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
   Christ, Urbanus; and my friend
9 Stachys; with Apelles, the approved in Christ; and the family of Aristobulus; as well as my cousin
10 Herodion. Best wishes to the family of Narcissus, who are in the Lord;
11 with those workers for the Lord, Tryphaena and Tryphosa—remembering the good Persis, who has done
   much in the Lord.
12 Best wishes to Rufus, the chosen of the Lord, and to his and my
   mother; and also Asyricus, Phlegon, Hermes, Patrobas, Hermas, with all
13 their brothers—remembering Philolus, Julia, Nereus, and his sister, and
   Olympia, and all the saints with them.
14 Greet each other with a holy kiss. All the assemblies of Christ send you
good wishes.
15 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 Lord Jesus Christ, but their own
   greed; and by their flattery and fair speech they deceive the hearts of the
   unsuspicuous; for your name has spread
to all. Therefore, I am proud of you;
   and wish you to be wise for good, but
18 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 Sosipater, send you regards.
19 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 trea-
   surer, 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 de-
   termination of the Eternal God, and revealed for old faith to new heathen:
   to the only wise God be glory through Jesus Christ in eternity. Amen.²

Written to the Romans from Corinth, and
sent by means of Phoebe, 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
Eve Living God.—F. F.

THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

The Introduction.

Paul, chosen by Divine will an
apostle of Christ Jesus, and the
brother Sotheennes, 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—thems 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 to you in Christ Jesus: by which you are enriched with Him in all things;

5 and as with full reason and full knowledge the evidence of Christ was confirmed among you, that you may not be deficient in any spiritual gift; having received the revelation of our Lord Jesus Christ, which will also support you until absolutely perfect 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.

6 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 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."

7 Can you gamble upon Christ? Paul was not crucified for you! or were you 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 my own name. Yet I baptized the family of Stephanas; beyond this I do not recollect if I baptized any 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.

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

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

10 it pleased God to save the faithful by means of the folly of preaching. While the Jews demand a sign, and the Greeks search after philosophy, we proclaim a crucified Messiah—a certain offence to the Jews, and folly to the heathen; but to the chosen, whether Jews or Greeks, Christ a Divine power, and a Divine philosophy. For the folly of God is wiser than men; and the weakness of God is stronger than human strength.

11 For, contemplate your vocation, brothers: that not many eminent philosophers, not many powerful, not many high-born—on the contrary, 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 chosen the low-born, and despised of the world, and the poor, to debase the possessors of power. Therefore, none can boast in the presence of God. But from Him you exist in Christ Jesus, Who has brought a philosophy from God to us, as well as righteousness, and purity, and redemption; so that, as it is written, LET THE TRIUMPHANT TRIUMPH WITH THE LORD. 1

12 And when I came to you, brethren, I came not proclaiming the evidence of God with grand reasoning or philosophies; for I decided to know nothing among you, except Jesus Christ, and Him crucified. And I came to you with weakness, and fear, and great timidity. And my thoughts and my language were not clothed in captivating philosophical phraseology; but in demonstrated spirit and power, so that your faith might not be in human philosophy, but in Divine power.

13 But we can speak philosophy among the perfect; but a philosophy not of this age, nor of the useless leaders of this time. We speak, instead, a Divine philosophy in the hidden mystery which God ordained before the ages for our rectification, 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 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 Isaiah xxix. 14.

1 Jeremiah ix. 24.
For those loving Him. But God has revealed it to us through the Spirit; for the Spirit investigates all, 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.

And we have not received the spirit of the world, but the Spirit proceeding from God; so that we can distinguish 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 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 spiritually investigated. But the spiritual man investigates all, whilst he can be criticised by no one. For who knew the mind of the Lord? Who could have taught Him? However, we possess the mind of Christ.

Yet, brothers, I am not able to speak to you as to spiritual men; but as to animal—as to infants in Christ. I gave you milk to drink: not solid food, for you were not able, nor are 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?

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

What, then, is Apollos? and what is Paul?—ministers by whom you believed, and each endowed as the Lord decided. I planted, Apollos 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 own work—for we are both God's workmen. You are God's farm—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 he builds; for none can lay a different foundation to what is laid, that is, Jesus Christ. But if any one builds upon this foundation gold, and silver, costly stones, wood, hay, straw—the 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 stands, he will receive pay. If the 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 Divine temple, and that the Spirit of God lives in you? If any one corrupts 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 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 compared to God. For it is written:

He catches the philosophers in their own craft. And again:

The Lord knows the arguments of the philosophers, that they are empty.

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

Let a man regard us as being servants of Christ, and administrators of the mysteries of God; and for the rest, it is sought in administrators that each should be found faithful. But for 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 against myself. However, I am not acquitted on account of that; but the Lord is my judge. Therefore, do not 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 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 you? and what have you that you have not received as a gift? And if

1 Isa. lxiv. 4.  2 Isa. xl. 19.  3 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 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 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 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 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 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 my ways are in Christ, and how I teach everywhere in every assembly. 18 However, as some may be elated at 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, 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 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 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 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 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 not know that a little ferment ferments the whole mass? Clean out 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 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 no association with fornicators; not 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 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 a fellow; for how does it belong to me to judge those without? Should you 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 against another, ask for a decision before the wicked, and not rather before the holy? Or do you not know 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 we shall judge angels?—then why not business matters? Therefore, if you should have business affairs requiring arbitrations, should you appear before those who have been denied authority in the assembly? I 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, and that, too, before unbelievers.

Now, most certainly, it is a deep 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 wrong, and you cheat, and swindle even your brothers. Do you not
know that the unjust will not inherit the Kingdom of God? Deceive not yourselves; neither profligates, nor
10 idolaters, nor adulterers, nor depraved, 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
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?
15 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. 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 from God to live in? And you are
20 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 encumbered 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 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 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 by a special command. Yet I wish 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 widows, it was well for them if they could remain as I myself; but if they have not self-restraint, they should marry; for to marry is better than to be feverish. However, to the married the Lord commands, not I: A wife should not be separated from a husband; but if she should separate, let 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, not the Lord: If any brother has an unbelieving wife, and she agrees to live with him, she should not be dismissed; and a wife who may have an unbelieving husband, and he agrees to live with her, she should not leave 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 will separate, let him do so; the brother or sister is not in bondage to such. God, however, called us into peace. For how do you know, wife, but that you may save your husband? or how do you know, husband, that you may save your wife? Should 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? Let it not be rejected. Has another been called in uncircumcision? Let him not be circumcised. The circumcision is nothing, and the uncircumcision is nothing; but observing Divine commands, each should continue in the condition in which he was called.

Were you called when a slave? do not
let it fret you. But if you are able to become a freeman, then prefer it.

For the slave having been called to the Lord, is the Lord's freedman; and in the same way, the freeman is a slave of Christ. You were dearly bought; do not become slaves of men. Let each continue in the condition, brothers, in which he was called towards God.

But about the young girls, I have not a decision from the Lord; but I give an opinion as I was granted to be trusted under the Lord. I think, therefore, that to encounter more easily the present distress, it is good 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 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.

However, I say this, brothers: The time remaining is short, until both they having wives may be as having none; and the weepers as not weeping; and the gay as not rejoicing; and the buyers as not possessing; and those using this world as not consuming it, for the arrangement of this 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; but the married should look after the affairs of the world—how he may please his wife. There is a condition 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 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.

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; 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.

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 demi-gods—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
I. CORINTHIANS.

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 

6 Lord's brothers, and Kephas? 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? 

8 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 mizzle the threshing bullock. 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 necessaries 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. 

12 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. 

17 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. 

19 For being free from all, I have enslaved myself to all, so that I might benefit the greatest possible number. And I became like a Jew to the Jews, 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 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 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 sake of the good news, so that I may become a participator in it. 

Do you not know that the runners 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; they, however, so that they may receive a perishable wreath, but we an imperishable. Therefore I run thus; not like a trifer. I strike thus; not as beating wind. But instead, I train 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, 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 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 the Messiah. God, however, was not pleased with the greater part of them; for they were strown in the desert. And these became types for us, that we should not be lustful for vice, as they were lustful. Neither should you be idolaters, like some of them; as it is written: The people sat down to eat and drink, and they arose to play. Neither 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 Lord, as some of them tried Him, and were slain by serpents. Neither should you murmur, as some of them murmured, and were destroyed by the
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.

15 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 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 8 man, perhaps, is given the manifestation of the Spirit philosophic reason; but to another, by means of the same Spirit, comprehension of thought; and to a 9 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 17 were an eye, where would be the

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.
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
the body be? And now there are
certainly many members, but a single
body. And the eye is not able to say
to the hand, "I have no need of you!"
or 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 sur-
round with supreme honour. And
our plainest organ has supreme
24 beauty; but our beautiful features
have no deficiency, for God has con-
structed the body, giving supreme
honour to the weakest: so that there
might not be dissenion 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 facul-
ties 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
languages. All are not apostles, nor
all preachers, nor all teachers. All
are not men of power; all have not a
gift for healing; all do not speak
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 friend-
ship, I should become an echoing
trompet, 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 moun-
tain, but possessed not friendship, I
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-glorying, is not pompous;
5 never misbehaving, nor self-seeking,
nor provoking, nor brooding over
injury, nor delighting over wicked-
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
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-
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
language does not speak to men, but
to God. When no one understands it,
he speaks mysteries to the mind; but
15 the preacher can utter edification, and
consolation, and encouragement to
men. The linguist instructs himself; but
the preacher instructs the assem-
ble. And I wish you were all lin-
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
languages, unless you produce an in-
telligible speech, how can it be known
what is spoken? for you would be
talking to the wind. There are in
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
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foreigner to the speaker, and the speaker a foreigner to me. And so you, when you desire to be intellectual, you should try to proceed so as to promote the edification of the assembly. The speaker in a foreign language should therefore desire that it may be translated. For if I pray in a foreign language, my spirit is praying, but my 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 understanding. If you only give thanks with the spirit, how can one of an uneducated condition express his assent with your thanksgiving, since he does not know what you say? For you indeed may give thanks well, but the other is not edified. I thank God I am a better linguist than all of you; 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.

Brothers, do not become childish in thought; on the contrary, be childlike concerning wickedness, but in thought be manly. It is written in the law: I will speak to the people in foreign tongues and with strange lips, and then they will never understand me,1 says the Lord. Consequently, languages are for a warning: not to the believers, but for the unbelievers; but preaching is not to the unbelievers, but for the believers. 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 mad? But if all could preach, and any unbeliever or uneducated were to enter, he would be instructed by all; convinced by everything; the secrets of his heart would become clear; and then, falling down upon his face, he would pay homage to God, announcing that the living God is among you.2

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 language, let it be only two, or at most only three, and in turn; and let one translate. And if there is not a translator, let him be silent in meeting, since he can speak to himself and to God. Only two or three preachers may speak, and the others should reflect. But if something is suggested to another sitting still, let the first conclude; for, one by one, you can all speak, so that all may instruct and all encourage. And the spirits of preachers are regulated by the preachers; for God is not disturbance, but peace in all the assemblies of the saints.

Let your women keep silent in the 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 should ask their husbands in their own homes; for it is scandalous for women to speak in an assembly. Did the purpose of God proceed from you? Or was it only received by you? If any one imagine himself to be an orator, or inspired, he should recognise what I write to you, that it is an order of the Lord. But if any disregards it, let him disregard it.

Consequently, brothers, desire the talent for oratory, and do not prohibit speaking in foreign languages. But let everything be decorous and orderly.

The Doctrine of the Resurrection.

I now declare to you, brothers, the gospel which I imparted to you, which you also accepted, in which you also stand, and by which you will be saved; I preached it to you with this object, if you grasp it—unless you have relied upon a phantom. For I delivered 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 buried, and that He was raised on the third day, in accordance with the Scriptures. That He was seen by Kephas, afterwards by the twelve; and after that He appeared openly to five hundred brethren at once, of whom the greater number remain until now, but some have fallen asleep; after that He appeared to James, then to all the apostles. But last of them all, as if to a laggard, He appeared also to me. For I am the most insignificant of the apostles; who am not worthy to be called an apostle.
because I persecuted the church of God; but, thank God, I am what I am. And the gift of Him, which is in me, has not been useless; on the contrary, I have accomplished more than the whole of them: yet not I myself, but the gift of God that is with me. However, whether I, or whether they, we preached this, and you believed it.

But if it was preached that Christ was raised from the dead, how can some among you say that a resurrection from the dead does not exist? But if there is not a resurrection from death, even Christ could not have been raised. Yet if Christ has not been raised, then both our preaching is worthless, and your faith is worthless as well. And we should also be found false witnesses concerning God; because we gave evidence respecting God that He raised the Messiah—Whom He did not raise, if indeed the dead rise not. For if the dead do not rise, Christ never arose; but if Christ did not rise, then your faith is a folly, you are yet in your sins: and then the sleepers in Christ have been lost.

If in this life only we are hopeful in Christ, we are the most wretched of all men.

But the fact is, Christ has been raised from the dead, a Fore-runner of the sleepers. For since by man death exists, by man a resurrection from death also exists. For as in Adam all die, so also in Christ all will be revived. But each in his own order. Christ a Fore-runner, then those in Christ at His appearing.

Then will be the perfection, when He delivers up the Kingdom to the God and Father, after He has destroyed every dominion, and every authority and power: for He must reign until He can put all these enemies under His feet. The last enemy to be destroyed is Death.

For He will subdue all things under His feet. But when He said, All are to be subdue," it is clear that He excepts Him Who subdued all things to Him. But when He has subjugated all to Him, then the Son Himself also will be subjected to Him Who subduced all things to Him, so that God may be all in all.

Then what do they obtain—the baptized for the sake of the dead—if the dead are not absolutely raised?
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 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 shall be changed. For this perishable must be endowed with imperishability, and this mortal must be endowed with immortality. And when this corruptible has been endowed with incorruptibility, then will arrive the written declaration:

DEATH IS SWALLOWED UP BY VICTORY.

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

56 For sin is the sting of death, and the force of sin the law. But thanks be to God, Who has given us the victory through our Lord Jesus Christ. Therefore, my dear brothers, be firm, immovable, 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 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 collections when I come. And when I arrive, whoever you may choose, I will send them with letters to carry your gift to Jerusalem. But if you would rather that I should go myself, 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 forward wherever I am going. For I do not wish to pay you a brief visit now; but I hope to stay some time with you, if the Lord will allow it. But I shall continue in Ephesus until the Pentecost; for there is there a great wide open door for my work, and many opponents.

3 But if Timothy comes, see that you take care that he is not troubled by you; for he executes the work of the Lord as well as myself. Let no one, 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 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 manly; be self-restrained. Let all you do be done in love.

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

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

1 Hosea xiii. 14.