NOTES ON THE FIRST EPISTLE TO THE CORINTHIANS.

An account of Paul's labours in Corinth is given in Acts 18. 1-18. Some time after this Apollos, commended by the brethren at Ephesus, came to Corinth and produced a powerful impression by his eloquent presentation of the gospel (v. 21).

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

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

For the Church Epistles, see Ap. 192.
THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

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

1. 1 called, &c. Lit. a called apostle. See Rom. 1. 1. called. Gr. kletos. See Rom. 1. 1. No ellipse of "to be", nor in v. 2.


will. Ap. 102. 2.


Sosthenes. If he is the same as in Acts 18. 17, he had followed in the steps of Paul (Gal. 1. 23), our=the.

2. Unto to.

church of God. This expression occ. in 10. 32; 11. 22; 12. 17; Acts 20. 38. 2 Cor. 1. 1. Gal. 1. 13. 1 Tim. 3. 5, 15; and in the plural in 11. 16. 1 Thess. 2. 14. 2 Thess. 1. 4.


them that are sanctified. Gr. hagiaso. See John 17. 17, 19.

in. Gr. en; as above.


call upon. Gr. episkelo. See Acts 2. 21. Same as "appeal to" (Acts 25. 11, &c.).

the name. See Acts 2. 38 and cp. v. 10.

Lord. Ap. 98. VI. I. 3. 2. A.


peace. This has no reference to their divisions, as the same salutation is given in all Paul's epistles except those to Timothy and Titus.


Lord. Ap. 98. VI. I. 3. 2. B.

4 thank, &c. Gr. eucharistio. See Acts 27. 35.

on your behalf = concerning (Ap. 104. xiii. 1) you.

2. I also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by Whom ye were called unto the fellowship of His Son Jesus Christ our Lord.

1 Cor. 1. 9-12. Reproof for their divisions.


D | 3. 3. 4. Reproof for their divisions.

E | 3. 5. Questions. Who then is Paul? &c.

F | 3. 6-8. Answer.


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E. W. Bullinger
11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, '3 am of Paul'; and '3 of Apollo'; and '3 of Cephas'; and '3 of Christ'.

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

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

15 lest any should say that I had baptized in mine own name.

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

17 For Christ sent me not to baptize, but to preach the gospel: 16 not with wisdom of words, lest 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 bring to nothing the understanding of the prudent.'

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

21 For after that in the wisdom of God the world by wisdom knew not God; and it pleased God to save them by the foolishness of preaching to save them that believe.

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


by. Ap. 104. xviii. i.

contentions—strifes. Gr. eris. See Rom. 1. 29.

this I say—i. e. I mean this every, <em>and</em> i. e. each one is attached to some party. Apollos. See Acts 18. 24.

Cephas. See John 1. 47.

13 Is Christ divided? The omission of me, with the question, implies that the answer must be affirmative. 'He is indeed.' Cp. 12. 12—26. You are rending Him.

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


but=except. Gr. et me.


15 Lost. Lit. in order that (Gr. hina, as <em>in</em> v. 10) not (Gr. mē).


had. Omit.

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


know. Ap. 132. 1. i.


1. 17—3. 2 [For Structure see below].


words. Ap. 121. 10. This means either "eloquent language", or "clever reasoning". Perhaps both were ideas in the apostle's mind.


1. 17—3. 2 (C, p. 1698). PAUL'S APOSTOLIC COMMISSION. (Repeated Alternation.)


H | 2. 6—16. Special (in private). The wisdom of God to the initiated.


H | 3. 2. General. Subject. The condition of the Corinthians.

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


18 preaching = word, or message. Gr. logos, as in v. 17. them that perish = those that are perishing. Gr. apollumi. Cp. 2 Cor. 2. 15; 2 Thess. 2. 10. foolishness. Gr. moria. Only in this Epistle. vv. 21, 23; 2. 14; 3. 16. us which are, &c. = those who are being saved. (even) us. This is the order in the Greek. Salvation has more than one aspect. See Rom. 13. 11. Phil. 2. 12. 1 Thess. 5. 8. 9. 2 Tim. 1. 9; 3. 15. 4. 18. 1 Pet. 1. 5. power. Ap. 172. 1. Cp. Rom. 1. 14. is = has been. The reference is to Isa. 29. 14. Ap. 107. i. s. destroy. Gr. apollumi, as in v. 18. bring to nothing = annul. Gr. atheotei. See John 12. 48. understanding. Gr. sunesteis. First occur. Mark 12. 33. prudent. Gr. sunetois. Adj. akin to the above. See Acts 13. 7. This quotation agrees with the Sept., except that it reads "hide" (kruptō) instead of "bring to naught". In the Hebrew the form of the sentence is different. (See A.V.)


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E. W. Bullinger
23 But 1 preach 2 Christ 3 crucified, 4 unto 
the Jews a stumblingblock, and 5 unto 6 the 
Greeks 7 foolishness;
24 But 2 unto 0 them which are 1 called, both 
Jews and Greeks, 8 Christ the 31 power of 1 God, 
and the wisdom of 1 God.

25 Because the 5 foolishness of 1 God is wiser 
than 0 men; and the 5 weakness of 1 God is 
stronger than 0 men.
26 For 0 ye 0 see your 0 calling, brethren, how 
that 16 not many wise men 0 after the flesh, 
16 not many mighty, 16 not many 0 noble, are 
called:
27 But 1 God 3 hath chosen the 25 foolish things 
of the 20 world 0 to 0 confound the wise; and 
1 God 0 hath chosen the 25 weak things of the 
20 world 0 to 0 confound the things which are 
mighty;
28 And 0 base things of the 20 world, and 
things which are 0 despised, 27 hath 1 God chosen, 
yea, and things which are 0 not, 0 to 0 bring to 
nought things that are :
29 That 1 no flesh should 0 glory in His 
presence.
30 But 0 of Him are 4 in 2 Christ Jesus, Who 
of 1 God 0 is made 2 unto us wisdom, 6 and 
righteousness, and 0 sanctification, 0 and 0 redemption: 
31 0 That, according as it 0 is written, 0 He 
that 3 glorifieth, let him 4 glory 1 in the 2 LORD.

G2

2 And 3, brethren, when I came 0 to you, 
when 3 o not 0 with 0 excellency of speech or 
of wisdom, declaring 0 unto you the 0 testimony 
of 1 God.
2 For I 1 determined 1 not 0 to 0 know any thing 
among you, 0 save 0 Jesus Christ, and 0 Him 
crucified.

M

3 And 3 was 0 with you 0 in weakness, and 
0 in fear, and 0 in much trembling.

L

4 And my 1 speech and my 0 preaching was 
not 0 with 0 enticing 0 words of man's wisdom, 
but 3 in 0 demonstration 0 of the Spirit and of 
0 power:

M

5 0 That your 0 faith should 0 not 0 stand 3 in 
the wisdom of 0 men, but 3 in the 0 power of 
1 God.

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

Greeks. The texts read "Gentiles" (ethnoi).
24 them which are called = the called themselves.
weakness. Lit. weak thing. Gr. asthenes.
26 ye. Omit.
see. Ap. 188. 1. 5.
calling. Gr. klesis. See Rom. 11. 29. Here it means 
the way ye were called, i.e. the kind of persons whom 
God sent to call you. Hence instead of "are called" as 
in A.V. and R.V., the elliptes should be supplied thus: 
not many are wise," &c. Apollos was an eloquent 
man, but as to Paul, his speech was regarded as 
contemptible. See 2 Cor. 10. 10, and cp. Acts 17. 18, 
after = according to. Ap. 104. x. 2.
noble. Gr. eugenês. See Acts 17. 11.
27 hath chosen = chose. Gr. elêgômai. See Acts 1.2.
10 in order to. Gr. hina.
confound = put to shame. Gr. katasischn. See 
Rom. 5. 5.
28 base. Gr. agemê. Lit. without family, or descent. 
despised. Gr. ezovethenê. Lit. counted as nothing. 
See Acts 4. 11.
not. Ap. 105. II.
bring to nought. Gr. katargeô. See Rom. 3. 3.
29 glory = boast. Gr. krâchoômai. See Rom. 2. 7.
of = from. Ap. 104. iv. The Greek reads "became 
... wisdom from God's" is made = became. Gr. ginomai. 
and = both.
sanctification = holiness. Gr. hagiasmos. See Rom. 
6. 19.
and = even.
redemption. Gr. apolutrosis. See Rom. 3. 24 and 
31 is = has been. This is a summary of Jer. 9. 22, 
LORD. Ap. 98. VI. i. 5. B. a.

2. 1-5 (G2, p. 1697). PERSONAL COMMISSION CARRIED OUT. MANNER. (Alternation.)

L | 1. His testimony.
M | 2. His feelings.
M' | 3. The faith of the Corinthians.

2. 1 to = unto. Ap. 104. xv. 3. 
not Ap. 105. I.
3. with = according to. Ap. 104. x. 2.
excellency = pre-eminence. Gr. augerôchoê. Only here and 1 Tim. 2. 3.
speech = word. Ap. 121. 10.
declaring. Ap. 121. 5.
unto = to. testimony. Gr. marturion, as in 1. 6.
2 determined.
Jesus Christ. Ap. 98. XI.
3. with.
Ap. 104. xv. 3.
trembling. Gr. tromaô. Elsewhere, Mark 16. 6 (lit. trembling 
... seized them). 2 Cor. 7. 15. Eph. 6. 18. Phil. 2. 12. Fear is joined with trembling in all these 
passages save Mark 16. 8. His sense of weakness (cp. Gal. 4. 13) produced fear, and this resulted in 
trembling. Cp. 2 Cor. 4. 7.
4 preaching.
Gr. kérigma, as in 1. 21. 
words. Gr. logos, as in v. 1.
man's = human. Gr. anthropinos. 
See Rom. 6. 19.
but the texts omit "man's": demonstration.
only of the... power. Here spirit = spiritual gift, in this case Divine 
wisdom. By Fig. Hendriad (Ap. 6) = "the powerful gift". 
5 That = in order that. 
I. CORINTHIANS.

2. e-16 (H2, p. 1697). THE WISDOM OF GOD (IN PRIVATE). (Extended Alternation.)

6 Howbeit we speak wisdom among them that are perfect:

0 a yet not the wisdom of this world, nor of the princes of this world, that come to nought:

b 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

P c 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory:

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

Q e 10 But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.

f 11 For what man knoweth the things of a man? save his own spirit: but the Spirit searcheth all things, even the deep things of God.

g 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

N 13 Which things also we speak, not in the words which man's wisdom teacheth,

b 14 but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

P c 15 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Q c 16 But he that is spiritual judgeth all things, yet he himself is judged of no man.

f 17 For who hath known the mind of the Lord, that he may instruct him?

g 18 But we have the mind of Christ.

G 3 And 3, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

H 3 1 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.


2. 1 could not was not able to. not. Ap. 105. 1. speak. Ap. 121. 7. unto=to. spiritual. Gr. pneumatikos. See 12. 1. carnal. Gr. sarikos, as in Rom. 7. 14, but the texts read sarxinos. See 2 Cor. 3. 3. in. Ap. 104. vii. Christ. Ap. 98. IX. 2 have fed you with=ve gave you... to drink (Gr. gado). hitherto, &c. ye were not as yet able to bear it. Instead of supplying the ellipse with "to bear it", we might read "not as yet strong enough", neither. Gr. oue or ouede.
3.3. I. CORINTHIANS.

3. 3. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, "I am of Paul"; and another, "I am of Apollos"; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers whom ye believed, even as the Lord gave to every man? 6 If ye have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man's work shall be built upon this foundation gold, silver, precious stones, wood, hay, stubble;

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

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

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

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

as in the two other clauses of the verse. It is the Fig. Anaphora (Ap. 6), and the verse should read:

"God's fellow-workers we are: God's husbandry, God's building, ye are."


15 know ye not. This expression occurs twelve times in Paul's epistles. Elsewhere, 5. 5; 6. 3; 6. 9, 12, 16, 19; 9. 12, 24. Rom. 6. 14; 11. 2. One other occ. is in Jam 4. 4. It conveys a delicate reproach.

I. CORINTHIANS.

17 12 If any man defile the Temple of God, 12 him shall God destroy; for the Temple of God is holy, which temple ye are.

SL 18 Let no man deceive himself. 17 If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

m 19 For the wisdom of this world is foolishness with God. For it is written, “He taketh the wise in their own craftiness.”

20 And again, “The Lord knoweth the thoughts of the wise, that they are vain.”

21 Therefore let him that thinketh he standeth take heed lest he fall.

m For all things are yours:

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ’s; and Christ is God’s.

RT 4 Let a man so account of us, as of the ministers of Christ,

Un and stewards of the mysteries of God.

o 2 Moreover it is required in stewards, that a man be found faithful.

T 3 But among me it is “a very small thing that I should be judged of you, or of man’s judgment: yea, I judge not mine own self.”

4 For I know nothing by myself; yet am I not hereby justified: but He that judgeth me is the Lord.

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

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

n and then shall every man have praise of God.

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


4. 6-18 (S. p. 1700). APPLICATION. (Introversion and Alternation.)

4. 6-18 (S. p. 1700). APPLICATION. (Introversion and Alternation.)

S V 1 Paul and Apollos W | p | 8, 7. The Corinthians. q | 8. Their exaltation. q | 9, 10. The apostles.


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

1701

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E. W. Bullinger
I. CORINTHIANS.

4. 6. 21.

Wp 1 that ye might learn in us not to think of
men above that which is written, that no
one of you be puffed up for one against
another.

2 For who maketh thee to differ from
another? and what hast thou that thou didst
not receive? now if thou didst receive it,
youthou glory, as if thou hadst not received it?

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

Wp 9 For I think that God hath set forth us
the apostles last, as it were appointed to
death: for we are made a spectacle unto the
world, and to angels, and to men.

10 If ye then be fools of Christ's sake, but ye
are wise in Christ; we are weak, but ye are
strong; ye are honourable, but we are despised.

q 11 Even unto this present hour we both
hunger, and thirst, and are naked, and are
buffeted, and have no certain dwellingplace;

12 And labouring, working with our own hands:
being reviled, we bless; being persecuted, we
suffer it;

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

V

14 I write not these things to shame you,
but as my beloved sons I warn you.

15 For though ye have ten thousand in-
structors in Christ, yet have ye not many
fathers: for 2 in Christ Jesus 3 have begotten
you through the gospel.

16 Wherefore I beseech you, ye be ye fol-
owers of me:

EF (p. 1693)

17 For this cause have I sent unto you
Timothy, who is my beloved son, and
faithful in the Lord, who shall bring you into
reminiscence of my ways which be in
Christ, as I teach every where 4 in every
church.

G

18 Now 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 of
God.

20 For the kingdom of God is not in word,
but in power.

21 What will ye? shall I come unto you
not.

not. Ap. 105. II.

16 has been.

no one, one. Lit. ye be not (Gr. me) puffed up,
one on behalf of (Gr. tepo). Ap. 104. xvii. 1) the
one.
puffed up. Gr. phusioo. Elsewhere, vv. 18, 19; 5. 2;

16 For this cause—On account of (Gr. dia.)


16 Wherefore = On.

21 unto. Gr. pros, as in vv. 18, 19.

This v. is an example of Fig. Anacolouthos. Ap. 6.
4. 21. 1. CORINTHIANS.

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

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

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

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

4 In the name of our Lord Jesus Christ, when ye are gathered together, and not with the spirit, and with the power of our Lord Jesus Christ.

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

6 Your glorying 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 even Christ our passover is sacrificed for us:

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

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

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

11 But now I have written unto you not to keep company with any man that calleth himself a brother be a fornicator, or covetous, or an

spirit. Ap. 101. II. 8. Absent bodily, he was present with them in thought and feeling. Cp. Col. 2. 5.

judged. Gr. krinó. Ap. 122. 1. concerning. Omit. so. I. e. so daringly. done this deed = wrought (Gr. katergazómeni). See Rom. 1. 27: this. 4 In the name. &c. Read. Having been gathered together in the name of our Lord Jesus, ye and my spirit. A Latin MS. of the seventh century in the British Museum reads "and the sanctifying Spirit Himself." In. Ap. 104. viii. 2. not so much = not even. Gr. ouk e. named. The texts omit. Supply the Ellipsis by "found." Named has been suggested by Eph. 5. 2.


2 are = have been. puffed up. Gr. phaiô. See 4. 6. have, &c. = did not rather mourn. not. Gr. ouchi. Ap. 105. I. (6).

that = in order that. Gr. hina. hath done = did.

taken away. Gr. exairô. Only here and v. 13. The text read the commoner word exairó. Had they mourned and humbled themselves for such a scandal in their midst they must have taken action (v. 12), from among = out of (Gr. ek). Ap. 104. vii. the midst of.

3 verily = indeed, or for my part.

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

spirit. Ap. 101. II. 8. Absent bodily, he was present with them in thought and feeling. Cp. Col. 2. 5.

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spirit. Ap. 101. II. 8. Absent bodily, he was present with them in thought and feeling. Cp. Col. 2. 5.

judged. Gr. krinó. Ap. 122. 1. concerning. Omit. so. I. e. so daringly. done this deed = wrought (Gr. katergazómeni). See Rom. 1. 27: this. 4 In the name. &c. Read. Having been gathered together in the name of our Lord Jesus, ye and my spirit. A Latin MS. of the seventh century in the British Museum reads "and the sanctifying Spirit Himself." In. Ap. 104. viii. 2. not so much = not even. Gr. ouk e. named. The texts omit. Supply the Ellipsis by "found." Named has been suggested by Eph. 5. 2.


2 are = have been. puffed up. Gr. phaiô. See 4. 6. have, &c. = did not rather mourn. not. Gr. ouchi. Ap. 105. I. (6).

that = in order that. Gr. hina. hath done = did.

taken away. Gr. exairô. Only here and v. 13. The text read the commoner word exairó. Had they mourned and humbled themselves for such a scandal in their midst they must have taken action (v. 12), from among = out of (Gr. ek). Ap. 104. vii. the midst of.

3 verily = indeed, or for my part.

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

spirit. Ap. 101. II. 8. Absent bodily, he was present with them in thought and feeling. Cp. Col. 2. 5.
6. 1-11 (X7, p. 1703). LITIGATION. (Alternation.)

5. 11. 1. CORINTHIANS.

12. For what have you to do to judge them also that are without? do not ye judge them that are within?

13. But them that are without God judgeth.

Therefore put away from among yourselves that wicked person.

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3. Know ye not that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

4. If then ye have judgments of things pertaining to this life, set them at Na. 1:2. the other. Ap. 124. 2. before the saints? Ap. 122. 1.

to law. Lit. have judgments before the unjust. Ap. 105. I.

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

6. But brother goeth to law with brother, and what before the unbelievers?

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

8. Why do ye not rather suffer yourselves to be defrauded?


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.

10. idolater, or a raider, or a drunkard, or an extortioner; with such an one no not to eat.

11. Therefore put away from among yourselves that wicked person.

12. For what have you to do to judge them also that are without? do not ye judge them that are within?

13. But them that are without God judgeth.

Therefore put away from among yourselves that wicked person.

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6. CORINTHIANS.

6. 12-20 (X3, p. 1703). FORNICATION.AMPLIFICATION. (Repeated Alternation)


12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meat for the belly, and the belly for meat: but God shall destroy both it and them.

x1 Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath raised both up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are members of Christ? and make members of Christ, and make.

w1 But he that is joined unto the Lord is one spirit.

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

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

w2 And God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

18 Flee fornication. Every sin that a man doeth is without the body; but he that cometh forth from a harlot is one body: and likewise also the man: and likewise also the man.

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of the Lord, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are the Lord's.

C Z1 Ay 7 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

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

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

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


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

7. 1 concerning. Ap. 104. xiii. I. the things which ye wrote. The Corinthians had written a letter, but carefully avoided any reference to the disorders among themselves. These had been reported by the members of Chloe's family (1. 11, 12), and the scandal referred to in ch. 5 was a common report, which was perhaps made known by Stephanas and others (16. 17).

7. 1-9 (Z1, above.) THE UNMARRIED. (Extended Alternation.)

Z1 A y | 1. The benefit.
    z | 2. The evil.
    a | 2-5. The remedy.

Z1 A y | 6. The benefit.
    z | 9. The evil.
    a | 9. The remedy.

2 Nevertheless, But. to avoid = on account of. every = each. husband. Ap. 123. 2. benevolence. Gr. opheîlē. Only here and Epl. 6. 7; but instead of "due benevolence", all the texts read "the debt", Gr. opheîlē, which occurs elsewhere only in Matt. 18. 32. Rom. 13. 7, also the wife = the wife also. power. Gr. exousiāzo. See 6. 12. not. Ap. 105. I.

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I. CORINTHIANS.

7. 5. Defraud ye not one another, except ye be agreed in all things, that ye may give yourselves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency.

6. But I speak this by permission, and not of commandment.

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

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

9. But if they cannot contain, let them marry: for it is better to marry than to burn.

Z2 b 10. And unto the married I command, yet not I, but the Lord.

c. 1 Let not the wife depart from her husband: but if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

b 12. But to the rest speak I, not the Lord:

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

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

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

15. But if the unbelieving husband depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us together into peace.

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

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

7. 10-17 (Z2, p. 1705) THE MARRIED AND UNMARRIED. (Alternation.)


10. command. Gr. parangello. See Acts 1. 6, yei, &c. Fig. Epanorthosis. Ap. 6.


11. remain = abide, as in v. 8, reconciled, Gr. katalasso. See Rom. 5. 10. 


leave. Gr. aphiemi, as in v. 11. The same tense and voice, and should therefore be rendered " send away. " The absolutely equal rights of husband and wife are insisted on throughout the chapter. See vv. 3, 4, 3, &c. him. All the texts read " her husband." 14 sanctified. Gr. hagios. See John 17. 17. 18. by = in. Ap. 104. viii. husband. All the texts read "brother," i.e. believer, or Christian brother. else = since otherwise. children. Ap. 108. 1. unclean. Gr. Peter's use of this word in Acts 10. 28. holy. Gr. hagios. This, as contrasted with "unclean," must be in the same ceremonial sense, but there may be a thought of the dedication of the child to God by the believing parent, and the influence he or she would exercise upon it. 15 is not under bondage = has not been enslaved (Ap. 190. III. 3). to = in, as above. Peace is the atmosphere of the Christian calling, and should decide all the problems of life. 16 knowest. Ap. 132. I. i. whether = if.

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

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

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

9. But if they cannot contain, let them marry: for it is better to marry than to burn.

10. And unto the married I command, yet not I, but the Lord.

11. Let not the wife depart from her husband: but if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12. But to the rest speak I, not the Lord:

13. If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

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

15. But if the unbelieving husband depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us together into peace.

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

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

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18 Is any man called being circumcised? let him not become uncircumcised. Is any called uncircumcised? let him not be circumcised.

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

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

21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called is 15 in the Lord, 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 ye the servants of men.

24 Brethren, let every man abide in the same calling wherein he was called.

25 Now concerning virgins I have no commandment of the Lord: yet I give you my judgment, as one that hath obtained mercy of the Lord, to be faithful.

26 I suppose therefore that this is good for the present distress, I say, 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 and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned.

29 Nevertheless such shall have trouble in the flesh: but J spare you.

30 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

31 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

32 And that they that be married care not for the things that belong to the world, how he may please the Lord.

33 But he that is married careth for the things that are of the world, how he may please his wife.

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

Cf. 1 Cor. 7. 25. 26. Paul's advice on his own account.

Cf. 1 Cor. 7. 27. Marriage not sin.

Cf. 1 Cor. 7. 31. To remain as they were.

Cf. 1 Cor. 7. 34. Care.

Cf. 1 Cor. 7. 35. Paul's advice for his profit.

Cf. 1 Cor. 7. 36. Permission to marry.

K cf. 1 Cor. 7. 38. Preference not to do so.

K cf. 1 Cor. 7. 39. Preference not to do so.


bound. Gr. δέο, not douloiv, as in v. 15. to be loosed = release. Gr. ἱλασθ. Only here. loosed. Gr. pass. of ἱλάσθαι. hath not = would not have. sinned. Ap. 128. I. i. hath not = would not have.


short = shortened, or contracted. Gr. συντελλόμαι. Only here and Acts 5. 6. Cp. 1 John 2. 19. 1. though they had none = not (Gr. μή) having (any).


32 have you = that you should be. without anxiety. Gr. amērimos. Only here and Matt. 28. 14. careth. Gr. merimnēō. Occ. twelve times in the Gospels (transl. "take thought", save Luke 10. 41 (be careful); four times in this chapter; 12. 35. Phil. 2. 20; 4. 6. that belong to = of. Ap. 17. 3. 33 that are. Omit. 34 There is. &c. The text vary here. See R. V. There is difference between. Gr. meria, as in v. 17 (distributed).
that is married 32 careth for the things of the 31 world, how she may please her 2 husband.

35 And this I speak 8 for your own 9 profit; 10 not 7 that I may cast a 6 snare upon you, but 4 for 4 that which is comely, and 9 that ye may attend upon the 11 Lord without distraction.

36 But 2 if 3 any man 4 think that he 5 behaveth himself uncomely toward his 6 virgin, 3 if she 7 pass the flower of her 9 age, and need so require, let him do what he 7 will, he 5 is tied not 2 let them marry.

37 Nevertheless he that standeth 6 stedfast 17 in his heart, 8 having 7 no 6 necessity, but 7 hath 3 power 8 over his own 9 will, and hath so 5 decreed 6 in his heart that he will keep his 9 virgin, doeth well.

38 So then he that 4 giveth her 10 in marriage 2 doeth well; but he that 4 giveth 10 her 10 not in marriage 2 doeth better.

39 The wife is 27 bound 8 by the law 2 as long as 2 her 11 husband 2 liveth; but 2 if her 11 husband 2 be dead, she is 7 at liberty to be married to whom 11 she 6 will; only 7 11 in 11 the 9 Lord.

40 But she is happier 7 if she so 8 abide, 3 after my 9 judgment: and 1 that I also have the 11 Spirit of 11 God.

8 Now 8 as touching 4 things offered unto idols, we 6 know that we 4 all have 2 knowledge.

4 Knowledge 6 puffeth up, but 4 charity edifieth. 2 And 4 if 8 any man 4 think that he 5 knoweth 1 any thing, he 6 knoweth 1 nothing yet as 1 he ought to 6 know.

3 But 2 if 8 any man 6 love 6 God, 8 the same is 6 known 6 of Him.

4 As concerning therefore the 8 eating of 8 those 8 things 6 that are offered in sacrifice unto idols, we 8 know that an idol 5 is 8 nothing 2 in 2 the world, and that there 6 is none 8 other 6 God but one.

5 For though there be that are called gods, whether 6 in 8 heaven 2 or 8 in 2 earth, 7 (as there be 6 gods many, and 8 lords many,) and one Lord 6 Jesus Christ, 7 by Whom are all things, and 8 we 8 by 7 Him.

7 Howbeit 7 there 8 is not 2 in 2 every man 8 that 8 knowledge:


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

that ye may attend = for devoted attention. Gr. euvropadéros; The texts read euvpædérós, with the same meaning. Only here. Without distraction. Gr. aperiptos. Only here. The verb aperiptos is used in Luke 10. 40 (cumber).


behave, &c. = acts unseemly. Gr. ascidámenos. Only here and 13. 5.


virgin, i.e. virgin daughter.

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


having no = not (Gr. me, as v. 1) having.

necessity = constraint. Gr. ouampté, as in v. 26.


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

will. Ap. 102. 2.


38 giveth in marriage. Gr. eukomía. Elsewhere.


39 by the law. The texts omit.

as long as = for (Gr. epi). Ap. 104. ix. 3) such time as.


at liberty = free, as in v. n, 21.

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


8. 1 - 13 (Z, p. 1705). THINGS OFFERED TO IDOLS. (Division.)

Z. 1-8. Knowledge brings liberty to oneself.

D, 9-13. Liberty may cause stumbling to others.

8. 1 - 8 (D, above). KNOWLEDGE BRINGS LIBERTY TO ONESELF.

(Introversion and Alternation.)

D' 1. Things offered to idols.

F 1. Knowledge.

G 1. He who loves God, gets knowledge through Him.

H 1. The idol is nothing.

m 1. There is only one God.

H' 1. There are idol gods to called.

m 1. There is only one God.

G 1. Those who know God know Him through Christ.

F 1. Knowledge.

F 7. Things offered to idols.


things, &c. = the things offered to idols. Gr. éddolothus. See Acts 15. 25. This was another subject about which they had written.

know. Ap. 132. i. 1.

all. I. e. the greater part. Fig. lúdama. Ap. 6.


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


Contrast between a bubble and a building.

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9. 8-13 (D*, p. 1708). LIBERTY MAY CAUSE STUMBLING TO OTHERS.

(Introduction and Alternation.)

D* J 9. Care lest liberty cause stumbling.

K n 10. Influence of one who has knowledge.

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

B D L M

9 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not my apostles free? I am free for, I carry the marks of Christ's apostleship.

o Shall not the conscience of him which offered himself for a sacrifice be accounted? I speak according to the weakness of men.

K n 11. Influence of one who has knowledge.

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

N R

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

4 Have we not power to eat and to drink? Have we not power to lead about a sister a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?
9. 6. I. CORINTHIANS.

6 Or, only and "Barnabas, have I not we
that power to forbear working ?
7 Who goeth a warfare at any time at his own
charges 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 as a man? or saith
not the law the same also?

St. 9 For it is written "in the law of Moses,
"Thou shalt not muzzle the mouth of the ox
that treadeth out the corn." Doth God take
care for oxen?
10 Or saith He it altogether for our sakes?
For our sakes, no doubt, this is written: that
he that ploweth should plow in hope; and
that he that thresheth should be partaker of his hope.
11 If not have we ourselves unto "spiritual things,
is it a great thing? if we shall reap your carnal things?

Rv. 12 If others be partakers of this power
over you, are we not rather? Nevertheless
we have not used this power; but suffer all things.
lest we should hinder the gospel of Christ.

St. 13 Do ye not, know that they which "minis-
ter about holym things live of the things of
the temple? and they which wait at the altar
are partakers with the altar?
14 Even so hath the 1-Lord ordained that
they which preach the gospel should live of
the gospel.

Rv. 15 But I have used none of these things;
neither have I written these things, that it
should be so done unto me:

U for it were better for me to die, than that
any man should make my glorying void.
16 For "though I preach the gospel, I have
nothing to glory of: for a necessity is laid
upon me, yea, woe is unto me, if I preach
not the gospel!
17 For if I do this thing willingly, I have
a reward: but if it be "against my will, a "dispensa-
tion of the gospel is committed unto me.

V 18 What is my reward then?

and 2 Tim. 5. 15. live = eat. See Deut. 18. 1.

9. 15-27 (Rv. p. 1709). CLAIM NOT EXERCISED BY PAUL. (Extended Alternation.)


9. 18.

I. CORINTHIANS.

T Verify, that, when I preach the gospel, I may make the gospel of Christ without charge.

U "that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain those that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,)

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that by all means I might save some.

23 And this I do after the gospel's sake, that I might be a partaker thereof with you.

V p¹

24 Know ye not that they which run in a race all run, but one receiveth the prize?

q¹ So run, that ye may obtain.

p²

25 And every man that striveth for the mastery is temperate in all things.

q² Now they do it to obtain a corruptible crown; but we an incorruptible,

p³

26 Therefore so run, not as uncertainly. So as not as one that beateth the air:

q³ But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be cast away.

OPW

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

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual


that, &c. Lit. unto (Gr. dis) my not abusing.

abuse = use to the full. See 7. 21.


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

have. Omit.


III. 3.


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


under the law. Gr. enemos. See Acts 19. 29.

22 made = become.

some. Ap. 121. 4.

23 might be = may become.

partaker. Gr. sunkoinomo. See Rom. 11. 17.

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

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

(Repeated Alternation.)

V p¹ | 24-. Running in a race.

q¹ | 24-. Application.

p² | 23-. The training.

q² | 23-. Application.

p³ | 27. Running and boxing.

q³ | 27. Application.

24 race = race-course. Gr. stadiion. Elsewhere transl. "furlong", the course being usually of this length.

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

So. I.e. as these runners do.


is temperate = exercise self-control. Gr. enkra-

tosmai. See 7. 9. This refers to the severe training,

extending over many months, before the contest.

to obtain = in order that (Gr. hina) they may receive.

Same word as "receive" in v. 24.

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

1. crown. Gr. stepphanos. See first occ. Matt. 27. 29.

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

incorruptible. Gr. apophthartos. See Rom. 1. 23.

p 1 Pet. 5. 4.

26 as. "As" should precede "not."


8. the conditions and object. See "one thing", Phil. 8. 13.

fight = fight with the fist, box. Gr. pukteu. Only here. The noun pugme, fist, occ. Mark 7. 3. In these contests it was more than boxing. Instead of a padded glove the hand was covered with the cestus, which consisted of leather bands, stuffed with pieces of metal.

as one, &c. Read "as one not beating the air".

This was called skiamachia, shadow-fighting.


that by any means. Gr. mepe. when, &c. = having preached. Gr. kritie. Ap. 121. 1. There can be no appropriateness in using here this verb, "to act as a herald". The herald summons the competitors.

be = become, or prove to be. a castaway = disapproved, or rejected (for the prize). Gr. adokimos. See Rom. 1. 28, and cp. Heb. 6. 8.


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


3 spiritual. Gr. pneumatikos. See 12. 1.

4 drink. Gr. poma. Only here and Heb. 9. 10.

for, &c. To the end of the verse is a parenthesis.

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

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


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

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

X r | r | -10. Types. Failures. 4 | 11, 12. Warning.

6 were = became.

I. for us.

examples = types. Gr. typos. Same word as "en-sample" (v. 11). See first occ. John 20, 25.


7 Neither. Gr. mède. idolaters. See S. 5. 6.


14 = has been.

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


play. Gr. patiz. Only here in N.T. This quotation is word for word from the Sept. of Ex. 22. 6.

three and twenty thousand. See Num. 26, 1-9, where the number is given as 24,000, but this included the princes of the people of v. 4. See note there.


Christ. The texts read "the Lord." Tempted. Gr. peirazo, the word commonly used. were destroyed. Gr. pass. of apollumi. See 1. 18.

10 murmured. Gr. gonousèi. Occ. here and six times in the Gospels.

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

11 unto = to. enamples. Gr. typos, as in v. 6, but for. Ap. 104. xv. 3. a = a"u+" + "mation = warning. Gr. notion.


12 Wherefore = So then. take heed = look to it. Gr. Blepò. Ap. 133. 5. lest. Ap. 105. II. This has passed into a proverb. Fig. Paranoia. Ap. 6.

13 There hath, &c. Lit. Temptation hath not (Gr. ou). but = except. Gr. el mé. such, &c. = a human (one).


faithful. Gr. anthropos. See 2. 4.


bear endure. Gr. hupophere. Only here, 2 Tim. 3. 11. 1 Pet. 2. 19.


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

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

W t | 15, 16. Fellowship.

| t | 17. Reason.

u | 18. Fellowship.

| u | 19, 20. - Inference.

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

Gr. metechà. See 9. 10.
10. 18.

I. CORINTHIANS.

18 Behold Israel, after the flesh, 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 which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God:

21 Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

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

23 All things are lawful for me, but all things are 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 Whosoever is sold into the shambles, that eat, asking no question for conscience sake:

26 For the earth is the Lord's, and the fulness thereof:

27 If any of them believe not, *bid him to a feast*, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake:

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake:

29 Conscience, I say, *is not thine own, but of another*: for why is my liberty judged of another man's conscience?

30 For if I *by grace* be a partner, why am I *evil spoken of* for that for which 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 Gentiles, nor to the *church of God:*

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

34 *Be ye followers of me, even as* Jesus Christ.

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


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


21 cannot are not (Gr. ou) able to. Lord. Ap. 98. VI. i. β. 2. B. provoke .. to jealousy. Gr. παραξενεος. See Rom. 10. 19. Lord. Ap. 98. VI. i. β. 2. A. are we, &c. This question is introduced by μη, expecting a negative answer. Note the vividness given to the apostle's argument by the use of the Gr. ἐρωτήσω in vv. 18, 19, 22.

23 all things, &c. = not all things are expedient, or profitable. all things, &c. = not all things edify. Gr. oikodomeo. See Acts 9. 31.

24 no man = no one. Gr. μελέτας. his own = his own things. every man = each one, but the texts omit. another's wealth = the things of the other (Gr. ἀλλος). Ap. 124. 2. Cp. Phil. 2. 4.


28 if. Ap. 118. 1. b. any man = any one, as in v. 27. offered, &c. Gr. ειδολοθυστας, as in v. 19, but the texts read ρητοθυστας, "offered in sacrifice", as more appropriate language at a heathen feast. shewed. Gr. μεθεος. See Luke 20. 37.

29 of the other = that of the other. This must be a weak believer, who wished to give warning; a heathen would have no "conscience" in the matter. Here, after the parenthesis of vv. 26-28, the word "conscience" is repeated from v. 2", giving the Gr. ἐπαναλειψις. Ap. 6.

11. 2. I. CORINTHIANS.

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

3 But if a man have long hair, it is a shame unto him; for that is even all one as if she  were shaven.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her  also be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God:

8 But the woman is the glory of the man.

9 Neither was the man created for the woman, but the woman for the man.

10 For this cause the woman shall have power on her head, because of the angels.

11 Nevertheless neither is the man without the woman, nor the woman without the man, but he is the head of the wife, and the wife of the husband.

12 For as the man is of the woman, so also is the woman of the man, for this cause the woman shall have power on her head, because of the angels.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you I

11. 2-18 (Q. p. 1709). THE PUBLIC USE OF SPIRITUAL GIFTS. (Introversion.)

Q x 3. Praise of the obedient.

y 3. A revealed principle.

Y 4-6. Result.

Y 7-12. Reasons.


z x 16. Rejection of the contentious.

keep = hold fast. Gr. kateëô, as in 1 Thess. 5. 21. Heb. 3. 6, 14; 10. 23. ordinances. Gr. paradosis. Elsewhere, twelve times, always trans, "tradition".


have you = that you should.


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


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

dishonoureth. Gr. kataischûmô. See Rom. 5. 5.

his head. i.e. Christ in Whom he has access to God with unveiled face (2 Cor. 3. 14).

5 uncovered = unveiled. Gr. akatakaluptôs. Only here and v. 7.

even all, &c. = one and the same with a shaven (one).

If she discards the covering which is the symbol of her position, she may as well discard that which nature has given.


covered. Gr. katakaluptômai. Only here and v. 7.

also be shorn = be shorn also.

shorn. See Acts 8. 32.

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

Y z1 z 7. - Man, His glory.

a1 z 7. Woman. Her glory.

z2 z 9. - Man. His origin.

a2 z 9. Woman. Her origin.

z3 z 11. Mutual dependence in the Lord.

a3 z 11. Mutual relationship by the ordinance of God.

7 forasmuch as he is = being originally. Gr. huparchô. See Luke 9. 43.


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

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


all things. Cp. 8. 2. 2 Cor. 5. 15. Eph. 3. 9.


is it = is becoming. Gr. prepei. Elsewhere, Matt. 3. 15. Eph. 5. 3. 1 Tim. 2. 10. Tit. 2. 1. Heb. 2.


15 have long hair = let the hair grow. Gr. komad. Only here and v. 15.


16 hair. Gr. komôn. Only here. (vesture).

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

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11. 17.
I. CORINTHIANS.

2 praise ye not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies among you, that they which are approved may be made manifest among you. 20 When ye come together therefore into one place, this is not to eat the Lord's Supper. 21 For in eating every one taketh before his own meat, and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?

Z What shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which 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 broken for you: this do in remembrance of Me.
25 After the same manner He took the cup, when He had supped, saying, This cup is the new Testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the body of the Lord.

30 For this cause many are weak and sickly among you, and many sleep.

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

broken. The texts omit. for = on behalf of. Gr. anapheromai. This was a voluntary assembling, not the authoritative "being gathered to His name" of Matt. 18. 20. for = unto. Ap. 104. vii.

18 the. All the texts omit. "In church" means "in assembly". No buildings were set apart for Christian worship so early as this.
partly believe it. believe some part (of it), or believe it of some part of you.
19 also heresies = heresies also.
heresies = sects. See Acts 5. 17.
be made = become. This is the reason why divisions are permitted, but is no justification of them. Cp. 1 John 2. 19.
20 into one place. Gr. epi to auto. See Acts 2. 1.
These were the social meals of the early church, called love feasts (2 Pet. 2. 13. Jude 12), followed by the Lord's Supper. According to the Greek custom, each brought his own provisions, and while the rich fared sumptuously, the poor sometimes had little or nothing; for the spirit of division led to the exclusion by some of all who were not of their own party. Thus sectarianism invaded even the Lord's table.
Lord's. Gr. kurı̂atos. Only here and Rev. 1. 16. See note there.
21 every one taketh before = first taketh. Gr. polumamboi. Only here, Mark 14. 6. Gal. 6. 1. Thus the over-indulgence of sumptuous meals which filled the ordinance.
22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not (Gr. ou) this. Gr. kataischumai. Same as in v. 4. not. Ap. 105. II.
What shall I say, &c. Fig. Amphidiothēsis. Ap. 6.

11. 23 24 (A. p. 1714). ABOUT THE LORD'S SUFFER. (Introversion and Alternation.)

23 Rev. 1. 25. Revelation received.
24 Worthy partaking.
25 Unworthy partaking.
26 Discerning oneself.
27 Not discerning the body.
28 Self- judgment.
29 The Lord's chastening.
30 Every one taketh before = first taketh. Gr. polumamboi. Only here, Mark 14. 6. Gal. 6. 1. Thus the over-indulgence of sumptuous meals which filled the ordinance.
31 For this cause many are weak and sickly among you, and many sleep.
32 For if we would judge ourselves, we should not be judged.

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Now concerning spiritual gifts, brethren, I would not have you ignorant:

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth our Lord Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy 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 it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; and to another the word of knowledge, by the same Spirit;

9 To another faith by the same Spirit; to another gifts of healing, by the same Spirit;

10 To another that he may make spiritual discourses; to another divers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh one and the same Spirit, dividing to every man severally as He will.

12 For as the body is one, and hath many members, and all the members of that one


body, being many, are one body: so also is Christ.

2 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14 For the body is 1 not one member, but many.

15 If the foot shall say, "Because I am 1 not the hand, I am 1 not of the body;" is it therefore 1 not of the body?

16 And if the ear shall say, "Because I am 1 not the eye, I am 1 not of the body;" is it therefore 1 not of the body?

17 If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smellings?

18 But now hath God set the members every one of them in the body, as it hath pleased Him. 19 And if they were all one member, where were the body?

20 But now are they many members, yet one body.

21 And the eye cannot say unto the hand, "I have no need of thee;" nor again the head to the feet, "I have no need of you."

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Are all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

so also, &c. so is Christ also. 12. 12. 13 are = were. baptism. Ap. 115. i. iii. 1. b, and iv. It is the Lord who baptizes in pneuma hagion. See John 1. 33. Note that "by" is "in" (Gr. en) and "Spirit" has no art. into. Ap. 104. vi.

Gentiles = Greeks. bond = slaves. Ap. 190. I. 2. have been = were. into. Ap. 104. vi.

Gr. 12. 15 chis. as above, but the texts omit, probably because of the difficulty of the expression; but eis may be rendered "at", as in Acts 8. 40; 18. 21; 20. 14-16, &c., the gifts of the Spirit being regarded as a fountain. Cp. John 4. 14.


therefore = on account of (Gr. para). Ap. 104. xii. 8. this.


18 hath. Omit. tet. Same word as "ordin" in John 15. 16.

evety = each.
as it hath, &c. = as He pleased, or purposed. Ap. 102. I. Cp. 15. 35.

21 cannot = is not (Gr. ou) able to. unto = to.


23 less honourable. Gr. atimos. See 4. 10.


uncomely. Gr. aschêmôn. Only here.

comeliness. Gr. euschêmounê. Only here.


hath. Omit.
tempered . . . together = mingled together, or compounded. Gr. sunkerannumi. Only here and Heb. 4. 2. lacked = came short. Gr. husterô. See Rom. 3. 25.

25 That = In order that. Gr. hina.

no. Ap. 105. II.


should have the same care = should have (Gr. me-rinmaô). See 7. 22. the same.

one for another = on behalf of (Gr. huper. Ap. 104. xvii. 1) another.

suffer with it = suffer together. Gr. sumpaspçhô. Only here and Rom. 8. 17.

or. Gr. eite, as above.

honoured = glorified. See 6. 20.

with it = together.

27 the body. There is no art. because bôma is the predicate. Cp. 3. 16.

in particular. Gr. ek (Ap. 104. vii.) merous. The meaning is "Each in his part", as R.V. in.


after that. Gr. epeita.

miracles = powers. Gr. dunamis, as in v. 10. Here it means "workers of miracles".

29 Are all . . . teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

Cp. Acts 27. 11. diversities = (different) kinds.

All these seven questions are introduced by mé (Ap. "workers". Fig. Ellipsis. Ap. 6. See v. 28.


1717

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13. 1-13 (E. p. 1716). LOVE MORE EXCELLENT THAN GIFTS. (Alternation.)

13. 1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charityenvieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth:

9 But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

14 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.
14. 2.

I. CORINTHIANS.

2 For he that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

3 But I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

4 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 So likewise ye, except ye utter by the tongues words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

7 And even things without life giving sound, whether by pipe or by harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongues words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

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

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say "Amen," seeing he understandeth not what thou sayest?

17 But in the church I would speak every man_OT___ with his own voice, and the woman in her voice.

18 For in the church I would that men speak with tongues, but that women speak not; for they be constrained: but if they would speak with tongues, let them speak to their husbands at home.

19 And yet if they desire to prophesy, let them prophesy in their church with their own tongues.

20 But if there be no interpreter, let him prophesy in his own church, and interpret.

21 Let the prophets speak two or three at a time, and let another interpret.

22 If no one interpret, let him prophesy in his own church, and interpret.

23 But if I prophesy, I shall edify myself, and edify the church.

24 He that prophesieth, let him prophesy to edification and exhortation and comfort.

25 He that speaketh in an unknown tongue, let him speak to the church, and not in a mystery.

26 But even things without life giving sound, whether by pipe or by harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

27 And even things without life giving sound, whether by pipe or by harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

28 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

29 So likewise ye, except ye utter by the tongues words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

30 And even things without life giving sound, whether by pipe or by harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

31 And even things without life giving sound, whether by pipe or by harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

32 And even things without life giving sound, whether by pipe or by harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

33 And even things without life giving sound, whether by pipe or by harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
17 For you verily give thanks well, but the "other is not edified.

18 But if I pray in an unknown tongue, my spirit prays, but my understanding is unprofitable.

19 But if I speak in an unknown tongue, my spirit prays, but my understanding is unprofitable.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 For it is written, "As I have heard, so have I heard, and my soul hath perceived it." In the law it is written, "Thou shalt not speak evil of thy father, nor of thy mother." Therefore shall I speak evil of them, and be become children.

22 For I would that ye understood this. For he that is in a spiritual state, doth not judge: but he that is in a natural state, judgeth all things, and is judgeth himself also.

23 For if any one speak in an unknown tongue, his spirit speaks, but his understanding is unknown.

24 But if I speak in an unknown tongue, and there come in one of those that are unlearned, or unbelievers, will they not say that I am mad?

25 And if I prophesy, and there come in one that believeth not, or one that believeth, but understandeth not; he will judge me, yea, and condemn me.

26 But if I prophesy, and there come in one of those that are unlearned, or unbelievers, will they not say that I am mad?

27 And how is it known among you? I will show you - in another tongue shall I speak to them that are unlearned, and unbelievers, and they will understand.

28 For if I pray in an unknown tongue, my spirit prays, but my understanding is not known.

29 But if I speak in an unknown tongue, my spirit prays, but my understanding is not known.

30 But how is it known among you? I will show you - in another tongue shall I speak to them that are unlearned, and unbelievers, and they will understand.
to speak; but they are commanded to be under obedience, as also saith the law.

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 What? came the word of God out of you? or was it written aforetime? 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord: 38 But if any man be ignorant, let him be ignorant.

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

40 Let all things be done decently and in order.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand:

2 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures,

4 And that He was buried, and that He rose again the third day according to the scriptures:

5 And that He was seen of Cephas, then of the twelve:

6 After that, He was seen of five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, He was seen of James; then of all the apostles.

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

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God;

10 But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether it were 3 or 13, so we preach, and so ye believed.

12 Now if 9 Christ be preached from the dead, how say some among you

I. CORINTHIANS.

15. 12.

14. 34.

under obedience = subject, as in v. 32.

as also, &c. = as the law also saith. Reference is to Gen. 3. 16. Cp. 1 Tim. 2. 11-15.


will = wish. Ap. 102. 1.

their = their own.


at home = in (Gr. en) the home.

came = went. word. Ap. 121. 10.


the. All the texts omit.

Lord. Ap. 98. vi. I. ii. 2. B.

be ignorant. Gr. agnesen. See 10. 1.

coveD. Same as desire, v. 1.


15. 1-11 (M. p. 1709). APOSTLESHIP ASSERTED AND CLAIMED. (Alteration.)


q = - I. Which they had received.


q = 3. Which he had received.


also ye have received = ye received also.

and wherein, &c. = in (Gr. en) Ap. 104. viii. which ye stand also.


also, &c. = ye are saved also.


keep in memory = hold fast. Gr. katekcho. See 7. 30.


He refers to the substance of his preaching, based as it was on the facts of the Lord's death and resurrection, which last was challenged by some false teachers (v. 12).

unless. See 14. 8 (except).

have. Omit.

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

in vain = to no purpose. Gr. ekhein. See Rom. 13. 4.


Cp. 11. 23.

first of all = among (Gr. en). Ap. 104. viii. 2.) the first things.

also received = received also.

Christ. Ap. 98. IX.


according to. Ap. 104. x. 2.

4 rose again = has been raised. Ap. 178. I. 4.


In vv. 5-8 we have the Fig. Protasis. Ap. 8. of - by. Dat. case. Cephas. Luke 24. 34. the twelve. John 20. 19. 24. The term is used officially.

6 After that. Gr. eperigraphein.


8 as = as if.

9 least. Fig. Melos (Ap. 6).


was not = did not become, i.e. prove to be. in vain. Gr. keno, empty. Not the same word as in vv. 2, 17.


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I. CORINTHIANS.

15. 12-26

15. 12-26 (N, p. 1709). CLAIM ESTABLISHED BY HIS DOCTRINAL TEACHING. (Extended Alternation.)

L | 20-28. Resurrection certain because Christ is raised.
M | 21-32. Present conflict to no purpose, if Christ be not raised.
N | 33. Exhortation.
J | 32. Objections.
K | 36-41. Answer.
L | 42-49. Resurrection certain because Christ is raised.
M | 50-57. Victory worth all present conflicts.

no. Gr. on, as in v. 9.


15. 13-19 (K, above). ANSWER. (Alternation.)

K | 13. If no resurrection, Christ not risen.
N | 14, 15. Consequences. Our preaching vain. Your faith vain. We are false witnesses.
J | 16. If no resurrection, Christ not risen.
N | 17-19. Consequences. Your faith vain. The dead have perished. We most miserable.

13 then, &c. not even (Gr. oude) has Christ been raised.

14 be not risen has not been raised.


is also = also is.

15 Yea, and = Moreover.


have. Omit.

testified. Gr. martures. See p. 1511.


if so be that (if (Ap. 118. 2, 8) at least.

16 not. Gr. oude.

17 vain = to no purpose. Gr. anastasis. See Acts 14. 18. Not the same word as in ev. 2, 19, 14, 8.


18 are fallen = fell. are. Omit.


15. 20-28 (L, above). RESURRECTION CERTAIN, BECAUSE CHRIST IS RAISED. (Extended Alternation.)

L | O | t | 20-22. Death counteracted.
| P | 28. Purpose.

20 is, &c. = Christ has been raised. From v. 20 to v. 28 is a digression. Fig. Parembole. Ap. 6, and become. All the texts omit. Firstfruits. Gr. aparche. See Rom. 8. 23, and cp. notes on John 20. 1, 17, them, &c. &c. = those who have fallen asleep. See v. 6.

21 came also = also came.

22 Adam. Lit. the Adam. all die. By virtue of their relationship to Adam. See Rom. 5. 12-19, even so, &c. = so in Christ also. Christ also has a relationship to the human race. It is that of Lordship (Rom. 14. 9). This is acknowledged by some now (John 13. 13; 20. 28), and brings salvation (Rom. 10. 9). It is the work of the Holy Spirit (12. 3). Hence Judas only said, Master " (Matt. 26. 25, 41). The natural man rebels against such acknowledgment (Ex. 5. 2, Ps. 2. 7, 8, 3. 12. 4. Luke 19. 14). But this Lordship shall one day be asserted and acknowledged by all, including the arch-enemy himself (Ps. 2. 6, 7. Phil. 2. 9-11. Rev. 19. 14).

To this end all must be raised. made alive. Gr. zoopoioi. See Rom. 4. 17. Cp. John 5. 28, 29.


26 The last enemy, &c. Lit. Death, the last enemy, is destroyed. Fig. Parembole. Ap. 6. destroyed.

Same word as "put down", v. 24.

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27 For He hath put all things under His feet.

But when He saith, "all things are put under Him," it is manifest that He is excepted, Which did put all things under Him.

28 And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him That put all things under Him.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all?

Why are they then baptized for the dead?

30 And why stand ye in jeopardy every hour?

31 I protest by your rejoicing which I have in the Lord, I die daily.

32 If we believe that Jesus died and rose again, even so them that believe shall also rise again.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have no 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 do they come?"

36 Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sittest not that body which shall be; but bare grain, it may chance of wheat, or of some other grain.

37 But God giveth it a body as it hath pleased Him, and to every seed its own body.

38 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.


put under Him = subjected. This quotation is from Ps. 8. 6.

He is excepted = it is with the exception of Him.

28 subdued = subjected, as above, also Himself = Himself also.

subject = subjected. It is the Father Who puts all enemies as a footstool for the feet of the Son. See Matt. 22. 44. But when this is done, the Son rises up, takes His great power and reigns (Rev. 11. 17), and putting His feet on the footstool, treads down the nations His enemies, and continues to put down all that exalts itself against God throughout His millennial reign. See Ps. 18. 37-50; 60. 12; 101. 8 (R.V.); 145. 20. Isa. 63. 3, 6. Rev. 19. 15.

that = in order that. Gr. hina.

all in all. In vv. 27, 28, panta occ. six times, in five of them transl. "all things." It must be the same here. There is an ellipsis, and it should read "over all things in all (places)," i.e. everywhere supreme.

29 baptized, &c. See v. 20. This question follows on from v. 19. Ap. 115. 1. vi.

baptized = being baptized. the dead. 139. 4.

why are they, &c. Read, why are they baptized also? (It is) for the dead. It is to remain dead, as Christ remains, if there be no resurrection of the dead, v. 11. The argument is, What is the use of being baptized, if it is only to remain dead? No suggestion here of the vicarious baptism which sprung up later among the Marcionites and others.

30 stand ... in jeopardy. See Acts 19. 37.

31 I protest, &c. = I affirm (a Greek particle used in affirmations) by the boasting concerning you. The pronoun "your" corresponds to the genitive, not of possession, but of relation. Ap. 17.


daily. Gr. καθ' (Ap. 104. x. 2) ἡμέραν.


what, &c. = what is the profit? Gr. οφέλος. Only here and James 2. 14, 16. So to let us eat, &c. Many similar expressions of Epicureanism are found in heathen writers. But this is probably cited from Isa. 22. 12. Cp. Wisdom 2. 5-9.


corrupt. See 3. 17.
I. CORINTHIANS.

16. 42. So also is the resurrection of the dead, as the first man was Adam. But what he is, it is the image of the invisible God, man the image of God, as he is, of the first man, the image of Adam; but of the second man, which is from heaven. Even as is the man, so is the man of the earth; even as is the heaven, so is the heaven.

43. And as it is written, The first man Adam became a living soul; the last Adam became a quickening spirit. For as in Adam all die, so also in Christ shall all be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ's at his coming.

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prospered him, 7 that there be no gatherings when I come.
3 And when I come, whomsoever ye shall approve by your letters, 8 they shall I send to bring your liberal unto Jerusalem. 
4 And if it be meet that I go also, they shall go with me.
5 Now I will come unto you, when I so shall pass through Macedonia: for I do pass through Macedonia.
6 And and it may be that I will abide, yea, and winter with you, 7 that ye may bring me on my journey whithersoever I go.
7 For I will not see you now by the way; but I trust to tarry a while with you, 8 if the Lord permit.
8 But I will tarry at Ephesus until Pentecost.
9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timothy come, see that he may be with you 2 without fear: for he worketh the work of the Lord, as I also do.
11 Let no man therefore despise him: but conduct him forth in peace, 2 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 all with the brethren: but his will was not at all to come 3 at this time; but he will come when he shall have convenient time.
13 Watch ye, stand fast, in faith, quit you like men, be strong.
14 Let all your things be done 2 with charity.
15 I beseech you, brethren, ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have 2 addicted themselves to the ministry of the saints.
16 That ye 2 submit yourselves 3 unto, and to every one 2 that helpeth with us, and laboureth.
17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.
18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

that = in order that. Gr. hina.
o = not. Ap. 104. II.
gatherings. See v. 1.
3 approve. Gr. dokimo 2. See 3. 13; 11. 29.
by (Ap. 104. v. 1), &c. Read, 7 them will I send with letters.
them = the 8. 
shall pass = shall have passed.
do pass = am passing, i. e. purpose to pass.
6 abide. Gr. parameno. Elsewhere, Heb. 7. 23.
winter. See Acts 27. 12.
bring me on my journey. Gr. prope 2. See Acts 15. 3.
7 will. Ap. 102. I.
not. Ap. 105. L
a while = some (Gr. tis) time (Gr. chronos).
Lord. Ap. 98. vi. 1. b. 2. A.
Pentecost. See Acts 2. 1.
effectual. Gr. energeias. Elsewhere, Phil. 4. 12.
undoo = to.
10 come = shall have come.
without fear = fearlessly. Gr. aphotobasia.
Lord. Ap. 98. VI. I. 3. b. 2. II.
despise. Gr. exouthen 2. See Acts 4. 11.

20. Eph. 3. 16.
Phil. 4. 8. 
be strong. Gr. parakaleo. See "desired", v. 12.
have. Omit. addicted = set. Gr. tasso. See Acts 13. 49. to = for, as in v. 1.
ministry = service. Ap. 190. II. 1. of = to. 16 ye = ye also.
2 Cor. 6. 1. Jas. 2. 27. 
3. 2. those that which was, &c. = your lack. Gr. husterina. Elsewhere, Luke 21. 4. 2 Cor. 8. 14; 8. 12; 11. 9. Phil. 2. 30.
Col. 1. 24. Thess. 3. 10.
have. Omit. supplied. Gr. anapleto.
18 have refreshed = gave rest to. Same as in Matt. 11. 32.
The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you. Greet ye one another with an holy kiss. The salutation of me Paul with mine own hand. If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

LONGER NOTE ON 1 COR. 15. 40.

1. The subject of vv. 35-54 is the manner of the resurrection. And the basis is, as the plant to the seed, so spiritual body to natural body, &c. "thou sowest not the body that shall be (lit. come into existence), but a naked grain, as the case may be, of wheat (John 12. 24), or of some one of the rest" (v. 37).

2. But in v. 39 is set forth differentiation as to "flesh" of mundane organized beings; and in v. 41 differentiation in glory (beauty) of the heavenly luminaries. Between these two is v. 40, where the differentiation is commonly regarded as merely between "the resurrection body" and the body that now is. But is the contrast not rather between

a. resurrection bodies fitted for life and activities "in the heavenlies", and
b. resurrection bodies fitted for life and activities on earth? (e.g. Matt. 19. 28; cp. Ezek. 34. 23; 37. 21, &c)

3. The contrast (differentiation) in v. 39 concerns one thing only, i.e. "flesh". That in v. 41 also concerns one thing only. Therefore, it is suggested, the contrast in v. 40 is between resurrection bodies only, and not between resurrection (flesh and bones) bodies and natural (flesh and blood) bodies. If the glory (doxa) spoken of here is to be applied to the body that now is, where, alas! is the evidence of it?

4. As the resurrection is still future, the ellipses may be supplied and the verse rendered, thus: "And heavenly bodies (there will be) and earthly bodies; but of one kind indeed (will be) the glory of the heavenly, and another kind that of the earthly."