

and to the congregation in their house.

6 Remember me to my friend Epænetus, who is the first-fruits to Christ from Achaia.

7 Remember me to Mary, who has worked well amongst you.

Remember me to my cousins and fellow-assistants, Andronicus and Junias, who are distinguished amongst the apostles, and came to Christ before me.

8 Regards to Amplias, my friend in the Lord; and also our companion in

9 Christ, Urbanus; and my friend

10 Stachys; with Apelles, the approved in Christ; and the family of Aristobulus; as well as my cousin

11 Herodion. Best wishes to the family of Narcissus, who are in the Lord;

12 with those workers for the Lord, Tryphena and Tryphosa—remembering the good Persis, who has done much in the Lord.

13 Best wishes to Rufus, the chosen of the Lord, and to his and my

14 mother; and also Asyncritus, Phlegon, Hermes, Patrobas, Hermas, with all

15 their brothers—remembering Philologus, Julia, Nereus, and his sister, and Olympas, and all the saints with them.

16 Greet each other with a holy kiss. All the assemblies of Christ send you good wishes.

17 But I beg of you, brothers, to look after those who create disturbances and offences against the doctrine that you have learnt, and turn away from them. For they do not serve our

18 Lord Jesus Christ, but their own greed; and by their flattery and fair speech they deceive the hearts of the unsuspecting; for your fame has spread

19 to all. Therefore, I am proud of you; and wish you to be wise for good, but

20 ignorant in evil. And the God of peace will soon tread the enemy

under your feet. The grace of our Lord Jesus Christ be with you.

My assistant, Timothy, and my 21 cousins, Luke and Jason, and Sostater, send you regards.

I, Tertius, who write out this letter, 22 do the same in the Lord.

My host, Gaius, and the whole 23 assembly, with Erastus, the city treasurer, and his brother Quartus, send their good wishes to you.¹

And the Almighty confirm you by 25 my good news; and the preaching of Jesus Christ through the revelation of

a mystery, hidden for ages of time, 26 but now displayed through the prophetic writings, according to the determination of the Eternal God, and revealed for obedient faith to all the

heathen: to the only wise God be 27 glory through Jesus Christ in eternity. Amen.²

Written to the Romans from Corinth, and sent by means of Phæbe, the servant of the Kenchrean Assembly.

¹ Verse 24 is entirely omitted by Drs. Westcott and Hort, as not belonging to the text.

² NOTE.—In these three essays the Apostle Paul presents to mankind the whole of the Christian Doctrine in a systemised form from three points of view, with a sublime power of genius never equalled by any writer the world has produced, and with his natural genius for philosophic thought heightened by a Divine Inspiration to a depth of insight into human nature and all the faculties of the Son of Man, such as had never before been granted to any secular or inspired teacher. This has made him the leader of advanced thought for the past two thousand years, and has even compelled those who in our day profess to disbelieve in any Divine Revelation, to confess in admiration of his work that it embodies the essential Religion of the Future, and that the world is only just becoming able to comprehend the eternal truths he enforced. We who believe know them to be Eternal, for they came from the Ever Living God.—F. F.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

The Introduction.

1 PAUL, chosen by Divine will an
apostle of Christ Jesus, and the
2 brother Sosthenes, to the assembly of

God existing in Corinth, purified in
Christ Jesus: to the chosen saints,
with all appealing to the Power of our
Lord Jesus Christ—theirs and ours—

3 in every place. Grace and peace to you from our Father God and Lord Jesus Christ.

4 I always give thanks to my God at all times for the Divine gift granted

5 to you in Christ Jesus: by which you are enriched with Him in all things;

6 and as with full reason and full knowledge the evidence of Christ was

7 confirmed among you, that you may not be deficient in any spiritual gift; having received the revelation of our

8 Lord Jesus Christ, which will also support you until absolutely perfect

9 for the day of our Lord Jesus. For that God is faithful, by Whom you were chosen into a fellowship with His Son, Jesus Christ our Lord.

10 But I beg of you, brothers, by the name of our Lord Jesus Christ, that you would all reason alike, and that there may be no dissension among you; but that you may be trained in the same mind and into the same

11 judgment. For it has been made known to me respecting you, my brothers, by Chloe's people, that there are disputes among you. What I mean is this: that you each declare, "I am for Paul"; or, "I am for Apollos"; or, "I for Kephas"; or, "I for Christ."

13 Can you gamble upon Christ? Paul was not crucified for you! or were you

14 baptized in the name of Paul? Thank God, that I baptized none of you, except Crispus and Gaius; so that no one should say that I baptized into

15 my own name. Yet I baptized the family of Stephanas; beyond this I do not recollect if I baptized any

16 others. For Christ sent me not to baptize, but to evangelize—not with philosophical argument, so that the cross of Christ might not be fruitless.

18 For the reason of the cross is certainly folly to the reprobate; but to us, the

19 saved, it is a Divine power. For it is written:

I WILL DESTROY THE PHILOSOPHY
OF THE PHILOSOPHERS,
AND UPSET THE CLEVERNESS OF
THE CLEVER.¹

20 Where is the philosopher? Where is the professor? Where is the investigator of this age? Has not God made folly of the philosophy of this

21 world? For when, in the Divine philosophy, the world did not perceive the God through the philosophy,

¹ Isaiah xxix 14.

it pleased God to save the faithful by means of the folly of preaching. While the Jews demand a sign, and

22 Greeks search after philosophy, we

23 proclaim a crucified Messiah—a certain offence to the Jews, and folly to the heathen; but to the chosen,

24 whether Jews or Greeks, Christ a Divine power, and a Divine philosophy. For the folly of God is wiser than

25 men; and the weakness of God is stronger than human strength.

For, contemplate your vocation,

26 brothers: that not many eminent philosophers, not many powerful, not many high-born—on the contrary,

27 God has chosen the foolish of the world, so that He might shame the philosophic; and God has chosen the weak of the world, so that He might shame the strong; and God has

28 chosen the low-born, and despised of the world, and the poor, to depose the possessors of power. Therefore, none

29 can boast in the presence of God. But from Him you exist in Christ

30 Jesus, Who has brought a philosophy from God to us, as well as righteousness, and purity, and redemption; so

31 that, as it is written, LET THE TRIUMPHANT TRIUMPH WITH THE LORD.¹

And when I came to you, brethren,

2 I came not proclaiming the evidence of God with grand reasoning or philosophies; for I decided to know

2 nothing among you, except Jesus Christ, and Him crucified. And I

3 came to you with weakness, and fear, and great timidity. And my thoughts

4 and my language were not clothed in captivating philosophical phraseology; but in demonstrated spirit and

5 power, so that your faith might not be in human philosophy, but in Divine power.

But we can speak philosophy

6 among the perfect; but a philosophy not of this age, nor of the useless leaders of this time. We speak,

7 instead, a Divine philosophy in the hidden mystery which God ordained before the ages for our rectification,

8 which none of the leaders of this age recognised; for if they had recognised, they would not have crucified the Master of that rectification. But as

9 it is written: WHAT EYE HAD NOT SEEN, AND EAR HAD NOT HEARD, AND WHAT HAD NOT ENTERED INTO THE HUMAN HEART, GOD HAD PREPARED

¹ Jeremiah ix. 24.

10 FOR THOSE LOVING HIM.¹ But God has revealed it to us through the Spirit; for the Spirit investigates all, 11 even the high purposes of God. For what comprehends the human faculties, except the indwelling human soul? and thus none comprehends the thoughts of God except the Spirit of God.

12 And we have not received the spirit of the world, but the Spirit proceeding from God; so that we can distinguish 13 the gifts God has granted to us. And what we speak is not in learned reasonings of a human philosophy; but by spiritual teachings, comparing 14 spiritualities spiritually. But a brutish man does not entertain the thoughts of the Spirit of God, for they are folly to him; and he is not able to decide upon them, because they are 15 spiritually investigated. But the spiritual man investigates all, whilst HE can 16 be criticised by no one. FOR WHO KNEW THE MIND OF THE LORD? WHO COULD HAVE TAUGHT HIM?² However, we possess the mind of Christ.

3 Yet, brothers, I am not able to speak to you as to spiritual men; but as to animal—as to infants in Christ.

2 I gave you milk to drink: not solid food, for you were not able, nor are 3 you yet able, to eat it; for you are animal still. For when there is rage and strife and dissensions among you, are you not rather like animals, than conducting yourselves like men?

4 While one declares, "I am for Paul," and another, "I am for Apollos," are you not merely man-followers?

5 What, then, is Apollos? and what is Paul?—ministers by whom you believed, and each endowed as the 6 Lord decided. I planted, Apollos 7 watered; but God prospered it. Consequently, the planter is nothing, nor the waterer; but God Who prospered it. Yet the planter and the waterer are equal; and each will receive his own pay, according to his 9 own work—for we are both God's workmen. You are God's farm— 10 God's building. I laid the foundation like a skilful architect, according to the talent given to me, and another built: but let every one take care how 11 he builds; for none can lay a different foundation to what is laid, that is, 12 Jesus Christ. But if any one builds

upon this foundation gold, and silver, costly stones, wood, hay, straw—the 13 work of each will be made known: for the day will show it when it is revealed by fire; and what the work of each is, the fire will prove. If one man's work 14 stands, he will receive pay. If the 15 work of another be burnt up, it will be lost; but he shall be saved, although as from a fire.

Do you not know that you are a 16 Divine temple, and that the Spirit of God lives in you? If any one corrupts 17 the temple of God, God will waste him away: for the temple of God is holy; whatever you may be.

Let no one deceive himself. If any 18 among you thinks himself to be wise in this age, let him become a fool, so that he may become a philosopher. For the philosophy of this world is folly 19 compared to God. For it is written: HE CATCHES THE PHILOSOPHERS IN THEIR OWN CRAFT.¹ And again: 20 THE LORD KNOWS THE ARGUMENTS OF THE PHILOSOPHERS, THAT THEY ARE EMPTY.²

So then let none boast about men: 21 for all are yours—whether Paul, or 22 Apollos, or Kephass, or a ritual; or life, or death, or present, or future, all are yours—but you are Christ's, 23 and Christ is God's.

Let a man regard us as being ser- 4 vants of Christ, and administrators of the mysteries of God; and for the 2 rest, it is sought in administrators that each should be found faithful. But for 3 myself, it is quite indifferent whether I am criticised by you, or under any human indictment. Neither, on the contrary, do I criticise my own self; though I am conscious of nothing 4 against myself. However, I am not acquitted on account of that; but the Lord is my judge. Therefore, do not 5 decide before the time, until the Lord comes, Who also will throw light upon the concealments of darkness, and will show the intentions of our hearts; and then the commendation will come to each from God.

But I have transferred these re- 6 marks to myself, and Apollos, brothers, for your sakes; so that you might learn by us not to go beyond what is recorded, nor to be puffing up one against another. For what ennobled 7 you? and what have you that you have not received as a gift? And if

¹ Isa. lxi. 4.² Isa. xl. 13.¹ Job v. 13² Psa. xciv. 11.

you accepted it, why should you boast as if you had not received it?

8 You are satiated now, you are wealthy now, you reign without us! Indeed, I wish you did reign, so that 9 we also might reign with you. For I fancy God has exposed us apostles as death-doomed, so that we may become an exhibition to the world, both 10 to angels and to men. We are fools through Christ—but you are wise in Christ; we are feeble—but you mighty; you are in honour—but we 11 in contempt. Even until now, at the present hour, we both hunger and thirst, and are stripped and flogged, 12 and homeless; and we labour, working at our own expense. Being 13 cursed, we bless; persecuted, we give support; abused, we give consolation; we are become like outcasts of the world; refused by all—even until now!

14 I do not write thus reproaching you; on the contrary, I wish to correct 15 you, as my dear children. For if you should have ten thousand instructors in Christ, yet you have not many fathers in Christ; for I begot you in Christ Jesus through the gospel. Therefore I advise you to become 16 imitators of me. For this purpose I have sent to you Timothy, who is my beloved and faithful son in the Lord; who will remind you what 17 my ways are in Christ, and how I teach everywhere in every assembly.

18 However, as some may be elated at 19 my failing to come to you, I will come soon, if the Lord will permit. And I will know not the talk of the boastful, 20 but the power; for the Kingdom of God is not in talk, but in power. 21 What do you want? Shall I come to you with a rod, or with a loving and gentle spirit?

On Social Morality.

5 It is commonly reported there is depravity among you, and such depravity as never is among the heathen: that is, some one has married a wife 2 of his father. And you are self elated! But should you not rather be sorrowfully indignant; so that the person who has done this deed might be 3 expelled from among you? For I, although absent in body yet present in spirit, have decided already, as if I were present, that the person who has 4 done this shall be delivered in the name of our Lord Jesus—my spirit and yours agreeing together, in the

authority of our Lord Jesus, to 5 deliver that fellow to Satan—for destruction of the flesh; so that his spirit may be saved in the day of our Lord.

Your pride is not noble. Do you 6 not know that a little ferment ferments the whole mass? Clean out 7 the old ferment, so that you may be a fresh mass, and thus you will be unfermented. For Christ our passover is sacrificed for us, that we may keep 8 a festival: not with an old ferment, neither in a ferment of filth and wickedness; but, on the contrary, with unfermented purity and truth.

I wrote you in my letter to have 9 no association with fornicators; not 10 altogether with the fornicators of this period, or with the debauched and rapacious, or idolaters, since you would then certainly need to go out of the world. But now I will write 11 to you not to be associating with any one called a brother who may be a fornicator, or debauchee, or idolater, or a blackguard, or a drunkard, or rapacious—not even to eat with such 12 a fellow; for how does it belong to me to judge those without? Should you 13 not judge those within? But God will judge those without. Throw out the profligate from among your own selves.

On Litigation.

Should any of you, having an action 6 against another, ask for a decision before the wicked, and not rather before the holy? Or do you not know 2 that the holy will judge the world? And if the world shall be judged by you, are you incapable of the smallest arbitrations? Do you not know that 3 we shall judge angels?—then why not business matters? Therefore, if 4 you should have business affairs requiring arbitrations, should you appear before those who have been denied authority in the assembly? I 5 speak to shame you, as it seems there is not an intelligent man among you: not even one, who is able to determine a matter between his brothers; instead, brother is at law with brother, 6 and that, too, before unbelievers.

Now, most certainly, it is a deep 7 degradation to you that you have matters for arbitration among yourselves. Why not rather endure to be wronged? Why not rather be swindled? Instead of which, you do 8 wrong, and you cheat, and swindle even your brothers. Do you not 9

know that the unjust will not inherit the Kingdom of God? Deceive not yourselves; neither profligates, nor idolaters, nor adulterers, nor de-
 10 prayed, nor sodomites, nor thieves, nor debauchees, nor drunkards, nor blackguards, nor plunderers, shall ever inherit the Kingdom of God.
 11 And such were some of you: but you have washed yourselves; but you have purified yourselves; but you made yourselves righteous in the name of the Lord Jesus, and in the Spirit of our God.

An Exposure of Sophistry.

12 (Sophist.) "Everything is allowable to me."

(Paul.) "But everything does not benefit."

(Sophist.) "Everything is permissible to me."

(Paul.) "But I will not be deluded by any."

13 (Sophist.) "The foods for the stomach, and the stomach for the foods."

(Paul.) "But God can abolish both it and them. And the body is not for fornication, but for the Lord; and the
 14 Lord for the body—through the same God Who raised up the Lord, and will also restore us through the power
 15 of Him. Do you not know that your bodies are members of Christ? Then shall I take the members of Christ and make them portions of a harlot?
 16 Never! For do you not know that union with the harlot constitutes one body? For He says: **THE TWO**
 17 **SHALL EXIST AS ONE BODY.**¹ But the union with the Lord is one spirit.
 18 Fly from fornication! Every other sin that a man can do is outside the body; but the fornicator sins against
 19 his own constitution. Or, do you not know that your body is a sanctuary for the Holy Spirit, which you had
 20 from God to live in? And you are not your own: for you were dearly bought; therefore honour God with your body."

The Law of Marriage and Divorce.

7 Now about what you wrote to me. It is well for a man not to be encum-
 2 bered with a wife: but for fear of unchastity, each man should have his own wife; and each woman should
 3 have her own husband. The husband

should do his duty to his wife; and the wife also to her husband. The
 4 wife has not absolute disposal of her own body, but her husband; and likewise the husband has not authority over his body, but the wife. You
 5 should not separate from one another: except perhaps, for a time, by consent, so that you may have leisure for prayer; and you should return again to one another, so that the enemy may not tempt you through passion. However, I say this from opinion; not
 6 by a special command. Yet I wish
 7 all men to be even like myself: but each has his own gift from God—one this way, and another that.

But for the unmarried men and the
 8 widows, it were well for them if they could remain as I myself; but if they
 9 have not self-restraint, they should marry; for to marry is better than to be feverish. However, to the married
 10 the Lord commands, not I: A wife should not be separated from a husband; but if she should separate, let
 11 her remain unmarried, or let her return to her husband. And a husband should not dismiss his wife.

But for what follows, I myself speak,
 12 not the Lord: If any brother has an unbelieving wife, and she agrees to live with him, she should not be dis-
 13 missed; and a wife who may have an unbelieving husband, and he agrees to live with her, she should not leave
 14 her husband. For the unbelieving husband is purified in the believing wife; and the unbelieving wife is purified in the brother: or else the children would be defiled; but now they are pure. Yet if the unbeliever
 15 will separate, let him do so; the brother or sister is not in bondage to such. God, however, called us into
 16 peace. For how do you know, wife, but that you may save your husband? or how do you know, husband, but that you may save your wife? Should
 17 not every one walk in the way in which the Lord has apportioned, as God has called? I order the same in all the assemblies.

Was one called when circumcised?
 18 Let it not be rejected. Has another been called in uncircumcision? Let him not be circumcised. The circum-
 19 cision is nothing, and the uncircumcision is nothing; but observing Divine commands, each should continue
 20 in the condition in which he was called. Were you called when a slave? do not
 21

¹ Gen. ii. 24.

let it fret you. But if you are able to become a freeman, then prefer it.

22 For the slave having been called to the Lord, is the Lord's freedman; and in the same way, the freeman is a

23 slave of Christ. You were dearly bought; do not become slaves of

24 men. Let each continue in the condition, brothers, in which he was called towards God.

25 But about the young girls, I have not a decision from the Lord; but I give an opinion as I was granted to

26 be trusted under the Lord. I think, therefore, that to encounter more easily the present distress, it is good

27 for a man to act in this way: If you are married to a wife, do not attempt to be free; if free from a wife, do not

28 seek a wife. But if you should marry, you do no wrong; and if a girl marries, she does no wrong—but they will have bodily privations. Therefore I spare you.

29 However, I say this, brothers: The time remaining is short, until both they having wives may be as having

30 none; and the weepers as not weeping; and the gay as not rejoicing;

31 and the buyers as not possessing; and those using this world as not consuming it, for the arrangement of this

32 world passes away; and I want you to be without anxiety. The unmarried man should look after the affairs of the Lord—how he may please the Lord;

33 but the married should look after the affairs of the world—how he may please his wife. There is a condition

34 both for the wife and for the maiden. The unmarried woman should attend to the wishes of the Lord, so that she may be pure both in body and spirit; but the married should attend to the business of the world, how she may be

35 pleasing to her husband. And I say this for your own application; not that I lay a trap for you, but rather to assist you to be decent, and devoted to the Lord without distraction.

36 But if any one decides that it is not suitable for his daughter, if she should be passing the bloom of life, and is under engagement to do thus, let him do what he desires, it is not wrong;

37 they may be married. But whoever stands steadfast in his heart, he is not obliged, since he possesses control over his individual will; and if he decides thus in his own heart to retain the girl at home, he does well.

38 So that he who marries does well,

and the man who does not marry does better. A wife is given by law to her husband as long as he lives. But if her husband dies, she is free to be married to whoever she wishes; only in the Lord. But she will be happier if she should remain so, according to my judgment; and I suppose I also know God's intention.

On Idol-Offerings.

Now, about idol-offerings. We know that we all possess understanding. Understanding makes you vain, but love edifies. If any one fancies he knows a little, he never knows anything as it ought to be comprehended; but if any one loves God, he is instructed by Him.

Therefore, about the eating of idol-offerings, we know that an idol is nothing in creation; and besides that, there is no God but one. For although there are so-called gods, whether in heaven or upon earth—as there are many gods, and many demigods—yet to us there is but one God, the Father, from Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we through Him. However, this knowledge is not in all; but some, with the conscience, even now eat as though sacrificing to the idol, and their conscience being weak is corrupted. But food in itself does not bring us nearer to God; for if we eat we are not better, nor are we the worse if we do not eat.

However, take care lest this same strength of yours should become a stumbling-block to the weak. For if any one should see you, the possessor of comprehension, reclining in an idol-house, would not the conscience of him, being weak, be encouraged to eat for the purpose of idol-worship? Then the weak man is utterly lost through your comprehension—the brother for whom Christ died! Thus, sinning against the brotherhood, and striking their weak consciences, you sin against Christ. Therefore, if food cause my brother to do wrong, I would not eat flesh for ever; so that I may not cause my brother to stumble.

Paul's Personal Defence.

Am I not a free man? Am I not an apostle? Have I not seen the Lord Jesus Christ? Are you not my

2 work in the Lord? If I am not an apostle to others, yet I am certainly so to you; for you are the stamp of my apostleship from the Lord. My defence to my accusers is this: 3 Whether or no have we a right to eat and drink? Whether or no have we a right to travel with a Christian wife—like the rest of the apostles, and the 4 Lord's brothers, and Kephass? Or I and Barnabas alone—have we no right at all, except to work? Who campaigns at his own expense? Who plants a vineyard, and does not eat of its produce? Who feeds cattle and does not consume the milk of the cattle? 5 I do not say this humanly; does not the Law also say the same? For in the law of Moses it is written: **YOU SHALL NOT MUZZLE THE THRESHING BULLOCK.**¹ Bulls are an object of care with God. But he speaks for us also, he wrote for us as well; because the ploughman ought to plough in hope, and the thresher ought to share in the hope. If we have sown spiritually for you, is it much if we reap the necessities of life with you? If others exercise this right to be paid by you, how much more can we! But we have not used this right; on the contrary, we went short of everything, in order that we might not give trouble to any one on account of the gospel of Christ. 6 Do you not know that those serving the temple eat from the temple? that those devoted to the altar are maintained from the altar? And so the Lord ordained to the preachers of the gospel, that they should live out of the gospel. But I have availed myself of none of these; nor have I written this so that it might be done thus to myself: for better to me to die rather than that any one should destroy my boast in that manner. For if I am preaching the gospel, it is no credit to me: rather a necessity is laid upon me; because it is a punishment for me if I am not preaching the gospel. 7 Yet if I do this willingly, I have a reward; if unwillingly, I have been entrusted with an office. What are my wages then? That preaching without pay, I lay a foundation for the gospel; while none can deprive me of the power which that gospel gives me. 8 For being free from all, I have enslaved myself to all, so that I might

¹ Deut. xxv. 4.

benefit the greatest possible number. And I became like a Jew to the Jews, 20 so that I might benefit the Jews; to those under a law as though under a law so that I might benefit those under a law; to those not possessing 21 a law as though not possessing a law—not, however, being without a Divine law; but, on the contrary, under a law of Christ—so that I might gain those not possessing a law. To the weak I 22 became as weak, so that I might gain the weak. To all these I adapted myself, so that I might save some, at all events. And I do it all for the 23 sake of the good news, so that I may become a participator in it.

Do you not know that the runners 24 on the track all run, but a single one carries off the prize? Thus run; so that you may win it. And every competitor restrains himself in all things; 25 they, however, so that they may receive a perishable wreath, but we an imperishable. Therefore I run thus; 26 not like a trifler. I strike thus; not as beating wind. But instead, I train 27 my body and lead a slave's life; for fear that, after having trained others, I myself should be disapproved.

Encouragement to Patience and Good Feeling.

I do not wish you to ignore, 10 brothers, that all our fathers were under the cloud, and all passed through the sea; and all were baptized into Moses in the cloud and in 2 the sea; and all ate the same spiritual food, and all drank the same spiritual drink: for they drank of a Rock of spiritual progress; and the Rock was 5 the Messiah. God, however, was not pleased with the greater part of them; for they were strewn in the desert. 6 And these became types for us, that we should not be lustful for vice, as they were lustful. Neither should 7 you be idolaters, like some of them; as it is written: **THE PEOPLE SAT DOWN TO EAT AND DRINK, AND THEY AROSE TO PLAY.**¹ Neither 8 should we fornicate, as some of them fornicated, and fell in a single day to the number of twenty-three thousand. Neither should we try the 9 Lord, as some of them tried Him, and were slain by serpents. Neither 10 should you murmur, as some of them murmured, and were destroyed by the

¹ Exodus xxxiv. 8

11 destroyer. And all these came upon them typically, but were written for our instruction upon whom the perfection of the ages has come; so that whoever imagines he stands should take care not to fall.

13 Trial has not overtaken you more than men can endure: for God is faithful, Who will not permit you to be tried beyond what you are able; on the contrary, He will with the trial also provide the escape by which you will be able to come out of it.

14 Therefore, my friends, avoid idolatry. I speak as though to reflective men; you can examine what I say.

16 The cup of the blessing which we bless, is it not the communion of the blood of Christ? The loaf which we break, is it not the communion of the body of Christ? Because as in a loaf, we, the many, are a single-body; for we all share the same loaf. Look at the corporate Israel! Are not those who eat the sacrifices communicants

19 with the altar? What then? Do I say that the idol is anything? or that which is offered in sacrifice to idols is anything? On the contrary, that what the heathen sacrifice, **THEY SACRIFICE TO DEMONS, AND NOT TO GOD.**¹ But I do not wish you to become communicants with demons. You are not able to drink the Lord's cup, and the cup of demons. You are not able to share the Lord's table, and the table of demons. Shall we provoke the Lord? We are not stronger than He—are we? 23 (Sophist.) "Everything is permitted."

(Paul.) "But yet everything does not benefit."

(Sophist.) "All is right."

(Paul.) "But everything does not edify. Let no one seek only his own, but the benefit of others."

25 You can eat all that is sold in the market, never inquiring about it because of conscience: for **THE EARTH AND HER FULLNESS IS FROM THE LORD.**² If any one of the unbelievers invite you, and you wish to go, you should eat whatever is served, never examining it for the sake of conscience. But if some one says to you,

¹ Deut. xxxii. 17. NOTE.—"Demons." The exact translation would be "Dead Men," the Heathen Deities being, actually, only the memorials of old celebrated chieftains.—F. F.

² Psa. xxiv. 1.

"This is an idol offering," you ought not to eat; because of the one informing you, and his conscience. And I say it should not be for your own conscience; but for that of the other. For to what purpose is my liberty to be judged under the conscience of another? If I partake with thankfulness, why should I be slandered about that for which I have given thanks? Therefore, whether you eat or drink, or whatever you do, do all in honour of God. You should be inoffensive both to Jews and Greeks, and to the church of God; just as I also make everything pleasant to every one, not seeking my own benefit, but instead, that of the many, so that they may be saved. Become imitators of me, as I am also of Christ. And I thank you, because you are mindful of me in everything; and in what I instructed you, you observe my instructions.

Rules for Conducting Divine Service.

Now I wish you to understand that Christ is the head of every man; but the head of the woman is the man, and the head of Christ is God.

Every man praying or preaching, having the head covered, disgraces his own head; but every woman praying or preaching with the head unveiled disgraces her own head, for she is like the abandoned shorn woman. For if she is not veiled, then let her be shorn; but if it is a disgrace to a woman to be shorn or shaved, she should be veiled. It is not necessary, indeed, for men to be veiled over the head, because they possess a likeness and honour of God; but the woman is man's honour. For man exists not as derived from woman; on the contrary, woman was derived from man: because man was not created for the sake of woman, but woman because of the man. Consequently, the woman ought to have a cover upon the head, on account of the angels. However, woman is not separate from man, nor man separate from woman in the Lord; for as the woman was formed out of the man, so the man through the woman: but everything proceeds from God.

On Modesty in Women.

Consider about these yourselves. Is it becoming for a woman to pray

14 to God unveiled? Does not nature itself teach you that if a man should have long tresses it is a dishonour to him? But if a woman has long tresses, it is an honour to her; because the tresses are given to her for a veil.

16 If any one assumes to be censorious, neither we nor the assemblies of God know any such custom.¹

17 But I consider this not to be estimable; that you do not meet together for the better, but for the worse.

18 For, firstly, when you are assembling in congregation, I hear there are differences among you—and I partly believe it: for it is necessary that you should have parties, so that the approved among you may become known.

20 However, when you come together by yourselves, you do not do it to partake of a supper dedicated to the Lord; for each one prepares his own individual meal to eat alone; and one may be hungry, another, again, gorged. For why? Have you not homes in which to eat and drink? or do you look with contempt upon the assembly of God, and shame those who have not? What shall I say to you? Shall I approve of you?—I do not approve of you in this.

23 For I received from the Lord what I delivered to you—that the Lord Jesus on the night in which He was betrayed, took a loaf, and having given thanks, broke it, and said, "This is My body, which is for you: do this in remembrance of Me."

25 And in the same way, after supper, He took the cup, and said, "This cup is the New Settlement in My blood: do this, as often as you drink it, in remembrance of Me." For as often as you eat this bread, and drink this cup, you proclaim the death of the Lord, until He returns. So that whoever may eat the bread or drink the cup of the Lord unworthily, will be responsible for the body and the blood of the Lord. But let a man test himself, and thus let him eat from the loaf and drink from the cup; for the eater or drinker eats condemnation to himself when not distinguishing the body. Consequently, many among you are weak and sickly, and

¹ NOTE.—Any such custom as allowing women to go unveiled in public, which amongst the Greeks was considered scandalous, and only done by women of bad character.—F. F.

many are falling asleep. But if we tested ourselves, we should not be condemned; but judged by the Lord, we are being corrected so that we may not be condemned together with the world. Therefore, my brothers, coming together to the festival, entertain one another. If any one is hungry, let him eat at home; so as not to assemble in an improper manner. And I will arrange the rest when I come.

On Spiritual Gifts.

And I do not wish you, brothers, to be ignorant about spiritual gifts. You know that you were heathen, dragged to speechless idols, as if you were captured: therefore I inform you that no one speaking with a Divine spirit says, "Curse Jesus;" and no one is able to reply, "Lord Jesus," except by a holy spirit. And there are different talents, but the same Spirit; and there are different offices through the same Lord; and there are different energies, but the same God energizing everything in them all. And to each one is given the manifestation of the Spirit for mutual benefit. For to this man, perhaps, is given through the Spirit philosophic reason; but to another, by means of the same Spirit, comprehension of thought; and to a different person faith by the same Spirit; while to another gifts of healing by means of the same Spirit; and to another a genius for government; while to another eloquence; to another discernment of character; and to another a genius for languages; and to another talent for translating languages. But the same Spirit energizes all these in the individual, distributing to each person as He considers best.

For although the body is single, yet it has many limbs; but all the many limbs of the body, although individual, are one body: and so is Christ. For although individual, we were all baptized into one body, whether Jews or Greeks, whether slaves or freemen; and we are all drinking of one Spirit.

For indeed the body is not a single organ, but many. If the foot should say, "Because I am not the hand, I do not belong to the body"—does it therefore not belong to the body? And if the ear should say, "Because I am not the eye, I do not belong to the body"—does it therefore not belong to the body? If all the body were an eye, where would be the

sense of hearing? If all ear, where 18 would be the sense of smell? But now God has placed the limbs, each one of them, in the body with the 19 best adaptation. But if the whole were a single organ, where would 20 the body be? And now there are certainly many members, but a single 21 body. And the eye is not able to say to the hand, "I have no need of you!" nor the head, again, to the feet, "I 22 have no need of you!" But, instead, there is absolute necessity for the possession of those organs of the body 23 that are considered the weakest; and what might have been considered the least estimable of the body, we surround with supreme honour. And our plainest organ has supreme 24 beauty; but our beautiful features have no deficiency, for God has constructed the body, giving supreme 25 honour to the weakest: so that there might not be dissension in the body, but rather that, instead, the limbs might mutually attend to each other. 26 And, therefore, if a single limb suffers, 27 all the limbs sympathize with it; if a single organ is set right, all the faculties feel pleasure with it; and you are a body for Christ, and participating 28 members. And God has thus placed in the church: first, apostles; second, preachers; third, teachers; then men of power; then talent for healing, nursing, governing, and ability for 29 languages. All are not apostles, nor all preachers, nor all teachers. All 30 are not men of power; all have not a gift for healing; all do not speak 31 languages; all do not translate. Be desirous of the best gifts; and yet I can direct you to a much better path.

Law of Brotherhood.

18 If I could speak in the languages of men and angels, but have not friendship, I should become an echoing trumpet, or a resounding drum. 2 And although I possessed prophetic powers, and knew all the mysteries and all science; and if I possessed perfect faith, so as to remove a mountain, but possessed not friendship, I 3 am nothing. And if I gave away in charity all my possessions; and even if I should deliver my body to be burnt, but do not possess friendship, 4 I gain nothing. Friendship forbears, and is kind; friendship envies not; is not vain-glorious, is not pompous; 5 never misbehaving, nor self-seeking,

nor provoking, nor brooding over injury, nor delighting over wicked- 6 ness; but rejoices with the right. It 7 endures everything; trusts every- thing; hopes for all, waits for all. Friendship will never fail: but as for 8 eloquence it will cease; as for lan- guages, they will be silent; as for science, it will become useless. For 9 we know imperfectly, and we teach with imperfection; but when the per- 10 fect arrives, the imperfect will become useless.

When I was a child I spoke like a 11 child, I thought like a child, I reflected like a child; but when I became a man, the ideas of the child were useless. For we look now through a loop-hole 12 into the darkness; but then face to face: now I know partially; but then I shall know perfectly, even as I am perfectly known. And now exist faith, 13 hope, and friendship, these three; but the greatest of them is friendship.

Follow after friendship; but ear- 14 nestly desire mental powers, and especially those enabling you to instruct. For the speaker in a foreign 2 language does not speak to men, but to God. When no one understands it, he speaks mysteries to the mind; but 3 the preacher can utter edification, and consolation, and encouragement to men. The linguist instructs himself; 4 but the preacher instructs the assembly. And I wish you were all lin- 5 guists; but I would rather that you might all be preachers: for the preacher is greater than the linguist, unless some one translate, so that the assembly may receive instruction.

And now, brothers, if I should come 6 to you speaking foreign languages, of what use should I be to you, unless I should address you either concerning revelation, or science, or in a sermon, or an instruction? Even 7 a lifeless thing that gives a sound, as a flute or harp, unless it produced a distinction by its notes, how would it be known what is played or harped? And if a trumpet should give an un- 8 known sound, who would prepare for battle? And so you, also, with your 9 languages, unless you produce an intelligible speech, how can it be known what is spoken? for you would be talking to the wind. There are of 10 course many different languages in the world, and none meaningless. However, if I should not know the 11 meaning of the language, I shall be a

foreigner to the speaker, and the
 12 speaker a foreigner to me. And so
 you, when you desire to be intellectual,
 you should try to proceed so as to pro-
 mote the edification of the assembly.
 13 The speaker in a foreign language
 should therefore desire that it may be
 14 translated. For if I pray in a foreign
 language, my spirit is praying, but my
 15 meaning is unintelligible. What is it,
 then? I may pray with the spirit, but
 I ought to pray with the understanding
 as well; I may sing with the spirit, but
 I ought also to sing with the under-
 16 standing. If you only give thanks
 with the spirit, how can one of an
 uneducated condition express his as-
 sent with your thanksgiving, since he
 17 does not know what you say? For you
 indeed may give thanks well, but the
 18 other is not edified. I thank God I
 am a better linguist than all of you;
 19 but I would rather for myself speak in
 the assembly five words intelligibly,
 so as to instruct others, than ten
 thousand words in a foreign language.
 20 Brothers, do not become childish in
 thought; on the contrary, be child-
 like concerning wickedness, but in
 thought be manly.
 21 It is written in the law: I WILL
 SPEAK TO THE PEOPLE IN FOREIGN
 TONGUES AND WITH STRANGE LIPS,
 AND THEN THEY WILL NEVER UNDER-
 22 STAND ME,¹ says the Lord. Conse-
 quently, languages are for a warning:
 not to the believers, but for the un-
 believers; but preaching is not to the
 unbelievers, but for the believers.
 23 Therefore, if the assembly should come
 together solely for this, and all should
 speak foreign tongues, and uneducated
 or unbelieving persons should enter,
 would they not imagine you were
 24 mad? But if all could preach, and
 any unbeliever or uneducated were to
 enter, he would be instructed by all;
 25 convinced by everything; the secrets
 of his heart would become clear: and
 then, falling down upon his face, he
 would pay homage to God, announc-
 ing that THE LIVING GOD IS AMONG
 YOU.²
 26 What then is it, brethren? If when
 you meet, each of you has a hymn,
 has a lesson, has a revelation, has a
 language, has an explanation, let all
 be for edification.

If any one speaks in a foreign
 27 language, let it be only two, or at

most only three, and in turn; and let
 one translate. And if there is not a 28
 translator, let him be silent in meet-
 ing, since he can speak to himself and
 to God. Only two or three preachers 29
 may speak, and the others should re-
 flect. But if something is suggested to 30
 another sitting still, let the first con-
 clude; for, one by one, you can all 31
 speak, so that all may instruct and
 all encourage. And the spirits of 32
 preachers are regulated by the
 preachers; for God is not disturbance, 33
 but peace in all the assemblies of the
 saints.

Let your women keep silent in the 34
 assemblies; for it is not permitted to
 them to speak. On the contrary, they
 should be obedient, as stated in the
 law. But if any wish to learn, they 35
 should ask their husbands in their own
 homes; for it is scandalous for women
 to speak in an assembly. Did the 36
 purpose of God proceed from you?
 Or was it only received by you? If 37
 any one imagine himself to be an
 orator, or inspired, he should recog-
 nise what I write to you, that it is an
 order of the Lord. But if any disre- 38
 gards it, let him disregard it.

Consequently, brothers, desire the 39
 talent for oratory, and do not prohibit
 speaking in foreign languages. But 40
 let everything be decorous and or-
 derly.

The Doctrine of the Resurrection.

I now declare to you, brothers, the 15
 gospel which I imparted to you, which
 you also accepted, in which you also
 stand, and by which you will be 2
 saved; I preached it to you with this
 object, if you grasp it—unless you have
 relied upon a phantom. For I de- 3
 livered to you, in the first place, what
 I had also received—that Christ died
 because of our sins, in accordance
 with the Scriptures. That He was 4
 buried, and that He was raised on the
 third day, in accordance with the
 Scriptures. That He was seen by 5
 Kephas, afterwards by the twelve;
 and after that He appeared openly 6
 to five hundred brethren at once, of
 whom the greater number remain
 until now, but some have fallen
 asleep; after that He appeared to 7
 James, then to all the apostles. But 8
 last of them all, as if to a laggard, He
 appeared also to me. For I am the 9
 most insignificant of the apostles; who
 am not worthy to be called an apostle.

¹ Isa. xxviii. 11, 12.

² Isa. lv. 14.

because I persecuted the church of
 10 God; but, thank God, I am what I
 am. And the gift of Him, which is in
 me, has not been useless; on the con-
 trary, I have accomplished more than
 the whole of them: yet not I myself,
 but the gift of God that is with me.
 11 However, whether I, or whether they,
 we preached this, and you believed it.
 12 But if it was preached that Christ
 was raised from the dead, how can
 some among you say that a resurrec-
 tion from the dead does not exist?
 13 But if there is not a resurrection from
 death, even Christ could not have been
 14 raised. Yet if Christ has not been
 raised, then both our preaching is
 worthless, and your faith is worthless
 15 as well. And we should also be found
 false witnesses concerning God; be-
 cause we gave evidence respecting
 God that He raised the Messiah—
 Whom He did not raise, if indeed the
 16 dead rise not. For if the dead do not
 17 rise, Christ never arose; but if Christ
 did not rise, then your faith is a folly,
 18 you are yet in your sins: and then
 the sleepers in Christ have been lost.
 19 If in this life only we are hopeful
 in Christ, we are the most wretched of
 all men.
 20 But the fact is, Christ has been
 raised from the dead, a Fore-runner
 21 of the sleepers. For since by man
 death exists, by man a resurrection
 22 from death also exists. For as in
 Adam all die, so also in Christ all will
 23 be revived. But each in his own
 own order. Christ a Fore-runner,
 then those in Christ at His appearing.
 24 Then will be the perfection, when
 He delivers up the Kingdom to the
 God and Father, after He has de-
 25 stroyed every dominion, and every
 authority and power: for He must
 reign until HE CAN PUT ALL THESE
 26 ENEMIES UNDER HIS FEET.¹ The
 last enemy to be destroyed is Death.
 27 For HE WILL SUBDUE ALL THINGS
 UNDER HIS FEET.² But when He
 said, "All are to be subdued," it
 is clear that He excepts Him Who
 28 subdued all things to Him. But when
 He has subjugated all to Him, then
 the Son Himself also will be subjected
 to Him Who subdued all things to
 Him, so that God may be all in all.
 29 Then what do they obtain—the
 baptized for the sake of the dead—if
 the dead are not absolutely raised?

Why then should they be baptized
 for them? And why should we run a
 30 risk every hour? I, who am dying
 31 daily through the honour which I have
 among you from Christ Jesus our
 Lord—though I have fought with
 32 wild-beast-like men in Ephesus, what
 is my gain if the dead do not rise?
 "Let us eat and drink, for we may
 die in the morning."

Be not misled: vile teachings cor-
 33 rupt good morals. Awake to perfect
 34 sobriety, and sin not; for an ignorance
 of God possesses some. I speak re-
 proving you.

But some may say: "How are the
 35 dead raised? And in what kind of body
 do they return?" Senseless! What
 36 you sow does not produce life, unless
 it arises from its bed. And when you
 37 sow, you do not sow the body which
 will be produced, but a naked grain,
 perhaps of wheat or any other kind,
 and God gives to it a body such as
 38 He intended: and to each of the
 seeds the proper body. Indeed, all
 39 flesh is not the same kind; but one
 sort of flesh for men, another flesh
 for cattle, and another flesh for birds,
 and another for fish. And there are
 40 celestial bodies, and terrestrial bodies;
 but the character of the celestial
 differs, and that of the terrestrial
 varies. The sun has one splendour,
 41 and the moon another splendour, and
 another splendour for stars; for star
 differs from star in brilliancy; and
 42 thus also in the resurrection of the
 dead. It is sown in corruption, it
 rises in incorruptibility; it is sown in
 43 contempt, it rises in splendour; it is
 sown in weakness, it is raised in
 44 power; it is sown an animal body, it
 is raised a spiritual body. If there
 is an animal body, there is also a
 spiritual; for so it is written, THE
 45 FIRST MAN (Adam) WAS A LIVING
 NATURE,¹ but the last Adam is a Life-
 producing Spirit. However, the
 46 spiritual was not first, but the natural;
 and after it the spiritual. The first
 47 man from out of the earth; the second
 Man from out of heaven. As the
 48 earthly was, such are the earthly still;
 and what the celestial was, the
 heavenly will be. And as we resem-
 49 bled the earthly, we shall also resemble
 the heavenly.

But I say this, brothers, that flesh
 50 and blood are not able to inherit a

Psa. cx. 1.

Psa. viii. 6.

1 Gen. ii. 7.

Divine Kingdom; neither the perishable to inherit the imperishable.
 51 Listen! I tell you a secret: we shall certainly not all sleep, but we shall
 52 all be changed, in a moment, in an eye's glance, at the last trumpet-call; for it will be sounded, and the dead will be raised imperishable, and we
 53 shall be changed. For this perishable must be endowed with imperishability, and this mortal must be
 54 endowed with immortality. And when this corruptible has been endowed with incorruptibility, then will arrive the written declaration:

DEATH IS SWALLOWED UP BY VICTORY.

55 O DEATH, WHERE IS THY STING!
 O GRAVE, WHERE IS THY VICTORY!¹

56 For sin is the sting of death, and
 57 the force of sin the law. But thanks be to God, Who has given us the victory
 58 throughout our Lord Jesus Christ. Therefore, my dear brothers, be firm, immoveable, always abounding in the work of the Lord; knowing that your work in the Lord is not futile.

Financial Affairs and Farewells.

16 Now concerning the tax collected for the saints: as I arranged with the assemblies of Galatia, so you
 2 might also do. Every first day (after a Sabbath), let each of you by himself lay by what he should give of money, so that there may be no
 3 collections when I come. And when I arrive, whoever you may choose, I will send them with letters to carry
 4 your gift to Jerusalem. But if you would rather that I should go myself,
 5 they shall go with me. And I shall come to you when I traverse Macedonia; for I must cross Macedonia;
 6 And I may perhaps stay, or even pass the winter, so that you may help me
 7 forward wherever I am going. For I do not wish to pay you a brief

¹ Hosea xiii. 14.

visit now; but I hope to stay some time with you, if the Lord will allow it. But I shall continue in Ephesus
 8 until the Pentecost; for there is there
 9 a great wide open door for my work, and many opponents.

But if Timothy comes, see that you
 10 take care that he is not troubled by you; for he executes the work of the Lord as well as myself. Let no one,
 11 therefore, depreciate him: and send him back peaceably, so that he may come to me; for I wait for him along with his companions.

And about the brother Apollos; I
 12 have often requested him to visit you with the brethren, but he was not altogether willing to go to you just now; however, he will when there is
 a good opportunity.

Watch; stand in the faith; be
 13 manly; be self-restrained. Let all
 14 you do be done in love.

But I advise you, brothers, to regard
 15 the family of Stephanas, because they were the pioneers of Achaia, and disposed themselves for service to the
 16 saints. You should be obedient to
 17 such like, and to all our fellow-workers and labourers. And I am glad at the
 18 arrival of Stephanas and Fortunatus and Achaicus; because they have
 19 accomplished your instructions, for
 20 they have refreshed both my spirit and yours; therefore honour such men.

The assemblies of Asia send regards
 19 to you all. Aquila and Priscilla do the same, together with the assembly
 20 in their house. All the brothers send
 21 regards to you. Greet one another with a holy kiss. The good wishes
 22 of Paul by my own hand. If any one
 23 loves not the Lord, let him be delivered to the Lord coming in Judgment. May the grace of our Lord
 24 Jesus Christ be with you. My love is
 with you all in Christ Jesus. Amen.

(The First to the Corinthians was sent from Ephesus through Stephanas, Fortunatus, Achaicus, and Timothy.)