

The First Epistle of Paul to the Corinthians

The Argument

After that S. Paul had preached at Corinthus a year and an half, he was compelled by the wickedness of the Jews to sail into Syria. In whose absence false Apostles entered into the Church, who being puffed up with vain glory, and affect at eloquence, sought to bring into contempt the simplicity which Paul used in preaching the Gospel. By whose ambition such factions and schisms sprang up in the Church, that from opinions in policies and ceremonies they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefest points of Christian religion. Against these evils the Apostle procedeth, preparing the Corinthian's hearts, and ears with gentle salutations: but soon after he reproveth their contentions and debates, their arrogancy and pride, and exhorteth them to concord and humility, setting before their eyes the spiritual virtue, and heavenly wisdom of the Gospel, which can not be persuaded by worldly wit and eloquence reasons, but is revealed by God's Spirit, and so sealed in men's hearts. Therefore this salutation may not be attribute to the ministers, but only to God, whose servants they are, and have received charge to edify his Church wherein S. Paul behaved him self skillfully, building according to the foundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent heed that they be not polluted with vain doctrine, seeing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on man's judgement, albeit he had declared by manifest signs that he never sought his own glory, neither yet how he might live, but only the glory of Christ: which thing at his coming he would declare more amply, to the shame of those vain glorious braggers, who sought them selves only, and therefore suffered most horrible vices unreproved and unpunished, as incest, contentions, pleadings before infidels, fornication, and such like, to the great slander of the Gospel. This done, he answereth to certain points of the Corinthian's letter, as touching single life, duty of marriage, of discord and dissension among the married, of virginity, and second marriage. And because some thought it nothing to be present at idol service, seeing in their heart they worshiped the true God, he warneth them to have respect to their weak brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing rather then he would do, he would never use that liberty which God had given him. But forasmuch as pride, and self will was the cause of those great evils, he admonisheth them by the example of the Jews not to glory in these outward gifts, whose horrible punishment for the abuse of God's creatures, ought to be a warning to all men to follow Christ uprightly, without all pollution and offense of others. Then he correcteth divers abuses in their Church, as touching the behavior of men, and women in the assemblies: of the Lord's Supper, the abuse of the spiritual gifts, which God hath given to maintain love and edify the Church: as concerning the resurrection from the dead, without the which the Gospel serveth to no use. Last of all he exhorteth the Corinthians to relieve the poor brethren at Jerusalem, to persevere in the love of Christ, and well doing, sending his commendations, and wishing them peace.

Chapter 1

2 He praiseth the great graces of God shewed toward them, 10 Exhorting them to concord and humility. 29 He beateth down all pride, and wisdom which is not grounded on God, 26 Shewing whom God hath chosen to confound the wisdom of the world.

Paul called to be an Apostle of JESUS CHRIST, through the will of God, and our brother Sostenes,
2 Unto the Church of God which is at Corinthus, to them that are ^asantified in Christ Jesus, ^bSaints by calling, ^cwith all that ^dcall on the Name of our Lord Jesus Christ in every place, both their Lord, and ours:
3 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.
4 I thank my God always on your behalf for the ^egrace of God, which is given you in Jesus Christ,
5 ^fThat in all things ye are made rich ^gin him, in ^hall kind of speech, and in all knowledge:
6 As the testimony of Jesus Christ hath been confirmed in you.
7 So that ye are not destitute of any gift: ⁱwaiting for the appearing of our Lord Jesus Christ.
8 Who shall also confirm you unto the end, that ye may be

2 ^aActs 15.9, 1 Thess. 4.7.

2 a Whom God hath separate from the rest of the world, purified, and given to his Son, that he might be in them, and they in him.

2 ^bRom. 1.7, Eph. 1.1, Col. 1.22, 2 Tim. 1.9.

2 b Made holy by the free mercy and calling of God.

2 ^c2 Tim. 2.22, Tit. 2.1.

2 c Which is to acknowledge him to be very God, to worship him, and seek unto him for help.

4 d For all the benefits which ye have received by the Gospel.

5 ^eCol. 1.10 and 2.7.

5 e As members of the same body which communicate with their head.
5 f He commends those gifts in them, whose abuse after he does reprove, as eloquence, philosophy, and their knowledge of God's word.

7 ^fPhil. 3.20, Tit. 2.11.

^gblameless in the day of our Lord Jesus Christ.

9 ^gGod is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Jesus Christ, ^hthat ye all ⁱspeak one thing, and that there be no dissensions among you: but be ye knit together in one mind, and in one judgement.

11 For it hath been declared unto me, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am Paulus, and I am ^jApollos, and I am Cephas, and I am Christ's.

13 Is Christ divided? was Paul crucified for you? either were ye baptized ^kinto the name of Paul?

14 I thank God, that I baptized none of you, but ^lCrispus, and ^mGaius.

15 Lest any should say, that I had baptized into mine own name.

16 I baptized also the household of Stephanas: furthermore know I not, whether I baptized any other.

17 For Christ sent me not to ⁿbaptize, but to preach the Gospel,

8 ^g1 Thes. 3.13 and 5.23.

8 g For there is no condemnation to them that are grafted in Christ Jesus.

9 ^gPsal. 138.8, 1 Thes. 5.24.

10 ^hRom. 15.5, Phil. 3.16.

10 h Disagreeing in words engenders dissension of mind, whereof proceeds repugnancy of judgement, which is the mother of schism & heresy.

11 i Which was a virtuous woman and zealous of God's glory and sought the quietness of the Church.

12 ^kActs 18.24.

13 k Read the annotation, Acts 3.16.

14 ^lActs 18.8.

14 l This Gaius was Paul's host, in whose house also the Church was at Corinthus, Rom. 16.23: there was yet another so called, which was of Derbe, and followed Paul, Acts 20.4.

17 m That is, chiefly and peculiarly.

not with ^awisdom of words, ^olest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish, foolishness: but unto us, which are saved, it is the ^{*}power of God.

19 For it is written, I ^{*}will destroy the wisdom of the wise, and will cast away the understanding of the prudent.

20 Where is the wise? where is the ^pScribe? where is the ^ddisputer of this world? hath not God made the wisdom of this world foolishness?

21 For seeing the world by wisdom knew not God in the wisdom of God, it pleased God by the foolishness of preaching to save them that believe:

22 Seeing also that the Jews require a ^{*}sign, and the Grecians seek after wisdom.

23 But we preach Christ crucified: unto the Jews, even a stumbling block, and unto the Grecians, foolishness:

24 But unto them which are called, both of the Jews & Grecians we preach Christ, the power of GOD, and the wisdom of God.

25 For the ^ffoolishness of God is wiser then men, and the weakness of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men ^aafter the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the mighty things.

28 And vile things of the world and things which are despised, hath God chosen, and things ⁱwhich are not, to bring to nought things ^uthat are,

29 That no ^fflesh should rejoice in his presence.

30 But ye are of him in Christ Jesus, who of God is made unto us ^{*}wisdom and righteousness, and sanctification, and redemption,

31 That, according as it is written, ^{*}He that rejoiceth, ^llet him rejoice in the Lord.

Chapter 2

1 He putteth for example his manner of preaching, which was according to the tenor of the Gospel. 8 Which Gospel was contemptible and hid to the carnal, 10 And again honorable and manifest to the spiritual.

And I, brethren, when I came to you, came not with ^{*}excellency of words, or of wisdom, shewing unto you the ^atestimony of God.

17 ^{*}Chap. 2.1, Gal. 5.4.

17 n As rhetoric, or art oratory.

17 o When men should attribute that unto eloquence, which only belongs to the power of God.

18 ^{*}Rom. 1.16, 2 Pet. 1.16.

19 ^{*}Isa. 29.14.

20 p That is, the interpreter of the Law.

20 q He that is so subtle in discussing questions? & herein Paul reproaches even the best learned, as though not one of them could perceive by his own wisdom this mystery of Christ revealed in the Gospel.

22 ^{*}Mat. 12.38.

25 r He speaks in the person of the wicked, who contrary to their conscience rather attribute these things to God, then acknowledge their own folly and weakness.

26 s According as the world terms wise men.

28 t Which are in man's judgement almost nothing, but taken for objects and castaways.

28 u Esteemed and in reputation.

29 x Thus he calls man in contempt and to beat down his arrogancy.

30 ^{*}Jer. 23.5.

31 ^{*}Jer. 9.24, 2 Cor. 10.17.

31 y That is, attribute all things to God with thanksgiving.

Chapter 2

1 ^{*}Chap. 1.17.

2 For I esteemed not to [^]know any thing among you, save Jesus Christ, and him crucified.

3 ^{*}And I was among you in ^bweakness, and in fear, and in much trembling.

4 Neither *stood* my word, & my preaching in the ^{*}enticing speech of man's wisdom, but in plain evidence of the Spirit and of power,

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

6 And we speak wisdom among them that are ^operfect: not the wisdom of this world, neither of the ^dprinces of this world, which come to nought.

7 But we speak the wisdom of God in a mystery, *even* the hid wisdom, which God had determined before the world, unto our glory.

8 Which ^enone of the princes of this world hath known: for had they known it, they would not have crucified the ^lLord of glory.

9 But as it is written, ^{*}The things which eye hath not seen, neither ear hath heard, neither ^ocame into man's heart, are, which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit ^hsearcheth all things, yea, the deep things of God.

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

12 Now we have ^kreceived not the Spirit of the world, but the Spirit, which is of God, that we might know the ^lthings that are given to us of God.

13 Which things also we speak, not in the ^{*}words which man's wisdom teacheth, but which the holie Ghost teacheth, comparing ^mspiritual things with spiritual things.

14 But the ⁿnatural man perceiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is ^{*}spiritual, discerneth all things, yet he him self is ^ojudged of no man.

16 ^{*}For who hath known the mind of the Lord, that he might

1 [^]Or, mystery.

1 a That is, the Gospel, whereby God does manifest himself to the world, or whereof God is the author and witness.

2 [^]Or, I thought nothing worthy it be known.

3 ^{*}Acts 18.3.

3 b Herein appears his great modesty, who was not glorious, but abject and humble, not full of vain boastings and arrogancy, but with fear and trembling set forth the mighty power of God.

4 ^{*}Chap. 1.17, 2 Pet. 1.16.

6 c They whose understandings are illuminated by faith, acknowledge this wisdom, which the world calls folly.

6 d The word is here taken for they whom either for wisdom, riches or power men most esteem.

8 e That is, very few.

8 f He calls Jesus the mighty God, full of true glory and majesty, whom David also calls the King of glory, Psal. 24.7: and Steven names him the God of glory Acts 7.2: and hereby appears the divinity of Christ and conjunction of two natures in one person.

9 ^{*}Isa. 64.4.

9 g Man is not able to think God's providence towards his.

10 h For he is one God with the Father and the Son.

11 i Man's mind, which understands and judges.

12 k We are not moved with that Spirit, which teaches thing wherewith the world is delighted, and which men understand by nature.

12 l All the benefits of God in Jesus Christ.

13 ^{*}Chap. 1.17, 2 Pet. 1.16.

13 m As that which we teach is spiritual, so our kind of teaching must be spiritual, that the words may agree with the matter.

14 n Whose knowledge and judgement is not cleared by God's Spirit.

15 ^{*}Pro. 27.19.

15 o For the truth of God is not subject to the judgement of man.

16 ^{*}Isa. 40.13, Wisd. 9.17, Rom. 11.34.

instruct him? But we have the ^pmind of Christ.

Chapter 3

3 Paul rebuketh the sects and authors thereof. 7 No man ought to attribute his salvation to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the foundation of his Church. 16 The dignity and office both of the ministers and also of all the faithful.

And I could not speak unto you, brethren, as unto spiritual ^amen, but as unto carnal, *even* as unto ^ababes in Christ.

2 I gave you milk to drink, and not meat: for ye were not yet able to *bear it*, neither yet now are ye able.

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

4 For when one saith, I am Paul's, and another, I am Apollos', are ye not carnal?

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

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

7 So then, neither is he that planteth, any thing, neither he that watreth, but God that giveth the increase.

8 And he that planteth, and he that watreth, are ^bone, *and every man shall receive his wages, according to his labor.

9 For we together are God's ^claborers: ye are God's husbandry, *and* God's building.

10 According to the grace of God given to me, as a skillful master builder, I have laid the foundation, and another buildeth thereon: but let every man ^dtake heed how he buildeth upon it.

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

12 And if any man build on this foundation, gold, silver, precious stones, timber, hay, *or* stubble,

13 Every man's work shalbe made manifest: for the ^eday shall declare it, because it shalbe revealed by the ^ffire: and the fire shall try every man's work of what sort it is.

14 If any man's work, that he hath built upon, abide, he shall receive wages.

15 If any man's work burn, he shall ^glose, but he ^hshalbe ⁱsafe him self: nevertheless yet as it were by the fire.

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

17 If any man destroy the Temple of God, him shall God destroy:

16 p That is, Christ's Spirit, John 16.13, Rom. 8.9.

Chapter 3

1 a Being ingrafted in Christ by faith, we begin to move by his Spirit, and as we profit in faith, we grow up to a ripe age. And here let him take heed that teaches, lest for milk he give poison: for milk and strong meat in effect are one, but only differ in manner and form.

8 b He charges them with two fautes: the one, that they attributed too much to the ministers, and the other, that they preferred one minister to another.

8 *Psal. 62.12, Gal. 6.5.

9 c So made by his grace.

10 d He reproves the ministers of Corinth, as teachers of curious doctrines and questions.

13 e Or the time: which is, when the light of the truth shall expel the darkness of ignorance, then the curious ostentation of man's wisdom shall be brought to nought.

13 f By the trial of God's Spirit.

15 g Both his labor and reward.

15 h He reproves them not as false apostles, but as curious teachers of human sciences, as they which looking at the simplicity of God's word, preach philosophical speculations.

15 i As touching his life, if he hold fast the foundation.

16 *Chap. 6.19, 2 Cor. 6.16.

for the Temple of God is holie, which ye are.

18 Let no man deceive him self. If any man among you seem to be wise in this world, let him be a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written, *He catcheth the wise ^kin their own craftiness.

20 *And again, The Lord knoweth that the thoughts of the wise be vain.

21 Therefore let no man ^lrejoice in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death: whether they be things present, or things to come, *even* all are yours,

23 And ye Christ's, and Christ God's.

Chapter 4

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 He appealeth to God's judgement, 7 Beating down their glory which hindered them to praise that, which they dispraised in him. 16 He sheweth what he requireth on their part, and what they ought to look for of him at his return.

Let a man so think of us, as of the ^aministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, that every man be found faithful.

3 *As touching me, I pass very little, to be judged of you, or of ^aman's judgement: no, I judge not ^bmine own self.

4 For I ^cknow nothing by ^dmy self, yet am I not thereby justified: but he that judgeth me, is the Lord.

5 Therefore *judge nothing before the time, until the Lord come, who will lighten things that are hid in darkness, and make the counsels of the hearts manifest: and then shall every man have praise of God.

6 Now these things, brethren, I have figuratively applied unto mine own self and Apollos, for your sakes, that ye might learn ^eby us, that no man presume above that which is written, that one swell not against another for any man's cause.

7 For who ^fseparateth thee? and what hast thou, that thou hast not received? if thou hast received it, why rejoicest thou, as though thou hadest not received it?

8 Now ye are full: now ye are made rich: ye reign as Kings without us, and would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us ^gthe last Apostles, as men appointed to death: for we are made a gazing stock unto the world, and to the Angels, and to men.

19 *Job 5.13.

19 k When they themselves are entangled in the same snares, which they laid for others.

20 *Psal. 94.11.

21 l But in God who works by his ministers to his own glory and the comfort of his Church.

Chapter 4

1 a As it is a thing intolerable to contemn the true ministers of God, so it is greatly reprehensible to attribute more unto them than is mete.

3 *Mat. 7.1.

3 ^Greek, man's day.

3 b Whether I have great gifts or little, few or many.

4 c For as I do not know, whereby I should take any occasion of glory: so I am certain that before God another manner of justice is required.

4 d Concerning mine office.

5 *Mat. 7.1, Rom. 2.1.

6 e By our example.

7 f To wit, from other men and preferred you?

9 g To diminish his authority they objected, that he was not made an Apostle by Christ, but afterwards.

10 We *are* ^hfools for Christ's sake, and ye *are* wise in Christ: we *are* weak, and ye strong: ye *are* honorable, and we *are* despised.
 11 Unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place,
 12 *And labor, working with our own hands: we are reviled, and yet we bless: we are persecuted, *and* suffer it.
 13 *We are evil spoken of, and we [^]pray: we are made as the filth of the world, the offscouring of all things, unto this time.
 14 I write not these things to shame you, but as my beloved children I admonish you
 15 For though ye have ten thousand [^]instructors in Christ, yet *have* ye not many fathers: for in Christ Jesus I have begotten you through the Gospel.
 16 Wherefore, I pray you, be ye followers of me.
 17 For this cause have I sent unto you Timotheus, which is my beloved son, and faithful in the Lord, which shall put you in [^]remembrance of my ways in Christ as I teach every where in every Church.
 18 Some are puffed up as though I would not come to you.
 19 But I will come to you shortly, *if the Lord will, and will know, not the speech of them which are puffed up, but the power.
 20 For the [^]kingdom of God *is not* in word, but in [^]power.
 21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

Chapter 5

2 He reproveth sharply their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace purity, 9 And flee wickedness.

It is heard certainly *that there is* fornication among you, and such fornication as is not once named among the [^]Gentiles, *that one should have his father's wife.
 2 And ye are puffed up and have not rather sorrowed, that he which hath done this deed, might be put from among you.
 3 *For I verily as absent in body, but present in spirit, have determined already as though I were present, that he that hath [^]thus done this thing,
 4 When ye are gathered together, and my [^]spirit, [^]in the Name of our Lord Jesus Christ, that such one, I say, by the power of our Lord Jesus Christ,
 5 *Be delivered unto [^]Satan, for the [^]destruction of the flesh, that

10 ^h By this bitter ranting in abjecting himself and exalting the Corinthians, he makes them ashamed of their vain glory.
 12 *Act. 20.34, 1 Thess. 2.9, 2 Thess. 3.8.
 13 *Mat. 5.44, Luk. 23.34, Act. 7.60.
 13 [^]Or, use gentle words.
 15 [^]Or, pedagogues or schoolmasters.
 17 ⁱ Forasmuch as they had so soon forgotten.
 19 *Act. 19.21, Jam. 4.15.
 20 ^k That is, whatsoever gifts we have received of God to this end, that he may reign among us.
 20 ^l Of the holy Ghost.

Chapter 5

1 ^a Who would think that you would suffer that mischief unpunished, which the most barbarous nations abhor to speak of.
 1 *Lev. 18.6.
 3 *Col. 2.5.
 3 ^b Having now received the Gospel.
 4 ^c My will and consent.
 4 ^d With invocation of God's Name, as becomes them which procure the Lord's business and not their own.
 5 *1 Tim. 1.20.
 5 ^e Which is, to be as an heathen man and publican.
 5 ^f For being wounded with shame and sorrow, his flesh or old man shall die: and the spirit or new man shall remain alive and enjoy the victory in the day when the Lord shall judge the quick and dead, 2 Cor. 4.18, 1 Pet. 4.6.

the spirit may be saved in the day of the Lord Jesus.

6 Your rejoicing is not [^]good: *know ye not that a little leaven, leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, [^]as ye are unleavened: for Christ our Passover is sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, neither in the leaven of maliciousness and wickedness: but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle, *that ye should not company together with fornicators,

10 And [^]not all together with the fornicators of this world, or with the covetous, or with extortioners, or with idolaters: for then ye must go out of the world.

11 But now I have written unto you, that ye company not together: if any that is called a brother, be a fornicator, or covetous, or [^]an idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.

12 For what have I to do, to judge them also, which are [^]without? do ye not judge them that are [^]within?

13 But God judgeth them that are without. Put away therefore from among your selves that wicked man.

Chapter 6

1 He rebuketh them for going to law together before the Heathen 7 Christians ought rather to suffer. 22 He reproveth the abusing of Christian liberty, 25 And sheweth that we ought to serve God purely both in body, and in soul.

Dare any of you, having business against another, be judged under [^]the [^]unjust, and not under the Saints?

2 *Do ye not know, that the Saints shall judge the world? If the world then shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge the [^]Angels? how much more things that pertain to this life?

4 If then ye have judgements of things pertaining to this life, [^]set up them which are [^]least esteemed in the Church.

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

6 But a brother goeth to law with a brother, and that under the infidels.

7 Now therefore there is utterly [^]a faute among you, because ye go to law one with another: *why rather suffer ye not wrong? why

6 ^g Seeing you suffer such monstrous vices among you.

6 *Gal. 5.9.

7 ^h As every man particularly is pure, so the whole Church in general may be pure.

9 *Mat. 18.17, 2 Thess. 3.14.

10 ⁱ But he meant of those that were conversant in the Church, whom they ought by discipline to have corrected: for as touching strangers they ought by all means godly to win them to Christ.

11 ^k Who to please both parts would be present at idol service, and yet profess the Gospel.

12 ^l Unto whom the Ecclesiastical discipline does not stretch.

12 ^m Which are subject to God's word, and to the discipline of the Church.

Chapter 6

1 [^]Or, judges and magistrates which are infidels.

1 ^a He calls them unjust, whosoever are not sanctified in Christ.

2 *Wis. 3.7.

3 ^b Who are now apostates and devils, Mat. 25.41.

4 ^c That is, make them judges.

4 ^d If you so burn with desire to plead, keep a court among yourselves, and make the least esteemed your judge: for it is most easy to judge between brethren.

7 [^]Or, impotency of mind.

7 *Mat. 5.39, Luk. 6.29, Rom. 12.19.

rather sustain ye not harm?

8 *Nay, ye your selves ^edo wrong, and do harm, and that to your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: *neither fornicators, nor idolaters, nor adulterers, nor wantons, nor bouggerers,

10 Nor thieves, nor covetous, nor drunkards, nor railers, 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.

12 ¶ *All ^fthings are lawful unto me: but all things are not profitable. I may do all things, but I will not be brought under ^gthe power of any thing.

13 Meats *are ordained* for the belly, and the belly for the meats: but God shall destroy both it, and them. Now the body *is* not for ^hfornication, but for the ⁱLord, and the Lord for the body.

14 And God hath also raised up the Lord, and *shall raise us up by his power.

15 Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an ^hharlot? God forbid.

16 Do ye not know, that he which coupleth him self with an harlot, is one body? *for two, saith he, shalbe one flesh.

17 But he that is joined unto the Lord, is one spirit.

18 Flee fornication: every sin that a man doeth, is without the body: but he that committeth fornication, sinneth against his own body.

19 Know ye not, that *your body is the temple of the holie Ghost, *which is* in you, whom ye have of God? and ye are not your own.

20 *For ye are bought for a price: therefore glorify God in your body, and in your spirit: for they are God's.

Chapter 7

1 The Apostle answereth to certain questions, which the Corinthians desired to know, 2 As of single life, 3 Of the duty of marriage, 21 Of discords and dissension in marriage, 13 Of marriage between the faithful & unfaithful. 18 Of uncircumcising the circumcised. 21 Of servitude. 25 Of virginity, 39 And second marriage.

Now concerning the things whereof ye wrote unto me, It *were* ^agood for a man not to touch a woman.

8 *1 Thes. 4.6.

8 e He does not reprove the godly, which with a good conscience use the magistrate to defend his right, but condemns hatred, grudges, and desires of revenge.

9 *Eph. 5.3, 1 Tim. 1.9.

11 *Eph. 2.12, Tit. 3.3, 1 Pet. 4.3.

12 *Chap. 10.23. Eccle. 37.30.

12 f Here he speaks of things indifferent of their nature, and first as touching carnal liberty.

12 g For we are subject to those things which we can not want.

13 h They abused meats, both in that they offended others thereby, and also provoked their own lusts to uncleanness.

13 i God will be Lord both of the soul and body.

14 *Rom. 6.5.

15 k Whereby he signifies, that both we shall see the glory of the resurrection of the just, and also that dignity, and privilege whereby we be made the members of Christ.

16 *Gen. 2.24, Mat. 19.5, Mar. 10.7, Eph. 5.31.

18 l That is, he more pollutes his own body, then he that commits any other sin.

19 *Chap. 3.17, 2 Cor. 6.16.

20 *Chap. 7.23, 1 Pet. 1.19.

Chapter 7

1 a Or, expedient because marriage, through man's corruption, and not by God's institution brings cares and troubles.

2 Nevertheless, to avoid fornication, let ^bevery man have his wife, and let every woman have her own husband.

3 *Let the husband give unto the wife ^cdue benevolence, and likewise also the wife unto the husband.

4 The wife hath not the power of her own body, but the husband: and likewise also the husband hath not the power of his own body, but the wife.

5 Defraud not one another, except *it be* with consent for a time, that ye may give your selves to fasting and prayer, and again come together that Satan tempt you not for your incontinency.

6 But I speak this by permission, ^dnot by commandment.

7 For I would that all men were even as I my self *am*: but every man hath his proper gift of God, one after this manner, and another after that.

8 Therefore I say unto the unmarried, and unto the widows, it is good for them if they abide even as I *do*.

9 But if they can not abstain, let them marry: for it is better to marry then to ^eburn.

10 And unto the married I command, not I, but the Lord, Let not the wife ^fdepart from her husband.

11 But & if she ^gdepart, let her remain unmarried, or be reconciled unto her husband, and let not the husband put ^haway *his* wife.

12 But to the remnant I speak, and not ⁱthe Lord, If any brother have a wife, that believeth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that believeth not, if he be content to dwell with her, let her not forsake him.

14 For the unbelieving husband is ^jsanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean: but now are they ^kholie.

15 But if the unbelieving depart, let him depart: a brother or a sister is not in subjection in ^lsuch things: but God hath called us in peace.

16 For what knowest thou, ^mo wife, whither thou shalt save thine husband? Or what knowest thou, ⁿo man, whither thou shalt save thy wife?

17 But as God hath distribute to every man, as the Lord hath ^ocalled every one, so let him walk: & so ordain I, in all Churches.

18 Is any man called being circumcised? let him not ^pgather *his uncircumcision*: is any called uncircumcised? let him not be circumcised.

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

2 b Speaking to all men in general.

3 *1 Pet. 3.7.

3 c Which contains all duties pertaining to marriage.

6 d He shows that he commands not precisely all men to marry, but that God has granted this remedy unto them which can not live chaste.

9 e With the fire of concupiscence, that is when man's will so gives place to the lust that tempts, that he can not call upon God with a quiet conscience.

10 *Mat. 5.32 and 19.7, Mar. 10.4, Luk. 16.18.

11 f For hatred, dissension, anger, & c.

11 g Save for whoredom, as Mat. 5.32.

12 h In asmuch as there was nothing expressly spoken hereof in the Law, or Prophets: or else he spoke this moved by the Spirit of God as he testified in the 25 verse.

14 i Meaning, that the faith of the believer has more power to sanctify marriage then the wickedness of the other to pollute it.

14 k They that are born of either of the parents faithful, are also counted members of Christ's Church, because of the promise, Act. 2.39.

15 l When such things come to pass, that the faithful and unfaithful be married together, and the one forsake the other without cause.

17 m The lawful vocation in outward things must not lightly be neglected.

18 n Which is when the surgeon by art draw out the skin to cover the part, Celsus lib. 7 ca 25, Epiph. lib. de ponderib and mensur, 1 Maccab 1.16.

19 o It is all one whether you be Jew or Gentile.

20 *Let every man abide in the same vocation wherein he was called.

21 Art thou called *being* a servant? ^ocare not for it: but if yet thou maist be free, use it rather.

22 For he that is called in the ^oLord *being* a servant, is the Lord's freeman: likewise also he that is called *being* free, is Christ's servant.

23 *Ye are bought [^]with a price: be not the servants of men.

24 Brethren, let every man, wherein he was called, therein abide [']with God.

25 Now concerning [^]virgins, I have no ^ocommandment of the Lord, but I give mine advise, as one that hath obtained mercy of the Lord to be [^]faithful.

26 I suppose then [']this to be good for the present ^unecessity: / *mean* that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed: art thou loosed from a wife? seek not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgin marry, she sinneth not: nevertheless, such shall have ^{xy}trouble in the flesh: but I ^zspare you.

29 And this I say, brethren, because the time is short, [^]hereafter that both they which have wives, be as thought they had none:

30 And they that ^aweep, as though they wept not: and they that ^brejoice, as though they rejoiced not: and they that buy, as though they possessed not:

31 And they that use this world, as though they used it not: for the ^ofashion of this world goeth away.

32 And I would have you without care. The unmarried careth for the things of the Lord, how he may please the Lord.

33 But he that is married, careth for the things of the ^dworld, how he may please *his* wife ^{ll}.

34 There is difference also between a virgin and a wife: the unmarried woman careth for the things of the Lord, that she may be ^oholie, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speak for your own commodity, not to ^tangle you in a snare, but that *ye follow* that, which is honest, and that ye may

cleave fast unto the Lord without separation.

36 But if any man think that it is uncomely for his virgin, if she pass the flower of *her* age, and ^oneed so require, let him do what he will, he sinneth not: let them be married.

37 Nevertheless he ^hthat standeth firm in his heart, that he hath no need, but hath ⁱpower over his own will, and hath so decreed in his heart, that he will keep his virgin, he doeth well.

38 So then he that giveth her to marriage, doeth well, but he that giveth her not to marriage, doeth ^bbetter.

39 The wife is bound by the ^llaw, as long as her husband ^{*}liveth: but if her husband be dead, she is at liberty to marry with whom she will, only in the Lord.

40 But she is more blessed, if she so abide, in my judgement: ^{*}and I think that I have also the Spirit of God.

Chapter 8

He rebuketh them that use their liberty to the slander of other, in going to the idolatrous sacrifices, 9 And sheweth how men ought to behave them toward such as be weak.

And as touching things sacrificed unto idols, we know that we all have ^oknowledge: knowledge puffeth up, but love edifieth. 2 Now, if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is [^]known of him.

4 Concerning therefore meat sacrificed unto idols, we know that an idol ^{is} nothing in the world, and that there *is* none other God but one.

5 For though there be that are called gods, whether in heaven, or in earth, (as there be many gods, and many ^olords)

6 Yet unto us there *is* but one God, *which is* the Father, of whom are all things, and we in him: and ^{*}one Lord Jesus Christ, by whom *are* all things, and we by him.

7 But every man hath not knowledge: for some having ^oconscience of the idol, until this hour, eat as a thing sacrificed unto the idol, and so their conscience being weak, is defiled.

8 But meat maketh not us acceptable to God: for neither if we eat, have we the ^omore: neither if we eat not, have we the less.

9 But take heed lest by any means this [^]power of yours be an occasion of falling to them that are weak.

10 For if any man see thee which hast knowledge, sit at table in the idol's temple, shall not the conscience of him which is weak, be [^]boldened to eat those things which are sacrificed to idols?

20 *Eph. 4.1, 1 Tim. 6.1.

21 p Although God has called you to serve in this life, yet think not your condition unworthy for a Christian: but rejoice, that you are delivered by Christ from the miserable slavery of sin and death.

22 q Being servant by condition is made partaker of Christ.

23 *Chap. 6.20, 1 Pet. 1.19.

23 ^Or, dearly.

24 r Sincerely: as in the presence of God.

25 ^Or, the state of virginity.

25 s He binds no man to that which God has left free, but shows what is most agreeable to God's will, according to the circumstance of the time, place and persons.

25 ^Or, believed.

26 t To be single.

26 u In these afflictions and persecutions.

28 x As worldly cares of their children and family.

28 y He does not prefer singleness as a thing more holy than marriage, but by reason of incommodities, which the one has more than the other.

28 z In wishing that you could live without wives.

29 ^Or, it remains that.

30 a Which be in adversity.

30 b Which be in prosperity.

31 c In this world there is nothing but mere vanity.

33 d Which only appertain to this present life.

33 ll *And he is divided*, meaning into divers cares.

34 e She may attain unto it sooner than the other, because she is without cares.

35 f Seeing S. Paul could bind no man's conscience to single life, what presumption is it that any other should do it.

36 g That is, that she should marry to avoid fornication.

37 h Meaning, he that is fully persuaded that he has no need.

37 i For the fathers will depends on his children's in this point: in so much as he is bound to have respect to their infirmity, neither can he justly require of them singleness, if they have not that gift of God so to live.

38 k And more commodious for his children in preserving them from cares.

39 l Of matrimony.

39 *Rom. 7.1.

40 *1Thess. 4.12.

Chapter 8

1 a Of the liberty that God has given us touching outward things.

3 ^Or, taught.

4 b This he speaks in their person which bragged so much of their liberty, saying that an image among all things that are made, is of no force.

5 c Which being idols, yet are esteemed of men as Lords and Seigneurs.

6 *John 13.13, chap. 12.3.

7 d In that they thought the meat offered up to the image, not to be pure, and therefore could not eat it with good a conscience.

8 e This abundance and want is referred to spiritual things, Rom. 14.17.

9 ^Or, liberty in things indifferent.

10 ^Greek, builded up.

10 f By your example without any ground of doctrine.

11 And through thy knowledge shall the ^gweak brother perish, for whom Christ died.

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

13 ^{*}Wherefore if meat offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

Chapter 9

He exhorteth them by his example to use their liberty to the edification of other. 24 To run on forth in the course that they have begun.

Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord? are ye not my work in the Lord?

2 If I be not an Apostle unto other, yet doubtless I am unto you: for ye are the ^aseal of mine Apostleship in the Lord.

3 My defense to them ^bthat examine me, it this,

4 Have we not power to eat ^cand to drink?

5 Or have we not power to ^dlead about a wife being a ^esister, as well as the rest of the Apostles, and as the ^fbrethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power ^fnot to work?

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

8 Say I these things according to man? saith not the Law the same also?

9 For it is written in the Law of Moses, ^{*}Thou shalt not mussel the mouth of the ox that treadeth out the corn: doeth God take ^gcare for oxen?

10 Either saith he it not all together for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope: & that he that thresheth in hope, should be partaker of his hope.

11 ^{*}If we have sown unto you spiritual things, *is it a great thing if we reap your carnal things?*

12 If others with you be partakers of *this* ^hpower, are not we rather? nevertheless, we have not used this power: but ⁱsuffer all things, that we should not hinder the Gospel of Christ.

13 Do ye not know, that they which minister about the ^{*}holie things, eat of the things of the Temple? and they which wait at the altar, are partakers ^jwith the altar?

14 So also hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.

15 But I have used none of these things: neither wrote I these things, that it should be so done unto me: for it were better for

11 ^{*}Rom. 14.15.

11 ^g Which eats against his conscience, or in doubt.

13 ^{*}Rom. 14.21.

Chapter 9

2 ^a I need no further declaration but the work that I have wrought among you.

3 ^b And call into doubt mine office.

4 ^c On the Church charges.

5 ^d The Apostles led their wives about with them.

5 ^e A faithful and Christian wife.

5 [^]Or, cousins?

6 ^f Whether they might not as lawfully live without laboring for their living with their own hands, as other Apostles.

9 ^{*}Deu. 25.4, 1 Tim. 5.18.

9 ^g Had God respect proper to the oxen themselves when he made this Law, and not rather unto men?

11 ^{*}Rom. 15.27.

12 ^h To live on other men's charges?

12 [^]Or, take in morth (silence?).

13 ^{*}Deu. 18.1.

13 ⁱ For the part that was burnt, was devoured of the altar, and the other was due unto the Priests by the Law.

me to die, then that any man should make my ^krejoicing vain.

16 For though I preach the Gospel, I have nothing to rejoice of: for necessity is laid upon me, and wo is unto me, if I preach not the Gospel.

17 For if I do it willingly, I have a reward: but if I do it against my will, ^lnotwithstanding the dispensation is committed unto me.

18 What is my reward then? verily that when I preach the Gospel, I make the Gospel of Christ ^mfree that I abuse not mine authority in the Gospel.

19 For though I be free from all men, yet have I made my self servant unto all men, that I might win the mo.

20 ^{*}And unto the Jews I become as a Jew, that I may win the Jews: to them that are under the Law, as *though I were* under the ⁿLaw, that I may win them that are under the Law:

21 To them that are without law, as *though I were* without law (when I am not without Law as pertaining to God, but *am* in the Law through Christ) that I may win them that are without Law.

22 To the weak I become as weak, that I may win the weak: I am made ^oall things to all men, that I might by all means save some.

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

24 Know ye not, that they which run in a race, run all, yet one receiveth the prize? so run, that ye may obtain.

25 And every man that proveth masteries, ^pabsteineeth from all things: and they *do it* to obtain a corruptible crown: but we for an uncorruptible.

26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air.

27 But I beat down my ^qbody, and bring it into subjection, lest by any means after that I have preached to other, I my self should be ^rreproved.

Chapter 10

He feareth them with the examples of the Jews, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatry, 23 And offense of their neighbor.

Moreover, brethren, I would not that ye should be ignorant, that all our fathers were under ^{*}the cloud, and all passed through the ^{*}sea,

2 And were all baptized unto ^aMoses, in the cloud, & in the sea.

3 And did all eat the same ^{bc}spiritual meat,

15 ^k For now you have no just cause against me, seeing that I preached the Gospel freely unto you.

17 ^l Seeing he is charged to preach, he must willingly and earnestly follow it: for if he do it by constraints, he does not his duty.

18 ^m That I be not changeable to them unto whom I preach, seeing that they think that I preach for gains.

20 ^{*}Act. 16.3, Gal. 2.3.

20 ⁿ As touching the ceremonies.

22 ^o In things indifferent, as eating of meats, observation of feasts and days and such like, he fashioned himself to men in such sort as he might best gain them to Christ.

25 ^p That is, keeps a strict diet and refrains from such things as might distemper his body.

27 ^q Or, old man which rebels against the Spirit.

27 ^r Lest he should be reprov'd of men when they should see him do contrary, or contemn the thing which he taught others to do.

Chapter 10

1 ^{*}Exod. 13.21, Num. 9.18.

1 ^{*}Exod. 14.22.

2 ^a Moses being their guide, or minister, or as some read, they were baptized unto Moses' Law, others, by Moses.

3 ^{*}Exod. 16.15.

3 ^b That is, Manna which was the outward sign or Sacrament of the Spiritual grace.

3 ^c They ate the same meat that we do, because the substance of their's and our Sacraments is all one.

4 *And did all drink the same spiritual drink (for they drank of the spiritual Rock that followed them: and the Rock ^dwas Christ)
 5 But with many of them God was not pleased: for they were ^eoverthrown in the wilderness.
 6 Now these are ensamples to us, to the intent that we should not lust after evil things ^aas they also lusted.
 7 Neither be ye idolaters as ^{were} some of them, as it is written, ^{The people sat down to} ^eeat and drink, and rose up to play.
 8 Neither let us commit fornication, as some of them committed fornication, and fell in one ^fday three and twenty thousand.
 9 Neither let us tempt ^gChrist, as some of them also tempted ^{him}, and were ^hdestroyed of serpents.
 10 Neither murmur ye, as some of them ⁱalso murmured, and were destroyed of the ^hdestroyer.
 11 Now all these things came unto them for ensamples, and were written to admonish ⁱus, upon whom the ^kends of the world are come.
 12 Wherefore, let him that thinketh he standeth, take heed lest he fall.
 13 There hath no tentation taken you, but such as appertaineth to man: and God is faithful, which will not suffer you to be tempted above that you be able, but ^lwill even give the issue with the tentation, that ye may be able to bear it.
 14 Wherefore my beloved, flee from idolatry.
 15 I speak as unto them which have understanding: judge ye what I say.
 16 The cup of blessing which we ^mbles, is it not the communion of the blood of Christ? The bread which we break, ⁿis it not the communion of the body of Christ?
 17 For we that are many, are ^oone bread and one body, because we all are partakers of one bread.
 18 Behold Israel ^{which is} after the ^pflesh: are not they which eat of the sacrifices, partakers of the altar.
 19 What say I then? that the idol is any thing? or that that which is sacrificed to idols, is any thing?
 20 ^{Nay}, but that these things which the Gentiles sacrifice, they sacrifice to devils, and not unto God: and I would not that ye should have ^qfellowship with the devils.
 21 Ye can not drink the cup of the Lord, and the cup of the devils. Ye can not be partakers of the Lord's table and of the table of devils.

4 *Exod. 17.6, Num. 20.10.

4 d That is, signified Christ as all Sacraments do.

5 *Num. 26.65.

6 *Num. 11.4 and 26.64, Psal. 106.14.

7 *Exod. 32.6.

7 e Because hereby occasion was taken to forget God, and commit idolatry, therefore these indifferent things are counted idolatry.

8 *Num. 25.9.

8 f Moses reads four and twenty thousand, which declares an infinite number.

9 g Who was their leader and was called the Angel of God.

9 *Num. 21.6, Psal. 106.14.

10 *Num. 14.37.

10 h Meaning either the good or evil Angel whose ministry God uses to execute his judgement to the utter destruction of the wicked.

11 i How God will plague us if we be subject to the like vices.

11 k Or, later days of Christ's coming.

13 l He that led you into this tentation which comes unto you either in prosperity or adversity, or for your sins past, will turn it to your commodity and deliver you.

16 m Or, prepare to this holy use with praise and thanksgiving.

16 n The effectual badge of our conjunction & incorporation with Christ?

17 o If we that are many in number, are but one body in effect, joined with our head Christ, as many corns make but one loaf, let us renounce idolatry which does separate our unity.

18 p Which is governed according to the ceremonies of the Law.

20 q Which is to assemble in the company where idols are called upon.

22 Do we provoke the Lord to anger? are we stronger then he?
 23 *All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
 24 Let no man seek his own, but every man another's wealth.
 25 Whatsoever is sold in the ^rshambles, eat ye, and ^sask no question for conscience sake.
 26 *For the earth ^{is} the Lord's, and all that therein is.
 27 If any of them which believe not, call you ^{to a feast}, and if ye will go, whatsoever is set before you, eat, asking no question for conscience sake.
 28 But if any man say unto you, This is sacrificed unto idols, eat it not, because of him that shewed it, and for the conscience (for the earth ^{is} the Lord's, and all that therein is)
 29 And the conscience I say, not thine, but of that other: for why should my ^{liberty} be condemned of another man's conscience?
 30 For ^{if} I through God's benefit be partaker, why am I evil spoken of, for that wherefore I give thanks?
 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 Grecians, nor to the Church of God:
 33 Even as I please ^{all men} ^yin all things, not seeking mine own profit, but ^{the profit} of many, that they might be saved.

Chapter 11

He rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophesying, 18 And ministering the Lord's Supper, 23 Bringing them again to the first institution thereof.

Be ^eye the followers of me, even as I am of Christ. 2 Now, brethren, I commend you, that ye remember ^{all} my things, and keep the ordinances, as I delivered them to you.
 3 But I will that ye know, that Christ is the ^{head} of every man: and the man is the woman's head: and God is Christ's head.
 4 Every man ^{praying} or ^{prophesying} having ^{any thing} on ^{his} head, ^{dishonoreth} his head.
 5 But every woman that prayeth or ^{prophecies} bareheaded, dishonoreth her head: for it is even one very thing, as though she were shaven.
 6 Therefore if the woman be not covered, let her also be shorn: and if it be shame for a woman to be ^{shorn} or shaven, let her be covered.
 7 For a man ought not to cover ^{his} head: forasmuch as he is the

23 Chap. 6.12, Eccl. 37.30.

25 r For in those days they were accustomed to sell certain of the flesh of beasts sacrificed in the shambles & turned the money to the Priest's profit.

25 s Or, doubt not.

26 *Psal. 24.1.

29 t We must take heed that through our abuse, our liberty be not condemned.

30 u If by the benefit of God I may eat any kind of meat, why should I by my default cause this benefit to be evil spoken of?

31 *Col. 3.17.

33 x That is, the infirm.

33 y Which are indifferent.

Chapter 11

1 *2 Thes. 3.9.

2 ^{Or}, in all things remember me.

3 *Eph. 5.23.

4 a This is referred to common prayer and preaching: for although one speak, yet the action is common, so that the whole Church may be said to pray or preach.

4 ^{Or}, preaching.

4 b This tradition was observed according to the time and place that all things might be done in comeliness and to edification.

5 c Read chap. 14.34.

6 ^{Or}, powllled (shaved like a boy).

*^dimage & glory of God: but the woman is the ^eglory of the man.
 8 For the man is not of the woman, but the woman of the man.
 9 *For the man was not created for the woman's sake: but the woman for the man's sake.
 10 Therefore ought the woman to have ^fpower on *her* head, because of the ^gAngels.
 11 Nevertheless, neither is the man without the woman, neither the woman without the man in the ^hLord.
 12 For as the woman is of the man, so is the man also by the woman: but all things are of God.
 13 Judge in your selves, is it comely that a woman pray unto God uncovered?
 14 Doeth not nature it self teach you, that if a man have long ^khair, it is a shame unto him?
 15 But if a woman have long hair, it is a praise unto her: for her hair is ^lgiven her for a covering.
 16 But if any man lust to be contentious, we have no such custom, neither the Churches of God.
 17 ¶ Now in this that I declare, I praise *you* not, that ye come together, not with profit, but with hurt.
 18 For first of all, when ye come together in the Church, I hear that there are dissensions among you: and I believe it to be true ^min some part.
 19 For there must be ⁿheresies even among you, that they which are approved among you, might be known.
 20 When ye come together therefore into one place, *this* is not to eat the Lord's Supper.
 21 For every man when they should eat, taketh his own supper afore, and one is hungrie, and another is drunken.
 22 Have ye not houses to eat and to drink in? despise ye the Church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not.
 23 For I have received of the ^oLord that which I also have delivered unto you, *to wit*, That the Lord Jesus in the night that he was betrayed, took bread.
 24 *And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is ^pbroken for you: this do ye in remembrance of me.
 25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the New testament in my blood: this do as oft as ye drink it, in remembrance of me.
 26 For as often as ye shall eat this bread, and drink this cup, ye shewe the Lord's death till he come.
 27 Wherefore, whosoever shall eat this bread, and drink the cup

7 *Gen. 1.26, 5.1 and 9.6, Col. 3.10.

7 d The image of God's glory, in whom his majesty and power shine concerning his authority.

7 e Or receives her glory, in commendation of man, and therefore is subject.
 9 *Gen. 2.22.

10 f Some thing to cover her head in sign of subjection.

10 g To whom they also show their dissolution, and not only to Christ.

11 h Who is author and maintainer of their mutual conjunction.

11 i For as God made the woman of man, so now is man multiplied by the woman.

14 k As women use to wear.

15 l For God has given to woman longer hair then unto man, to the end she should trusse it up about her head, whereby she declares that she must cover her head.

18 m Not that all were so, but the most part.

19 n God's Church is not only subject to dissensions as touching orders and manners, but also to heresies as touching doctrine.

23 o Who ought only to bear authority in the Church.

24 *Mat. 26.26, Mar. 14.22, Luk. 12.19.

24 p Signifying the manner of his death when his body should, as it were, be torn and broken with most grievous torments (albeit not as the thies of the thieves were) the which thing the breaking of the bread, as a figure, does most lively represent.

of the Lord ^qunworthily, shalbe guilty of the body and blood of the Lord.

28 *Let a man therefore examine him self, and so let him eat of this bread, and drink of this cup.

29 For he that eateth and drinketh unworthily, eateth & drinketh his own damnation, *because* he discerneth not ^rthe Lord's body.

30 For this cause many *are* weak, and sick among you, and many ^ssleep.

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

32 But when we are judged, we are chastened of the Lord, because we should not be condemned with the world.

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

34 And if any man be hungry, let him eat at home, that ye come not together unto condemnation. Other things will I set in order when I come.

Chapter 12

The diversity of gifts of the holie Ghost ought to be used to the edifying of Christ's Church, 12 As the members of man's body serve to the use one of another.

Now concerning spiritual *gifts*, brethren, I would not have you ^aignorant.

2 Ye know that ye were Gentiles, and were carried away unto the ^bdomme idols, as ye were ^cled.

3 Wherefore, I declare unto you, that no man ^d*speaking by the ^eSpirit of God, calleth Jesus execrable: also no man can say that ^f*Jesus is the Lord, but by the holie Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are diversities of administrations, but the same Lord.

6 And there are diversities of operations, but God is the same, which worketh all in all,

7 But the manifestation of the Spirit is given to every man, to ^gprofit withal.

8 For to one is given by the Spirit the word of wisdom: and to another the word of ^hknowledge, by the same Spirit:

9 And to another *is given* ⁱfaith, by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another ^jthe operations of great works: and to another, ^kprophecy: & to another, ^lthe discerning of spirits: and to another, diversities of tongues: & to another the interpretation of tongues.

11 *And all these things worketh even the self same Spirit, distributing to every man severally as he will.

27 q By perverting the true and pure use of the same.

28 *2 Cor. 13.5.

29 r But as though these holy mysteries of the Lord's body and blood were common meats, so without reverence he comes unto them.

30 s Or, die. Let them look to themselves which either add or take away from the Lord's institution.

Chapter 12

1 a The Corinthians having notable gifts, seemed to have forgotten, of whom, and for what end they had received them.

2 b Which could not hear your prayers.

2 c By Satan's suggestion.

3 *Mar. 9.39.

3 d As no man that has the Spirit of God, can blaspheme Christ, and worship idols, so none can acknowledge Christ for Lord & God without the same Spirit.

3 *John 13.13, chap. 8.6, Phil. 2.11.

7 e To wit, the Church, which is the whole body.

8 f That is, the understanding of the Scriptures.

9 g To do only miracles by.

10 h To work by miracles against Satan and hypocrites, as was done against Ananias, Elymas, &c.

10 i Meaning the declaration of God's mysteries.

10 k To try both the doctrine and the persons.

11 *Rom. 12.3, Eph. 4.7.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are *but* one body: even so is Christ.

13 For by one Spirit are we all baptized into ^lone body, whether we *be* Jews or Grecians, whether we *be* bond, or free, and have been all made to drink into one Spirit.

14 But now hath God disposed the members every one of them in the body at his own pleasure.

15 If the foot would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the ear would 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 disposed the members every one of them in the body at his own pleasure.

19 For if they were all one member, where *were* the body?

20 But now *are* there many members, yet but ^mone body.

21 And the eye can not say unto the hand, I have no need of thee: nor the head again to the feet, I have no need of you.

22 Yea, much rather those members of the body, which seem to be ⁿmore feeble, are necessary.

23 And upon those *members* of the body, which we think most dishonest, put we more ^ohonesty on: and our uncomelie *parts* have more comeliness on.

24 For our comelie *parts* need it not: but God hath tempered the body together, and hath given the most honor to that *part* which lacked,

25 Lest there should be any division in the body: but that the members should ^phave the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honor, all the members rejoice with it.

27 Now ye are the body of Christ, and members ^qfor your part.

28 *And God hath ordained some in the Church: as first, Apostles, secondly Prophets, thirdly teachers, then them that do miracles: after that, the gifts of healing, ^rhelpers, ^sgovernors, diversity of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?

31 But ^tdesire you the best gifts, and I will yet shew you a more excellent way.

Chapter 13

Because love is the fountain and rule of edifying the Church, he setteth forth the nature, office and praise thereof.

Though I speak with the tongues of men and ^aAngels, and have not love, I am as sounding brass, or a tinkling cymbal.

13 l That we might be one body with Christ, and the whole Church one Christ: of the which conjunction Baptism, and the Lord's Supper are effectual signs: for by baptism we are regenerate into one Spirit, and by the Lord's Supper we are incorporate into Christ's body to be governed by the same Spirit.

20 m And therefore whatsoever the diversity is, yet the profit ought to be common and serve to the edification of the Church.

22 n Whose use seems to be more vile.

23 o We are more careful to cover them.

25 p Every one in his office for the preservation of the body.

27 q For all Churches dispersed throughout the world are divers members of one body.

27 ^rOr, every one for his part.

28 *Eph. 4.11.

28 r As Deacons.

28 s As Elders.

31 ^tOr, do you then desire the best gifts.

Chapter 13

1 a If the Angels had tongues, and I had the use thereof, and did not bestow them to profit my neighbor, it were nothing but vain babbling.

2 And though I had the *gift* of prophecy, and knew all secrets and all knowledge, yea, if I had ^ball faith, so that I could remove ^{*}mountains and had not love, I were nothing.

3 And though I feed the poor with all my goods, and though I give my body, that I be burned, and have not love, it profiteth me nothing.

4 Love suffreth long: it is bountiful: love envieth not: love doeth not boast it self: it is not puffed up:

5 It disdaineth not: it seeketh not her own things: it is not provoked to anger: it thinketh not evil:

6 It rejoyceth not in iniquity, but rejoyceth in the truth:

7 It Suffereth all things: it believeth ^call things: it hopeth all things: it endureth ^dall things.

8 Love doeth never fall away, though that prophesyings be abolished, or the tongues cease, or knowledge vanish away.

9 For ^ewe know ^fin part, and we prophesy in part.

10 But when that which is perfect, is come, then that which is in part, shalbe abolished.

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 ^gthrough a glass darkly: but then *shall we see* face to face. Now I know in part: but then shall I know even as I am ^hknown.

13 And now abideth faith, hope and love, *even* these three: but the ⁱchiefest of these *is* love.

Chapter 14

1 He exhorteth to love, commendeth the gift of tongues, and other spiritual gifts, 5 But chiefly prophesying. 34 He commandeth women to keep silence in the Church, 40 And sheweth what good order ought to be observed in the Church.

Follow after love, and covet spiritual *gifts*, and rather that ye may ^aprophesy.

2 For he that speaketh a *strange* tongue, speaketh not unto men, but unto God: for no man ^bheareth *him*, howbeit in ^cthe spirit he speaketh secret things.

3 But he that prophecieth, speaketh unto men to edifying, and to exhortation, and to comfort.

4 He that speaketh *strange* language, edifieth ^dhim self: but he that prophecieth, edifieth the Church.

5 I would that ye all spake *strange* languages, but rather that ye

2 b Faith is here taken for the gift of doing miracles, which the wicked may have, as Mat. 7.22, and also for that faith (called historical) which believes the mighty power of Christ, but can not apprehend God's mercy through him: and this devils have, Jam. 2.19: and therefore is separate from charity, but the faith that justifies in effect cannot, as 1 John 2.9.

2 *Mat. 17.20, Luk. 17.6.

7 c Not that it suffers itself to be abused, but judges others by all love and humanity.

7d Which may be without offence of God's word.

9 e Knowledge itself shall be perfected in the world to come, and not abolished: but the manner of knowledge and teaching shall cease, when we shall be before God's presence, where we shall neither need schools nor teachers.

9 f That is, imperfectly.

12 g The mysteries of God.

12 ^rOr, taught of God.

13 h Because it serves both here and in the life to come: but faith and hope appertain only to this life.

Chapter 14

1 a That is, to expound the word of God to the edification of the Church.

2 b Understands him.

2 c By the spiritual gift, which he has received.

4 d For he profits none save himself.

prophecied, for greater is he that prophecietieth, then he that speaketh *divers* tongues, except he expound it, that the Church may receive edification.

6 And now, brethren, if I come unto you speaking *divers* tongues, what shall I profit you, except I speak to you, either by ^erevelation, or by knowledge, or by prophesying, or by doctrine?

7 Moreover things without life which give a sound, whether *it be* a ^apipe or an harp, except they make a distinction in the sounds, how shall it be known what is piped or harped?

8 And also if the trumpet give an uncertain sound, who shall prepare him self to battle?

9 So likewise you, by the tongue, except ye utter words that have signification, how shall it be understand what is spoken? for ye shall speak in the ^air.

10 There are so many kinds of voices, (^aas it cometh to pass) in the world, and none of them ^{is} domme.

11 Except I know then the power of the voice, I shalbe unto him that speaketh, ^a barbarian, and he that speaketh, shalbe a barbarian unto me.

12 Even so, forasmuch as ye covet spiritual *gifts*, seek that ye may excel unto the edifying of the Church.

13 Wherefore, let him that speaketh a *strange* tongue, pray, that he may interpret.

14 For if I pray *in a strange* tongue, my spirit ^{pra}ieth: but mine understanding is without ^kfruit.

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

16 Els, when thou blessest with the spirit, how shall he that occupieth the room of the unlearned, say ^mAmen, at thy giving of thanks, seeing he knoweth not what thou saist?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak languages more then ye all.

19 Yet had I rather in the Church to speak ^{five} words with mine understanding that I might also instruct others, then ten thousand words in a *strange* tongue.

20 Brethren, be not ^{*children} in understanding, but as concerning maliciousness be children, but in understanding be of a ripe age.

21 In the Law it is written, ^{*By} men of other tongues, and by other languages will I speak unto this people: yet so shall they not hear me, saith the Lord.

22 Wherefore *strange* 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.

6 e The prophecy expounds that which God has revealed: and the doctrine teaches, that which he has given us to understand.

7 ^aOr, flute.

9 f Your words shall be lost: for you shall neither glorify God thereby, nor profit man.

10 ^aOr, as the thing requires.

10 g That is, they may be able to be understood.

11 h He condemns the Corinthians of barbarousness in that thing, whereby they thought to have attained to the greatest praise of eloquence.

14 i And does his part.

14 k Not in respect of him, that prays, but in respect of the Church, which is nothing edified thereby.

15 l Or, give thanks by singing.

16 m One only made the prayers, and the rest of the people followed in heart his words, and when he had prayed, they all said, Amen, signifying that they believed assuredly that God would grant their requests .

19 n That is, most few.

20 ^{*Mat.} 18.3.

21 ^{*Isa.} 28.11, Deut. 28.49, Jer. 5.15, Ezek. 3.6.

21 o He threatens them most sharply, that God will punish the contempt of his word, and their counterfeit ignorance, forasmuch as to speak with unknown tongues is a sign of God's curse towards the wicked.

22 p Of God's curse when they are not understood.

23 If therefore, when the whole Church is come together in one, and all speak *strange* tongues, there come in they that are unlearned, or they which believe not, will they not say, that ye are out of your wits?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, ^{he} is rebuked of ^all men, and is judged of all.

25 And so are the secrets of his heart made manifest, and so he will fall down on his face and worship God, and say plainly that God is in you in deed.

26 What is to be *done* then, brethren? when ye come together, *according as* every one of you hath a psalm, *or* hath doctrine, *or* hath a tongue, *or* hath revelation, *or* hath interpretation, let all things be done unto edifying.

27 If any man speak a *strange* tongue, *let it be* by two, or at the ^{most}, by three, and that by course, and let one interperit.

28 But if there be no interpreter, let him keep silence in the Church, *which speaketh languages*, and let him speak to him self, and to God.

29 Let the Prophets speak two, or three, and let the other judge.

30 And 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 have comfort.

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 *we* see in all the Churches of the Saints.

34 ^{*Let} your women keep ^{silence} in the Churches: for it is not permitted unto them to speak: but *they ought* to be subject, as also ^{*the} Law saith.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the Church.

36 ^YCame the word of God out from you? either came it unto you only?

37 If any man think him self to be a Prophet, or ^{spiritual}, let him acknowledge, that the things, that I write unto you, are the commandments of the Lord.

38 ^aAnd if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak languages.

40 Let all things be done honestly and by order.

24 q By hearing his secret fautes ript up, and his sins reproved by God's word, he is compelled by his own conscience to praise God.

24 r Which expound the word of God.

27 s Paul bears as yet with their weakness, because also these were the gifts of God: but yet he shows that they should not pass this measure that first one, after another and at the utmost the third should read in a strange language, which was to declare God's miracle in the gift of tongues: but chiefly he commands that nothing be done without interpretation.

32 t Or learning, which God's Spirit moves them to utter.

32 u To the intent that others may judge of him that has spoken, if he has passed the compass of God's word: wherefore S. John commands to try the spirits whether they be of God.

34 ^{*1 Tim.} 2.11.

34 x Because this disorder was in the Church, that women usurped that which was peculiar to men, the Apostle here shows what is mete to be done, and what is not: and albeit he mentioned this abuse afore, yet he referred it to this place to be reproved, because there he brought it in for another purpose.

34 ^{*Gen.} 3.16.

36 y Are you the first or the last Christians, that you neither submit yourselves to the Churches, of whom you have received the Gospel? nor have respect to the others to whom the Gospel does likewise appertain?

37 z To have understanding of spiritual things.

38 a If any man have judgement, let him acknowledge that I speak of the Spirit of God, and so let him obey: and if he have no judgement, let him acknowledge his ignorance, and trouble not the Church, but credit them that are learned.

Chapter 15

He proveth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that we shall rise, 52 And the manner how.

Moreover, *brethren, I declare unto you the Gospel, which I preached unto you, which ye have also received, and wherein ye continue,

2 And whereby ye are saved, if ye keep in memory, after what manner I preached it unto you, ^aexcept ye have believed in vain.

3 For first of all, I delivered unto you that which I ^breceived, how that Christ died for our sins according to the *Scriptures,

4 And that he was buried, and that he arose the third day according to the *Scriptures,

5 *And that he was seen of Cephas, then of the ^ctwelve.

6 After that, he was seen of mo then five hundred brethren at once: whereof many remain unto this present, and some also are a sleep.

7 After that, he was seen of James: then of all the Apostles.

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

9 For I am the least of the Apostles, which am not mete to be called an Apostle, because I persecuted the Church of God.

10 *But by the ^dgrace of God, I am that I am: and his grace which is in me, was not in vain: but I labored more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preach, and so have ye believed.

12 ¶ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 For if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching ^evain, and your ^ffaith is also vain.

15 And we are found also false witnesses of God: for we have testified of God, that he hath raised up Christ: whom he hath not raised up, if so be the dead be not raised.

16 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your ^gfaith is ^hvain: ye are yet in your ⁱsins.

18 And so they which are a sleep in Christ, are perished.

19 If in this life ^jonly we have hope in Christ, we are of all men the most miserable.

20 But now is Christ risen from the dead, *and* was made the *first

1 *Gal. 1.11.

2 a If you believe to be saved by the Gospel, you must believe also the resurrection of the dead, which is one of the principle points thereof, or else your belief is but vain.

3 b He shows that nothing ought to be taught, which we have not learned by God's word.

3 *Isa. 53.5, 1 Pet. 2.24.

4 *Jon. 2.1.

5 *John 20.19.

5 c Although Judas wanted, yet they were so called still.

8 *Act. 9.4 and 22.6. Rom. 9.3.

10 *Eph. 3.7 and 8.

10 d For he was but the instrument, and minister and gives the whole glory to God.

14 e Christ's death is not effectual except he rise from death.

14 f For if Christ be swallowed up of death, there remains no hope of life any more.

17 g As mortification, and remission of sins depend on Christ's death: so our quickening and restoring to life stand in his resurrection.

17 h You are not forgiven nor sanctified.

19 ^jOr, only for this life's sake.

20 *Col. 1.18, Rev. 1.5.

fruits of them that sleep.

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

22 For as in Adam all die, even so in ^kChrist shall ^lall be made alive,

23 But every man in his *own order: the first fruits *is* Christ, afterward, they that are of Christ, at his coming *shall rise again*.

24 Then *shalbe* the end, when he hath ^mdelivered up the kingdom to God, even the Father, when he hath put down all rule, and all authority and power.

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

26 The last enemy that shalbe destroyed, *is* death.

27 *For he hath put down all things under his feet. (And when he saith that all things are subdued *to him*, it is manifest that he is excepted, which did put down all things under him.)

28 And when all things shalbe subdued unto him, then shall the Son also him self be subject unto him, that did subdue all things under him, that God may be ⁿall in all.

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

30 Why are we also in jeopardy every hour?

31 ^pBy our rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If I have fought with beasts at Ephesus after ^qthe manner of men, what advantageth it me, if the dead be not raised up? *let us eat and drink: for to morrow we shall die.

33 Be not deceived: *evil speakings corrupt good manners.

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

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

36 O fool, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shalbe, but bare corn, as it falleth, of wheat, or of some other.

38 But God giveth it a body at his pleasure, even to every seed his own body.

39 All flesh *is* not the same flesh, but there is one ^rflesh of men, & another flesh of beasts, & another of fishes, & another of birds.

20 i As by the offering of the first fruit the whole fruit is sanctified, so by Christ which is the first that is raised, all have assurance of the resurrection.

22 k Who rose first from the dead to take possession in our flesh for us his members.

22 l To wit, the faithful.

23 *1 Thes. 4.15.

24 m Christ as he is man and head of the Church is said to be subject to God: but in respect of the world, is King of heaven and earth. This kingdom stands in governing the faithful: and overcoming the adversaries, even death the chiefest, which done, Christ being perfected with all his members, shall as he is man, and head of the Church, with his fellow heirs deliver his kingdom, and be subject to God with whom and the holie Ghost in Godhead his is equal.

25 *Psal. 110.1, Act. 2.34, Ebr. 1.13 and 10.13.

27 *Psal. 8.6, Ebr. 2.8.

28 n We shall be perfectly fulfilled with his glory and felicity.

29 o That is, as dead, and because they were but newly come to Christ, would be baptized before they died.

29 p Except these things be true of Christ's kingdom and his subjection, what shall become of them whom the Church daily baptizes, for to destroy death in them which is the end of baptism, and so they to rise again?

31 q I take to witness all my sorrows, wherein I may justly rejoice in the Lord, that I have sustained them among you.

32 r That is, having regard to this present life, and not to God's glory, and to life everlasting.

32 *Isa.22.13, Wis. 2.6.

33 *Menander in Thaidi.

39 s There is one substance as touching the flesh both of man and beast, but the difference is as touching the quality.

40 There *are* also heavenly bodies, and earthly bodies: but the glory of the heavenly *is* one, & *the glory* of the earthly *is* another.
41 There is another glory of the 'sun, and another glory of the moon, and another glory of the stars: for one star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. *The body* is sown in corruption, *and* is raised in incorruption.

43 It is sown in ^udishonor, *and* is raised in glory: it is sown in weakness, and is raised in power.

44 It is sown a natural body, and is raised a ^xspiritual body: there is a natural body, and there is a spiritual body.

45 As it is also written, The first man ^{*}Adam was made a living soul: and the last Adam was *made* a ^yquickening Spirit.

46 Howbeit that was not first *made* which is spiritual: but that *which is* natural, and afterward that *which is* spiritual.

47 The first man *is* of the earth, earthly: the second man *is* the Lord ^zfrom heaven.

48 As *is* the earthly, such *are* they that are earthly: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have born the ^aimage of the earthly, so shall we bear the image of the heavenly.

50 This say I, brethren, that ^bflesh and blood can not inherit the kingdom of God, neither doeth corruption inherit incorruption.

51 Behold, I shewe you a secret thing, We shall not all sleep, but we shall all be ^cchanged,

52 In a moment, in the twinkling of an eye at the last ^{*}trumpet: for the trumpet shall blow, and the dead shall be raised up 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 hath put on incorruption, and this mortal hath put on immortality, then shall be brought to pass the saying that is written, ^{*}Death is swallowed up into victory.

55 || ^{*}O death, where *is* thy sting! ^ograve where *is* thy victory!

56 The sting of death *is* sin: and the ^astrength of sin *is* the Law.

57 ^{*}But thanks *be* unto God which hath given us victory through our Lord Jesus Christ.

58 Therefore my beloved brethren, be ye steadfast, unmoveable, abundant always in the work of the Lord, forasmuch as ye know, that your labor is not in ^evain in the Lord.

Chapter 16

He putteth them in remembrance of the gathering for the poor

41 t Even as the sun and the moon being of one substance differ in dignity: so in the resurrection our bodies shall have more excellent qualities then they have now.

43 u For what is more vile to look upon then the dead carcass?

44 x Not changing the substance, but made partaker of the divine nature.

45 ^{*}Gen. 2.7.

45 y Christ brings us from heaven the Spirit of life.

47 z This is attribute to Christ as concerning his divinity, not in respect of his humanity whose flesh has this glory by the power of God who dwells in it.

49 a Both in substance and form we are earthly.

50 b This natural body as it is now, till it be made new by the Spirit of Christ.

51 c When the Lord comes to judgement, some of the Saints shall be alive, whom he will change even as if they were dead, so that this change is instead of death to them.

52 ^{*}Mat. 24.31, 1 Thes. 4.16.

54 ^{*}Isa. 25.8, Rev. 7.17.

55 || O death, where *is* thy victory! O grave where *is* thy sting!

55 ^{*}Hos. 13.14, Ebr. 2.14.

56 d Sin first brought in death and gives it power over us, and the strength of sin is the Law, because it does reveal the judgement of God against us: or else the chief cause of our destruction is in ourselves.

57 ^{*}1 John 5.5.

58 e The hope of resurrection causes the faithful to surmount all difficulties.

brethren at Jerusalem. 13 We must persevere in faith, in the love of Christ and our neighbor. 15 After his commendations he wisheth to them all prosperity.

C oncerning ^{*}the ^agathering for the Saints, as I have ordained in the Churches ^{*}of Galacia, so do ye also.

2 Every first *day* of the week, let every one of you put aside by him self, and lay up as *God* hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whosoever ye shall allow ^bby letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be mete that I go also, they shall go with me.

5 Now I will come unto you, after I have gone through Macedonia (for I will pass through Macedonia)

6 And it may be that I will abide, yea, or winter with you, that ye man bring me on my way whithersoever I go.

7 For I will not see you now in my passage: but I trust to abide a while with you, if the Lord permit.

8 And I will tarry at Ephesus until Pentecost.

9 For a great door and ^ceffectual is opened unto me: but there are many adversaries.

10 ¶ Now if Timotheus come, see that he be ^dwithout fear with you: for he worketh the work of the Lord, even as I *do*.

11 Let no man therefore ^edespise him: but convey 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 mind was not at all to come at this time: howbeit he will come when he shall have convenient time.

13 ¶ ^gWatch ye: stand fast in the faith: quite you like men, and be strong.

14 Let all your things be done in ^hlove.

15 Now, brethren, I beseech you (ye know the house of Stephanas, that it is the ⁱfirst fruits of Achaia, and that they have given them selves to minister unto the Saints)

16 That ye be ^kobedient even unto such, and to all that help with us and labor.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for they have ^lsupplied the want of you.

18 For they have comforted my [^]spirit and yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greet you. Greet ye one another with an ^{*}holie

1 ^{*}Acts 11.29 and 12.25, Rom. 12.13.

1 a Upon the first day of the week which the Scripture calls the Lord's day, others Sunday, they accustomed not only in the Church but at home also according to every man's zeal, to lay up some piece of money toward the relief of the poor brethren.

1 ^{*}Acts 18.23.

3 b Which you shall send by them that carry the money.

9 c Because God blessed his labor.

10 d Willing that they should defend him against the adversaries of Christ because it is the Church's duty to be careful for the preservation of their ministers.

11 e As though he were too young to be a minister.

11 f That is, safe and sound.

13 g Lest Satan steal upon you at unawares.

14 h For they had every man respect to himself contrary to love.

15 i That is, the first which embraced the Gospel.

16 k And reverence them.

17 l The grief that I took for your absence, was greatly aswaged, by their presence.

18 [^]Or, mind.

20 ^{*}Rom. 16.16, 2 Cor. 13.12, 1 Pet. 5.14.

^mkiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be had in execration, [^]*yea excommunicate* to death.

20 m In token of mutual love, which thing was observed in the primitive Church when the Lord's Supper was ministered.

22 [^]Or, Maranatha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus, Amen.

The first *Epistle* to the Corinthians, written from ⁿPhilippi, *and sent* by Stephanas, & Fortunatus, & Achaicus, and Timotheus.

n Or, as is most probable, from Ephesus.