of <sup>0</sup> James; then <sup>5</sup> of <sup>0</sup> all the <sup>0</sup> apostles.

<sup>8</sup> And last of all He was <sup>5</sup> seen <sup>5</sup> of me also, <sup>0</sup> as of <sup>0</sup> one born out of due time.

<sup>9</sup> For <sup>3</sup> am the <sup>0</sup> least of the <sup>7</sup> apostles, that am <sup>0</sup> not meet to be called an <sup>7</sup> apostle, because I persecuted the <sup>0</sup> church of <sup>0</sup> God.

<sup>10</sup> But by the <sup>0</sup> grace of <sup>9</sup> God I am what I am: and His <sup>0</sup> grace <sup>0</sup> which was *bestowed* <sup>0</sup> upon me <sup>0</sup> was <sup>9</sup> not <sup>0</sup> in vain; but I laboured more abundantly than they all: yet <sup>9</sup> not <sup>3</sup>, but the <sup>0</sup> grace of <sup>9</sup> God which was <sup>0</sup> with me.

<sup>11</sup> Therefore <sup>0</sup> whether *it were* <sup>3</sup> <sup>0</sup> or *they*, so we <sup>0</sup> preach, and so ye <sup>2</sup> believed.

**12** Now <sup>2</sup> if <sup>3</sup> Christ be <sup>11</sup> preached that He <sup>4</sup> rose <sup>0</sup> from the dead, how say <sup>5</sup> some <sup>0</sup> among

<sup>34</sup> under obedience = subject, as in v. 32. as also, &c. = as the law also saith. Reference is to Gen. 3. 16. Cp. 1 Tim. 2. 11-13.

<sup>35</sup> if. Ap. 118. 2. a. will = wish to. Ap. 102. 1. their = their own.

husbands. Ap. 123. 2. at home = in (Gr. *en*) the home.

<sup>36</sup> came = went. word. Ap. 121. 10. from. Ap. 104. iv. came. Gr. *katantaō*. See Acts 16. 1. unto. Ap. 104. vi.

<sup>37</sup> acknowledge. Ap. 132. I. iii. the. All the texts omit.

Lord. Ap. 98. VI. i. β. 2. B. <sup>38</sup> be ignorant. Gr. *agnoeō*. See 10. 1.

<sup>39</sup> covet. Same as desire, v. 1. <sup>40</sup> decently. Gr. *euschēmōnēs*. Elsewhere (Rom. 13. 13. 1 Thess. 4. 12) transl. honestly. Cp. 7. 35; 12. 24.

in = according to. Gr. *kata*. Ap. 104. x. 2. order. Gr. *taxis*. Elsewhere, Luke 1. 8. Col. 2. 5. Heb. 5. 6, 10; 6. 20; 7. 11, 17, 21.

**15. 1-11** (*M*, p. 1709). APOSTLESHIP ASSERTED AND CLAIMED. (*Alternation*.)

*M* | p | 1-. Paul's gospel. Declared.  
q | -1, 2. Which *they* had received.  
p | 3-. Paul's gospel. Delivered.  
q | -3-11. Which *he* had received.

**15. 1** Moreover = Now.

declare = make known. Gr. *gnōrizō*. unto = to. gospel. Ap. 140.

preached. Ap. 121. 4. also ye have received = ye received also. and wherein, &c. = in (Gr. *en*. Ap. 104. viii) which ye stand also.

<sup>2</sup> By = Through. Ap. 104. v. 1.

also, &c. = ye are saved also.

if. Ap. 118. 2. a.

keep in memory = hold fast. Gr. *katechō*. See 7. 30.

what = with what word. Gr. *logos*. Ap. 121. 10. He refers to the substance of his preaching, based as it was on the facts of the Lord's death and resurrection, which last was challenged by some false teachers (v. 12).

unless. See 14. 5 (except).

have. Omit.

believed. Ap. 150. I. 1. i.

in vain = to no purpose. Gr. *eikē*. See Rom. 13. 4.

<sup>3</sup> delivered. Gr. *paradidōmi*. See John 19. 30. Cp. 11. 23.

first of all = among (Gr. *en*. Ap. 104. viii. 2) the first things.

also received = received also.

Christ. Ap. 98. IX.

for. Ap. 104. xvii. 1.

sins. Ap. 128. I. ii. 1.

according to. Ap. 104. x. 2.

<sup>4</sup> rose again = has been raised. Ap. 178. I. 4.

scriptures. Ps. 16. 10. Isa. 53. 9-11. Jonah 1. 17. Cp. Matt. 12. 39. Luke 11. 29.

<sup>5</sup> seen. Ap. 133. I. 8. In *vv.* 5-8 we have the Fig. *Protimēsis*. Ap. 6. of-by. Dat. case. Cephas. Luke 24. 34. the twelve. John 20. 19, 24. The term is used officially. <sup>6</sup> After that. Gr. *epeita*.

at once. Gr. *ephapaz*. See Rom. 6. 10. There is no mention of this in the Gospels, unless it be Matt. 26. 16-20, where "some doubted" may imply that others than the eleven were present. of. Ap. 104. vii. ur to this present = until now. some. Gr. *times*. Ap. 124. 4. are fallen asleep. Ap. 171. 2.

<sup>7</sup> James. See Ap. 182. all, &c. Luke 24. 30-32. Acts 1. 6-9. apostles. Ap. 189. <sup>8</sup> as = as if (it were). Gr. *hōspereti*. Only here. one born, &c. = an abortion. Gr. *ektrōma*. Only here in N.T., but used in Sept. of Job 3. 16. Eccl. 6. 3. <sup>9</sup> least. Fig. *Meiōsis* (Ap. 6). not. Ap. 105. I. church. Ap. 186. God. Ap. 98. I. i. 1. <sup>10</sup> grace. Ap. 184. I. 1. which, &c. = Fig. *Ellipsis*. Ap. 6.

upon. Ap. 104. vi. was not = did not become, i. e. prove to be. in vain. Gr. *kenos*, empty. Not the same word as in *vv.* 2, 17. with. Ap. 104. xvi. <sup>11</sup> whether, or. Ap. 118. 2. a. preach. Ap. 121. 1.

**15. 12-58** [For Structure see next page].

**12** from the dead. Gr. *ek nekrōn*. Ap. 139. 3. among. Ap. 104. viii. 2.

you that there is °no °resurrection of °the dead?

K r 13 But 2 if there be 12 no 12 resurrection of 12 the dead, °then is 3 Christ °not 4 risen :

s 14 And 2 if 3 Christ °be 9 not 4 risen, then is our °preaching 10 vain, and your °faith °is also 10 vain.

15 °Yea, and we are found °false witnesses of 9 God ; because we °have °testified °of 9 God that He 4 raised up 3 Christ : Whom He 4 raised 9 not up, °if so be that 12 the dead 4 rise 9 not.

r 16 For 2 if 12 the dead 4 rise 9 not, 13 then is °not 3 Christ 4 raised :

s 17 And 2 if 3 Christ 14 be 9 not 4 raised, your 14 faith is °vain ; ye are yet °in your 3 sins.

18 Then they also which °are 6 fallen asleep 17 in 3 Christ °are °perished.

19 2 If 17 in this °life only we °have hope 17 in 3 Christ, we are °of all °men most miserable.

L O t 20 But now °is 3 Christ 4 risen 12 from the dead, °and become the °firstfruits of °them that slept.

21 For since 2 by 19 man came death, 2 by 19 man °came also the 12 resurrection of 12 the dead.

22 For as 17 in °Adam °all die, °even so 17 in 3 Christ shall all be °made alive.

u 23 But °every man 17 in his own °order : 3 Christ the 20 firstfruits ; °afterward they that are 3 Christ's, °at His °coming.

24 Then cometh the °end, when He °shall have 3 delivered up the °kingdom to 9 God, even the °Father ; when He shall have °put down all °rule and all °authority and °power.

P 25 For He must reign, till He hath put all enemies °under His feet.

O t 26 °The last enemy that shall be °destroyed is death.

19 life. Gr. zōē. Ap. 170. 1. have hope = are having our hope. of all men, &c. = more to be pitied than all men. men. Gr. anthrōpos. Ap. 123. 1.

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

(Extended Alternation.)

L | O | t | 20-22. Death counteracted.
| u | 23, 24. Order. Firstfruits, &c.
| P | 25. Reason.
O | t | 26, 27-. Death destroyed.
| u | -27, 28-. Order. Father supreme.
| P | -28. Purpose.

20 is, &c. = Christ has been raised. From v. 20 to v. 28 is a digression. Fig. Parembolē. Ap. 6. and become. All the texts omit. firstfruits. Gr. aparchē. See Rom. 8. 23, and cp. notes on John 20. 1, 17. them, &c. = those who have fallen asleep. See v. 6. 21 came also = also came. 22 Adam. Lit. the Adam. all die. By virtue of their relationship to Adam. See Rom. 5. 12-19. even so, &c. = so in Christ also. Christ also has a relationship to the human race. It is that of Lordship (Rom. 14. 9). This is acknowledged by some now (John 13. 13 ; 20. 28), and brings salvation (Rom. 10. 9). It is the work of the Holy Spirit (12. 3). Hence Judas only said, "Master" (Matt. 26. 25, 49). The natural man rebels against such acknowledgment (Ex. 5. 2. Ps. 2. 2, 3 ; 12. 4. Luke 19. 14). But this Lordship shall one day be asserted and acknowledged by all, including the arch-rebel himself (Ps. 2. 6, 7. Phil. 2. 9-11. Rev. 19. 16). To this end all must be raised. made alive. Gr. zōopoiēō. See Rom. 4. 17. Cp. John 5. 28, 29. 23 every man = each one. order. Gr. tagma. Only here in N.T. It is used in the Sept. of a body of soldiers. Num. 2. 2, &c. (rank). 2 Sam. 23. 13 (army). afterward. Gr. epeita. Same as vv. 6, 7. at = in. Gr. en. Ap. 104. viii. coming. Gr. parousia. See Matt. 24. 3. 24 end. Gr. telos. Not the same "end" as in 1. 8. Christ's coming brings that "end", but this is the end of the millennial age. shall, &c. The texts read, "delivers up", kingdom. App. 112-114. Father. Ap. 98. III. put down = brought to nought. Gr. katargeō. See Rom. 3. 3. rule. Gr. archē. Ap. 172. 6. authority. Ap. 172. 5. power. Ap. 172. 1. Cp. Eph. 1. 21. 1 Pet. 3. 22. 25 uncer. Ap. 104. xviii. 2. It is God Who puts all enemies under Christ's feet. The fifth quotation of Ps. 110. 1. Cp. Matt. 22. 44. 26 The last enemy, &c. Lit. Death, the last enemy, is destroyed. Fig. Prolepsis 1. Ap. 6. destroyed. Same word as "put down", v. 24.

15. 12-28 (N, p. 1709). CLAIM ESTABLISHED BY HIS DOCTRINAL TEACHING.

(Extended Alternation.)

N | J | 12. Objection. What some say.
K | 13-19. Answer.
L | 20-28. Resurrection certain because Christ is raised.
M | 29-32. Present conflict to no purpose, if Christ be not raised.
N | 33, 34. Exhortation.
J | 35. Objections.
K | 36-41. Answer.
L | 42-49. Resurrection certain because Christ is raised.
M | 50-57. Victory worth all present conflicts.
N | 58. Exhortation.

no. Gr. ou, as in v. 9. resurrection. Gr. anastasis. Ap. 178. II. 1. the dead. No art. Ap. 139. 2.

15. 13-19 (K, above). ANSWER. (Alternation.)

K | r | 13. If no resurrection, Christ not risen.
s | 14, 15. Consequences. Our preaching vain. Your faith vain. We are false witnesses.
r | 16. If no resurrection, Christ not risen.
s | 17-19. Consequences. Your faith vain. The dead have perished. We most miserable.

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

14 be not risen = has not been raised. preaching. Ap. 121. 3.

faith. Ap. 150. II. 1. is also = also is.

15 Yea, and = Moreover. false witnesses. Gr. pseudomartur. Only here and Matt. 26. 60.

have. Omit. testified. Gr. martureō. See p. 1511.

of = against. Gr. kata. Ap. 104. x. 1. if so be that = if (Ap. 118. 2. a) at least.

16 not. Gr. oude.

17 vain = to no purpose. Gr. mataios. See Acts 14. 15. Not the same word as in vv. 2, 10, 14, 57.

in. Ap. 104. viii.

18 are fallen = fell. are. Omit. perished. Gr. apollumi. See 1. 18.

27 For He ° hath put all things <sup>25</sup> under His feet.

u But when He saith "all things are ° put under Him", it is manifest that ° He is excepted, Which did ° put all things under Him.

28 And when all things shall be ° subdued <sup>1</sup> unto Him, then shall the Son ° also Himself be ° subject <sup>1</sup> unto Him That <sup>27</sup> put all things under Him,

P ° that ° God may be ° all <sup>17</sup> in all.

M 29 Else what shall they do which are ° baptized <sup>3</sup> for ° the dead, <sup>2</sup> if the <sup>12</sup> dead <sup>4</sup> rise <sup>9</sup> not at all? ° why are they then ° baptized <sup>3</sup> for ° the dead?

30 And why ° stand we in jeopardy every hour?

31 ° I protest by your rejoicing which I have <sup>17</sup> in ° Christ Jesus our ° Lord, I die ° daily.

32 <sup>2</sup> If ° after the manner of <sup>19</sup> men I ° have ° fought with beasts <sup>23</sup> at Ephesus, ° what advantage it ° me, <sup>2</sup> if the <sup>12</sup> dead <sup>4</sup> rise <sup>9</sup> not? ° let us eat and drink; for to morrow we die.

N 33 Be ° not ° deceived: ° evil ° communications ° corrupt ° good ° manners.

34 ° Awake ° to righteousness, and ° sin <sup>33</sup> not; for ° some ° have not the knowledge of ° God: I speak *this* ° to your shame.

J 35 But ° some man will say, "How are ° the dead <sup>4</sup> raised up? and with ° what body do they come?"

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

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

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

39 ° All flesh is ° not the same flesh: but *there is* ° one kind of flesh of <sup>19</sup> men, ° another flesh of ° beasts, ° another of fishes, and ° another of ° birds.

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

41 *There is* ° one glory of the sun, and ° another glory of the moon, and ° another glory of the stars: for ° one star differeth from ° another star <sup>17</sup> in glory.

27 hath put = subjected. Gr. *hypotassō*. Contrast the first occ. Luke 2. 51.

put under *Him* = subjected. This quotation is from Ps. 8. 6.

He is excepted = it is with the exception of Him.

28 subdued = subjected, as above.

also Himself = Himself also.

subject = subjected. It is the Father Who puts all enemies as a footstool for the feet of the Son. See Matt. 22. 44. But when this is done, the Son rises up, takes His great power and reigns (Rev. 11. 17), and putting His feet on the footstool, treads down the nations His enemies, and continues to put down all that exalts itself against God throughout His millennial reign. See Pss. 18. 37-50; 60. 12; 101. 8 (R.V.); 145. 20. Isa. 63. 3, 6. Rev. 19. 15.

that = in order that. Gr. *hina*.

all in all. In vv. 27, 28, *panta* occ. six times, in five of them transl. "all things". It must be the same here. There is an ellipsis, and it should read "over all things in all (places)", i. e. everywhere supreme.

29 baptized, &c. See v. 20. This question follows on from v. 19. Ap. 115. I. vi.

baptized = being baptized.

the dead. Ap. 139. 4.

why are they, &c. Read, why are they baptized also? (It is) for the dead. It is to remain dead, as Christ remains, if there be no resurrection, v. 13. The argument is, What is the use of being baptized, if it is only to remain dead? No suggestion here of the vicarious baptism which sprang up later among the Marcionites and others.

30 stand . . . in jeopardy. See Acts 19. 27.

31 I protest, &c. = I affirm (a Greek particle used in affirmations) by the boasting concerning you. The pronoun "your" corresponds to the genitive, not of possession, but of relation. Ap. 17.

Christ Jesus. Ap. 98. XII.

Lord. Ap. 98. VI. i. β. 2. A. For this full title see Rom. 6. 23.

daily. Gr. *kath'* (Ap. 104. x. 2) *hēmeran*.

32 after the manner of men = according to (Ap. 104. x. 2) a man. have. Omit.

fought with beasts. Gr. *thērionomachēō*. Only here. Fig. *Metaphor*. Ap. 6. Referring to the riot (Acts 19. 28-31). Ignatius, in his epistle to the Romans, says, "From Syria even to Rome, I fight with beasts . . . being bound to ten leopards, I mean, a band of soldiers, who, even when they receive benefits, show themselves the worse". Clark's *Ante-Nicene Library*, vol. i, p. 213.

what, &c. = what is the profit? Gr. *ophelos*. Only here and James 2. 14, 16. me = to me.

let us eat, &c. Many similar expressions of Epicureanism are found in heathen writers. But this is probably cited from Isa. 22. 13. Cp. Wisdom 2. 5-9.

33 not. Ap. 105. II.

evil. Ap. 128. III. 2. deceived. See 6. 9.

communications = associations. Gr. *homilia*. Only here. Cp. the verb, Acts 20. 11.

corrupt. See 3. 17.

good. Ap. 184. III. manners. Gr. *ethos*. Only here. In pl. = morals. A quotation from the *Thais* of Menander, an Athenian poet. Ap. 107. II. 5.

34 Awake. Lit. Return to sobriety (of mind). Gr. *eknēphō*. Only here in N.T., but in Sept. Gen. 9. 24. i. e. as is right. Gr. *dikaiōs*, adv. of *dikaiois*. Ap. 191. 1. i Sam. 25. 37; &c. to righteousness = righteously, sin. Ap. 128. I. i. have not, &c. Lit. man = some one. Ap. 123. 3. to your shame. See 6. 5. 35 some have ignorance. Gr. *agnōsia*. Only here and 1 Pet. 2. 15. what = what kind of. 36 fool. See Luke 11. 40. The fourth occ. quickened. Same as "made alive", v. 22. except. Gr. *ean* (Ap. 118. 1. b) *mē* (Ap. 105. II).

37 bare = naked. Gr. *gymnos*. Always transl. "naked" elsewhere. it may chance = if (Ap. 118. 2. b) it should happen. of some other = of some one (Gr. *tis*) of the rest (Gr. *loipos*). Ap. 124. 3). 38 as it hath, &c. = even as He purposed. Ap. 102. 1. Cp. 12. 18. every seed = each of the seeds. In vv. 36-38 the apostle shows that as we know not how the seeds come to life and grow up (Mark 4. 27), much less do we know how the resurrection change is effected. his = its. 39 All flesh, &c. = Not all flesh is the same flesh. one. Ap. 124. 1. another. Same as "one". Gr. *allos*.

beasts. See Acts 23. 24. birds. Gr. *ptēnon*. Only here. 40 celestial. Gr. *epouranios*. Occ. twenty times. Transl. "heavenly" save in this verse, Eph. 6. 12. Phil. 2. 10. See John 3. 12. terrestrial. Gr. *epigeios*. Occ. seven times. Transl. "earthly" save here in this verse and Phil. 2. 10. The same contrast is seen in John 3. 12. Phil. 2. 10. one . . . another. Gr. *heteros*. Ap. 124. 2. For Longer Note on this verse see p. 1726. 41 one, another, another. Gr. *allos*. Ap. 124. 1. one, another. Omit.

**L** 42 So °also is the<sup>12</sup> resurrection of<sup>35</sup> the dead. It is sown<sup>17</sup> in °corruption; it is °raised<sup>17</sup> in °incorruption:

43 It is sown<sup>17</sup> in dishonour; it is °raised<sup>17</sup> in glory: it is sown<sup>17</sup> in weakness; it is °raised<sup>17</sup> in °power:

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

45 °And so it is written, "The first<sup>19</sup> man Adam °was made a living °soul;" the last Adam °was made °a °quicken<sup>36</sup>ing °spirit.

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

47 The first<sup>19</sup> man is °of the °earth, °earthy: the second<sup>19</sup> man is °the Lord °from °heaven.

48 As is the °earthy, such are they also that are °earthy: and as is the °heavenly, such are they also that are °heavenly.

49 And as we have borne the °image of the °earthy, we shall °also bear the °image of the °heavenly.

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

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

52<sup>17</sup> In a °moment, °in the °twinkling of an eye, °as the last trump: for the trumpet shall sound, and °the dead shall be °raised °incorruptible, and we shall °be changed.

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

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

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

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

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

**N** 58 °Therefore, my °beloved brethren, be ye °stedfast, °unmoveable, always abounding<sup>17</sup> in the work of the °Lord, °forasmuch as ye °know that your labour is °not °in vain °in the °Lord.

**EG** (p. 1695) 16 Now °concerning the °collection °for the °saints, as I °have given order to the °churches of °Galatia, °even so do ye.

2 °Upon the °first day of the week let °every one of you lay °by him °in store, °as God hath

beloved. Ap. 135. III. stedfast. Gr. *hedraios*. See 7. 37. unmoveable. Gr. *ametakinētos*. Only here. forasmuch as ye know = knowing. Ap. 132. I. i. Lord. Ap. 98. VI. i. β. 2. B.

16. 1 concerning. Ap. 104. xiii. 1. collection. Gr. *logia*. Only here and v. 2, where it is transl. "gatherings". Found in the Papyri of tax-gathering. for. Ap. 104. vi. saints. Gr. *hagios*. See Acts 9. 13. have given order = commanded. Gr. *diatasō*. See Acts 7. 44. churches. Ap. 18<sup>6</sup>. Galatia. Bengel says, "He proposes the Galatians as an example to the Corinthians, the Corinthians to the Macedonians (2 Cor. 9. 2), and the Corinthians and Macedonians to the Romans (Rom. 15. 26)". even so, &c. = so do ye also. 2 Upon. Ap. 104. x. 2. first, &c. See John 20. 1. Acts 20. 7. every = each. by. Ap. 104. xii. 2. in store = treasuring up. Gr. *thesaurizō*. See Matt. 6. 19. as, &c. = whatever he may be prospered in. Gr. *euodoumai*.

42 also, &c. = is the resurrection of the dead also, i. e. with a different body.

corruption. Gr. *phthora*. See Rom. 8. 21. The four contrasts in vv. 42-44 give the Fig. *Symplokē*. Ap. 6. incorruption. Gr. *aphtharsia*. See Rom. 2. 7.

43 power. Ap. 172. 1.

44 natural. Gr. *psuchikos*. See 2. 14.

spiritual. Gr. *pneumatikos*. See 12. 1.

and there is = there is also.

45 And so, &c. = So it has been written also. We have the proofs from nature and analogy of the variety and resources in the Divine working, and the testimony of the Word besides.

was made. Lit. became into. Gr. *egeneto eis*. The exact expression used in Gen. 2. 7 (Sept.).

soul. Gr. *psuchē*. Ap. 110. II.

a quickening spirit = into (*eis*) a quickening spirit. See John 5. 21.

spirit. Ap. 101. II. 13.

46 Howbeit, &c. Read "But not first the spiritual, but the natural".

and. Omit.

that which is = the.

47 earth. Ap. 129. 4.

earthy. Gr. *choikos*. Only here and in vv. 48, 49. The noun *chous*, dust, is found in the Sept. Gen. 2. 7.

Ps. 22. 15; 104. 29. Ecc. 3. 20, &c.

the Lord. All the texts omit.

from. Ap. 104. vii. Same as "of", prev. line.

heaven. Sing. See Matt. 6. 10.

48 heavenly. Gr. *epouranios*. Same as "celestial", v. 40.

49 image. Gr. *eikōn*. See Rom. 1. 23.

also bear, &c. = bear the image also.

50 flesh and blood. See Matt. 16. 17.

cannot = are not (Gr. *ou*, as in v. 9) able to.

kingdom of God. Ap. 114.

neither. Gr. *oude*.

51 Behold. Ap. 133. I. 2.

shew = tell.

mystery = secret. Ap. 133.

sleep = be sleeping. Ap. 171. 2.

be changed. Gr. *allassō*. See Acts 6. 14.

52 moment. Gr. *atomos*, lit. that which cannot be cut or divided. Hence "atom". Only here.

twinkling. Gr. *ripē*. Only here.

incorruptible. Gr. *aphthartos*. See Rom. 1. 23.

53 corruptible. Gr. *phthartos*. See Rom. 1. 23.

mortal. Gr. *thnētos*. See Rom. 6. 12.

immortality. Gr. *athanasia*. Only here, v. 54, and 1 Tim. 6. 16. In Rom. 2. 7 and 2 Tim. 1. 10 *aphtharsia* is transl. immortality.

54 saying = word. Ap. 121. 10.

swallowed up. Gr. *katapinō*. Elsewhere Matt. 23. 24. 2 Cor. 2. 7; 5. 4. Heb. 11. 29. 1 Pet. 5. 8. Rev. 12. 16.

in = unto. Ap. 104. vi.

victory. Gr. *nikos*. Only here, vv. 55, 57: and Matt. 12. 20. The quotation is from Isa. 25. 8, and the following verse from Hos. 13. 14. Ap. 107. II. 4.

55 sting. Gr. *kentron*. See Acts 26. 14.

grave. Gr. *hadēs*. Ap. 131. II. The texts read "death" (Gr. *thanatos*).

56 strength = power, as in vv. 24, 43.

57 thanks. Ap. 184. I. 1.

through. Ap. 104. v. 1.

Jesus Christ. Ap. 98. XI.

58 Therefore = So then.

prospered him, ° that there be ° no ° gatherings when I come.

3 And when I come, whomsoever ye shall ° approve ° by your letters, ° them will I ° send to ° bring your ° liberality ° unto Jerusalem.

4 And ° if it be meet that I go also, they shall go ° with me.

5 Now I will come ° unto you, when I ° shall pass through Macedonia: for I ° do pass through Macedonia.

6 And it may be that I will ° abide, yea, and ° winter ° with you, ° that ye may ° bring me on my journey whithersoever I go.

7 For I ° will ° not ° see you now ° by the way; but I ° trust to ° tarry ° a while ° with you, ° if the ° Lord permit.

8 But I will ° tarry ° at Ephesus until ° Pentecost.

9 For a great ° door and ° effectual is opened ° unto me, and there are many adversaries.

F 10 Now ° if Timotheus ° come, ° see ° that he may be ° with you ° without fear: for he worketh the work of the ° Lord, as I also do.

11 ° Let no man therefore ° despise him: but ° conduct him forth ° in peace, ° that he may come ° unto me: for I ° look for him ° with the brethren.

12 ° As touching our brother Apollos, I greatly ° desired him ° to come ° unto you ° with the brethren: but his ° will was ° not at all ° to come ° at this time; but he will come when he shall ° have convenient time.

13 ° Watch ye, ° stand fast ° in the ° faith, ° quit you like men, ° be strong.

14 Let all your things be done ° with ° charity.

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

16 ° That ° ye ° submit yourselves ° unto such, and to every one that ° helpeth with us, and labourerth.

17 I am glad ° of the ° coming of ° Stephanas and Fortunatus and Achaicus: for ° that which was lacking on your part they ° have ° supplied.

18 For they ° have refreshed my ° spirit and yours: therefore ° acknowledge ye them that are such.

that = in order that. Gr. *hina*.

no = not. Ap. 105. II.

gatherings. See v. 1.

3 approve. Gr. *dokimazō*. See 3. 13; 11. 28.

by (Ap. 104. v. 1), &c. Read, "them will I send with letters".

them = *theē*.

send. Ap. 174. 4.

bring = carry away. Gr. *apopherō*. Elsewhere, Mark 15. 1. Luke 16. 22. Rev. 17. 3; 21. 10.

liberality = gift. Lit. grace. Gr. *charis*. Ap. 184. I. 1. Cp. 2 Cor. 8. 19.

unto. Ap. 104. vi.

4 if. Ap. 118. I. b.

with. Ap. 104. xvi.

5 unto. Ap. 104. xv. 3.

shall pass = shall have passed.

do pass = am passing, i. e. purpose to pass.

6 abide. Gr. *paramenō*. Elsewhere, Heb. 7. 23. Jas. 1. 25.

winter. See Acts 27. 12.

with. Ap. 104. xv. 3.

bring me on my journey. Gr. *propempō*. See Acts 15. 3.

7 will. Ap. 102. 1.

not. Ap. 105. I.

see. Ap. 133. I. 1.

by the way = in (Gr. *en*. Ap. 104. viii) passing Gr. *parodos*. Only here.

trust = hope.

tarry. Gr. *epimenō*. See Acts 10. 48.

a while = some (Gr. *tis*) time (Gr. *chronos*).

Lord. Ap. 98. VI. i. β. 2. A.

8 at = in. Ap. 104. viii.

Pentecost. See Acts 2. 1.

9 door. Fig. *Metaphor*. Ap. 6. Cp. Acts 14. 27. 2 Cor. 2. 12. Col. 4. 3. Rev. 3. 8 See for the facts, Acts 19. 17-20.

effectual. Gr. *energēs*. Elsewhere, Philem. 6 Heb. 4. 12.

unto = to.

10 come = shall have come.

see. Gr. *blepō*. Ap. 133. I. 5.

without fear = fearlessly. Gr. *aphobōs*. Elsewhere, Luke 1. 74. Phil. 1. 14. Jude 12. Timothy was of a timid, shrinking disposition, and the apostle commends him to the support of the true believers at Corinth.

Lord. Ap. 98. VI. i. β. 2. B.

11 Let no man = Let not (Gr. *mē*. Ap. 105. II) any one (Gr. *tis*. Ap. 123. 3).

despise. Gr. *exoutheneō*. See Acts 4. 11. Cp. 1 Tim. 4. 12.

conduct . . . forth. Gr. *propempō*, as in v. 6.

in. Ap. 104. viii.

look for. Gr. *ekdechomai*. See 11. 33. Heb. 10. 13;

11. 10. 1 Pet. 3. 20. with. Ap. 104. xi. 1. It is clear from these verses (10, 11) that the letter was not sent by Timothy. He had already departed (4. 17), and as he was to travel by a circuitous route, he might not arrive till after the receipt of the letter. See Acts 19. 22. Paul was expecting him to be in time to return with the bearers of the letter, who were probably the three named in v. 17. 12 As touching

= Now concerning (Ap. 104. xiii. 1). desired = exhorted. Ap. 134. I. 6. to = in order that (Gr. *hina*) he should. will. Ap. 102. 2. at this time = now. have convenient time = have leisure. Gr. *eukaireō*. See Acts 17. 21. So far from being jealous of the popularity of Apollos (1. 12). Paul urges him to visit Corinth. To him God's glory was the one object to be sought (3. 5-7. Phil. 1. 18).

13 Watch. Cp. Acts 20. 31. stand fast. Cp. Gal. 5. 1. Phil. 1. 27; 4. 1. 1 Thess. 3. 8. 2 Thess. 2. 15. faith. Ap. 150. II. 1. Cp. 15. 1. quit you like men. Gr. *andrizomai*. Only here. be strong.

Gr. *krataiōō*. Elsewhere, Luke 1. 80; 2. 40. Eph. 3. 16. 14 with = in. Ap. 104. viii. charity = love.

Gr. *agapē*. Ap. 135. II. 1. Cp. 14. 1. 1 Pet. 4. 8. 15 beseech. Gr. *parakaleō*. See "desired", v. 12.

know. Ap. 132. I. i. Stephanas. See 1. 16. firstfruits. Gr. *aparchē*. See Rom. 8. 23; 16. 5.

have. Omit. addicted = set. Gr. *tassō*. See Acts 13. 48. to = for, as in v. 1. ministry =

service. Ap. 190. II. 1. of = to. 16 ye = ye also. submit = subject. Gr. *hupotassō*, as in

14. 32, &c. helpeth with. Gr. *sunergeō*, to work together with. Elsewhere, Mark 16. 20. Rom. 8. 28.

2 Cor. 6. 1. Jas. 2. 22. Cp. 3. 9. 17 of = at. Ap. 104. ix. 2. coming = presence. Gr. *parousia*.

See Matt. 24. 3. that which was, &c. = your lack. Gr. *husterēma*. Elsewhere, Luke 21. 4. 2 Cor.

8. 14; 9. 12; 11. 9. Phil. 2. 30. Col. 1. 24. 1 Thess. 3. 10. have. Omit. supplied. Gr. *anaplerōō*.

See Phil. 2. 30. 18 have refreshed = gave rest to. Same as in Matt. 11. 28. spirit. Ap. 101.

II. 9. acknowledge = recognize. Ap. 132. I. iii.

A  
(p. 1695)

19 The <sup>1</sup> churches of Asia ° salute you. ° Aquila and Priscilla ° salute you much <sup>11</sup> in the <sup>10</sup> Lord, <sup>4</sup> with the <sup>1</sup> church that is ° in their house.

20 All the brethren ° greet you. ° Greet ye one another <sup>14</sup> with an holy ° kiss.

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

22 ° If ° any man ° love <sup>7</sup> not the <sup>7</sup> Lord ° Jesus Christ, let him be ° Anathema ° Maran-atha.

23 The ° grace of ° our <sup>7</sup> Lord ° Jesus Christ be <sup>11</sup> with you.

24 My ° love be <sup>11</sup> with you: all <sup>11</sup> in ° Christ Jesus. Amen.

19 salute. Gr. *aspazomai*. See Acts 20. 1.

Aquila. Cp. Acts 18. 2, 18, 26. Rom 16. 3. 2 Tim. 4. 19 in. Gr. *kata*. Ap. 104. x. 2.

20 greet. Same as "salute", v. 19

kiss. Gr. *philēma*. See Rom. 16. 16; &c.

21 salutation, &c. Cp. Col. 4. 18. 2 Thess. 3. 17, and see Rom. 16. 22.

22 If. Ap. 118. 2. a.

any man = any one. Gr. *tis*. Ap. 123. 3.

love. Ap. 135. I. 2.

Jesus Christ. All the texts omit.

Anathema = accursed. Full stop after this word. See Acts 23. 14.

Maran-atha. Aramaic. Ap. 94. III. 3. 33

23 grace. Ap. 184. I. 1.

our. Read the Jesus Christ. Ap. 98. XI. Some texts omit

Christ Jesus. Ap. 98. XII.

"Christ". 24 love. Same as "charity", v. 14.

### LONGER NOTE ON 1 COR. 15. 40.

1. The subject of vv. 35-54 is the manner of the resurrection. And the basis is,—as the plant to the seed, so spiritual body to natural body, &c.: "thou sowest not the body *that shall be* (lit. come into existence), but a naked grain, as the case may be, of wheat (John 12. 24), or of some one of the rest" (v. 37).

2. But in v. 39 is set forth differentiation as to "flesh" of mundane organized beings; and in v. 41 differentiation in glory (beauty) of the heavenly luminaries. Between these two is v. 40, where the differentiation is commonly regarded as merely between "the resurrection body" and the body that now is. But is the contrast not rather between

a. resurrection bodies fitted for life and activities "in the heavenlies", and

b. resurrection bodies fitted for life and activities on earth? (e g. Matt. 19. 28; cp. Ezek. 34. 23; 37. 24, &c.)

3. The contrast (differentiation) in v. 39 concerns one thing only, i e. "flesh". That in v. 41 also concerns one thing only. Therefore, it is suggested, the contrast in v. 40 is between resurrection bodies *only*, and not between resurrection (flesh and bones) bodies and natural (flesh and blood) bodies. If the glory (*doxa*) spoken of here is to be applied to the body that now is, where, alas! is the evidence of it?

4. As the resurrection is still future, the ellipses may be supplied and the verse rendered, thus: "And heavenly bodies (there will be) and earthly bodies; but of one kind indeed (will be) the glory of the heavenly, and another kind that of the earthly."



# THE SECOND EPISTLE TO THE CORINTHIANS.

## THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion and Alternation.)

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

## THE SECOND EPISTLE TO THE CORINTHIANS.

### INTRODUCTORY NOTES.

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

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

3. Timothy had been sent to Corinth (1 Cor. 4. 17) and had no doubt returned bearing news of the unhappy condition of the church. Titus delivered the first letter and, there being some delay in his return, Paul passed from Troas to Macedonia, where, later, Titus brought from Corinth (7. 7-16) such reports as only partially assured the apostle, and led him to send the Second Epistle by the same fellow worker.

4. Various explanations have been proposed with regard to the conditions under which the Epistle was written. Some think that, prior to its transmission, the apostle had sent by the hand of Timothy a severe letter which has been lost. Another suggestion is that Paul, hearing of the confusion in the church, made a hasty visit to Corinth from Ephesus, and, finding that he availed nothing but rather was set at naught, withdrew to another part of Achaia or to Macedonia, where he penned the Second Epistle. Still other views on similar lines are put forward, but all that can be said is that they are suppositions of which there is no hint in the Epistle. Connecting 1 Cor. 4. 19; 2 Cor. 1. 23, and 13. 2, the apostle had not been back on account of the disorders in the church, whatever may be meant by "the third time" in 13. 1. In 1. 15, 16 he is minded to come to them as a second benefit, and passing to Macedonia, to return to them, which would have been a third time.

5. Written from Macedonia not long after Paul's leaving Asia (1. 8), it would not be many months after the dispatch of the First Epistle. This was probably in A. D. 57 (winter) or spring of 58. See Ap. 180.

THE SECOND EPISTLE OF PAUL THE APOSTLE  
TO THE  
CORINTHIANS.

**A** **1** PAUL, an ° apostle of ° Jesus Christ ° by the ° will of ° God, and ° Timothy ° our brother, ° unto the ° church of ° God which is ° at Corinth, ° with all the ° saints which are ° in all Achaia: **2** ° Grace be to you and peace ° from ° God our ° Father, and from the ° Lord ° Jesus Christ.

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

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

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

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

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

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

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

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

**11** Ye also ° helping together ° by ° prayer ° for

**1. 1** apostle. Ap. 189. First occ. of this form of address Cp. Gal. 1. 1. Eph. 1. 1. Col. 1. 1. 1 Tim. 1. 1. 2 Tim. 1. 1.

Jesus Christ. Ap. 98. XI.  
by=through. Gr. *dia*. Ap. 104. v. 1.  
will. Gr. *thelema*. Ap. 102. 2. Cp. 1 Cor. 1. 1.  
God. Ap. 98. I. i. 1. Cp. Acts 9. 16.

Timothy. Timothy is associated with Paul in the address of the epistles to Philippians, Colossians; and with Paul and Silas in the two epistles to the Thessa- lonians.

*our*=the. unto=to.  
church. Ap. 186. at=in. Ap. 104. viii.  
with. Gr. *sun*. Ap. 104. xvi.  
saints. Gr. *hagios*. See Acts 9. 13.  
in. Ap. 104. viii.

**2** Grace. Ap. 184. I. 1.  
from. Gr. *apo*. Ap. 104. iv.  
Father. Ap. 98. III.

Lord. Ap. 98. VI. i. β. 2. B.  
**3** Blessed. Gr. *eulogētos*. See Rom. 1. 25.  
God=the God.

even=and, as in Eph. 1. 3. 1 Pet. 1. 3.  
Lord. Ap. 98. VI. i. β. 2. A.  
mercies. Gr. *oiktirimos*. See Rom. 12. 1.  
the God of all comfort. Cp. Acts 7. 2.

comfort. Gr. *paraklēsis*. See Acts 4. 36. This word occ. eleven times in this Epistle, six times in this chapter. In *vv.* 5, 6, 7 transl. "consolation". Note the Fig. *Epanodos*. Ap. 6.

**4** comforteth. Gr. *parakaleō*. Ap. 184. I. 6. Occ. eighteen times in this epistle.

in=upon. Gr. *epi*. Ap. 104. ix. 2.  
tribulation. Gr. *thlipsis*. See Acts 7. 10.  
that we may be=unto (Gr. *eis*. Ap. 104. vi) our being. any=every.

trouble. Same as "tribulation".  
of=by. Gr. *hupo*. Ap. 104. xviii. 1.

**5** sufferings. Gr. *pathēma*. See Rom. 8. 18.  
Christ=the Christ. Ap. 98. IX.

in=towards. Gr. *eis*, as in *v.* 4.  
consolation=comfort, as *v.* 3.

**6** whether=if. Gr. *eite*. Ap. 118. 2. a.  
afflicted. Gr. *thlibō*. Occ. here, 4. 8; 7. 5. Matt. 7. 14. Mark 3. 9. 1 Thess. 3. 4. 2 Thess. 1. 6, 7. 1 Tim. 4. 1.

for. Gr. *hyper*. Ap. 104. xvii. 1. **is effectual**= for. Gr. *huper*. Generally transl. "patience". **7** of=on

5. 10. Heb. 11. 37. Cp. "tribulation", above.  
worketh. See Rom. 7. 5. enduring. Gr. *hupomonē*.  
behalf of. Gr. *hyper*, as in *v.* 6. stedfast. Gr. *bebaios*. See Heb. 2. 2. In some MSS. this clause stands at the beginning of *v.* 6, in others in the middle, after "suffer".  
partakers. Gr. *koinōnos*. See 1 Cor. 10. 18. also, &c.=of the consolation also. **8** would not=do not wish (Gr. *thelō*. Ap. 102. 1) you to be. not. Gr. *ou*. Ap. 105. I. ignorant. Gr. *agnōōs*. See Rom. 1. 13. The sixth occ. of this expression. of. The texts read "concerning". Gr. *peri*. Ap. 104. xiii. 1. to us. The texts omit. pressed=weighed down. Gr. *barōs*. Elsewhere, 5. 4. Matt. 26. 43 (heavy). Mark 14. 40. Luke 9. 32. 1 Tim. 5. 16 (charged). out of measure. Lit. according to (Gr. *kata*. Ap. 104. x. 2) excellence (Gr. *hyperbolē*) or excess. This phrase is used five times. See 4. 17. Rom. 7. 13. 1 Cor. 12. 31. Gal. 1. 13. above. Gr. *hyper*. Ap. 104. xvii. 2. strength=power. Gr. *dunamis*. Ap. 172. 1. insomuch=so. despaired. Gr. *exaporeomai*. Only here and 4. 8. The reference may be to the riot at Ephesus (Acts 19. 23-34), where his life would have been in danger, but for the counsel of his friends (*v.* 31); but the following verses rather indicate some dangerous sickness. Both may have been in the apostle's mind. life. Gr. *zōē*. Cp. Ap. 170. 1. **9** sentence=answer. Gr. *apokrima*. Only here. Cp. Ap. 122. 3. The only issue he could see from his troubles was "death". that=in order that. Gr. *hina*. not. Gr. *mē*. Ap. 105. II. trust. Gr. *peithō*. Ap. 150. I. 2. naiseth. Gr. *egeirō*. Ap. 178. I. 4. the dead. Ap. 189. 1. **10** delivered. Gr. *ruomai*. Note the different tenses, giving the Fig. *Polyptōton*. Ap. 6. from=out of. Gr. *ek*. Ap. 104. vii. so great. Gr. *tēlikoutos*. Only here, Heb. 2. 3. Jas. 3. 4. Rev. 16. 18. doth. The texts read "will". trust= hope. yet=still also. **11** helping together=co-operating. Gr. *sunpourgeō*. Only here. by. No Prep. Dat. case. prayer. Gr. *deisis*. Ap. 134. II. 3.

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

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

**D G** 13 For we write ° none ° other things ° unto you, than what ye read or ° acknowledge; and I ° trust ye shall ° acknowledge ° even to the end; 14 As ° also ye ° have ° acknowledged us ° in part, that we are your ° rejoicing, even as ye also are ours ° in ° the day of the ° Lord ° Jesus.

**H K** 15 And ° in this ° confidence I ° was minded to come ° unto you ° before, ° that ye might have a second ° benefit;

16 And to pass ° by you ° into Macedonia, and to come again ° out of Macedonia ° unto you, and ° of you to be ° brought on my way ° toward Judæa.

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

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

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

20 For ° all the promises of ° God ° in Him are ° yea, ° and ° in Him ° Amen, ° unto the glory of ° God ° by us.

21 Now He Which ° stablisheth us ° with you ° in ° Christ, and ° hath ° anointed us, ° is ° God;

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

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

24 ° Not ° for that we ° have dominion over

gift. Gr. *charisma*. Ap. 184. I. 2.

upon. Gr. *eis*. Ap. 104. vi.

by the means of = from. Gr. *ek*. Ap. 104. vii. thanks may be given. Lit. it may be thanked. Gr. *eucharisteō*. See Acts 27. 35.

on our behalf = on account of (Gr. *huper*. Same as "for", v. 6) us.

12 rejoicing = boasting. Gr. *kauchēsis*, the act of boasting. See Rom. 3. 27.

testimony. Gr. *marturion*. First occ. Matt. 8. 4.

conscience. See Acts 23. 1.

simplicity = guilelessness. Gr. *haplotēs*. Elsewhere 8. 2; 9. 11, 13; 11. 3. Rom. 12. 8. Eph. 6. 5. Col. 3. 22. The texts read *hagiotēs*, holiness; not the Syriac.

godly sincerity = sincerity of God.

sincerity. Gr. *eilikrineia*. See 1 Cor. 5. 8.

with = in. Gr. *en*. Ap. 104. viii.

fleshly. Gr. *sarkikos*. See Rom. 7. 14 and 1 Pet. 2. 11.

by = in, as above.

have had our conversation = behaved, or lived. Gr. *anastrephō*. Cp. Eph. 2. 3. 1 Tim. 3. 15. Heb. 10. 33; 13. 18. 1 Pet. 1. 17. 2 Pet. 2. 18.

world. Gr. *kosmos*. Ap. 129. 1.

more abundantly. Gr. *perissotērōs*. Out of thirteen occ. seven are in this Epistle. See 2. 4; 7. 13, 15; 11. 23, 23; 12. 15.

to you-ward = towards (Gr. *pros*. Ap. 104. xv. 8) you.

13 none = not (Gr. *ou*).

other. Gr. *allos*. Ap. 124. 1.

acknowledge. Gr. *epiginōskō*. Ap. 132. I. iii.

even. The texts omit.

14 also ye = ye also.

have. Omit.

in part. Gr. *apo merous*. A part of you, the faithful ones.

rejoicing = ground of boasting. Gr. *kauchēma*. See Rom. 4. 2.

the day, &c. See 1 Cor. 5. 5.

Jesus. Ap. 98. X.

15 in. No Prep. Dat. case.

confidence. Gr. *pepoithēsis*. Ap. 150. II. 2.

was minded = wished. Gr. *boulomai*. Ap. 102. 3.

unto. Gr. *pros*. Ap. 104. xv. 3.

before, i. e. before visiting Macedonia.

benefit. Gr. *charis*. Ap. 184. I. 1.

16 into. Gr. *eis*. Ap. 104. vi.

out of = from. Gr. *apo*. Ap. 104. iv.

brought on my way. Gr. *propempō*. See Acts 15. 3.

toward. Gr. *eis*, as above. This was the apostle's original intention, but was altered, because of his not finding Titus (2. 12, 13). See p. 1727. 17 did I, &c. The question is introduced by *mēti*, expecting a negative answer. lightness = fickleness. Gr. *elaphria*. Only here.

purpose = plan. Gr. *bouleuomai*. The "Received Text" reads *bouleuomai* at the beginning of the verse also. according to. Gr. *kata*. Ap. 104. x. 2. with. Gr. *para*. Ap. 104. xii. 2.

yea yea = the yea yea. nay nay = the nay nay. Gr. *ou*. Ap. 105. I. That is, one thing to-day and another to-morrow. 18 true = faithful. Gr. *pistos*. Ap. 150. III. word. Gr. *logos*. Ap. 121. 10.

Cp. 1 Cor. 1. 18. toward = unto. Gr. *pros*, as in vv. 15, 16, 20. 19 Son. Gr. *huios*. Ap. 108. iii. preached. Gr. *kērussō*. Ap. 121. 1. among. Gr. *en*. Ap. 104. viii. 2. Silvanus = Silas. Cp. 1 Thess. 1. 1. 2 Thess. 1. 1. 1 Pet. 5. 12. See Acts 18. 5.

20 all, &c. = as many as are the promises of God, in Him they are. and in Him. The texts read "Wherefore also through (Ap. 104. v. 1) Him they are." Amen. This Hebrew word is transl. "verily" in the Gospels, except in Matt. 6. 13 at the end of the Lord's Prayer, and at the close of each Gospel. It does not occ. in the Acts. In the Epistles it comes at the close of benedictions and doxologies. In the Revelation occasionally at the beginning. There are three exceptions, here, 1 Cor. 14. 16, and Rev. 3. 14. In the last passage it is a title of the Lord. It means "truth", and He is the Truth (John 14. 6). Cp. Isa. 65. 16, where "the God of truth" is "the God of Amen".

21 stablisheth = confirms. Gr. *bebaioō*. See Rom. 15. 8. hath. Omit. anointed. Gr. *chriō*, the verb from which *Christos* is formed. Elsewhere, always of the Lord. Luke 4. 18. Acts 4. 27; 10. 38. Heb. 1. 9. 22 hath. Omit. also sealed us = sealed us also. sealed. Gr. *sphragizō*. Cp. John 3. 33.

given = gave. earnest. Gr. *arrabōn*. Only here, 5. 5. Eph. 1. 14. A foretaste or pledge of some future benefit. Spirit. Ap. 101. II. 4. The operation of the Spirit is the pledge of the fulfilment of the promises. 23 call God for a record = invoke God as a witness. call. Gr. *epikaleomai*. See Acts 2. 21. Cp. Acts 25. 11, 12, 21, 26; &c. record. Gr. *martur*. Cp. Rom. 1. 9. upon. Gr. *epi*. Ap. 104. ix. 3.

soul. Gr. *psuchē*. Ap. 110. IV. 1. spare. Gr. *pheidomai*. See Acts 20. 29. not as yet. Gr. *ouketi*. unto. Gr. *eis*. Ap. 104. vi. 24 for that = because. have dominion = lord it. Gr. *kurieuō*. See Rom. 6. 9.

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

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

**2** For ° if § ° make you sorry, who is he then that ° maketh me glad, ° but the same which is ° made sorry ° by me?

J M O

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

**4** For ° out of much ° affliction and ° anguish of heart I wrote ° unto you ° with many tears; ° not ° that ye should be ° grieved, but ° that ye might ° know the ° love which I have ° more abundantly ° unto you.

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

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

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

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

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

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

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

P

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

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

N

but ° taking my leave of them, I ° went from thence ° into Macedonia.

B C E

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

faith. Gr. *pistis*. Ap. 150. II. 1. helpers. Gr. *sunergos*. See 1 Cor. 8. 9.

**2. 1** determined = judged, or decided. Gr. *krinō*. Ap. 122. 1.

that I would not = not to. not. Gr. *mē*. Ap. 105. II. to = unto. Gr. *pros*. Ap. 104. xv. 3. in. Gr. *en*. Ap. 104. viii.

heaviness = sorrow or grief. Gr. *lupē*, transl. "sorrow" in *vv.* 3, 7.

**2** if. Gr. *ei*. Ap. 118. 2. a. make . . . sorry = grieve. Gr. *lupēō*, transl. "grieve", or "cause grief" in *vv.* 4, 5. Out of twenty-six occ. twelve are in this Epistle. maketh . . . glad. Gr. *euphrainō*. See Acts 2. 26 (re-joice).

but = except. Gr. *ei mē*. by. Gr. *ek*. Ap. 104. vii. **3** unto you. The texts omit. lest = in order that (Gr. *hina*) not (Gr. *mē*). sorrow. See *v.* 1.

from. Gr. *apo*. Ap. 104. iv. having confidence = trusting. Gr. *peithō*. Ap. 150. I. 2. in = upon. Gr. *epi*. Ap. 104. ix. 3.

**4** out of. Gr. *ek*. Ap. 104. vii. affliction. Gr. *thlipsis*, as in 1. 4. anguish = straitening, or distress. Gr. *sunochē*. Only here and Luke 21. 25. Cp. the verb *sunechō*, 5. 14. Luke 12. 50. Acts 18. 5. Phil. 1. 23.

unto = to. with = by, or through. Gr. *dia*. Ap. 104. v. 1. not. Gr. *ou*. Ap. 105. I. that = in order that. Gr. *hina*. know. Gr. *ginōskō*. Ap. 132. I. ii. love. Gr. *agapē*. Ap. 135. II. 1. more abundantly. See 1. 12. unto. Gr. *eis*. Ap. 104. vi.

**5** any. Gr. *tis*. Ap. 123. 3. in part. Gr. *apo merous*. The grief has come from a part of you who have been led away. overcharge = lay a burden, or press heavily, upon. Gr. *epibareō*. Only here, 1 Thess. 2. 9. 2 Thess. 3. 8. **6** man = one, as *v.* 7.

punishment = censure. Gr. *epitimia*. Only here. Cp. the verb *epitimaō*. First occ. Matt. 8. 26. Fig. *Tapeinōsis*. Ap. 6. of = by. Gr. *hupo*. Ap. 104. xviii. 1. many = the more, i. e. the majority.

**7** contrariwise = (on) the contrary. Gr. *tonantion*, for *to enantion*. Here, Gal. 2. 7. 1 Pet. 3. 9. forgive. Gr. *charizomai*. Ap. 134. II. 1. comfort. Gr. *parakaleō*. Ap. 134. I. 6.

lest = lest perhaps. Gr. *mēpōs*. swallowed up. Gr. *katapinō*. See 1 Cor. 15. 54. overmuch = more abundant. **8** beseech. Gr. *parakaleō*, as above. confirm = ratify with authority. Gr. *kuroō*. Only here and Gal. 3. 15. Akin to *kurios*, lord. toward. Gr. *eis*. Ap. 104. vi.

**9** to this end = for (Gr. *eis*) this. also did I write = did I write also. proof. Gr. *dokimē*. See Rom. 5. 4 (experience). whether = if. Ap. 118. 2. a. obedient. Gr. *hupēkoos*. See Acts 7. 39. in. Gr. *eis*, as above.

**10** § *forgive* also = § also *forgive*. for your sakes. Lit. on account of (Gr. *dia*. Ap. 104. v. 2) you. person = face, i. e. sight, or presence. Christ. Ap. 98. IX. **11** Satan, &c. Lit. we should be overreached (Gr. *pleonekteō*. Here, 7. 2; 12. 17, 18. 1 Thess. 4. 6) by (Gr. *hupo*, as in *v.* 6) Satan. ignorant. Gr. *agnoō*. Cp. 1. 8. Fig. *Tapeinōsis*. Ap. 6. devices = thoughts. Gr. *noēma*. Elsewhere 3. 14; 4. 4; 10. 5; 11. 3. Phil. 4. 7. See 11. 3. Eph. 6. 11. Rev. 2. 24. **12** Furthermore = Now.

to. Gr. *eis*. Ap. 104. vi. Troas. See Acts 16. 8. to *preach* Christ's gospel = for (Gr. *eis*) the gospel (Ap. 140) of the Messiah. door. See 1 Cor. 16. 9. of. Gr. *en*. Ap. 104. viii. Lord. -Ap. 98. VI. i. β. 2. B. **13** no = not (Gr. *ou*). rest. Gr. *anesis*. See Acts 24. 23. spirit. Ap. 101. II. 9. taking . . . leave. Gr. *apotassomai*. See Acts 18. 18. went from thence = went forth.

into. Gr. *eis*. Ap. 104. vi. **14** thanks. Gr. *charis*. Ap. 134. I. 1. God. Ap. 98. I. i. 1. causeth us to triumph = leadeth us in triumph (Gr. *thriambeuō*), or triumphs over us as in Col. 2. 15. Only in these two places. Paul was a captive won by grace. In a Roman triumph there were captives destined to be spared and captives destined to death. See *v.* 16. maketh manifest. Gr. *phaneroō*. Ap. 106. I. v. savour. Gr. *osmē*. Elsewhere, *v.* 16. John 12. 3 (odour). Eph. 5. 2. Phil. 4. 13 (odour). knowledge. Gr. *gnōsis*. Ap. 132. II. 1. by = by means of. Gr. *dia*. Ap. 104. v. 1. Paul gave evidence of the wisdom which dwelt in Him (Col. 2. 3) in his own conversion (1 Tim. 1. 16), as well as in his preaching.

15 For we are <sup>4</sup>unto <sup>14</sup>God a <sup>o</sup>sweet savour of <sup>10</sup>Christ, <sup>1</sup>in them that are <sup>o</sup>saved, and <sup>1</sup>in them that <sup>o</sup>perish:

16 To the one we *are* the <sup>14</sup>savour of death <sup>-4</sup>unto death; and to the other the <sup>14</sup>savour of <sup>o</sup>life <sup>-4</sup>unto <sup>o</sup>life. And who *is* sufficient <sup>o</sup>for these things?

17 For we are <sup>4</sup>not as <sup>o</sup>many, which <sup>o</sup>corrupt the <sup>o</sup>word of <sup>14</sup>God: but as <sup>o</sup>of <sup>o</sup>sincerity, but as <sup>o</sup>of <sup>14</sup>God, <sup>o</sup>in the sight of <sup>14</sup>God <sup>o</sup>speak we <sup>1</sup>in <sup>10</sup>Christ.

F A C

**3** <sup>o</sup>Do we begin <sup>o</sup>again to <sup>o</sup>commend ourselves? or need we, as <sup>o</sup>some *others*, <sup>o</sup>epistles of commendation <sup>o</sup>to you, or *letters* of commendation <sup>o</sup>from you?

**2** <sup>o</sup>They are our epistle <sup>o</sup>written <sup>o</sup>in our hearts, <sup>o</sup>known and <sup>o</sup>read <sup>o</sup>of all <sup>o</sup>men:

**3** *Forasmuch as ye are* <sup>o</sup>manifestly declared to be the epistle of <sup>o</sup>Christ <sup>o</sup>ministered <sup>o</sup>by us, <sup>2</sup>written <sup>o</sup>not <sup>o</sup>with <sup>o</sup>ink, but <sup>o</sup>with the <sup>o</sup>Spirit of the living <sup>o</sup>God; <sup>o</sup>not <sup>2</sup>in <sup>o</sup>tables of stone, but <sup>2</sup>in <sup>o</sup>fleshy <sup>o</sup>tables of the heart.

D

**4** And such <sup>o</sup>trust have we <sup>o</sup>through <sup>o</sup>Christ <sup>o</sup>to <sup>3</sup>God-ward:

**5** <sup>3</sup>Not that we are sufficient <sup>o</sup>of ourselves to <sup>o</sup>think <sup>o</sup>any thing as <sup>o</sup>of ourselves; but our <sup>o</sup>sufficiency *is* <sup>o</sup>of <sup>3</sup>God;

E G

**6** Who <sup>o</sup>also <sup>o</sup>hath made us able <sup>o</sup>ministers of <sup>o</sup>the <sup>o</sup>new <sup>o</sup>testament; <sup>3</sup>not of <sup>o</sup>the <sup>o</sup>letter, but of <sup>o</sup>the <sup>o</sup>spirit: for the <sup>o</sup>letter killeth, but the <sup>o</sup>spirit <sup>o</sup>giveth life.

H J<sup>1</sup> K<sup>1</sup>

**7** But <sup>o</sup>if the <sup>o</sup>ministration of death, <sup>o</sup>written

some. Gr. *tines*. Ap. 124. 4. epistles, &c. = commendatory (Gr. *sustatikos*. Only here) letters. Cp. Acts 18. 27. to. Gr. *pros*. Ap. 104. xv. 3. from. Gr. *ek*. Ap. 104. vii. Question preceded by *mē*. **2** written. Gr. *engraphō*. Only here and v. 3. in. Gr. *en*. Ap. 104. viii. known. Gr. *ginōskō*. Ap. 132. I. ii. read. Gr. *anaginōskō*. There is a *Paronomasia* here. Ap. 6. of = by. Gr. *hupo*. Ap. 104. xviii. 1. men. Ap. 123. 2. **3** manifestly declared = manifested. Gr. *phaneroō*. Ap. 106. I. v. Christ. Ap. 98. IX. ministered. Gr. *diakoneō*. Ap. 190. III. 1. by. Gr. *hupo*, as in v. 2. not. Gr. *ou*. Ap. 105. I. with. No Prep. Dat. case. ink. Gr. *melan*. Only here, 2 John 12. 3 John 13. Spirit. Ap. 101. II. 4. God. Ap. 98. I. i. 1. tables of stone = stone tables. tables. Gr. *plax*. Only here and Heb. 9. 4. fleshy. Gr. *sarkinos*. This word refers to the substance or material and carries no moral significance. Cp. Heb. 7. 16, where the texts read as here. **4** trust = confidence. Gr. *pepoithēsis*. Ap. 150. II. 2. through. Gr. *dia*. Ap. 104. v. 1. Christ = the Christ. to God-ward = toward (Gr. *pros*. Ap. 104. xv. 3) God. **5** of = from. Gr. *apo*. Ap. 104. iv. think = reckon. Gr. *logizomai*. See the frequent occ. in Rom. 4, count, reckon, &c. any thing. Gr. *tis*. Ap. 123. 3. of. Gr. *ek*. Ap. 104. vii. sufficiency. Gr. *hikanotēs*. Only here. of. Gr. *ek*, as above.

**3. 6-18** (E, above). MINISTRY OF THE NEW COVENANT. *Alternation.*

E | G | 6. *Pneuma* necessary for life.  
H | 7-16. *Pneuma* changes the Old Covenant.  
G | 17. *Pneuma* necessary for liberty.  
H | 18. *Pneuma* changes us.

**6** also. Read after "ministers". hath made us able = enabled us, or made us efficient as. Gr. *hikanōō*. Only here and Col. 1. 12. ministers. Gr. *diakonos*. Ap. 190. I. 1. the = a. new. Gr. *kainos*. See Matt. 9. 17. testament = covenant. Gr. *diathēkē*. See Matt. 26. 28. This is the covenant of Jer. 31. 31. Cp. Heb. 8. 6-13. the. Omit. letter. Gr. *gramma*. This is the Sinaitic covenant, called "the ministration of death" in v. 7. spirit. The old covenant could not give life. It was like a dead body, for lack of the spirit (James 2. 26). Cp. John 6. 63. Christ is the Spirit of the new covenant. See v. 17. giveth life = quickeneth. Gr. *zōopoieō*. See Rom. 8. 11 and 1 Cor. 15. 45.

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

H | J<sup>1</sup> | 3. 7-11. *Pneuma* gives life.  
J<sup>2</sup> | 3. 12-16. *Pneuma* brings into liberty.

**3. 7-11** (J<sup>1</sup>, above). PNEUMA GIVES LIFE. (*Repeated Alternation.*)

J<sup>1</sup> | K<sup>1</sup> | 7. The Old Covenant came with glory, but Israel could not look upon it.  
L<sup>1</sup> | 8. The New Covenant also comes with glory.  
K<sup>2</sup> | 9-. The Old Covenant, which brought condemnation, came with glory.  
L<sup>2</sup> | -9. The New Covenant, which ministers righteousness, exceeds it in glory.  
K<sup>3</sup> | 10-. The Old Covenant had no glory in inflicting death.  
L<sup>3</sup> | -10. The New Covenant has surpassing glory in giving life.  
K<sup>4</sup> | 11-. The Old Covenant, which is annulled, was with glory.  
L<sup>4</sup> | -11. The New Covenant, which abides, will abide in glory.

**7** if. Ap. 118. 2. a. ministration. Gr. *diakonia*. Ap. 190. II. 1. written = in (Gr. *en*. Ap. 104. viii) letters. See v. 6.

**15** sweet savour. Gr. *euōdia*. Elsewhere, Eph. 5. 2. Phil. 4. 18. saved = being saved. Cp. 1 Cor. 1. 18.

perish = are perishing. Gr. *apollumi*. See 1 Cor. 1. 18. **16** life. Gr. *zōē*. Ap. 170. 1.

for. Gr. *pros*. Ap. 104. xv. 3.

**17** many. As in 2. 6.

corrupt = adulterate. Gr. *kapēleuō*. Only here. The word *kapēlos*, which occ. once in the Sept., meant a huckster, tavern-keeper, and then the verb came to mean "adulterate". See Isa. 1. 22, where the Sept. reads, "thy wine-sellers mix the wine with water".

word. Gr. *logos*. Ap. 121. 10.

of. Gr. *ek*. Ap. 104. vii. sincerity. See 1 Cor. 5. 8. in the sight of = before. Gr. *katenōpion*. Elsewhere, 12. 19. Eph. 1. 4. Col. 1. 22. Jude 24. The texts read *katenanti*, over against. speak. Gr. *laleō*. Ap. 121. 7.

**3. 1-7. 4** (F, p. 1727). CHARACTER OF PAUL'S MINISTRY. (*Alternation.*)

F | A | 3. 1-6. 10. Paul's services.  
B | 6. 11, 12. His interest in the Corinthians.  
A | 6. 13-7. 3. Paul's recompense.  
B | 7. 4. His joy in the Corinthians.

**3. 1-6. 10** (A, above). PAUL'S SERVICES. (*Extended Alternation.*)

A | C | 3. 1-3. Commendation. Question.  
D | 3. 4, 5. Trust in, and sufficiency of, God.  
E | 3. 6-18. Ministry of the New Covenant.  
F | 4. 1-5. 11. Support under affliction.  
C | 5. 12, 13. Commendation. Negation.  
D | 5. 14--18-. Love of Christ. All things of God.  
E | 5. -18--6. 2. Ministry of Reconciliation.  
F | 6. 3-10. Approval under affliction.

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

again. He had done so in 1 Cor. 9.

commend. Gr. *sunistanō*. See on Rom. 3. 5.

and ° engraven <sup>2</sup> in stones, ° was ° glorious, so that the ° children of Israel could ° not ° stedfastly behold the face of ° Moses ° for the glory of his countenance; which *glory* was ° to be done away:

L<sup>1</sup> 8 How shall ° not the <sup>7</sup> ministration of the <sup>6</sup> spirit be rather <sup>7</sup> glorious?

K<sup>2</sup> 9 For <sup>7</sup> if the <sup>7</sup> ministration of ° condemnation be glory,

L<sup>2</sup> much more doth the <sup>7</sup> ministration of ° righteousness exceed <sup>2</sup> in glory.

K<sup>3</sup> 10 For even that which was ° made glorious ° had no glory <sup>2</sup> in this respect,

L<sup>3</sup> by reason of the glory that ° excelleth.

K<sup>4</sup> 11 For <sup>7</sup> if that which is <sup>7</sup> done away was ° glorious,

L<sup>4</sup> much more that which ° remaineth *is* ° glorious.

J<sup>2</sup> M<sup>1</sup> 12 ° Seeing then that we have such hope, we ° use ° great ° plainness of speech:

N<sup>1</sup> 13 And <sup>3</sup> not as <sup>7</sup> Moses, which put a ° veil ° over his face, ° that the <sup>7</sup> children of Israel could ° not ° stedfastly look ° to the end of that which is ° abolished:

14 But their ° minds were ° blinded: for until ° this day <sup>11</sup> remaineth the same <sup>13</sup> veil ° untaken away ° in the ° reading of the ° old testament;

M<sup>2</sup> ° which *veil* is <sup>7</sup> done away <sup>2</sup> in <sup>3</sup> Christ.

N<sup>2</sup> 15 But even unto <sup>14</sup> this day, ° when <sup>7</sup> Moses is read, the <sup>13</sup> veil ° is ° upon their heart.

M<sup>3</sup> 16 Nevertheless <sup>15</sup> when ° it shall ° turn <sup>1</sup> to the ° Lord, the <sup>13</sup> veil shall be ° taken away.

G 17 Now the ° Lord is ° that ° Spirit: and where the ° Spirit of the <sup>16</sup> Lord *is*, there *is* liberty.

H 18 But we all, with ° open face ° beholding as in a glass the glory of the <sup>16</sup> Lord, are ° changed into the same ° image ° from glory <sup>13</sup> to glory, even as ° by ° the Spirit of the Lord.

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

engraven. Gr. *entupōō*. Only here.

was = came to be.

glorious = in (Gr. *en*) glory.

children = sons. Gr. *huios*. Ap. 108. iii.

not. Gr. *mē*. Ap. 105. II.

stedfastly behold = gaze upon. Gr. *atenizō*. Ap. 133.

III. 6. Followed by the Gr. *eis* (Ap. 104. vi).

Moses. Occ. three times in this Epistle, here, *vv.* 13, 15.

for = on account of. Gr. *dia*. Ap. 104. v. 2.

to be done away = being done away. Gr. *katargeō*. See Rom. 3. 3.

8 not. Gr. *ouchi*. Ap. 105. I. (a).

9 condemnation. Gr. *katakrisis*. Only here and 7. 3. See Ap. 122. 7.

righteousness. Gr. *dikaiosunē*. Ap. 191. 3.

10 made glorious = glorified. Gr. *doxazō*. See p. 1511.

had no glory = was not glorified, as above.

excelleth. Gr. *huperballō*. Occ. here, 9. 14. Eph. 1. 19; 2. 7; 3. 19.

11 glorious = through (Gr. *dia*. Ap. 104. v. 1) glory. remaineth. Gr. *menō*. See p. 1511.

glorious = in (Gr. *en*) glory.

3. 12-16 (J<sup>2</sup>, p. 1731). PNEUMA BRINGS INTO LIBERTY. (*Repeated Alternation.*)

J<sup>2</sup> M<sup>1</sup> | 12. We speak plainly.

N<sup>1</sup> | 13, 14-. Moses was veiled.

M<sup>2</sup> | -14. Veil done away in Christ.

N<sup>2</sup> | 15. Veil on the heart of Israel.

M<sup>3</sup> | 16. Veil taken away.

12 Seeing . . . have = Having then.

use. Gr. *chraomai*. See Acts 27. 3.

great = much.

plainness of speech = outspokenness. Gr. *parrhēsia*. Often transl. boldly, or freely.

13 veil. Gr. *kalumma*. Only here and in *vv.* 14, 15, 16.

over = upon. Gr. *epi*. Ap. 104. ix. 3. See Ex. 34. 33.

that, &c. = with a view to (Gr. *pros*. Ap. 104. xv. 3) the children of Israel's not gazing to the end.

to. Gr. *eis*. Ap. 104. vi.

abolished = being done away, as in v. 7.

14 minds = thoughts. Gr. *noēma*. See 2. 11.

blinded = hardened. Gr. *pōroō*. See Rom. 11. 7, 25 (*pōrosis*).

this day = to-day. Gr. *sēmeron*.

untaken away = not (Gr. *mē*. Ap. 105. II) unveiled, or revealed (Gr. *anakaluptō*, unveil, only here and v. 18). This should follow "old testament". It means,

"it being not revealed that it is done away" (R.V. m.). in. Gr. *epi*. Ap. 104. ix. 2.

reading. Gr. *anagnōsis*. See Acts 13. 15.

old testament = old covenant. The only place where the term is used. The usual designation is "the law",

or "Moses" (v. 15).

which *veil* = that (Gr. *hoti*) it. 15 when. Gr. *hēnika*. Only here and v. 16. is = lieth. upon. Gr.

*epi*. Ap. 104. ix. 3. 16 it. I. e. the heart of Israel. turn. Gr. *epistrephō*. Often trans. "return", or "be converted". See Matt. 13. 15. John 12. 40. Acts 3. 19; 28. 27. Lord. Ap. 98. VI. i. β. 2. B.

taken away. Gr. *periaireō*. See Acts 27. 20. 17 Lord. Ap. 98. VI. i. β. 2. A. that = the

Spirit. Ap. 101. II. 2. Cp. v. 6. 18 open = unveiled. See v. 14. Here is the contrast. Moses alone beheld and reflected the Shekinah glory, we all behold and reflect the Lord's glory. beholding . . .

glass = reflecting, as R.V. Gr. *katoptrizō*. Only here. changed = transformed. Gr. *metamorphoōmai*. See Mark 9. 2. image. Gr. *eikōn*. Cp. Rom. 8. 29. Col. 3. 10. from. Gr. *apo*. Ap. 104. iv.

by = from. Gr. *apo*. the Spirit of the Lord = the Lord the Spirit. The word "Spirit" is in the Gen. of Apposition. Ap. 17. 4. See v. 6.

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

O | 4. 1-6. Contrasts as to others.

P | 4. 7-14. Instrumentalities.

Q | 4. 15. Benefit to the Corinthians.

O | 4. 16-5. 5. Contrasts as to themselves.

P | 5. 6-10. Instrumentalities.

Q | 5. 11. Benefit to mankind.

4. 1 Therefore = On account of (Gr. *dia*. Ap. 104. v. 2) this. seeing we have = having. ministry. Gr. *diakonia*. Ap. 190. II. 1. have. Omit. received mercy. Cp. 1 Cor. 7. 25. faint. Gr.

*ekkakeō*. Occ. v. 16, Luke 18. 1 (which see). Gal. 6. 9. Eph. 3. 13. 2 Thess. 3. 13. not. Gr. *ou*. Ap. 105. I.

2 But <sup>1</sup> have ° renounced ° the hidden things of ° dishonesty, ° not walking ° in ° craftiness, ° nor ° handling the ° word of ° God deceitfully; but by ° manifestation of the truth ° commending ourselves ° to ° every man's conscience in the sight of ° God.

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

4 <sup>2</sup> In whom the ° god of this ° world hath blinded the ° minds of ° them which believe not, ° lest the ° light of the ° glorious <sup>3</sup> gospel of ° Christ, Who is the ° image of <sup>2</sup> God, should ° shine ° unto them.

5 For we ° preach <sup>1</sup> not ourselves, but ° Christ Jesus ° the Lord; and ourselves your ° servants ° for Jesus' sake.

6 For <sup>2</sup> God, Who ° commanded the ° light to shine ° out of darkness, hath shined <sup>2</sup> in our hearts, <sup>2</sup> to ° give the light of the ° knowledge of the glory of <sup>2</sup> God <sup>2</sup> in the face of ° Jesus Christ.

P 7 But we have this treasure <sup>2</sup> in ° earthen vessels, ° that the ° excellency of the ° power may be of <sup>2</sup> God, and <sup>2</sup> not ° of us.

8 We are ° troubled ° on every side, yet <sup>1</sup> not ° distressed; we are ° perplexed, but <sup>1</sup> not ° in despair;

9 Persecuted, but <sup>1</sup> not ° forsaken; ° cast down, but <sup>1</sup> not ° destroyed;

10 Always ° bearing about <sup>2</sup> in the body the ° dying of the ° Lord <sup>6</sup> Jesus, <sup>7</sup> that the ° life also of <sup>6</sup> Jesus might be ° made manifest <sup>2</sup> in our body.

11 For we ° which live are ° alway ° delivered ° unto death <sup>6</sup> for <sup>6</sup> Jesus' sake, <sup>7</sup> that the <sup>10</sup> life also of <sup>6</sup> Jesus might be <sup>10</sup> made manifest <sup>2</sup> in our ° mortal flesh.

12 So then death ° worketh <sup>2</sup> in us, but <sup>10</sup> life <sup>2</sup> in you.

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

14 ° Knowing that He Which ° raised up the ° Lord <sup>6</sup> Jesus shall ° raise up us also ° by <sup>6</sup> Jesus, and shall present us ° with you.

2 renounced. Gr. *apeipon*. Only here. the hidden, &c. = the shameful secret things. This is the Fig. *Antimerēia*. Ap. 6.

dishonesty = shame. Gr. *aischunē*. Always transl. "shame", except here. Luke 14. 9. Phil. 3. 19. Heb.

12. 2. Jude 13. Rev. 3. 18. not. Gr. *mē*. Ap. 105. II.

in. Gr. *en*. Ap. 104. viii. craftiness. See Luke 20. 23.

nor. Gr. *mēde*. handling . . . deceitfully. Gr. *doloō*. Only here.

word. Gr. *logos*. Ap. 121. 10. God. Ap. 98. I. i. 1.

manifestation. Gr. *phanerōsis*. See 1 Cor. 12. 7. commending. See 3. 1.

to. Gr. *pros*. Ap. 104. xv. 3. every man's conscience. Lit. every conscience of men (Gr. *anthrōpos*. Ap. 123. 1).

3 if. Ap. 118. 2. a. gospel. Cp. Ap. 140.

hid = hid (Gr. *kaluptō*, to cover or veil) also. Cp. Jas. 5. 20. 1 Pet. 4. 8, and see 3. 13-16.

hid. Same verb. to = in. Gr. *en*. lost = perishing. Gr. *apollumi*. See 1 Cor. 1. 18.

4 god. Ap. 98. I. i. 4. world = age. Gr. *aiōn*. Ap. 129. 2. Cp. John 12. 31; 14. 30; 16. 11; where, however, world is *kosmos* (Ap. 129. 1).

minds. Gr. *noēma*. See 2. 11. them, &c. = the unbelieving. Gr. *apistos*. Cp. Ap. 150. III.

lest, &c. = to (Gr. *eis*. Ap. 104. vi) the end that the light . . . should not (Gr. *mē*, as in v. 2).

light = illumination. Gr. *phōtismos*. Ap. 130. 3. glorious gospel = gospel (or good news) of the glory.

Cp. 1 Tim. 1. 11. Tit. 2. 13. See Ap. 140. Christ = the Christ. Ap. 98. IX.

image. See 3. 18. Col. 1. 15. Heb. 1. 3 (*charaktēr*). shine. Gr. *augazō*. Only here. Cp. *apaugasma*, Heb. 1. 3.

unto them. The texts omit.

5 preach. Gr. *kērussō*. Ap. 121. 1. Christ Jesus. Ap. 98. XII.

the Lord = as Lord. Ap. 98. VI. i. β. 2. B. Cp. Rom. 10. 9.

servants. Gr. *doulos*. Ap. 190. I. 2. for, &c. = on account of (Gr. *dia*. Ap. 104. v. 2) Jesus (Ap. 98. X).

6 commanded. Lit. spoke. Cp. Gen. 1. 3. light. Gr. *phōs*. Ap. 130. 1.

out of. Gr. *ek*. Ap. 104. vii. give the light = the illumination. Gr. *phōtismos*, as in v. 4.

Jesus Christ. Ap. 98. XI. The texts omit "Jesus".

7 earthen. Gr. *ostrakinos*. Only here and 2 Tim. 2. 20. From *ostrakon*, a potsherd. Cp. Ap. 94. IV.

Treasure in the East is often hidden in the earth and in a potter's vessel to protect from damp, &c. Cp. Jer. 32. 14. that = in order that. Gr. *hina*. excellency. Gr. *hyperbolē*. Cp. 12. 7 (abundance).

power. Gr. *dunamis*. Ap. 172. 1. of = out of. Gr. *ek*. Ap. 104. vii. It does not emanate from us. Above "of God" is the possessive case. The power not only emanates from God, but belongs to Him. He does not part with it. 8 troubled = afflicted. Gr. *thlibō*. See 1. 6. on every side = in (Gr. *en*) every thing.

distressed. Gr. *stenochōreomai*. Only here and 6. 12, where it is trans. "straitened". The Syriac reads "suffocated", referring probably to a wrestler who is compressed by his antagonist. perplexed. Gr. *aporeomai*. Not knowing which way to turn. See Acts 25. 20. in despair. Gr. *exaporeomai*. See 1. 8. 9 forsaken = abandoned. Gr. *enkataleipō*. See Acts 2. 27. cast down. Gr. *kataballō*.

Only here, Heb. 6. 1. Rev. 12. 10. destroyed. Gr. *apollumi*, as in v. 3. Notice the four "nots" in these two verses. Fig. *Mesodiplōsis*. Ap. 6. 10 Always. Ap. 151. II. G. i. bearing about. Gr. *peripherō*.

Mark 6. 55. Eph. 4. 14. Heb. 13. 9. Jude 12. dying. Gr. *nekrōsis*. Only here and Rom. 4. 19. It means the condition of a corpse. It was his constant experience. See next verse. Lord. The texts omit.

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Q 15 For all things *are* ° for your sakes, <sup>7</sup> that the ° abundant ° grace might, ° through the ° thanksgiving of ° many, ° redound ° to the glory of <sup>2</sup> God.

O 16 ° For which cause we <sup>1</sup> faint <sup>1</sup> not; but ° though our ° outward ° man ° perish, yet the ° inward *man* is ° renewed day by day.

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

18 While we ° look <sup>2</sup> not at the things which are ° seen, but at the things which are <sup>2</sup> not ° seen: for the things which are ° seen *are* ° temporal; but the things which are <sup>2</sup> not ° seen *are* <sup>17</sup> eternal.

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

2 For <sup>1</sup> in this we ° groan, earnestly desiring to be ° clothed upon with our ° house which is ° from ° heaven:

3 ° If so be that ° being clothed we shall ° not be found naked.

4 For we that are <sup>1</sup> in <sup>1</sup> *this* tabernacle do <sup>2</sup> groan, being burdened: <sup>3</sup> not ° for that we ° would be ° unclothed, but <sup>2</sup> clothed upon, ° that ° mortality might be ° swallowed up ° of ° life.

5 Now He That hath ° wrought us ° for the selfsame thing *is* <sup>1</sup> God, Who ° also hath given ° unto us the ° earnest of the ° Spirit.

P 6 Therefore *we are* ° always ° confident, <sup>1</sup> knowing that, whilst we are ° at home <sup>1</sup> in the body, we are ° absent ° from the ° Lord:

7 (For we walk ° by ° faith, <sup>3</sup> not ° by sight:)

8 We are ° confident, *I say*, and ° willing rather to be ° absent <sup>2</sup> from the body, and to be ° present ° with the ° Lord.

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

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

Q 11 <sup>1</sup> Knowing therefore the ° terror of the ° Lord, we ° persuade ° men; but we are ° made manifest ° unto ° God; and I ° trust ° also are ° made manifest <sup>1</sup> in your consciences.

C 12 For we ° commend <sup>3</sup> not ourselves again

15 for your sakes = on account of (Gr. *dia*. Ap. 104. v. 2) you.

abundant = abounding. Gr. *pleonazō*. See Rom. 5. 20.

grace. Gr. *charis*. Ap. 184. I. 1.

through. Gr. *dia*. Ap. 104. v. 1.

thanksgiving. Gr. *eucharistia*. See Acts 24. 3. Cp. 1. 11.

many = the majority, as in 2. 6.

redound = overflow, or excel. Gr. *perisseuō*.

to. Gr. *eis*. Ap. 104. vi.

16 For which cause = Therefore.

though = even if. Ap. 118. 2. a.

outward (Gr. *exō*) man (Gr. *anthrōpos*. Ap. 123. 1).

This expression occ. only here. It is one of the names of the old nature. Cp. Rom. 6. 6. 1 Cor. 2. 14. Eph. 4. 22. Col. 3. 9.

perish = is corrupted or destroyed. Gr. *diaphtheirō*. Occ. elsewhere, Luke 12. 33. 1 Tim. 6. 6. Rev. 8. 9; 11. 18.

inward. Gr. *esōthen*. In Rom. 7. 22. Eph. 3. 16, the word is *esō*.

renewed. Gr. *anakainōō*. Only here and Col. 3. 10.

17 our light, &c. Lit. the momentary lightness of our affliction.

light. Gr. *elaphros*. Only here and Matt. 11. 30. Cp. "lightness", 1. 17.

affliction. Gr. *thlipsis* as in 1. 4. Cp. the verb, v. 8.

for a moment. Gr. *parantika*. Only here.

worketh. Gr. *katēgazomai*. To work out. See Rom. 7. 8.

far more exceeding. Lit. according to (Gr. *kata*. Ap. 104. x. 2) excess unto (Gr. *eis*. Ap. 104. vi) excess. The Gr. for "excess" is *hyperbolē*, as in v. 7.

eternal. Gr. *aiōnios*. Ap. 151. II. B. i.

weight. Gr. *baros*. See Acts 15. 28.

18 look. Gr. *skopeō*. See Luke 11. 35.

seen. Gr. *blepō*. Ap. 133. I. 5.

temporal = temporary, for a season. Gr. *proskairos*. Only here, Matt. 13. 21. Mark 4. 17. Heb. 11. 25.

5. 1 know. Gr. *oida*. Ap. 132. I. i.

if. Ap. 118. 1. b.

earthly. Gr. *epigeios*. See John 3. 12.

*this* tabernacle = the tent. Gr. *skēnos*. Only here and v. 4. It is the Gen. of Apposition. Ap. 17. The earthly house is a tent. See 1 Cor. 4. 11.

dissolved. Gr. *kataluō*.

building. Gr. *oikodomē*. See 1 Cor. 3. 9.

of. Gr. *ek*. Ap. 104. vii. God. Ap. 98. I. i. 1.

not made with hands. Gr. *acheiropoiētos*. Only here, Mark 14. 58. Col. 2. 11.

eternal. Ap. 151. II. B. i.

in. Gr. *en*. Ap. 104. viii.

heavens (pl.). See Matt. 6. 9, 10.

2 groan. See Rom. 8. 23.

clothed upon. Gr. *ependuomai*. Here and v. 4. Cp. John 21. 7.

house. Gr. *oikētērion*. Only here and Jude 6.

from. Gr. *ek*. Ap. 104. vii.

being clothed. Gr. *enduō*. Cp. 1 Cor. 15. 53, 54. Cp.

Job 10. 11 (Sept.). not. Ap. 105. I. 4 for that. Gr. *eph'* (Ap. 104. ix. 2) *hō*. would = desire to

Ap. 102. 1. unclothed. Gr. *ekduō*, as Mk. 15. 20 (took off). that = in order that. Gr. *hina*. mor-

talidity = the mortal (thing). See Rom. 6. 12. swallowed up. See 1 Cor. 15. 54. of = by. Ap. 104.

xviii. 1. life = the life. Ap. 170. 1. 5 wrought. See 4. 17. for. Gr. *eis*. Ap. 104. vi. also.

Omit. unto = to. earnest. See 1. 22. The transliteration of the Heb. *'erābon*. Spirit. Ap.

101. II. 4. 6 always. Ap. 151. II. G. i. confident. Gr. *tharreō*. Always in 2 Cor. save Heb. 13. c.

at home. Gr. *endēmēō*. Only here and vv. 8, 9 (present). absent. Gr. *ekdēmēō*. Only here and vv. 8, 9.

The *dēmos* was the township to which an Athenian citizen belonged. Cp. Phil. 3. 20. from. Gr. *apo*.

Ap. 104. iv. Lord. Ap. 98. VI. i. β. 2 A. 7 by. Gr. *dia*. Ap. 104. v. 1. faith. Ap. 150. II. 1.

8 willing = well pleased. See 1 Cor. 1. 21. present. As "at home", v. 6. with. Ap. 104. xv. 3.

9 labour = are ambitious. See Rom. 15. 20. Add "also". accepted = well pleasing. See Rom. 12. 1.

10 appear = be manifested. Ap. 106. I. v. before = in the presence of. See Matt. 5. 16. judgment

seat. See Rom. 14. 10. Christ = the Christ. Ap. 98. IX. every = each. in = by means of. Ap. 104.

v. 1. according to = with reference to. Ap. 104. xv. 3. done = practised. bad. Ap. 128. III. 2.

The texts read *phaulos* as John 3. 20. 11 terror = fear, as in Acts 9. 31. persuade. Ap. 150. I. 2.

men. Ap. 123. 1. made manifest. Same as "appear", v. 10. trust = hope. also. To follow

"manifest". 12 commend. See Rom. 3. 5.



<sup>5</sup> unto you, but give you <sup>o</sup> occasion <sup>o</sup> to glory <sup>o</sup> on our behalf, <sup>4</sup> that ye may have somewhat <sup>o</sup> to answer them which <sup>o</sup> glory <sup>1</sup> in appearance, and <sup>o</sup> not <sup>o</sup> in heart.

13 For <sup>o</sup> whether we be <sup>o</sup> beside ourselves, *it is* to <sup>1</sup> God: <sup>o</sup> or whether we <sup>o</sup> be sober, *it is* for <sup>o</sup> your cause.

D 14 For the <sup>o</sup> love of <sup>10</sup> Christ <sup>o</sup> constraineth us; <sup>o</sup> because we thus <sup>o</sup> judge, that <sup>o</sup> if One died <sup>o</sup> for all, then <sup>o</sup> were all dead:

15 And *that* He died <sup>14</sup> for all, <sup>4</sup> that <sup>o</sup> they which <sup>o</sup> live should <sup>o</sup> not henceforth <sup>o</sup> live <sup>5</sup> unto themselves, but <sup>5</sup> unto Him Which died <sup>14</sup> for them, and <sup>o</sup> rose again.

16 Wherefore <sup>o</sup> henceforth <sup>1</sup> know we <sup>o</sup> no man <sup>o</sup> after the flesh: <sup>o</sup> yea, <sup>o</sup> though we <sup>o</sup> have known <sup>10</sup> Christ <sup>o</sup> after the flesh, yet now <sup>o</sup> henceforth <sup>o</sup> know we *Him* <sup>o</sup> no more.

17 Therefore <sup>o</sup> if <sup>o</sup> any man be <sup>1</sup> in <sup>10</sup> Christ, <sup>o</sup> he is <sup>o</sup> a <sup>o</sup> new <sup>o</sup> creature: <sup>o</sup> old things are passed away; <sup>o</sup> behold, <sup>o</sup> all things are become <sup>o</sup> new.

18 And <sup>o</sup> all things are <sup>1</sup> of <sup>1</sup> God,

E R<sup>1</sup> a Who <sup>o</sup> hath <sup>o</sup> reconciled us to Himself <sup>7</sup> by <sup>o</sup> Jesus <sup>10</sup> Christ,

b and <sup>o</sup> hath given to us the <sup>o</sup> ministry of <sup>o</sup> reconciliation;

a 19 To wit, that <sup>1</sup> God was <sup>1</sup> in <sup>10</sup> Christ, <sup>18</sup> reconciling the <sup>o</sup> world <sup>5</sup> unto Himself, <sup>o</sup> not <sup>o</sup> imputing their <sup>o</sup> trespasses <sup>5</sup> unto them,

b and <sup>o</sup> hath committed <sup>o</sup> unto us the <sup>o</sup> word of <sup>18</sup> reconciliation.

R<sup>2</sup> c 20 Now then we <sup>o</sup> are ambassadors <sup>14</sup> for <sup>10</sup> Christ, as though <sup>1</sup> God <sup>o</sup> did beseech *you* <sup>7</sup> by us:

d we <sup>o</sup> pray *you* <sup>o</sup> in <sup>10</sup> Christ's stead, be ye <sup>18</sup> reconciled to <sup>1</sup> God.

e 21 For <sup>o</sup> He hath made *sin* to be <sup>o</sup> sin <sup>14</sup> for us, Who <sup>16</sup> knew <sup>o</sup> no <sup>o</sup> sin; <sup>4</sup> that we might <sup>o</sup> be made <sup>o</sup> the <sup>o</sup> righteousness of <sup>1</sup> God <sup>1</sup> in Him.

c **6** We then, <sup>o</sup> as workers together <sup>o</sup> with Him, <sup>o</sup> beseech <sup>o</sup> you also that ye receive <sup>o</sup> not the <sup>o</sup> grace of <sup>o</sup> God <sup>o</sup> in vain.

e **2** (For Hesaith, "**I** <sup>o</sup> have <sup>o</sup> heard thee in a time

occasion. See Rom. 7. 8.

to glory = of boasting. Rom. 4. 2.

on our behalf = on behalf of (Ap. 104. xvii. 1) us.

to answer = towards, or against. Ap. 104. xv. 3.

glory = boast. Rom. 2. 17.

in. No prep. Dat. case. The texts read *en*.

not. Gr. *ou*, but texts read *mē* (Ap. 105. II).

13 whether, or whether. Gr. *eite*. Ap. 118. 2. a.

beside ourselves. See Acts 2. 7 (amazed).

be sober = be of sound mind. Gr. *sōphroneō*. Here,

Mark 5. 15. Luke 8. 35. Rom. 12. 3. Tit. 2. 6. 1 Pet.

4. 7. your cause = you.

14 love. Ap. 135. II. 1. Cp. Rom. 8. 35.

constraineth. Gr. *sunechō*. See Luke 4. 38; 8. 45 (throng).

because, &c. = judging (Ap. 122. 1) this.

if. Texts omit. for. Ap. 104. xvii. 1.

were, &c. = all died.

15 they which live = the living, as 4. 11.

live. See Ap. 170. 1.

not henceforth = no longer (*mēketi*).

rose. Ap. 178. I. 4.

16 henceforth = from (Gr. *apo*) now.

no man = no one. after. Ap. 104. x. 2.

yea, though = even if (Ap. 118. 2. a).

have known, know. Ap. 132. I. ii.

henceforth . . . no more = no longer (*ouketi*).

17 if. Ap. 118. 2. a.

any man. Gr. *tis*. Ap. 123. 3.

he is. Supply the ellipsis by *there is*.

a new creature = a new creation.

new. Gr. *kainos*. See Matt. 9. 17.

old = the ancient.

behold. Ap. 133. I. 2.

all things. Texts read "they".

18 all things. Gr. *ta panta*. Cp. Acts 17. 25. Rom.

11. 36. 1 Cor. 8. 6.

**5. -18-6. 2** (E, p. 1731). MINISTRY OF RECONCILIATION. (*Division*.)

E | R<sup>1</sup> | 5. -18, 19. Ministry.

| R<sup>2</sup> | 5. 20-6. 2. Ministers.

**5. -18, 19** (R<sup>1</sup>, above). MINISTRY. (*Alternation*.)

R<sup>1</sup> | a | -18-. Reconciliation.

| b | -18. Commission.

| a | 19-. Reconciliation.

| b | -19. Commission.

hath. Omit.

reconciled. See Rom. 5. 10.

Jesus. Omit.

hath given = gave.

ministry. Ap. 190. II. 1.

reconciliation = the reconciliation. See Rom. 5. 11.

19 world. Ap. 129. 1.

not. Ap. 105. II.

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

trespasses. Ap. 128. I. ii. 3.

word. Ap. 121. 10.

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

**5. 20-6. 2** (R<sup>2</sup>, above). MINISTERS. (*Extended Alternation*.)

R<sup>2</sup> | c | 5. 20-. Ambassadors.

| d | 5. -20. Entreaty.

| e | 5. 21. Enforcement.

c | 6. 1-. Fellow-labourers.

| d | 6. -1. Entreaty.

| e | 6. 2. Enforcement.

20 are ambassadors. Gr. *presbeuō*. Only here and Eph. 6. 20. did beseech = is beseeching. Ap.

134. I. 6. pray. Ap. 134. I. 5. in . . . stead = on behalf of. Gr. *huper*, as in v. 12. 21 For. Omit.

He, &c. Read, *sin* Who knew not sin, for us He made sin. sin. Ap. 128. I. ii. 1. Only here

and 11. 7, in this Epistle. The first occ. in this v. is by Fig. *Metonymy* (Ap. 6) put for sin-offering. Cp.

Eph. 5. 2. The same Fig. appears in the same connexion in Gen. 4. 7. Exod. 29. 14; 30. 10. Lev. 4. 3;

6. 25. Num. 8. 8. Ps. 40. 6 (7); &c. no = not. Ap. 105. II. be made = become. the. Omit.

righteousness. Ap. 191. 3.

6. 1 as workers together = working together. See Rom. 8. 28. with Him. Omit. See 1 Cor. 3. 9.

beseech. Ap. 134. I. 6. you. Omit. not. Ap. 105. II. grace. See 1. 2. God. Ap. 98. I. i. 1.

in vain. Lit. for (Gr. *eis*) that which is empty or of no effect. 2 have. Omit. heard = heard with

favour. Gr. *epakouō*. Only here.

° accepted, and ° in the day of salvation ° have I succoured thee: ° behold, now is the ° accepted time; ° behold, now is the day of salvation.)

F 3 Giving ° no ° offence ° in any thing, ° that the ° ministry be ° not ° blamed:

4 But ° in all things ° approving ourselves as the ° ministers of ° God, ° in much patience, ° in ° afflictions, ° in necessities, ° in ° distresses,

5 ° In stripes, ° in imprisonments, ° in ° tumults, ° in labours, ° in ° watchings, ° in fastings;

6 ° By ° pureness, ° by ° knowledge, ° by long-suffering, ° by ° kindness, ° by the ° Holy Ghost, ° by ° love ° unfeigned,

7 ° By the ° word of truth, ° by the ° power of ° God, ° by the ° armour of ° righteousness on the right hand and on the left,

8 ° By ° honour and ° dishonour, ° by ° evil report and ° good report: as ° deceivers, and yet ° true;

9 As ° unknown, and yet ° well known; as dying, and ° behold, we live; as ° chastened, and ° not killed;

10 As ° sorrowful, yet ° always rejoicing; as ° poor, yet ° making many rich; as having ° nothing, and yet ° possessing all things.

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

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

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

T f 14 ° Be ye ° not ° unequally yoked ° together with ° unbelievers: for what ° fellowship ° hath ° righteousness with ° unrighteousness? and what ° communion ° hath ° light ° with darkness? 15 And what ° concord ° hath ° Christ ° with ° Belial? or what part ° hath ° he that believeth ° with an ° infidel?

16 And what ° agreement ° hath the ° Temple of ° God ° with ° idols?

accepted. Gr. *dektos*. Same Gk. verb. as "receive" in v. 1.

in. Gr. *en*. Ap. 104. viii  
have I succoured = I helped. Quoted from Isa. 49. 8.  
behold. Gr. *idou*. Ap. 133. I. 2.

accepted. Gr. *euprosdektos*. A stronger word than above. See Rom. 15. 16.

3 no . . . any thing. A double negative. Gr. *mēdeis* . . . *mēdeis*.

offence = cause of stumbling. Gr. *proskopē*. Only here. Cp. the verb *proskoptō*, Rom. 9. 32.

that = in order that. Gr. *hina*.

ministry. Gr. *diakonia*. Ap. 190. II. 1.  
blamed. Gr. *mōmaomai*. Only here and 8. 20.

4 approving = commending. See 3. 1.

ministers. Gr. *diakonoi*. Ap. 190. I. 1.  
afflictions = tribulations. Gr. *thlipsis*. See 1. 4.

distresses. Gr. *stenochōria*. See Rom. 2. 9. Cp. v. 12.

5 tumults. Gr. *akatastasia*. See Luke 21. 9. Cp. Acts 14. 5, 19; 16. 22; 17. 5; 18. 12; 19. 29.

watchings = sleeplessness. Gr. *agrupnia*. Only here and 11. 27.

6 By = In. Gr. *en*, as in v. 2.  
pureness. Gr. *hagnotēs*. Only here. Cp. the adj. *hagnos* in 7. 11.

knowledge. Gr. *gnōsis*. Ap. 182. II. i.  
kindness. Ap. 184. III (a).

Holy Ghost. No arts. Ap. 101. II. 14.  
love. Gr. *agapē*. Ap. 135. II. 1.

unfeigned. Gr. *anupokritos*. See Rom. 12. 9.  
7 word. Ap. 121. 10. power. Ap. 172. 1.

by = through. Ap. 104. v. 1.  
armour. Gr. *hoplon*. Either arms or armour. See Rom. 6. 13. The Greek soldier carried a sword or spear in his right hand and a shield in his left.

righteousness. Gr. *dikaïosunē*. Ap. 191. 3. Cp. Eph. 6. 14.

8 honour = glory. Gr. *doxa*. See p. 1511.  
dishonour = shame. Gr. *atimia*. See Rom. 1. 26.

evil report. Gr. *dusphēmia*. Only here.  
good report. Gr. *euphēmia*. Only here.

deceivers. Gr. *planos*. Occ. elsewhere, Matt. 27. 63.  
1 Tim. 4. 1. 2 John 7. true. Ap. 175. 1.

9 unknown. Gr. *agnōeō*. See 1. 8.  
well known. Gr. *epiginōskō*. Ap. 132. I. iii.

chastened. Gr. *paideuō*. See 1 Cor. 11. 32.  
10 sorrowful = grieved. Gr. *lupeō*. See 2. 2.

making . . . rich. Gr. *ploutizō*.  
possessing. Gr. *katechō*. See 1 Cor. 7. 30. From

11 our mouth, &c. A Hebraism for speaking with liberty. Cp. Judg. 11. 35. Ps. 78. 2; 109. 2. Prov. 8. 6; 31. 26. Ezek. 24. 27; 29. 21. Matt. 5. 2. Acts 8. 35. unto. Gr. *pros*. Ap. 104. xv. 3. enlarged. Gr. *platanō*. Only here, v. 13, and Matt. 23. 5. 12 not. Gr. *ou*. Ap. 105. I. straitened. Gr. *stenochōreomai*. See 4. 8.

bowels. Gr. *splanchnon*. The inward parts. Metaphorically, of the affections, the seat of which we regard as the heart. Fig. *Catachrēsis*. Ap. 6. Occ. here, 7. 15. Luke 1. 78. Acts 1. 18. Phil. 1. 8; 2. 1. Col. 3. 12. Philem. 7, 12, 20. 1 John 3. 17. All metaph. save Acts 1. 18.

always. Ap. 151. II. F. ii.

nothing. Gr. *mēdeis*.

"deceivers," v. 8, to end of v. 10 is an example of *Oxymōron* (Ap. 6).

Hebraism for speaking with liberty. Cp. Judg. 11. 35. Ps. 78. 2; 109. 2. Prov. 8. 6; 31. 26. Ezek. 24. 27; 29. 21. Matt. 5. 2. Acts 8. 35. unto. Gr. *pros*. Ap. 104. xv. 3. enlarged. Gr. *platanō*. Only here, v. 13, and Matt. 23. 5. 12 not. Gr. *ou*. Ap. 105. I. straitened. Gr. *stenochōreomai*. See 4. 8.

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

A | S | 6. 13. Enlargement.

T | f<sup>1</sup> | 6. 14—16-. Command. No unequal yoking.

g<sup>1</sup> | 6. -16. Reason. Promise.

f<sup>2</sup> | 6. 17-. Command. Separation.

g<sup>2</sup> | 6. -17, 18. Reason. Promise.

f<sup>1</sup> | 7. 1. Command. Cleansing.

S | 7. 2, 3. Reception.

13 a recompence, &c. = the same recompence. Gr. *antimisthia*. Only here and Rom. 1. 27. unto = to. children. Gr. *teknon*. Ap. 108. i. 14 Be = Become. unequally yoked. Gr. *heterozugeō*.

Only here. together with = to. unbelievers. Gr. *apistoi*. See 4. 4. fellowship = partaking, or share. Gr. *metochē*. Only here. See 1 Cor. 9. 10. hath = is there to. unrighteousness = lawlessness. Gr. *anomia*. Ap. 128. III. 4. light. Gr. *phōs*. Ap. 130. 1. with = towards. Gr. *pros*, as in v. 11.

15 concord. Gr. *sumphōnēsis*. Cp. the verb in Acts 5. 9 and the adj. in 1 Cor. 7. 5. Christ. Ap. 98. IX. Belial. Only here in N.T. A Hebr. word, meaning worthlessness, occ. several times in O.T. he that believeth = the believer. Gr. *pistos*. Ap. 150. III. with. Gr. *meta*. Ap. 104. xi. 1. infidel. Same as "unbelievers", v. 14. 16 agreement. Gr. *sunkatathesis*. Only here. The verb is used in Luke 23. 51. Temple. Gr. *naos*. See Matt. 23. 16. idols. I. e. the temple of idols. Fig. *Ellipsis* of Repetition. Ap. 6.

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<sup>g</sup><sup>1</sup> for <sup>ye</sup> are the ° Temple of the living <sup>1</sup> God; as <sup>1</sup> God hath said, "I will ° dwell ° in them, and ° walk in them; and I will be their <sup>1</sup> God, and they shall be My ° people."

<sup>f</sup><sup>2</sup> 17 Wherefore "come out ° from among them, and be ye separate", saith the ° LORD, "and touch <sup>1</sup> not ° the unclean thing;

<sup>g</sup><sup>2</sup> and I will ° receive you,

18 And will be ° a Father <sup>13</sup> unto you, and ye shall be ° My sons and daughters," saith the <sup>17</sup> LORD ° Almighty.

<sup>f</sup><sup>3</sup> 7 Having therefore these promises, ° dearly beloved, let us cleanse ourselves ° from all ° filthiness of the flesh and ° spirit, ° perfecting ° holiness ° in the fear of ° God.

<sup>S</sup> 2 ° Receive us; we have ° wronged ° no man, we have ° corrupted ° no man, we have ° defrauded ° no man.

3 I speak ° not <sup>this</sup> ° to condemn you: for I have said before, that ye are <sup>1</sup> in our hearts ° to ° die and ° live with you.

<sup>B</sup> 4 Great is my ° boldness of speech ° toward you, great is my ° glorying ° of you: I am ° filled with ° comfort, I ° am exceeding joyful ° in all our ° tribulation.

<sup>DJMP</sup><sup>a</sup> 5 For, when we were come ° into ° Macedonia, our flesh had ° no ° rest, but we were ° troubled ° on every side; without were ° fightings, within were fears.

<sup>b</sup> 6 Nevertheless <sup>1</sup> God, That ° comforteth ° those that are cast down, ° comforted us ° by the ° coming of Titus;

<sup>b</sup> 7 And ° not ° by his ° coming only, but ° by the ° consolation wherewith he was ° comforted ° in you, ° when he told us your ° earnest desire, your ° mourning, your ° fervent mind ° toward me;

<sup>a</sup> so that I rejoiced the more.

<sup>O</sup><sup>h</sup> 8 For ° though I ° made you sorry ° with a letter, I do ° not ° repent, ° though I did ° repent: <sup>i</sup> for I ° perceive that ° the same epistle hath

dwell. Gr. *enoikeō*. See Rom. 8. 11.

in. Ap. 104. viii. 2.

walk. Gr. *emperipateō*. Only here.

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

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

LORD. Ap. 98. VI. i. β. I. B. a. Quoted from Isa. 52. 11.

receive. Gr. *eisdechomai*. Only here.

18 a Father=for (Gr. *eis*. Ap. 104. vi) a Father. Ref. to 2 Sam. 7. 14.

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

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

7. 1 dearly beloved. Gr. *agapētos*. Ap. 135. III.

from. Gr. *apo*. Ap. 104. iv.

filthiness=pollution. Gr. *molusmos*. Only here. The verb occ. in 1 Cor. 8. 7.

spirit. Ap. 101. II. 9. Flesh and spirit being put for the whole person.

perfecting. Gr. *epiteleō*. Ap. 125. 3.

holiness. Gr. *hagiōsunē*. See Rom. 1. 4.

in. Gr. *en*. Ap. 104. viii.

God. Ap. 98. I. i. 1.

2 Receive=Make room for. Gr. *chōreō*. See John 21. 25. Cp. 6. 11, 13.

wronged. Gr. *adikeō*. See Acts 7. 24.

no man. Gr. *oudeis*.

corrupted. Gr. *phtheirō*. See 1 Cor. 3. 17.

defrauded. Gr. *pleonekteō*. See 2. 11. Fig. *Asyndeton* (Ap. 6) in this verse, also in vv. 4, -5, 7-.

3 not. Gr. *ou*. Ap. 105. I.

to condemn you=for (Gr. *pros*. Ap. 104. xv. 3)

condemnation. Gr. *katakrisis*. See 3. 9.

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

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

live with. Gr. *suzōō*. See Rom. 6. 8.

4 boldness of speech. Gr. *parrhēsia*. See 3. 12.

toward. Gr. *pros*. Ap. 104. xv. 3.

glorying. Gr. *kauchēsis*. See Rom. 3. 27.

of=on behalf of. Gr. *huper*. Ap. 104. xvii. 1.

filled. Gr. *pleroō*. Ap. 125. 7.

comfort=the comfort. Gr. *paraklēsis*. See 1. 3.

Perhaps referring to v. 6.

am exceeding joyful. Lit. overabound (Gr. *huperperisseuō*. See Rom. 5. 20) with the joy.

in=upon. Gr. *epi*. Ap. 104. ix. 2. tribulation. Gr. *thlipsis*. See 1. 4.

### 7. 5-7 (DJMP, p. 1727). NO REST IN FLESH. (Introversion.)

a | 5. Troubled exceedingly.

b | 6. God's comfort.

b | 7-. His comfort by you.

a | -7. Rejoiced the more.

5 into. Gr. *eis*. Ap. 104. vi. Macedonia. This was after leaving Troas (2. 12, 13), where he was appointed at not finding Titus.

no. Gr. *oudeis*. rest. Gr. *anesis*. See 2. 13. troubled. Gr. *thlibō*. See 1. 6. on. Gr. *en*. Ap. 104. viii. See 4. 8. fightings. Gr. *machē*. Here, 2 Tim. 2. 23. Tit. 3. 9. Jas. 4. 1. 6 comforteth. Gr. *parakaleō*. Ap. 134. I. 6. those that are cast down=the lowly.

Gr. *tapeinos*. See Rom. 12. 16. by. Gr. *en*. Ap. 104. viii. coming. Gr. *parousia*. See Matt. 24. 3.

7 consolation. Same as "comfort", v. 4. Add "also" after "consolation". when, &c. = telling us (as he did). Gr. *anangellō*. See Acts 14. 27. earnest desire. Gr. *epithēsis*. Only here and v. 11.

mourning. Gr. *odurmos*. Only here and Matt. 2. 18. fervent mind=zeal. Gr. *zēlos*. See v. 11. toward=on behalf of. Gr. *huper*. Ap. 104. xvii. 1.

### 7. 8-16 (O, p. 1727). FORMER, EPISTLE. EFFECT. (Extended Alternation.)

O | h | 8-. Former Letter. Effect.

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

k | -11. Approving themselves. }

h | 12. Former Letter. Cause. }

i | 13-15. Result. Comfort. } Paul.

k | 16. Confidence. }

8 though. Gr. *ei*. Ap. 118. 2. a. made... sorry=grieved. Gr. *lupeō*. See 2. 2. with=by. Gr. *en*, as above. repent. Gr. *metamelomai*. Ap. 111. I. 2. The meaning is that Paul at first regretted he had written so severely, but afterwards changed his mind when he saw the salutary effect of his letter.

perceive=see. Gr. *blepō*. Ap. 133. I. 5. the same=that.

°made you sorry, °though *it were* but °for a season.

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

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

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

k 1 In all *things* ye have °approved yourselves to be °clear °in °this matter.

h 12 Wherefore, °though I wrote °unto you, I *did it* °not °for his cause that had °done the wrong, nor °for his cause that °suffered wrong, but that our °care °for you in the sight of °God might °appear °unto you.

i 13 °Therefore we were °comforted °in your °comfort: yea, and °exceedingly the more joyed we °for the joy of Titus, because his °spirit was °refreshed °by you all.

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

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

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

NU 1 8 Moreover, brethren, we °do you to wit of the °grace of °God bestowed °on the °churches of Macedonia;

2 How that °in a great °trial of °affliction the abundance of their joy and their °deep poverty abounded °unto the riches of their °liberality.

even so, &c. = so our glorying also.

15 inward affection. Gr. *splanchnon*. See 6. 12.

toward = unto. Gr. *eis*, as in v. 9.

remembereth. Gr. *anamimnēskō*. See 1 Cor. 4. 17.

meta. Ap. 104. xi. 1. fear and trembling. See 1 Cor. 2. 3.

confidence. Gr. *tharreō*. See 5. 6.

though. Ap. 118. 1. a.

for. Gr. *pros*. Ap. 104. xv. 8.

9 sorrowed = were grieved.

to = unto. Gr. *eis*, as in v. 6.

repentance. Gr. *metānoia*. Ap. 111. II. Here is the difference between Paul's repentance and that of the Corinthians. The Corinthians were guilty of sin; Paul might have made an error of judgment.

after a godly manner = according to (Gr. *kata*. Ap. 104. x. 2) God, i. e. God's mind and will.

that = in order that. Gr. *hina*.

receive damage = suffer loss. Gr. *zēmiōō*. See 1 Cor. 3. 15.

by = from. Gr. *ek*. Ap. 104. vii.

nothing. Gr. *mēdeis*.

10 godly sorrow = grief (Gr. *lupē*. See 2. 1) according to God, as in v. 9. Cp. Ps. 51. Matt. 26. 75.

worketh. Gr. *katērgazomai*, as in 4. 17, but the texts read *ergazomai*.

not to be repented of. See Ap. 111. III.

world. Gr. *kosmos*. Ap. 129. 1. Cp. Saul (1 Sam. 15. 24, 30); Judas (Matt. 27. 3-5).

11 behold. Gr. *idou*. Ap. 133. I. 2.

carefulness = diligence. Gr. *spoudē*. See Rom. 12. 8.

wrought = worked. Gr. *katērgazomai* as in v. 10.

in. No prep. Dat. case.

clearing of yourselves. Gr. *apologia*. See Acts 22. 1.

indignation. Gr. *aganaktēsis*. Only here.

vehement desire. Same as "earnest desire" in v. 7.

zeal. See v. 7.

revenge = vindication. Gr. *ekdikēsis*.

approved = commended. Gr. *sunistēmi*. See 8. 1.

clear. Gr. *hagnos* = pure. Occ. elsewhere, 11. 2.

Phil. 4. 8. 1 Tim. 5. 22. Tit. 2. 5. Jas. 3. 17. 1 Pet. 3. 2. 1 John 3. 3.

12 unto = to.

for . . . cause. Gr. *heineken*.

done the wrong. Gr. *adikeō*, as in v. 2.

suffered wrong = been wronged. Same verb.

care. Same as "carefulness", v. 11.

for = on behalf of. Gr. *huper*, as in v. 4. Some texts read, "your care for us".

appear = be manifested. Gr. *phanerōō*. Ap. 106. I. v.

unto = toward. Gr. *pros*, as in v. 4.

13 Therefore = On account of (Gr. *dia*. Ap. 104. v. 2) this.

exceedingly. See 1. 12.

for = upon. Gr. *epi*, as in v. 4.

refreshed. See 1 Cor. 16. 18.

by = from. Gr. *apo*. Ap. 104. iv.

14 if. Ap. 118. 2. a.

boasted = gloried. Gr. *kauchaomai*. See Rom. 2. 17.

ashamed. Gr. *kataischunōō*. See Rom. 5. 5.

spake. Gr. *laleō*. Ap. 121. 7.

before. Gr. *epi*. Ap. 104. ix. 1.

more abundant. Same as exceedingly, v. 13.

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

16 therefore. Omit.

have confidence. Gr. *tharreō*. See 5. 6.

### 8. 1-9. 15 (N, p. 1727). MACEDONIA. ASSEMBLIES. (Alternation and Introversion.)

N	U		1		8. 1-5. Example of the Macedonians.			
					m		8. 6. Mission of Titus.	
U		m		8. 16-23. Titus and others. Qualifications.	V	n		8. 7. Their graces.
U		l		8. 24. Appeal to Corinthians.	p		8. 13-15. Mutual beneficence.	
								o
U		l		8. 24. Appeal to Corinthians.	p		9. 3-5. Reasons for appeal.	
								o

8. 1 do you to wit = make you to know. Gr. *gnōrizō*. Cp. 1 Cor. 12. 3. grace. Ap. 184. I. 1. God. Ap. 98. I. i. 1. on. Gr. *en*. Ap. 104. viii. churches. Ap. 186. 2 in. Gr. *en*, as above. trial. Gr. *dokimē*. See Rom. 5. 4. affliction. Gr. *thlipsis*. See 1. 4. deep poverty. Lit. poverty according to (Gr. *kata*. Ap. 104. x. 1) depth. unto. Gr. *eis*. Ap. 104. vi. liberality. Gr. *haplotē*. The adj. *haplous* means single-minded, not self-seeking.

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

4 °Praying us °with much °intreaty °that we would receive the °gift, and *take upon us* the fellowship of the °ministering °to the °saints.

5 And *this they did*, °not as we hoped, but first gave their own selves to the °Lord, and °unto us °by the °will of °God.

m 6 °Insomuch that we °desired Titus, °that as he had °begun, so he would °also °finish °in you °the same °<sup>1</sup>grace also.

V n 7 °Therefore, as ye abound °in every *thing*, in °faith, and °utterance, and °knowledge, and in all °diligence, and in °your °love to us, see °that ye abound °in this °<sup>1</sup>grace also.

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

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

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

11 Now therefore °perform the °doing of *it*; that as *there was* a °readiness to °will, so *there may be* a °performance also °out of that which ye have.

12 For °if there °be first a °willing mind, *it is* °accepted according to °that a man hath, and °not according to that he hath °not.

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

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

15 As it °is written, "He that *had gathered* much °had nothing over; and he that *had gathered* little °had no lack."

U m 16 But °thanks be to °God, Which put the same °earnest care °into the heart of Titus °for you.

17 For indeed he accepted the °exhortation;

3 to=according to. Gr. *kata*. Ap. 104. x. 2. power. Gr. *dunamis*. Ap. 172. 1.

bear record=testify. Gr. *martureō*. See p. 1511. beyond=above. Gr. *hyper*. Ap. 104. xvii. 2. The texts read *para*.

willing of themselves. Lit. self-chosen. Gr. *authairetos*. Only here and v. 17.

4 Praying=Asking. Gr. *deomai*. Ap. 134. I. 5. with. Gr. *meta*. Ap. 104. xi. 1.

intreaty = exhortation. Gr. *paraklēsis*. See Acts 4. 36, and 13. 15.

that we would receive. The texts omit, and read, "asking of us the gift and fellowship".

gift=grace. As in v. 1.

ministering = ministry. Gr. *diakonia*. Ap. 190. II. 1.

to=unto. Gr. *eis*. Ap. 104. vi.

saints. See Acts 9. 13.

5 not. Gr. *ou*. Ap. 105. I.

Lord. Ap. 98. VI. i. β. 2. A.

unto=to.

by=through. Gr. *dia*. Ap. 104. v. 1.

will. Gr. *thelēma*. Ap. 102. 2.

6 Insomuch, &c. Lit. Unto (Gr. *eis*) our exhorting (Gr. *parakaleō*. Ap. 134. I. 6).

that=in order that. Gr. *hina*.

begun = begun before. Gr. *proenarchomai*. Only here and v. 10.

also finish = finish also.

finish. Gr. *epiteleō*. Ap. 125. 3.

in=unto. Gr. *eis*, as above.

the same=this.

7 Therefore = But, or Moreover.

faith. Gr. *pistis*. Ap. 150. II. 1.

utterance = word. Gr. *logos*. Ap. 121. 10.

knowledge. Gr. *gnōsis*. Ap. 132. II. i.

diligence. Gr. *spoudē*. See 7. 11.

your love to us. Lit. the love from (Gr. *ek*) you in respect of (Gr. *en*) us.

love. Gr. *agapē*. Ap. 135. II. 1.

8 by. Gr. *kata*. Ap. 104. x. 2.

commandment. Gr. *epitagē*. See Rom. 16. 26.

by occasion of = through. Gr. *dia*, as in v. 5.

forwardness. Same as "diligence" in v. 7.

others. Gr. *heteros*. Ap. 124. 2.

sincerity = genuineness. Gr. *gnēsios*. Occ. elsewhere, Phil. 4. 3. 1 Tim. 1. 2. Tit. 1. 4.

9 know. Gr. *ginōskō*. Ap. 132. I. ii.

Jesus Christ. Ap. 98. XI.

for your sakes = on account of (Gr. *dia*. Ap. 104. v. 2) you.

became poor. Gr. *ptōcheuō*. Only here. Cp. Ap. 127. 1.

10 herein = in (Gr. *en*) this.

advice = judgment. Ap. 177. 2.

also, &c. to be forward also.

be forward = will. Gr. *thelō*. Ap. 102. 1.

a year ago = from (Gr. *apo*. Ap. 104. iv) a year ago.

Same word as "finish", v. 6. doing = doing also.

will. Gr. *thelō*, as v. 10. performance = performing,

as above. out of. Gr. *ek*. Ap. 104. vii. 12 if. Ap. 118. 2. a. be first = is set forth, or set before.

Gr. *prokeimai*. Occ. elsewhere, Heb. 6. 18; 12. 1, 2. Jude 7. willing mind. Same as "readiness",

v. 11. accepted. Gr. *euprosdektos*. See Rom. 15. 18. that = whatsoever. 13 other men be eased

= there should be ease or rest (Gr. *anesis*. See Acts 24. 23) to others (Gr. *allos*. Ap. 124. 1). ye bur-

dened = to you affliction, as in v. 2. 14 by = out of. Gr. *ek*. Ap. 104. vii. equality. Gr. *isotēs*.

Only here and Col. 4. 1. now at this time = in (Gr. *en*) the present season. for. Gr. *eis*. Ap. 104. vi.

want. Gr. *husterēma*. See 1 Cor. 16. 17. be = become. In this verse there is an *epanodos* (Ap. 6).

a | equality.

b | supply.

b | supply.

a | equality.

15 is = has been. had nothing over = did not (Ap. 105. I) abound. Gr. *pleonazō*. See 4. 15. had no lack = had not (Ap. 105. I) less (than enough). Gr. *elattoneō*. Only here. This is quoted almost word for word from the Sept. Ex. 16. 18. 16 thanks. Gr. *charis*. Ap. 134. I. 1. earnest care. Same as "diligence", v. 7. into = in. Gr. *en*. Ap. 104. viii. for. Gr. *hyper*. Ap. 104. xvii. 1. 17 exhortation. Same as "intreaty", v. 4.

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

18 And we have °sent 4 with him the brother, whose praise is 2 in the °gospel °throughout all the 1 churches;

19 And °not that only, but who was °also °chosen °of the 1 churches °to travel with us °with this 1 grace, which is °administered °by us °to the °glory of the °same 5 Lord, and °declaration of °your °ready mind:

20 °Avoiding this, °that no man should °blame us 2 in this °abundance which is 19 administered 19 by us:

21 °Providing for °honest things, 5 not only in the sight of the °Lord, but °also in the sight of °men.

22 And we have 18 sent with them our brother, whom we have oftentimes proved °diligent 2 in many things, but now much more °diligent, °upon the great °confidence which °I have 6 in you.

23 Whether any do enquire °of Titus, he is my °partner and °fellowhelper °concerning you: or our brethren be enquired of, they are the °messengers of the 1 churches, and the 19 glory of °Christ.

24 Wherefore °shew ye 4 to them, and °before the 1 churches, the °proof of your 7 love, and of our °boasting °on your behalf.

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

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

3 Yet °have I °sent the brethren, °lest our °boasting 2 of you should be °in vain °in this °behalf; °that, as I °said, ye may be ready:

4 °Lest haply °if 2 they of Macedonia come °with me, and find you °unprepared, we (° that we say °not, ye) should be °ashamed 3 in this same °confident °boasting.

5 Therefore I thought it necessary to °exhort the brethren, 3 that they would go before °unto you, and °make up beforehand your °bounty, °whereof ye had notice before, that the same might be ready, as a matter of °bounty, and 4 not as of covetousness.

6 But this I say, He which soweth °sparingly

being. Gr. *huparchō*. See Luke 9. 48. more forward = more diligent. Gr. comp. of *spoudaios*. Only here and v. 22. Cp. vv. 7, 8, 16.

of his own accord. Gr. *authairetos*. See v. 3. unto. Gr. *pros*. Ap. 104. xv. 3.

18 sent. Gr. *sumpempō*. Ap. 174. 8. Only here and v. 22. gospel. Ap. 140. throughout. Gr. *dia*. Ap. 104. v. 1. The brother was probably Luke.

19 also chosen = chosen also.

chosen. Gr. *cheirotoneō*. See Acts 14. 23.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

to travel with us = as our fellow-traveller. Gr. *sunekdēmos*. See Acts 19. 29.

with. Gr. *sun*. Ap. 104. xvi. The texts read *en*.

administered. Gr. *diakoneō*. Ap. 190. III. 1.

by. Gr. *hupo*, as above.

to = with a view to. Gr. *pros*. Ap. 104. xv. 3. This depends on "chosen". The object of Paul's having a companion was to avert suspicions, which would tarnish the Lord's glory by bringing discredit on His servant, and also to remove Paul's reluctance. Cp. v. 20. glory. See p. 1511.

same. The texts omit.

declaration of. Supply the *ellipsis* by "to show".

your. All the texts read "our".

ready mind. Same as "readiness", v. 11. Cp. v. 1.

20 Avoiding. Gr. *stellomai*. Only here and 2 Thess. 3. 6.

that no man = lest (Gr. *mē*) any one (Gr. *tis*. Ap. 123. 3).

blame. Gr. *mōmaomai*. See 6. 3.

abundance. Gr. *hadrotēs*. Only here.

21 Providing for. The texts read "For we provide". Gr. *pronoēō*. See Rom. 12. 17.

honest. See Rom. 12. 17.

Lord. Ap. 98. VI. i. β. 2. B.

also, &c. = in the sight of men also. This is a reply to the charge referred to in 12. 17.

men. Ap. 123. 1.

22 diligent. Same as "forward", v. 17.

upon = through. No preposition.

confidence. Gr. *pepoithēsis*. Ap. 150. II. 2.

I have. Supply the *ellipsis* by "he has". This was the reason of his diligence.

23 of = on behalf of. Gr. *huper*. Ap. 104. xvii. 1.

partner. Gr. *koinōnos*. See 1. 7.

fellowhelper. Gr. *sunergos*. See 1 Cor. 3. 9.

concerning = with reference to. Gr. *eis*. Ap. 104. vi. messengers. Gr. *apostolos*. Ap. 189. Here and in Phil. 2. 25 used in the general sense.

Christ. Ap. 98. IX.

24 shew. Gr. *endeiknumi*. See Rom. 2. 15.

before. Lit. unto (Gr. *eis*) the face of.

proof, or evidence. Gr. *endeixis*. See Rom. 3. 25.

boasting. Gr. *kauchēsis*. See Rom. 3. 27.

on your behalf = on behalf of (Gr. *huper*, as above) you.

9. 1 touching = concerning. Gr. *peri*. Ap. 104. to = unto. Gr. *eis*. Ap. 104. vi. saints. See

the forwardness of your mind = your readiness.

of = on behalf of. Gr.

Achaia = Greece. a year ago. See 8. 10.

only here and Col. 3. 21.

lest = in order that

sent. Gr. *pempō*. Ap. 174. 4. lest = in order that

boasting = glorying. Gr. *kauchēma*. See Rom. 4. 2. in

behalf = part. Gr. *meros*.

4 Lest haply = Lest by any means. Gr. *mē pōs*.

unprepared. Gr. *aparaskueastos*. Only here.

ashamed. Gr. *kataischunō*. See Rom. 5. 5. confident = confidence.

boasting. Gr. *kauchēsis*. See Rom. 3. 27. The

unto. Gr. *eis*. Ap. 104. vi. make up

beforehand. Gr. *prokatartizō*. Only here. Cp. Ap. 125. 8. bounty = blessing. Gr. *eulogia*. Transl.

"blessing" eleven times, "fair speech" Rom. 16. 18, and "bounty" here and v. 6. Cp. Joel 2. 14. Mal. 2. 2, where the same word is used in the Sept.

whereof ye had notice before = before notified. Gr. *prokatarangellō*. See Acts 3. 18. The texts read *proepangellō*, which occ. elsewhere only in Rom. 1. 2. 6 sparingly. Gr. *phaidomenōs*. Only here. Compare *phaidomai*, 1. 23.

xiii. 1. ministering. Gr. *diakonia*. Ap. 190. II. 1. Acts 9. 13. 2 know. Gr. *oida*. Ap. 132. I. i. Gr. *prothumia*. See Acts 17. 11. boast = glory. Gr. *kauchaomai*. See Rom. 2. 17. *huper*: Ap. 104. xvii. 1. them of, &c. = the Macedonians. Achaia = Greece. a year ago. See 8. 10. zeal. Gr. *zēlos*. Cp. Acts 5. 17. hath. Omit. very many = the majority. 3 have. Omit. (Gr. *hina*) . . . not. Gr. *mē*. Ap. 105. II. in vain = made void. Gr. *kenōō*. See Phil. 2. 7. that = in order that. Gr. *hina*. said = was saying. if. Ap. 118. 1. b. with. Gr. *sun*. Ap. 104. xvi. not. Gr. *mē*. Ap. 105. II. ashamed. Gr. *kataischunō*. See Rom. 5. 5. confident = confidence. Gr. *hupostasis*. Here, 11. 17. Heb. 1. 3; 3. 14; 11. 1. 5 exhort. Gr. *parakaleō*. Ap. 134. I. 6. beforehand. Gr. *prokatartizō*. Only here. Cp. Ap. 125. 8. bounty = blessing. Gr. *eulogia*. Transl. "blessing" eleven times, "fair speech" Rom. 16. 18, and "bounty" here and v. 6. Cp. Joel 2. 14. Mal. 2. 2, where the same word is used in the Sept. whereof ye had notice before = before notified. Gr. *prokatarangellō*. See Acts 3. 18. The texts read *proepangellō*, which occ. elsewhere only in Rom. 1. 2. 6 sparingly. Gr. *phaidomenōs*. Only here. Compare *phaidomai*, 1. 23.

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

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

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

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

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

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

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

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

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

15 ° Thanks be ° unto ° God ° for His ° unspeakable ° gift.

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

2 But I ° beseech you, that I may ° not ° be

bountifully. Lit. upon (Gr. *epi*. Ap. 104. ix. 2) blessings, as above. Fig. *Symplokē*.

7 Every man = Each one.

purposeth. Gr. *proaireomai*. Only here. The texts read "hath purposed".

grudgingly. Lit. of (Gr. *ek*. Ap. 104. vii) grief of. Gr. *ek*, as above. God. Ap. 98. I. i. 1.

loveth. Gr. *agapao*. Ap. 135. I. 1.

cheerful. Gr. *hilaros*. Only here. The noun in Rom. 12. 8. Cp. Eng. "hilarity".

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

8 able. Gr. *dunatos*, but the texts read the verb *dunateō*, which occ. elsewhere only in 13. 3.

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

grace. Gr. *charis*. Ap. 134. I. 1.

toward = unto. Gr. *eis*, as in v. 5.

always . . . things. Gr. *panti pantote pasan*. Fig. *Paronomasia*.

sufficiency. Gr. *autarkeia*. Only here and 1 Tim. 6. 6. every. Gr. *pas*. Transl. "all" above.

9 is = has been, or standeth.

dispersed abroad = scattered. Gr. *skorpizō*. See John 16. 32.

poor. Gr. *penēs*. Ap. 127. 2. Only here.

righteousness. Gr. *dikaïosunē*. Ap. 191. 3.

remaineth. Gr. *menō*. See p. 1511.

for ever. Gr. *eis ton aïōna*. Ap. 151. II. A. ii. 4. a. Quoted from Ps. 112. 9.

10 ministereth. Gr. *epichorēgeō*. Occ. elsewhere, Gal. 3. 5. Col. 2. 19. 2 Pet. 1. 5, 11. The prefix *epi* suggests God's liberal supply. Cp. Isa. 55. 10.

minister. Gr. *chorēgeō*. Only here and 1 Pet. 4. 11. The *chorēgos* was the leader of a chorus, and then came to mean one who defrayed the cost of a chorus at the public festivals. The texts put these three verbs in the future, instead of the imperative.

for. Gr. *eis*. Ap. 104. vi.

11 Being enriched. Gr. *ploutizō*. See 1 Cor. 1. 5.

bountifulness. Gr. *haplotēs*. See 1. 12.

causeth = worketh. Gr. *katergazomai*, as 4. 17.

through. Gr. *dia*. Ap. 104. v. 1.

12 administration. Same as "ministering", v. 1. service. Gr. *leitourgia*. Ap. 190. II. 4.

not. Gr. *ou*. Ap. 105. I.

supplieth = fully supplies. Gr. *prosanaplēroō*. Only here and 11. 9. by = through, as v. 11. unto = to.

13 experiment = proof. Gr. *dokimē*. See 2. 9. ministration. Same as "ministering", v. 1. for = upon. Gr. *epi*. Ap. 104. ix. 2. your professed subjection = the subjection of your confession, i. e. produced by your confession. confession. Gr. *homologia*. Occ. elsewhere, 1 Tim. 6. 12, 13. Heb. 3. 1; 4. 14; 10. 23. subjection. Gr. *hupotagē*. Occ. elsewhere Gal. 2. 5. 1 Tim. 2. 11; 3. 4. gospel. Ap. 140.

Christ. Ap. 98. IX. liberal distribution = the bountifulness (Gr. *haplotēs*, as in v. 11) of your distribution. distribution = fellowship. Gr. *koinōnia*. 14 prayer. Gr. *deōsis*. Ap. 134. II. 3. for = on behalf of. Gr. *huper*. Ap. 104. xvii. 1. for = because of. Gr. *dia*. Ap. 104. v. 2. exceeding. Gr. *huperballō*.

See 3. 10. in = upon. Gr. *epi*. Ap. 104. ix. 2. 15 Thanks. Gr. *charis*, as in v. 8. unspeakable = that cannot be fully declared. Gr. *anekdiēgētos*. Only here. gift. Gr. *dōrea*. See John 4. 10. It cannot be that Paul had in his mind anything less than God's supreme gift, the gift of His Son, of which he speaks in 8. 9. He frequently breaks out into thanksgiving in the midst of his epistles. Cp. Rom. 9. 5; 11. 33, 36. 1 Cor. 15. 57. Gal. 1. 5. Eph. 3. 20. 1 Tim. 1. 17.

### 10. 1-12. 13 (L, p. 1727). VINDICATION OF HIS ACTION. (Division.)

L | W<sup>1</sup> | 10. 1-18. Direct.  
| W<sup>2</sup> | 11. 1-12. 13. Indirect.

### 10. 1-18 (W<sup>1</sup>, above). DIRECT. (Alternation.)

W<sup>1</sup> | q | 1, 2. Self-disparagement.  
| r | 3-6. Defence.  
| q | 7. Self-disparagement.  
| r | 8-18. Defence.

10. 1 beseech. Gr. *parakaleō*. Ap. 134. I. 6. by. Gr. *dia*. Ap. 104. v. 1. meekness. Gr. *praotēs*. See 1 Cor. 4. 21. gentleness. Gr. *epieikeia*. Only here and Acts 24. 4 (clemency). The adj. *epieikēs* occ. Phil. 4. 5 (moderation). Christ. Ap. 98. IX. in presence = according to (Gr. *kata*. Ap. 104. x. 2) outward appearance (*prosōpon*).

Gr. *en*. Ap. 104. viii. 2. am bold. Gr. *tharreō*. See 5. 6. toward. Gr. *eis*. Ap. 104. vi. This refers to what his opponents said of him (v. 10).

2 beseech = pray. Gr. *deomai*. Ap. 134. I. 5. not. Gr. *mē*. Ap. 105. II.

L W<sup>1</sup> q

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

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

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

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

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

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

r 8 For ° though I should ° boast somewhat more ° of our ° authority, (which the ° Lord ° hath given us ° for ° edification, and ° not ° for your ° destruction,) I should ° not ° be ashamed :  
9 ° That I may ° not seem as if I would ° terrify you ° by letters.

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

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

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

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

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

15 ° Not ° boasting ° of ° things without our measure, that is, ° of ° other men's labours; but having hope, when your ° faith is increased, that we shall be ° enlarged ° by you ° according to our ° rule ° abundantly,

16 To ° preach the gospel ° in the regions

that = the.

confidence. Gr. *pepoithēsis*. Ap. 150. II. 2.

think = reckon.

be bold = dare, as in v. 12. Gr. *tolmaō*. *Tharreo* expresses "confidence", *tolmaō* carries the feeling into action.

against. Gr. *epi*. Ap. 104. ix. 3.

some. Gr. *tines*. Ap. 124. 4.

according to. Gr. *kata*, as in v. 1.

3 in. Gr. *en*. Ap. 104. viii.

not. Gr. *ou*. Ap. 105. I.

war. Gr. *strateuomai*. See 1 Cor. 9. 7.

after = according to, as above.

4 weapons. Gr. *hoplon*. See 6. 7.

warfare. Gr. *strateia*. Only here and 1 Tim. 1. 18.

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

mighty. Gr. *dynatos*. Same as "able", 9. 8.

through = by. No prep. Dat. case.

God. Ap. 98. I. i. 1.

to. Gr. *pros*. Ap. 104. xv. 3.

pulling down = destruction. Gr. *kathairesis*. Only here, v. 8, and 13. 10. The verb in v. 5.

strong holds. Gr. *ochurōma*. Only occ.

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

high thing. Gr. *hupsōma*. Only here and Rom. 8. 39.

exalteth. Gr. *epairō*. See Acts 1. 9.

against. Gr. *kata*. Ap. 104. x. 1.

knowledge. Gr. *gnōsis*. Ap. 132. II. i.

bringing, &c. Gr. *aichmalōtizō*. See Rom. 7. 23.

thought. Gr. *noēma*. See 2. 11.

to. Gr. *eis*. Ap. 104. vi.

6 revenge = avenge. Gr. *ekidikeō*. See Luke 18. 3, and ep. 7. 11.

disobedience. Gr. *parakoē*. See Rom. 5. 19.

fulfilled. Gr. *plēroō*. Ap. 125. 7.

7 look on. Gr. *blepō*. Ap. 133. I. 5.

outward appearance. Gr. *prosōpon*, as in v. 1.

If. Ap. 118. 2. a.

any man = any one. Gr. *tis*. Ap. 123. 3.

trust. Gr. *peithō*. Ap. 150. I. 2.

of = from. Gr. *apo*. Ap. 104. iv. All texts save L

give *epi* with gen. Ap. 104. ix. 1.

even so are we = so are we also.

8 though = if. Ap. 118. 1. b.

boast = glory. Gr. *kauchaomai*. See Rom. 2. 17.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

authority. Gr. *exousia*. Ap. 172. 5.

Lord. Ap. 98. VI. i. β. 2. A.

hath given = gave.

for. Gr. *eis*. Ap. 104. vi.

edification. Gr. *oikodomē*. See 1 Cor. 3. 9.

be ashamed. Gr. *aischunomai*. Occ. elsewhere,

Luke 16. 3. Phil. 1. 20. 1 Pet. 4. 16. 1 John 2. 28.

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

9 That = In order that. Gr. *hina*.

terrify. Gr. *ekphobēō*. Only here.

10 weighty. Gr. *barus*. See Acts 20. 29.

powerful. Gr. *ischuros*. Cp. Ap. 172. 3.

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

weak. As 1 Cor. 1. 27.

contemptible = of no account. Gr. *exouthenēō*. See Acts 4. 11.

11 in. No prep. Dat. case. word. Gr. *logos*. Same as "speech" above.

12 dare. Same as "be bold", v. 2.

make . . . of the number. Gr. *enkrinō*, to judge or reckon among. Only here. Ap. 122. 5.

compare. Gr. *sunkrinō*. Ap. 122. 8. some. Gr. *tines*. Ap. 124. 4. commend. Gr. *sunistanō*.

See Rom. 3. 5. by = among. Gr. *en*. Ap. 104. viii. 2. are not wise = do not understand. First occ.

Matt. 13. 13. 13 not. Gr. *ouchi*. Ap. 105. I. (a). of = with reference to. Gr. *eis*. Ap. 104. vi.

things without our measure. Lit. the unmeasured (Gr. *ametros*, only here and v. 15) things. rule.

Gr. *kanōn*. Occ. elsewhere, vv. 15, 16. Gal. 6. 16. Phil. 3. 16. Hence Engl. "canon". distributed. Gr.

*merizō*. See 1 Cor. 7. 17. reach = arrive. Gr. *ephikneomai*. Only here and v. 14. even unto you =

unto (Gr. *achri*, as far as) you also. 14 stretch . . . beyond. Gr. *huperekteinō*, stretch out over. Only

here. unto. Gr. *eis*. Ap. 104. vi. gospel. Cp. Ap. 140. 15 of = in. Gr. *en*. Ap. 104. viii.

other men's. Gr. *allos*. Ap. 124. 6. faith. Gr. *pistis*. Ap. 150. II. 1. enlarged = magnified.

Gr. *megalunō*. See Acts 5. 13. by = in. Gr. *en*. Ap. 104. viii. abundantly = unto (Gr. *eis*) abundance.

16 preach the gospel. Gr. *euangelizō*. Ap. 121. 4. in = unto. Gr. *eis*, as above.

speech. Gr. *logos*. Ap. 121. 10.

11 in. No prep. Dat. case. word. Gr. *logos*. Same as "speech" above.

12 dare. Same as "be bold", v. 2.

make . . . of the number. Gr. *enkrinō*, to judge or reckon among. Only here. Ap. 122. 5.

compare. Gr. *sunkrinō*. Ap. 122. 8. some. Gr. *tines*. Ap. 124. 4. commend. Gr. *sunistanō*.

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other men's. Gr. *allos*. Ap. 124. 6. faith. Gr. *pistis*. Ap. 150. II. 1. enlarged = magnified.

Gr. *megalunō*. See Acts 5. 13. by = in. Gr. *en*. Ap. 104. viii. abundantly = unto (Gr. *eis*) abundance.

16 preach the gospel. Gr. *euangelizō*. Ap. 121. 4. in = unto. Gr. *eis*, as above.



<sup>o</sup>beyond you, and <sup>s</sup>not to <sup>s</sup>boast <sup>s</sup>in <sup>o</sup>another man's <sup>o</sup>line <sup>13</sup>of things made ready to our hand.  
 17 But he that <sup>o</sup>glorieth, let him <sup>o</sup>glory <sup>s</sup>in the <sup>o</sup>LORD.  
 18 For <sup>s</sup>not he that <sup>12</sup>commendeth himself is <sup>o</sup>approved, but whom the <sup>s</sup>Lord <sup>12</sup>commendeth.

beyond. Gr. *huperekeina*. Only here.  
 another man's. Gr. *allogrioi*, as in v. 18.  
 line. Same as "rule", v. 13.  
 17 glorieth. Same as boast, v. 8. The quotation is from Jer. 9. 24.  
 LORD. Ap. 98. VI. i. β. 1. B.  
 18 approved. Gr. *dokimos*. See Rom. 14. 18.

W<sup>2</sup> X Z

11 <sup>o</sup>Would to God ye could <sup>o</sup>bear with me a little in my <sup>o</sup>folly: and indeed <sup>o</sup>bear with me.

11. 1-12. 13 (W<sup>2</sup>, p. 1741). VINDICATION. INDIRECT. (*Extended Alternation and Introversion*.)

2 For I am <sup>o</sup>jealous over you with <sup>o</sup>godly <sup>o</sup>jealousy: for I <sup>o</sup>have <sup>o</sup>espoused you to one <sup>o</sup>husband, that I may present you as a <sup>o</sup>chaste virgin to <sup>o</sup>Christ.

W<sup>2</sup> X Z | 11. 1-4. Apology for boasting. Solicitude for them.

3 But I fear, <sup>o</sup>lest by any means, as the serpent <sup>o</sup>beguiled Eve <sup>o</sup>through his <sup>o</sup>subtilty, so your <sup>o</sup>minds should be <sup>o</sup>corrupted <sup>o</sup>from the <sup>o</sup>simplicity that is <sup>o</sup>in <sup>2</sup>Christ.

A | 11. 5, 6. Equality with other apostles. Not behind them in knowledge.

4 For <sup>o</sup>if he that cometh <sup>o</sup>preacheth <sup>o</sup>another <sup>o</sup>Jesus, whom we have <sup>o</sup>not <sup>o</sup>preached, or <sup>o</sup>if ye receive <sup>o</sup>another <sup>o</sup>spirit, which ye have <sup>o</sup>not received, or <sup>o</sup>another <sup>o</sup>gospel, which ye have <sup>o</sup>not accepted, <sup>o</sup>ye might well <sup>1</sup>bear with <sup>o</sup>him.

B | s | 11. 7-10. Gratuitous preaching. t | 11. 11. Why? Because I love you not? Y | 11. 12-15. False apostles.

A

5 For I <sup>o</sup>suppose I <sup>o</sup>was <sup>o</sup>not a whit behind the <sup>o</sup>very chiefest <sup>o</sup>apostles.

X Z | 11. 16-18. Apology for boasting. Solicitude for himself.

6 But <sup>o</sup>though I <sup>o</sup>be <sup>o</sup>rude in <sup>o</sup>speech, yet <sup>4</sup>not in <sup>o</sup>knowledge; but we have been <sup>o</sup>thoroughly <sup>o</sup>made manifest <sup>o</sup>among you <sup>o</sup>in all things.

A | 11. 19-12. 11. Equality with other apostles. Not behind them in sufferings.

B s

7 Have I committed an <sup>o</sup>offence in <sup>o</sup>abasing myself <sup>o</sup>that ye might be <sup>o</sup>exalted, because I <sup>o</sup>have <sup>o</sup>preached to you the <sup>4</sup>gospel of <sup>o</sup>God <sup>o</sup>freely?

B | t | 12. 12, 13-. Why? Because I wronged you? s | 12. -13. Gratuitous preaching.

8 I <sup>o</sup>robbed <sup>o</sup>other <sup>o</sup>churches, taking <sup>o</sup>wages of <sup>o</sup>them, <sup>o</sup>to do you service.

11. 1 Would to God. See 1 Cor. 4. 8. bear with. Gr. *anechomai*. See Luke 9. 41. folly. Gr. *aphrosunē*. Only here, vv. 17, 21, and Mark 7. 22. Cp. v. 16. bear=ye do bear.

9 And when I was present <sup>o</sup>with you, and <sup>o</sup>wanted, I <sup>o</sup>was chargeable to <sup>o</sup>no man: for <sup>o</sup>that which was lacking to me the brethren <sup>o</sup>which came <sup>s</sup>from <sup>o</sup>Macedonia <sup>o</sup>supplied: and <sup>6</sup>in all <sup>o</sup>things I have kept myself <sup>o</sup>from being burdensome <sup>o</sup>unto you, and so will I keep myself.

2 jealous. Gr. *zēloō*. See Acts 7. 9. godly=of God. Ap. 98. I. i. 1. It means a great jealousy. Cp. Acts 7. 20. jealousy. Gr. *zēlos*. See Acts 5. 17. have. Omit.

t

10 As the truth of <sup>2</sup>Christ is <sup>6</sup>in me, <sup>o</sup>no man shall stop me of this <sup>o</sup>boasting <sup>6</sup>in the <sup>o</sup>regions of Achaia.

espoused. Gr. *harmozō*. Only here. husband. Gr. *anēr*. Ap. 123. 2. chaste. Gr. *hagnos*. See 7. 11. Christ. Ap. 98. IX. 3 lest by any means. Gr. *mē pōs*. beguiled=deceived. Gr. *exapataō*. See Rom. 7. 11. through=in. Gr. *en*. Ap. 104. viii. subtilty=craftiness. Gr. *panourgia*. See Luke 20. 23. minds. Gr. *noēma*. See 2. 11; 3. 14. corrupted. Gr. *phtheirō*. See 1 Cor. 3. 17. from. Gr. *apo*. Ap. 104. iv. simplicity. Gr. *haplotēs*. See 1. 12. in=towards. Gr. *eis*. Ap. 104. vi. 4 if. Ap. 118. 2. a. preacheth. Gr. *kērussō*. Ap. 121. 1. another. Gr. *allos*. Ap. 124. 1. Jesus. Ap. 98. X. not. Gr. *ou*. Ap. 105. I. another. Gr. *heteros*. Ap. 124. 2.

11 Wherefore? because I <sup>o</sup>love you <sup>4</sup>not? <sup>7</sup>God <sup>o</sup>knoweth.

spirit. Ap. 101. II. 12. Cp. vv. 13-15. another. Gr. *heteros*, as above. Cp. Gal. 1. 6, 7. gospel. Cp. Ap. 140. ye might, &c. The meaning is, if the false teacher professed to bring a fresh gospel, there might be some excuse for their hearing what he had to say, but it is the same as Paul's message. 3 suppose=reckon. was... behind. Gr. *husterēō*. See 1 Cor. 1. 7. not a whit=in nothing. Gr. *mēdeis*. Whit is the O.E. *wiht* (wight), a person or thing. very chiefest. Gr. *huper* (Ap. 104. xvii) *lian* (exceeding). Farrar transl. "extra-super". apostles. Ap. 189. This is said ironically of the claims of those who decried him. 6 though=even if. Ap. 118. 2. a. rude. Gr. *idiōtēs*. See Acts 4. 13. speech. Gr. *logos*. Ap. 121. 10. knowledge. Gr. *gnōsis*. Ap. 132. II. i. thoroughly=in (Gr. *en*) every way. made manifest. Gr. *phanerōō*. Ap. 106. I. v. among. Gr. *eis*. Ap. 104. vi. in. Gr. *en*. Ap. 104. viii. 7 offence=sin. Gr. *hamartia*. Ap. 128. I. ii. 1. abasing. Gr. *tapeinōō*. Cp. *tapeinōsis*, Acts 8. 33. that=in order that. Gr. *hina*. exalted. Gr. *hupsōō*. See John 12. 32. have. Omit. preached. Gr. *euangelizō*. Ap. 121. 4. God. Ap. 98. I. i. 1. freely. Gr. *dōrean*. As a free gift. See Rom. 8. 24. 8 robbed. Gr. *sulaō*. Only here. Cp. Acts 19. 37. other. Gr. *allos*, as in v. 4. Cp. v. 9. churches. Ap. 186. wages. Gr. *opsōnion*. See Rom. 6. 23. to do you service. Lit. for (Gr. *pros*. Ap. 104. xv. 3) the service (Gr. *diakonia*. Ap. 190. II. 1) of you. 9 with. Gr. *pros*, as above. wanted=was in need. Gr. *husterēō*, as in v. 5. was chargeable=distressed. Gr. *katanarkaō*. Only here and 12. 13, 14. no man. A double negative here. Gr. *ou oudeis*. that which was lacking to me=my need. Gr. *husterēma*. See 1 Cor. 16. 17. which=when they. Macedonia. See Acts 18. 5. supplied. Gr. *prosanaplērōō*. See 9. 12. Cp. Phil. 4. 15, 16. from being, &c. Lit. unburdensome. Gr. *abarēs*. Only here. unto=to. 10 no man, &c. Lit. this glorying shall not (Gr. *ou*) be stopped (Gr. *phrassō*. See Rom. 3. 19) to (Gr. *eis*) me. boasting. Gr. *kauchēsis*. See Rom. 3. 27. regions. Gr. *klima*. See Rom. 15. 23. 11 love. Gr. *agapaō*. Ap. 135. I. 1. knoweth. Gr. *oida*. Ap. 132. I. i.

Y 12 But what I do, that I will do, <sup>7</sup>that I may cut off <sup>o</sup>occasion from them which <sup>o</sup>desire <sup>o</sup>occasion; <sup>7</sup>that <sup>o</sup>wherein they <sup>o</sup>glory, they may be found even as we.  
 13 For such *are* <sup>o</sup>false apostles, <sup>o</sup>deceitful workers, <sup>o</sup>transforming themselves <sup>o</sup>into <sup>o</sup>the <sup>o</sup>apostles of <sup>2</sup>Christ.  
 14 And <sup>o</sup>no marvel; for Satan himself is <sup>13</sup>transformed <sup>13</sup>into an angel of <sup>o</sup>light.  
 15 Therefore *it is* <sup>14</sup>no great thing <sup>4</sup>if his <sup>o</sup>ministers also be <sup>13</sup>transformed as the <sup>o</sup>ministers of <sup>o</sup>righteousness; whose end shall be <sup>o</sup>according to their works.  
 X Z 16 I say again, Let <sup>o</sup>no <sup>o</sup>man think me a <sup>o</sup>fool; <sup>4</sup>if <sup>o</sup>otherwise, yet as a <sup>o</sup>fool receive me, <sup>7</sup>that <sup>3</sup>may <sup>o</sup>boast myself a little.  
 17 That which I <sup>o</sup>speak, I <sup>o</sup>speak *it* <sup>4</sup>not <sup>o</sup>after the <sup>o</sup>Lord, but as it were <sup>o</sup>foolishly, <sup>6</sup>in this <sup>o</sup>confidence of <sup>10</sup>boasting.  
 18 <sup>o</sup>Seeing that many <sup>12</sup>glory <sup>17</sup>after the flesh, <sup>3</sup>will <sup>12</sup>glory also.  
 A C 19 For ye <sup>o</sup>suffer <sup>16</sup>fools <sup>o</sup>gladly, <sup>o</sup>seeing ye *yourselves* are wise.  
 20 For ye <sup>19</sup>suffer, <sup>4</sup>if a <sup>16</sup>man <sup>o</sup>bring you into bondage, <sup>4</sup>if a <sup>16</sup>man <sup>o</sup>devour you, <sup>4</sup>if a <sup>16</sup>man take *of you*, <sup>4</sup>if a <sup>16</sup>man <sup>o</sup>exalt himself, <sup>4</sup>if a <sup>16</sup>man smite you <sup>o</sup>on the face.  
 D 21 I speak <sup>o</sup>as concerning <sup>o</sup>reproach, as <sup>o</sup>though we had been <sup>o</sup>weak. Howbeit <sup>o</sup>whereinsoever <sup>o</sup>any <sup>o</sup>is bold, (I speak <sup>17</sup>foolishly,) <sup>3</sup>am bold also.  
 22 <sup>o</sup>Are they Hebrews? so *am* <sup>3</sup>. Are they Israelites? so *am* <sup>3</sup>. Are they the seed of Abraham? so *am* <sup>3</sup>.  
 E 23 Are they <sup>15</sup>ministers of <sup>2</sup>Christ? (I <sup>17</sup>speak <sup>o</sup>as a fool) <sup>3</sup>*am* <sup>o</sup>more; <sup>6</sup>in <sup>o</sup>labours <sup>o</sup>more abundant, <sup>6</sup>in stripes <sup>o</sup>above measure, <sup>6</sup>in prisons <sup>o</sup>more frequent, <sup>6</sup>in deaths oft.  
 24 <sup>o</sup>Of the Jews five times received I <sup>o</sup>forty stripes <sup>o</sup>save one.  
 25 Thrice was I <sup>o</sup>beaten with rods, once was I <sup>o</sup>stoned, thrice I <sup>o</sup>suffered shipwreck, <sup>o</sup>a night and a day I have <sup>6</sup>been <sup>6</sup>in the <sup>o</sup>deep;  
 26 *In* <sup>o</sup>journeyings often, *in* <sup>o</sup>perils of waters, *in* <sup>o</sup>perils of <sup>o</sup>robbers, *in* <sup>o</sup>perils <sup>o</sup>by *mine own* <sup>o</sup>countrymen, *in* <sup>o</sup>perils <sup>o</sup>by the <sup>o</sup>heathen, *in* <sup>o</sup>perils <sup>6</sup>in the city, *in* <sup>o</sup>perils <sup>6</sup>in the wilderness, *in* <sup>o</sup>perils <sup>6</sup>in the sea, *in* <sup>o</sup>perils <sup>o</sup>among <sup>o</sup>false brethren;  
 27 <sup>6</sup>In <sup>o</sup>weariness and <sup>o</sup>painfulness, <sup>6</sup>in

12 occasion. Gr. *aphormē*. See Rom. 7. 8. desire. Gr. *thelō*. Ap. 102. 1. wherein=in (Gr. *en*) what. glory. Gr. *kauchaomai*. See Rom. 2. 17. 13 false apostles. Gr. *pseudapostolos*. Only here. Cp. v. 26 and 2 Pet. 2. 1. deceitful. Gr. *dolios*. Only here. The verb in Rom. 3. 13. transforming themselves. Gr. *metaschēmatizō*. See 1 Cor. 4. 6. into. Gr. *eis*. Ap. 104. vi. the. Omit. 14 no. Gr. *ou*, as v. 4. light. Gr. *phōs*. Ap. 130. 1. See 2. 11. Rev. 2. 24. 15 ministers. Gr. *diakonos*. Ap. 190. I. 1. righteousness. Gr. *dikaiousunē*. Ap. 191. 3. according to. Gr. *kata*. Ap. 104. x. 2. 16 no. Gr. *mē*. Ap. 105. II. man=one. Gr. *tis*. Ap. 123. 3. fool. Gr. *aphrōn*. See Luke 11. 40. The fifth, sixth, and seventh occ. in this v. and v. 19. Cp. *aphrosunē*, v. 1. otherwise = not. Gr. *mē*, as above. boast=glory, as in v. 12. 17 speak. Gr. *laleō*. Ap. 121. 7. after=according to. Gr. *kata*, as in v. 15. Lord. Ap. 98. VI. i. β. 2. B. foolishly=in (Gr. *en*) folly (v. 1). confidence. See 9. 4. Cp. Phil. 3. 4-6. 18 Seeing that=Since. I, &c. Read I also, &c.

11. 19-12. 11 (A, p. 1743). EQUALITY WITH OTHER APOSTLES. NOT BEHIND THEM IN SUFFERINGS. (*Introversion and Alternation*.)

A | C | 11. 19, 20. Fools suffered.  
 D | 11. 21, 22. Paul's position as a Jew.  
 E | 11. 23-29. Sufferings from men.  
 F | u<sup>1</sup> | 11. 30, 31. Glory wherein shown.  
 v<sup>1</sup> | 11. 32, 33. His humiliating escape.  
 u<sup>2</sup> | 12. 1-. Glory inexpedient.  
 v<sup>2</sup> | 12. -1-5. Visions and revelations.  
 u<sup>3</sup> | 12. 6. Grounds for glorying.  
 E | 12. 7, 8. Suffering from Satan.  
 D | 12. 9, 10. Paul's strength in Christ.  
 C | 12. 11. Paul a fool.  
 19 suffer. Same as "bear with", v. 1. gladly. Gr. *hēdeōs*. Only here, 12. 9, 15. Mark 6. 20; 12. 37. seeing, &c. Lit. being wise.  
 20 bring . . . into bondage = enslave. Gr. *kata-douloō*. Only here and Gal. 2. 4. Cp. Ap. 190. III. 3. devour. Gr. *katēsthiō*. Elsewhere, Matt. 23. 14. Mark 12. 40. Luke 20. 47. Gal. 5. 15. Rev. 11. 5. exalt. Gr. *epairō*. See Acts 1. 9. on=upon. Gr. *eis*. Ap. 104. vi.  
 21 as concerning = according to, or by way of. Gr. *kata*, as in vv. 15, 17. reproach = shame. Gr. *atimia*. See Rom. 1. 26. though = that. weak. Supply the *Ellipsis* with "as they say". whereinsoever = in (Gr. *en*) whatever.

any. Gr. *tis*, as in v. 16. is bold, am bold = dares, dare. See 10. 2. 22 Are they Hebrews? &c. These questions are an example of the Fig. *Epiphora*. Ap. 6. 23 as a fool = being beside myself. Gr. *paraphronēō*. Cp. 2 Pet. 2. 16 (madness). more. Gr. *huper* (Ap. 104. xvii. 2, here used adverbially). The *Ellipsis* of any object adds emphasis. labours. Gr. *kopos*. See v. 27. more abundant. See 1. 12. above measure. Gr. *huperballontōs*. Only here. Cp. 3. 10 (excel). See Acts 16. 23. more frequent. Same as "more abundant", above. 24 Of = By. Gr. *hupo*. Ap. 104. xviii. 1. forty. See Deut. 25. 3. save = beside. Gr. *para*. Ap. 104. xii. 3. 25 beaten, &c. Gr. *rhabdizō*. See Acts 16. 22. stoned. At Lystra, Acts 14. 19. suffered shipwreck = was shipwrecked. Gr. *nauageō*. Only here and 1 Tim. 1. 19. a night and a day. Gr. *nuchthēmeron*. Only here. been. Lit. made, i. e. spent. deep. Gr. *buthos*. Only here. Before this was written Paul made at least seven voyages. Acts 13. 4, 13; 14. 26; 16. 11; 18. 18, 19, 21. 2 Cor. 2. 12, 13; and possibly many more. 26 journeyings. Gr. *hodoiporia*. Only here and John 4. 6. Cp. Acts 10. 9. perils. Gr. *kindunos*. Only in this verse and Rom. 8. 35. robbers = bandits. Gr. *lestēs*. See John 18. 40. by = from. Gr. *ek*. Ap. 104. vii. countrymen = nation. Gr. *genos*. See Mark 7. 26. Gal. 1. 14. heathen. Gr. *ethnos*. Gen. transl. "nation", or "Gentile"; "heathen" here, Acts 4. 25. Gal. 1. 16; 2. 9; 3. 8. among. Gr. *en*. Ap. 104. viii. 2. false brethren. Gr. *pseudadelphos*. Only here and Gal. 2. 4. Cp. v. 13. Only a few of these dangers and sufferings are described in Paul's history as recorded in Acts. 27 weariness. Same as "labours", v. 23. painfulness. Gr. *mochthos*. Only here, 1 Thess. 2. 9. 2 Thess. 3. 8.

° watchings often, ° in hunger and ° thirst, ° in fastings often, ° in ° cold and ° nakedness.

28 ° Beside ° those things that are ° without, ° that which cometh upon me ° daily, the care of all the ° churches.

29 Who is weak, and I am ° not weak? who is ° offended, and ° burn ° not?

F u<sup>1</sup> 30 ° If I must needs ° glory, I will ° glory of the things ° which concern mine infirmities.

31 The ° God and ° Father of our ° Lord ° Jesus Christ, Which is ° blessed ° for evermore, ° knoweth that I lie ° not.

v<sup>1</sup> 32 ° In Damascus the ° governor under ° Aretas the king ° kept the city of the Damascenes with a garrison, ° desirous to ° apprehend me:

33 And ° through a ° window ° in a ° basket was I ° let down ° by the wall, and escaped his hands.

u<sup>2</sup> 12 It is ° not expedient for me doubtless to ° glory.

v<sup>2</sup> ° I will come ° to ° visions and ° revelations of the ° Lord.

2 I ° knew a ° man ° in ° Christ ° above fourteen years ago, (whether ° in the body, I ° cannot tell; or whether ° out of the body, I ° cannot tell: ° God ° knoweth;) such an one ° caught up ° to the third ° heaven.

3 And I ° knew such a ° man, (whether ° in the body, or ° out of the body, I ° cannot tell: ° God ° knoweth;)

4 How that he was ° caught up ° into ° paradise, and heard ° unspeakable ° words, which it is ° not lawful for a ° man to ° utter.

5 ° Of such an one will I ° glory: yet ° of myself I will ° not ° glory, ° but ° in mine ° infirmities.

u<sup>3</sup> 6 For ° though I would ° desire to ° glory, I shall ° not be a ° fool; for I will say the truth: but now I ° forbear, ° lest ° any man should ° think ° of me ° above that which he ° seeth me to be, or that he heareth ° of me.

E 7 And ° lest I should be ° exalted above measure ° through the ° abundance of the ° revelations, there was given to me a ° thorn in the flesh, ° the ° messenger of Satan ° to ° buffet me, ° lest I should be ° exalted above measure.

8 ° For this thing I ° besought the ° Lord thrice, ° that it might depart ° from me.

D 9 And He said ° unto me, "My ° grace is sufficient for thee: for ° My ° strength ° is made

watchings. Gr. *agrupnia*. See 6. 5.

thirst. Gr. *dipsos*. Only here.

cold. Gr. *psuchos*. See Acts 28. 2.

nakedness. Gr. *gumnotēs*. See Rom. 8. 35, and cp. 1 Cor. 4. 11.

28 Beside= Apart from.

those . . . are= the things.

without. Gr. *parektos*. Cp. Acts 26. 29.

that which . . . me. Lit. my crowd. Gr. *episustasis*. Only here and Acts 24. 12.

daily. Gr. *kath'* (Ap. 104. x. 2) *hemeran*. The daily crowd of matters demanding his attention. Besides the letters which have come down to us, he must have written many others in answer to those from his converts. See 1 Cor. 5. 9; 7. 1.

29 offended. Gr. *skandalizō*. See 1 Cor. 8. 13.

burn. Gr. *purōmai*. See 1 Cor. 7. 9. Here it means, with zeal or indignation.

30 which concern = of.

31 Father. Ap. 98. III.

Lord. Ap. 98. VI. i. β. 2. A.

Jesus Christ. Ap. 98. XI, but the texts omit "Christ". blessed. Gr. *eulogētos*. See 1. 3.

for evermore. Ap. 151. II. A. ii. 7. b.

32 governor. Gr. *ethnarchēs*. Only here. It means a prefect.

Aretas. The father-in-law of Herod Antipas. Ap. 109. kept . . . with a garrison = guarded. Gr. *phroureō*. Only here, Gal. 3. 23. Phil. 4. 7. 1 Pet. 1. 5.

desirous = wishing. Gr. *thelō*. Ap. 102. 1, but the texts omit.

apprehend. Gr. *piazō*. See John 11. 57. No doubt to please the Jews in Damascus. Cp. Acts 12. 3; 24. 27; 25. 9.

33 through. Gr. *dia*. Ap. 104. v. 1.

window. Gr. *thuris*. See Acts 20. 9.

basket. Gr. *sarganē*. Only here. In Acts 9. 25 the word is *spuris*.

let down. Gr. *chalaō*. See Luke 5. 4.

by. Gr. *dia*, as above.

12. 1 not. Gr. *ou*. Ap. 105. I.

glory. Gr. *kauchaomai*. See Rom. 2. 17.

I will = But I will. to = unto. Gr. *eis*. Ap. 104. vi.

visions. Gr. *optasia*. See Acts 26. 19.

revelations. Gr. *apokalupsis*. Ap. 106. II. i.

Lord. Ap. 98. VI. i. β. 2. B.

2 knew. Gr. *oida*. Ap. 132. I. i. The 2nd Perf. with sense of the Present Tense.

man. Gr. *anthrōpos*. Ap. 123. 1.

in. Gr. *en*. Ap. 104. viii. Christ. Ap. 98. IX.

above, &c. Lit. before (Gr. *pro*. Ap. 104. xiv) fourteen years.

cannot tell = know (Gr. *cida*, as above) not (Gr. *ou*).

out of = without. Gr. *ektos*. See 1 Cor. 6. 18.

God. Ap. 98. I. i. 1.

caught up = caught away. Gr. *harpazō*. See John 10. 12.

to = as far as. Gr. *heōs*.

heaven. Sing. See Matt. 6. 9, 10.

4 into. Gr. *eis*. Ap. 104. vi.

Gr. *arrētos*. Only here. words. Gr. *rhēma*. See

paradise. See note on Ecc. 2. 5. unspeakable. See Mark 9. 32. utter. Gr. *laleō*. Ap. 121. 7. Paul was alive, and whether he was carried away bodily, as Philip was (Acts 8. 39), or not, he knew not, nor can we, only God knows. He may have been as Ezekiel was (Ezek. 8. 3), or John (Rev. 1. 10).

5 Of = On behalf of. Gr. *huper*. Ap. 104. xvii. 1. but = except. Gr. *ei mē*.

infirmities = weaknesses. Same word in 9. 10. 6 though = if. Ap. 118. 1. b. desire. Gr. *thelō*. Ap. 102. 1.

fool. Gr. *aphrōn*. See Luke 11. 40. This is the eighth occ. of the word, and the ninth is in v. 11.

forbear = spare. Gr. *phēidomai*. See Acts 20. 29. lest. Gr. *mē*. Ap. 105. II. any man = any one. Gr. *tis*. Ap. 123. 3.

think = reckon. of = with reference to. Gr. *eis*. Ap. 104. vi. above. Gr. *huper*. Ap. 104. xvii. 2.

seeth. Gr. *blepō*. Ap. 133. I. 5. of. Gr. *ek*. Ap. 104. vii. 7 lest = in order that (Gr. *hina*) . . . not (Gr. *mē*, as above).

exalted . . . measure = over-exalted. Gr. *hyperairomai*. Only here and 2 Thess. 2. 4.

through = by. No prep. Dat. case. abundance = excellence. Gr. *hyperbolē*.

thorn. Gr. *skolops*. Only here in N.T. Found in the Sept. Num. 33. 55. Ezek. 28. 24. Hos. 2. 6. Also in the Papyri. the = a. messenger. Gr. *angelos*.

to = in order that (Gr. *hina*) he (or it) should. buffet. Gr. *kolaphizō*. See 1 Cor. 4. 11.

8 For = In behalf of. Gr. *huper*. Ap. 104. xvii. 1.

besought. Gr. *parakaleō*. Ap. 134. I. 6. Lord. Ap. 98. VI. i. β. 2. A. that = in order that. Gr. *hina*.

from. Gr. *apo*. Ap. 104. iv. 9 unto = to. grace. Ap. 184. I. 1. My. The texts omit.

strength. Gr. *dunamis*. Ap. 172. 1. is made perfect. Gr. *teleiōō*. Ap. 125. 2.

perfect<sup>2</sup> in<sup>5</sup> weakness." ° Most gladly therefore will I rather<sup>1</sup> glory<sup>2</sup> in my<sup>5</sup> infirmities, ° that the ° power of<sup>2</sup> Christ may ° rest ° upon me.

10 Therefore I take pleasure<sup>2</sup> in<sup>5</sup> infirmities, ° in<sup>2</sup> reproaches, ° in necessities, ° in persecutions, ° in<sup>2</sup> distresses ° for<sup>2</sup> Christ's sake: for when I am weak, then am I strong.

11 I am become a ° fool ° in<sup>1</sup> glorying; ye have compelled me: for I ought to have been ° commended ° of you: for in ° nothing ° am I behind the ° very chiefest ° apostles, ° though I be ° nothing.

12 Truly the ° signs of an<sup>11</sup> apostle were wrought ° among you ° in all patience, ° in ° signs, and ° wonders, and ° mighty deeds.

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

° except it be that I myself ° was<sup>1</sup> not burdensome to you? ° forgive me this ° wrong

14 ° Behold, the ° third time I am ready to come ° to you; and I will<sup>1</sup> not<sup>13</sup> be burdensome ° to you: for I seek<sup>1</sup> not yours, but you: for the ° children ought<sup>1</sup> not to ° lay up for the parents, but the parents for the ° children.

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

16 But be it so, I did<sup>1</sup> not ° burden you: nevertheless, ° being ° crafty, I caught you with guile.

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

18 I ° desired Titus, and ° with him I sent a brother. ° Did Titus<sup>17</sup> make a gain of you? walked we<sup>1</sup> not in the same ° spirit? walked we<sup>1</sup> not in the same ° steps?

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

20 For I fear, ° lest, when I come, I shall<sup>1</sup> not find you such as I ° would, and that I shall be found ° unto you such as ye ° would<sup>1</sup> not: ° lest there be ° debates, ° envyings, ° wraths, ° strifes, ° backbitings, ° whisperings, ° swellings, ° tumults:

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

Most gladly. Gr. *hēdista*. Neut. Pl. Superlative of *hēdus*; used adverbially.

power. Gr. *dunamis*, as above.  
rest, i. e. as a tent is spread over one. Gr. *episkēnoō*. Only here. John uses *skēnoō* in 1. 14. See note there.  
upon. Gr. *epi*. Ap. 104. ix. 3.

10 reproaches=insults. Gr. *hubris*. See Acts 27. 10. distresses. Gr. *stenochōria*. See 6. 4.  
for . . . sake. Gr. *hyper*. Ap. 104. xvii. 1.

11 in glorying. The texts omit.  
commended. Gr. *sumistēmi*. See 3. 1.  
of=by. Gr. *hupo*. Ap. 104. xviii. 1.  
nothing. Gr. *oudeis*.  
am I behind. Gr. *hustereō*. See Rom. 3. 23, and cp. 11. 5 and 1 Cor. 1. 7.

very chiefest. See 11. 5. apostles. Ap. 189.  
though=even if. Gr. *ei* (Ap. 118. 2. a) *kai*.

12 signs. Gr. *sēmeion*. Ap. 176. 3.  
among. Ap. 104. viii. 2.  
wonders. Gr. *teras*. Ap. 176. 2.

mighty deeds=powers. Gr. *dunamis*. Ap. 176. 1.  
13 were inferior. Gr. *hēttaomai*. Only here and 2 Pet. 2. 19, 20. Lit. "were worsted".

to=beyond. Gr. *hyper*. Ap. 104. xvii. 2.  
other=the rest of. Ap. 124. 3. churches. Ap. 186.

except. Gr. *ei mē*. Same as "but", v. 5.  
was . . . burdensome. Gr. *katanarkaō*. See 11. 9.  
forgive. Gr. *charizomai*. Ap. 184. II. 1.  
wrong. Gr. *adikia*. Ap. 128. VII. 1.

### 12. 14—13. 1 (K, p. 1727). PURPOSED VISIT. (Alternation.)

K | G | 12. 14-18. The third time. Ready.

H | 12. 19-21. Testing. His object.

G | 13. 1-. The third time. Coming.

H | 13. -1. Testing. Its principle.

14 Behold. Gr. *idou*. Ap. 133. I. 2.  
third time. See 13. 1 and Int. Notes.

to=unto. Gr. *pros*. Ap. 104. xv. 3.  
to you. The texts omit.

children. Gr. *teknon*. Ap. 108. i.  
lay up=treasure up. Gr. *thēsaurizō*. As 1 Cor. 16. 2 (in store).

15 spend. Gr. *dapanaō*. See Acts 21. 24.  
be spent. Gr. *ekdapanaō*. Spend out, exhaust. Only here.

you=your souls (Ap. 110. IV. 4).  
love. Gr. *agapaō*. Ap. 135. I. 1.

16 burden. Gr. *katabarēō*. Only here.  
being. Gr. *huparchō*. It means being essentially, from the beginning. See Luke 9. 48.

crafty. Gr. *panourgos*. Only here. Cp. Luke 20. 23. These words are spoken ironically, quoting what his opponents alleged.

17 Did I. The question, expecting a negative answer, is introduced by *mē*.  
make a gain. Gr. *pleonekteō*. See 2. 11.

by. Gr. *dia*. Ap. 104. v. 1.  
any. Gr. *tis*, as in v. 6.

sent. Gr. *apostellō*. Ap. 174. 1.  
unto. Gr. *pros*, as in v. 14.

18 desired=besought, as in v. 8.

with, &c. Gr. *sunapostellō*. Ap. 174. 3. Only here. a=the. See 8. 18. spirit. Ap. 101. II. 8. Put by Fig. *Metonymy* for mind. The internal purpose, in contrast with the external walk. steps. Gr. *ichnos*. See Rom. 4. 12.

19 excuse ourselves=are making an apology. Gr. *apologeomai*. See Acts 19. 33. speak. Gr. *laleō*, as in v. 4. dearly beloved. Gr. *agapētos*. Ap. 135. III. edifying. Gr. *oikodomē*. See 1 Cor. 3. 9. 20 lest=lest in any way. Gr. *mē pōs*. would=wish. Gr. *thelō*. Ap. 102. 1. debates. Gr. *eris*, strife. See Rom. 1. 29. envyings=jealousies. Gr. *zēlos*. See Acts 5. 17. wraths. Gr. *thumos*. Occ. eighteen times. Transl. "wrath", except Rom. 2. 8 (indignation), and Rev. 16. 19; 19. 15 (fierceness). strifes. Gr. *eritheia*. Occ. seven times. Transl. "strife", except Rom. 2. 8. Phil. 1. 16 (contention). backbitings. Gr. *katalalia*, speaking against. Only here and 1 Pet. 2. 1. whisperings. Gr. *psithurismos*. Only here and Eccl. 10. 11 (euchantment, i. e. the muttering of the charmer). The verb occ. 2 Sam. 12. 19. Ps. 41. 7. See also Rom. 1. 29. swellings. Gr. *phusiosis*. Only here. Cp. 1 Cor. 4. 6. tumults. Gr. *akatastasia*. See Luke 21. 9. 21 humble. Gr. *tapeinōō*. See 11. 7. among=before. Gr. *pros*. Ap. 104. xv. 3. bewail=mourn for. which = of those who. sinned already=sinned before. Gr. *proamartanō*. Only here and 13. 2. Cp. Ap. 128. I. i. have . . . repented=repented. Gr. *metanoōō*. Ap. 111. I. 1. not. Gr. *mē*. Ap. 105. II. of=over. Gr. *epi*. Ap. 104. ix. 2. lasciviousness. Gr. *aselgeia*. First occ. Mark 7. 22.

**G** 13 This is the ° third time I am coming ° to you.

**H** ° In the mouth of two or three ° witnesses shall every ° word ° be established.

**G J** 2 I ° told you before, and ° foretell you, as ° if I were present the second time; and being absent now ° I write to them which ° heretofore have sinned, and to all ° other, that, ° if I come ° again, I will ° not ° spare:

**K** 3 Since ye seek a ° proof of ° Christ ° speaking in me, ° Which ° to you-ward is ° not weak, but ° is mighty ° in you.

4 ° For ° though He was crucified ° through weakness, yet He ° liveth ° by the ° power of ° God. For we also are weak ° in Him, but we shall ° live ° with Him ° by the ° power of ° God ° toward you.

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

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

**L** 7 Now I ° pray ° to ° God that ye ° do ° no ° evil; ° not ° that we should ° appear ° approved, but ° that ye should do that which is ° honest, though we be as ° reprobates.

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

**K** 9 For we are glad, when we are weak, and we are strong: and this ° also we wish, even your ° perfection.

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

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

12 ° Greet one another ° with an holy kiss.

13 All the ° saints ° salute you.

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

13. 1 third. See 12. 14.  
to=unto. Gr. *pros*. Ap. 104. xv. 3.  
In. Gr. *epi*. Ap. 104. ix. 1.  
witnesses. See p. 1511.

word. Gr. *rhēma*. See Mark 9. 32.  
be established=stand. The reference is to Deut. 19. 15. Cp. Matt. 18. 16.

13. 2-10 (**G**, p. 1727). THE PRESENT EPISTLE.  
(Introversion.)

**G** | J | 2. Present and absent.  
K | 3, 4. Weakness and power.  
L | 5, 6. Exhortation to them.  
L | 7, 8. Prayer for them.  
K | 9. Weakness and strength.  
J | 10. Absent and present.

2 told... before, foretell. Gr. *prolegō*, as Gal. 5. 21. if I were=being. I write. The texts omit. heretofore, &c.=have sinned before. See 12. 21. other=the rest. Gr. *loipos*. Ap. 124. 8. if. Ap. 118. 1. b.

again. Lit. for (Gr. *eis*) again. not. Gr. *ou*. Ap. 105. I. spare. Gr. *phēidomai*. See Acts 20. 29.

3 proof. Gr. *dokimē*. See 2. 9. Christ. Ap. 98. IX. speaking. Gr. *laleō*. Ap. 121. 7.

in. Gr. *en*. Ap. 104. viii. Which=Who. to you-ward=unto (Gr. *eis*. Ap. 104. vi) you. is mighty. Gr. *δυνατός*. Only here. See 9. 8.

4 For=For indeed. though. Most of the texts omit. through=out of. Gr. *ek*. Ap. 104. vii. liveth. Ap. 170. 1.

by=out of. Gr. *ek*, as above. power. Gr. *dunamis*. Ap. 172. 1. Cp. Eph. 1. 19, 20. God. Ap. 98. I. i. 1.

with. Gr. *sun*. Ap. 104. xvi. 5 Examine=Try. In John 6. 6, prove. whether=if. Ap. 118. 2. a.

faith. Gr. *pistis*. Ap. 150. II. 1. Know. Gr. *epiginōskō*. Ap. 132. I. iii. Jesus Christ. Ap. 98. XI.

except=if (Gr. *ei*. Ap. 118. 2. a)... not (Gr. *mē*. Ap. 105. II) in some respect (Gr. *tis*).

reprobates. Gr. *adokimos*. See Rom. 1. 28. 6 trust=hope. know. Gr. *ginōskō*. Ap. 132. I. ii.

7 pray. Gr. *euchomai*. Ap. 134. I. 1. do no=should not (Gr. *mē*) do anything (Gr. *mēdets*).

A double negative.

evil. Gr. *kakos*. Ap. 128. III. 2.

that=in order that. Gr. *hina*.

appear. Gr. *phainō*. Ap. 106. I. i.

approved. Gr. *dokimos*. See Rom. 14. 18.

honest. See 8. 21.

8 nothing=not (Gr. *ou*. Ap. 105. I) any thing (Gr. *tis*. Ap. 123. 3). against. Gr. *kata*. Ap. 104. x. 1. for=on behalf of. Gr. *huper*. Ap. 104. xvii. 1.

9 also we wish=we pray for (Gr. *euchomai*. Ap. 134. I. 1) also. perfection. Gr. *katartisis*. Only here. Cp. v. 11 and Ap. 125. 8. 10 Therefore=On account of (Gr. *dia*. Ap. 104. v. 2) this. lest=in order that (Gr. *hina*)... not (Gr. *mē*. Ap. 105. II).

use sharpness=act severely. use. Gr. *chraomai*. See Acts 27. 3. sharpness. Gr. *apotomōs*. Only here and Tit. 1. 13. Cp. Rom. 11. 22. according to. Gr. *kata*. Ap. 104. x. 2. power=authority. Gr. *exousia*. Ap. 172. 5.

Lord. Ap. 98. VI. i. β. 2. A. hath given=gave. to=for. Gr. *eis*. Ap. 104. vi. edification. Gr. *oikodomē*. See 1 Cor. 3. 9. destruction. Gr. *kathairesis*. See 10. 4.

11 Finally=For the rest. Gr. *loipon*. See 1 Cor. 1. 16. Be perfect. Gr. *katartizō*. Ap. 125. 8. be of good comfort=be encouraged. Gr. *parakaleō*. Ap. 134. I. 6. be of one mind=mind (Gr. *phroneō*) the same thing. Cp. Rom. 12. 16; 15. 5. Phil. 2. 2; 3. 16; 4. 2. live in peace. Gr. *eirēneuō*, as Rom. 12. 18. love. Gr. *agapē*. Ap. 135. II. 1. with. Gr. *meta*. Ap. 104. xi. 1. 12 Greet

=Salute. Gr. *aspazomai*. See Acts 20. 1. with. Gr. *en*. Ap. 104. viii. 13 saints. See Acts 9. 13. salute. Same as "greet", v. 12. 14 grace. Gr. *charis*. Ap. 184. I. 1. Cp. 8. 9. 2 Thess. 1. 12. 1 Tim. 1. 14. 2 Tim. 2. 1. communion=fellowship. Gr. *koinōnia*, as 1 Cor. 1. 9. Ghost= Spirit. Ap. 101. II. 3.

Note the order in this benediction.