

# *The First Epistle Of Paul To The Corinthians*

## *The Argument*

*After that Paul had preached at Corinth a year and a half, he was compelled by the wickedness of the Jews to sail into Syria. In whose absence false Apostles entered into the Church, who being puffed up with vain glory, and effectuate eloquence, sought to bring into contempt the simplicity which Paul used in preaching the Gospel. By whose ambition such factions and schisms sprang up in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefest points of Christian religion. Against these evils the Apostle proceedeth, preparing the Corinthian's hearts and ears with gentle salutations; but soon after he reproveth their contentions and debates, their arrogancy and pride, and exhorteth them to concord and humility, setting before their eyes the spiritual virtue, and heavenly wisdom of the Gospel, which cannot be persuaded by worldly wit and eloquent reasons, but is revealed by God's Spirit, and so sealed in men's hearts. Therefore this salvation may not be attributed to the ministers, but only to God, whose servants they are, and have received charge to edify his Church, wherein Paul behaved himself skillfully, building according to the foundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent heed that they be not polluted with vain doctrine, seeing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on man's judgment, albeit he had declared by manifest signs that he never sought his own glory, neither yet how he might live, but only the glory of Christ; which thing at his coming he would declare more amply, to the shame of those vain glorious braggers, who sought themselves only, and therefore suffered most horrible Vices unreproved and unpunished, as incest, contentions, pleadings before infidels, fornication, and such like, to the great slander of the Gospel. This done, he answereth to certain points of the Corinthian's letter, as touching single life, duty of marriage, of discord and*

*dissention among the married, of virginity, and second marriage. And because some thought it nothing to be present at idol service, seeing in their heart they worshipped the true God, he warneth them to have respect to their weak brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing rather than he would do, he would never use that liberty which God had given him. But forasmuch as pride, and self will was the cause of those great evils, he admonisheth them by the example of the Jews not to glory in these outward gifts, whose horrible punishment for the abuse of God's creatures, ought to be a warning to all men to follow Christ uprightly, without all pollution and offence of others. Then he correcteth divers abuses in their Church, as touching the behavior of men and woman in the assemblies of the Lord's Supper, the abuse of the spiritual gifts, which God hath given to maintain love and edify the Church; as concerning the resurrection from the dead, without the which the Gospel serveth to no use. Last of all he exhorteth the Corinthians to relieve the poor brethren at Jerusalem, to preserve in the love of Christ, and well doing, sending his commendations, and wishing them peace.*

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# 1 Corinthians 1

1 After the salutation, 10 which in effect is an exhortation. 12 He reprehendeth the Corinthian's sects and divisions, 17 and calleth them from pride to humility; 20 For overthrowing all worldly wisdom. 23-25 he advanceth only the preaching of the cross.

1 Paul (1) called to be an (2) Apostle of Jesus Christ, through the will of God, and our brother (3) Sosthenes,

(1) The inscription of the Epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithstanding so, that always he letteth them to wit, that he is the servant of God, and not of men.

(2) If he be an Apostle, then he must be heard, although he sometimes reprehends them sharply, seeing he hath not his own cause in hand, but is a messenger that bringeth the commandments of Christ.

(3) He joineth Sosthenes with himself, that this doctrine might be confirmed by two witnesses.

2 (4) Unto the Church of God, which is at Corinth, to them that are (\*) (5) (♣) sanctified in (a) Christ Jesus, (♣) (♥) Saints by (b) calling, (♣) with all that (c) call on the Name of our Lord Jesus Christ in every place, both their *Lord*, and ours:

(4) It is a Church of God, although it hath great faults in it, so that it obey them which admonish it.

(\*) Acts 15:9; 1 Thessalonians 4:7 .

(5) A true definition of the Church, which is one.

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

(a) The Father sanctifieth us, that is to say, separateth us from the wicked, in giving us to his Son, that he may be in us, and we in him.

(♣) Romans 1:7; Ephesians 1:1; Colossians 1:22; 2 Timothy 1:9; Titus 2:1 .

(♥) Made holy by the free mercy and calling of God.

(b) Whom God of his gracious goodness and mere love hath separated for himself, or whom God hath called to holiness; the first of these two expositions sheweth from whence our sanctification cometh, and the second sheweth to what end it tendeth.

(♣) 2 Timothy 2:23 .

(c) He is said properly to call on God, who crieth unto the Lord when he is in danger, and craveth help at his hands; and by the figure of Synecdoche it is taken for all the service of God; and therefore to call upon Christ's Name, is to acknowledge and take him for very God.

3 (6) Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

(6) The foundation and the life of the Church, is Christ Jesus given of the Father.

4 (7) I thank my God always on your behalf for the (\*) grace of God, which is given you in Jesus Christ,

(7) Going about to condemn many vices, he beginneth with a true commendation of their virtues, lest he might seem after to descend to chiding being moved with malice or envy; yet so, that he referreth all to God as the author of them, and that in Christ. That the Corinthians might be more ashamed to profane and abuse the holy gifts of God.

(\*) For all the benefits which ye have received by the Gospel.

5 (\*) That in all things ye are made rich (♣) in him, (8) in (d) (♣) all kind of speech, and in all knowledge;

(\*) Colossians 1:10; Colossians 2:7 .

(♣) As members of the same body which communicate with their head.

(8) He toucheth that by name, which they most abused.

(d) Seeing that whiles we live here, we know but in part and prophesy in part, this word (All) must be restrained to the present state of the faithful; but by speech he meaneth not a vain kind of babbling, but the gift of holy eloquence, which the Corinthians abused.

(♣) He commendeth those gifts in them, whose abuse after he doeth reprove, as eloquence, philosophy, and their knowledge of God's word.

6 (9) As the testimony of Jesus Christ hath been (e) confirmed in you;

(9) He sheweth that the true use of these gifts consisteth herein that the mighty power of Christ might thereby be set forth in them, that hereafter it might evidently appear how wickedly they abused them to glory and ambition.

(e) By those excellent gifts of the holy Ghost.

7 So that ye are not destitute of any gift; (\*) (10) waiting for the (f) appearing of our Lord Jesus Christ;

(\*) Titus 2:11; Philippians 3:20 .

(10) He saith by the way, that there is no cause why they should please themselves so much in those gifts which they had received, seeing that those were nothing in comparison of them which are to be looked for.

(f) He speaketh of the last coming of Christ.

8 (\*) (11) Who shall also confirm you unto the end, that ye may be (g) (♣) blameless in the day of our Lord Jesus Christ.

(\*) 1 Thessalonians 3:13; 1 Thessalonians 5:23 .

(11) He testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithal sheweth, that as well the beginning as the accomplishing of our salvation is only the work of God.

(g) He calleth them blameless, not whom man never found fault with, but with whom no man can justly find fault, that is to say, them which are in Christ Jesus, in whom there is no condemnation. See Luke 1:6 .

(♣) For there is no condemnation to them that are grafted in Christ Jesus.

9 (\*) God is (h) faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord.

(\*) 1 Thessalonians 5:24 .

(h) True and constant, who doth not only call us, but giveth us the gift of perseverance also.

10 (12) Now I beseech you, brethren, by the Name of our Lord Jesus Christ, (\*) that (13) ye all (♣) speak one thing, and that there be no dissensions among you; but be ye (i) knit together in one mind, and in one judgment.

(12) Having made an end of the preface, he cometh to the matter itself, beginning with a most grave obtestation, as though they should hear Christ himself speaking and not Paul.

(\*) Romans 15:5; Philippians 3:16 .

(13) The first part of this Epistle, wherein his purpose is to call back the Corinthians to brotherly concord, and to take away all occasion of discord. So then this first part concerneth the taking away of schisms. Now a schism is when men which otherwise agree and consent together in doctrine, do yet separate themselves one from another.

(♣) Disagreeing in words engendereth dissension of mind, whereof proceedeth repugnancy of judgment, which is the mother of schism and heresy.

(i) Knit together, as a body that consisteth of all his parts fitly knit together.

11 (14) For it hath been declared unto me, my brethren, of you by them that are of the house of (\*) Chloe, that there are contentions among you.

(14) He beginneth his reprehension and chiding by taking away of an objection; for that he understood by good witnesses, that there were many factions among them. And therewithal he openeth the cause of dissensions, because that some did hang on one doctor, some on another, and some were so addicted to themselves, that they neglected all doctors and teachers, calling themselves the disciples of Christ only, shutting forth their teachers.

(\*) Which was a virtuous woman and zealous of God's glory and sought the quietness of the Church.

12 Now (k) this I say, that every one of you saith, I am Paul's, and I am (\*) Apollos', and I am Cephas', and I am Christ's.

(k) The matter I would say to you, is this.

(\*) Acts 18:24 .

13 (15) Is Christ divided? Was (16) Paul crucified for you? Either were ye (17) baptized (\*) into the name of Paul?

(15) The first reason why schisms ought to be eschewed, because Christ seemeth by that means, to be divided and torn in pieces, who cannot be the head of two divers and disagreeing bodies, being himself one.

(16) Another reason: Because they cannot without great injury to God so hang of men as of Christ, which thing no doubt they do, which allow whatsoever some man speaketh, even for his persons sakes, as these men allowed one selfsame Gospel being uttered of one man, and did loathe it being uttered of another man. So that these factions were called by the names of their teachers. Now Paul setteth down his own name not only to grieve no man, but also to sheweth it he pleadeth not his own cause.

(17) The third reason taken of the form and end of Baptism, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a man do not fall from the doctrine of Christ, yet if he hang upon some certain teachers, and despise others, he forsaketh Christ; for if he hold Christ his only master, he would hear him, teaching by whomsoever.

(\*) Read the annotation, Acts 3:16 .

14 (18) I thank God, that I baptized none of you, but (\*) Crispus, and (♣) Gaius,

(18) He protesteth that he speaketh so much the more boldly of these things, because that through God's providence he is void of all suspicion of challenging disciples unto himself, and taking them from others. Whereby we may understand that not the scholars only, but the teachers also are here reprehended, which gathered themselves flocks apart.

(\*) Acts 18:8 .

(♣) This Gaius was Paul's host, in whose house also the Church was at Corinth, Romans 16:23; there was yet another so called, which was of Derbe and followed Paul, Acts 20:4 .

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

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

17 (19) For Christ sent me not to (♣) baptize, but to preach the Gospel, (20) not with (\*) (l) (♣) wisdom of words, (♠) lest the (21) cross of Christ should be made of none effect.

(19) The taking away of an objection; that he gave not himself to baptize many amongst them; not for the contempt of Baptism, but because he was chiefly occupied in delivering the doctrine, and committed them that received his doctrine to others to be baptized, whereof he had store. And so he declared sufficiently how far he was from all ambition; whereas on the other side they whom he reprehendeth, as though they gathered disciples unto themselves and not unto Christ, bragged most ambitiously of numbers, which they had baptized.

(♣) That is, chiefly and peculiarly.

(20) Now he turneth himself to the doctors themselves, which pleased themselves in brave and ambitious eloquence, to the end that they might draw more disciples after them. He confesseth plainly that he was unlike unto them, opposing gravely as it became an Apostle, his example against their perverse judgments; So that this is another place of this Epistle, touching the observing of a godly simplicity, both in words and sentence in teaching of the Gospel.

(\*) 1 Corinthians 2:19; Galatians 5:4; 2 Peter 1:16 .

(l) With eloquence; which Paul casteth off from him not only, as not necessary, but also as contrary to the office of his Apostleship; and yet had Paul his kind of eloquence, but it was heavenly, not of man, and void of painted words.

(♣) As rhetoric or art oratory.

(♠) When men should attribute that unto eloquence, which only belonged to the power of God.

(21) The reason why he used not the pomp of words, and painted speech, because it was God's will to bring the world to his obedience by that way, whereby the most idiots amongst men might understand, that this work was done of God himself without the art of man. Therefore as salvation is set forth unto us in the Gospel by the cross of Christ, than which nothing is more contemptible, and more far from life, so God would have the manner of the preaching of the cross most different from those means, with which men do use to draw and entice others, either to hear or believe; therefore it pleased him by a certain kind of most wise folly, to triumph over the most foolish wisdom of the world, as he had said before by Isaiah, that he would. And hereby we may gather, that both those doctors which were puffed up with ambitious eloquence, and also their hearers strayed far away from the end and mark of their vocation.

18 For that (m) preaching of the cross is to them that perish, foolishness; but unto us, which are saved, it is the (\*) (n) power of God.

(m) The preaching of Christ crucified, or the kind of speech which we use.

(\*) Romans 1:16 .

(n) It is that wherein he declareth his marvelous power in saving his elect, which would not so evidently appear, if it hanged upon any help of man, for so man might attribute that to himself, which is proper only to the cross of Christ.

19 (22) For it is written, (\*) I will destroy the wisdom of the wise, and will cast away the understanding of the prudent.

(22) The Apostle proveth that this ought not only not to seem strange, seeing that it was foretold so long before, but declareth further, that God in wont to punish the pride of the world in such sort, which so pleaseth itself in its own wisdom; and therefore that it is vain, yea a thing of nothing, and such as God rejecteth as unprofitable, which they so carefully labored for, and made so great account of.

(\*) Isaiah 29:14 .

20 Where is the wise? Where is the (o) (\*) Scribe? Where is the (p) (♣) disputer of this world? Hath not God made the wisdom of this world foolishness?

(o) Where art thou, O thou learned fellow, and thou that spendest thy days in turning thy books?

(\*) That is, the interpreter of the Law.

(p) Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all hard questions, and thus triumpheth he against all the men of this world, for there was not one of them that could so much as dream upon this secret and hidden mystery.

(♣) He that is so subtil in discussing questions? And herein Paul reproacheth even the best learned, as though not one of them could perceive by his own wisdom this mystery of Christ revealed in the Gospel.

21 (23) For seeing the (q) world by wisdom knew not God in the (r) wisdom of God, (24) it pleased God by the (s) foolishness of preaching to save them that believe.

(23) He sheweth that the pride of men was worthily punished of God, because they would not behold God, as meet was they should, in the most clear glass of the wisdom of the world, which is the workmanship of the world.

(q) By the world he meaneth all men which are not born anew, but remain as they were, when they were first born.

(r) In the workmanship of this world, which hath the marvelous wisdom of God engraved in it, so that every man may behold it.

(24) The goodness of God is wonderful, for while he goeth about to punish the pride of the world, he is very provident and careful, for the salvation of it, and teacheth men to become fools, that they may be wise to God.

(s) So calleth the preaching of the Gospel as the enemies supposed it; but in the mean season he taunteth them very sharply, who had rather charge God with folly, than acknowledge their own and crave pardon for it.

22 (\*) (25) Seeing also that the Jews require a sign, and the Grecians seek after wisdom.

(\*) Matthew 12:38 .

(25) A declaration of that which he said that the preaching of the Gospel, is foolish. It is foolish, saith he to them whom God had not endued with new light, that is to say, to all men, being considered in themselves; for the Jews require miracles, and the Grecians arguments, which they may comprehend by their wit and wisdom; and therefore they do not only not believe the Gospel, but also they mock at it. Notwithstanding in this foolish preaching, there is the great virtue and wisdom of God, but such as those only which are called, do perceive: God shewing most plainly, that even then when mad men think him most foolish, he is far wiser than they are, and that he surmounteth all their might and power, when he useth most vile and abject things, as it hath appeared in the fruit of the preaching of the Gospel.

23 But we preach Christ crucified, unto the Jews, even a stumblingblock, and unto the Grecians, foolishness;

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

25 For the (\*) foolishness of God is wiser than men, and the weakness of God is stronger than men.

(\*) He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God than acknowledge their own folly and weakness.

26 (26) For brethren, you see your (t) calling, how that not many wise men (u) (\*) after the flesh, not many mighty, not many noble *are called*.

(26) A confirmation taken of those things which came to pass at Corinth, where the Church especially consisted of the basest and common people, insomuch that the philosophers of Greece were driven to shame, when they say that they could do nothing with their wisdom and eloquence, in comparison of the Apostles, whom notwithstanding they called idiots and unlearned. And herewithal doeth he beat down their pride, for God did not prefer them before those noble and wise men because they should be proud, but that they might be constrained even whether they would or not, to rejoice in the Lord, by whose mercy, although they were the most object of all, they had obtained in Christ, both this wisdom, and all things necessary to salvation.

(t) What way the Lord hath taken in calling you.

(u) After that kind of wisdom which men make account of, as though there were none else, who because they are carnal, know not spiritual wisdom.

(\*) According as the world termeth wise men.

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

28 And vile things of the world, and things which are despised, hath God chosen, and things (\*) which (x) are not, to bring to (y) nought things (♣) that are,

(\*) Which are in man's judgment almost nothing, but taken for objects and castaways.

(x) Which in man's judgment are almost nothing.

(y) To shew that they are vain and unprofitable, and nothing worth. Look at Romans 3:31 .

(♣) Esteemed and in reputation.

29 That no (z) (\*) flesh should rejoice in his presence.

(z) Flesh is oft as we see, taken for the whole man, and he useth this word flesh, very fitly, to set the weak and miserable condition of man and the majesty of God, one against the other.

(\*) Thus he calleth man in contempt and to beat down his arrogancy.

30 But ye are (a) of him in Christ Jesus, (27) who of God is made unto us (\*) wisdom and righteousness, and sanctification, and redemption.

(a) Whom he cast down before, now he lifteth up, yea, higher than all men; yet so, that he sheweth them that all their worthiness is without themselves, that is, standeth in Christ, and that of God.

(27) He teacheth that especially and above all things, the Gospel ought not to be contemned, seeing it containeth the chiefest things that are to be desired, to wit, true wisdom, the true way to obtain righteousness, the true way to live honestly and godly, the true deliverance from all miseries and calamities.

(\*) Jeremiah 23:5 .

31 That, according as it is written, (\*) (b) He that rejoiceth, (♣) let him rejoice in the Lord.

(\*) Jeremiah 9:24; 2 Corinthians 10:17 .



(b) Let him yield all to God and give him thanks, and so by this place is man's free will beaten down, which the Papists so dream of.  
(♣) That is, attribute all things to God with thanksgiving.

## 1 Corinthians 2

1 He setteth down a platform of his preaching, 4 which was base in respect of man's wisdom, 7-13 but noble in respect of the spiritual power and efficacy. 14 And so concludeth that flesh and blood cannot rightly judge thereof.

1 And (1) I, brethren, when I came to you, came not with (\*) excellency of words, or of wisdom, shewing unto you the (a) (♣) (♣) testimony of God.

(1) He returneth to 1 Corinthians 1:17; that is to say, to his own example, confessing that he used not amongst them either excellency of words, or enticing speech of man's wisdom, but with great simplicity of speech, both knew and preached Jesus Christ crucified, humbled and abject, as touching the flesh.

(\*) 1 Corinthians 1:17 .

(a) The Gospel.

(♣) Or, mystery.

(♣) That is, the Gospel, whereby God doeth manifest himself to the world, or whereof God is the author and witness.

2 For I (b) esteemed not to (\*) know anything among you, save Jesus Christ, and him crucified.

(b) I purposed not to profess any other knowledge, but the knowledge of Christ and him crucified.

(\*) Or, I thought nothing worthy to be known.

3 (\*) And I was among you in (c) (♣) weakness, and in fear, and in much trembling.

(\*) Acts 18:1 .

(c) He setteth weakness, against excellency of words, and therefore joineth with it fear and trembling, which are the companions of true modesty, not such fear and trembling as terrify the conscience, but such as are contrary to vanity and pride.

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

4 Neither *stood* my word, and my preaching in the (\*) enticing speech of man's wisdom, (2) but in plain (d) evidence of the Spirit and of power,

(\*) 1 Corinthians 1:17; 2 Peter 1:16 .

(2) He turneth that now to the commendation of his ministry, which he had granted to his adversaries, for his virtue and power which they knew well enough, was so much the more excellent, because it had no worldly help joined with it.

(d) By plain evidence he meaneth such a proof, as is made by certain and necessary reasons.

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

(3) And he telleth the Corinthians, that he did it for their great profit, because they might thereby know manifestly, that the Gospel was from heaven. Therefore he privily rebuketh them, because that in seeking vain ostentation, they willingly deprived themselves of the greatest help of their faith.

6 (4) And we speak wisdom among them that are (e) (\*) perfect; not the wisdom of this world, neither of the (f) (♣) princes of this world, which come to nought.

(4) Another argument taken of the nature of the thing, that is, of the Gospel, which is true wisdom, but known to them only which are desirous of perfection, and is unsavory to them which otherwise excel in the world, but yet vainly and frailly.

(e) Those are called perfect here, not which had gotten perfection already, but such as tend to it, as Philippians 3:15; so that perfect, is set against weak.

(\*) They whose understandings are illuminated by faith, acknowledge this wisdom, which the world calleth folly.

(f) They that are wiser, richer, or mightier than other men are.

(♣) The word is here taken for them whom either for wisdom, riches or power, men most esteem.

7 (5) But we speak the wisdom of God in a (g) mystery, *even the hid wisdom*, (6) which God had determined before the world, unto our glory.

(5) He sheweth the cause why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deep, that they cannot attain unto it.

(g) Which men could not so much as dream of.

(6) He taketh away an objection: if it be so hard, when and how is it known? God, saith he, determined with himself from the beginning, that which his purpose was to bring forth at this time out of his secrets for the salvation of men.

8 (7) Which (\*) none of the princes of this world hath known; for had they known it, they would not have crucified the (h) (♣) Lord of glory.

(7) He taketh away another objection: why then, how cometh it to pass, that this wisdom was so rejected of men of highest authority, that they crucified Christ himself? Paul answereth; because they knew not Christ such as he was.

(\*) That is, very few.

(h) That mighty God, full of true majesty and glory; Now this place hath in it a most evident proof of the divinity of Christ, and of the joining of the two natures in one, which hath this in it, that which is proper to the manhood alone, is vouched of the Godhead joined with the manhood; Which kind of speech, is called of the old fathers, a making common of things belonging to someone, with other to whom they do not belong.

(♣) He calleth Jesus the mighty God, full of true glory and majesty, whom David also calleth the King of glory, Psalm 24:7; and Stephen nameth him the God of glory, Acts 7:2; and hereby appeareth the divinity of Christ, and conjunction of two natures in one person.

9 (8) But as it is written, (\*) The things which eye hath not seen, neither ear hath heard, neither (♣) came into (i) man's heart, *are*, which God hath prepared for them that love him.

(8) Another objection: But how could it be that those witty men could not perceive this wisdom? Paul answereth; Because we preach those things which pass all man's understanding.

(\*) Isaiah 64:4 .

(♣) Man is not able to think God's providence towards his.

(i) Man cannot so much as think of them, much less conceive them with his senses.

10 (9) But God hath revealed *them* unto us by his Spirit; for the Spirit (k) (\*) searcheth all things, yea, the deep things of God.

(9) A question: if it surmount the capacity of men, how can it be understood of any man, or how can you declare and preach it? By a peculiar lightening by God's spirit, wherewith whosoever is inspired, he can enter even to the very secrets of God.

(k) There is nothing so secret and hidden in God, but the Spirit of God pierceth into it.

(\*) For he is one God with the Father and the Son.

11 (10) For what man knoweth the things of a man, save the (l) spirit (\*) of a man, which is in him? Even so the things of God knoweth no man, but the Spirit of God.

(10) He setteth that forth by a similitude, which he spake of the inspiration of the Sprit. As the force of man's wit searcheth out things pertaining to man, so doeth our mind by that power of the holy Ghost, understand heavenly things.

(l) The mind of man, which is endued with ableness to understand and judge.

(\*) Man's mind, which understandeth and judgeth.

12 Now we have (\*) received not the (m) spirit of the world, but the Spirit, which is of God, (11) that we might (n) know the (♣) things that are given to us of God.

(\*) We are not moved with that Spirit, which teacheth things wherewith the world is delighted, and which men understand by nature.

(m) The Spirit which we have received, doth not teach us things of this world, but lifeth us up to God, and this place teacheth us against the Papists, what faith is, from whence it cometh, and what force it is of.

(11) That which he spake generally, he restraineth now to those things which God hath opened unto us of our salvation in Christ, lest that any man should separate the Spirit from the preaching of the word and Christ, or should think that those fantastical men are governed by the Spirit of God, which wandering besides the word, thrust upon us their vain imaginations for the secrets of God.

(n) This word (know) is taken here in his proper sense, for true knowledge, which the Spirit of God worketh in us.

(♣) All the benefits of God in Jesus Christ.

13 (12) Which things also we speak, not in the (\*) words which man's wisdom teacheth, but which the holy Ghost teacheth, (o) comparing (♣) spiritual things with spiritual things.

(12) Now he returneth to his purpose, and concludeth the argument which he began in 1 Corinthians 2:6; and it is thus, the words must be applied to the matter, and the matter must be set forth with words which are meet and convenient for it; now this wisdom is spiritual and not of man, and therefore it must be delivered by a spiritual kind of teaching, and not by enticing words of man's eloquence, that the simple, and yet wonderful majesty of the holy Ghost may therein appear.

(\*) 1 Corinthians 1:17; 2 Peter 1:16 .

(o) Applying the words unto the matter, to wit, that as we teach spiritual things, so most our kind of teaching be spiritual.

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

14 (13) But the (p) (\*) natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know *them*, because they are (q) spiritually discerned.

(13) Again he preventeth an offence or stumblingblock; how cometh it to pass that so few allow these things? This is not to be marveled at, saith the Apostle, seeing that men in their natural powers (as they termed them) are not endued with that faculty, whereby spiritual things are discerned (which faculty cometh another way) and therefore they accompt spiritual wisdom as folly, and it is as if he should say, It is no marvel that blind men cannot judge of colors, seeing that they lack the light of their eyes, and therefore light is to them as darkness.

(p) The man that hath no further light of understanding than that which he brought with him, even from his mother's womb, as Jude defineth it, Jude 1:19 .

(\*) Whose knowledge and judgment is not cleared by God's Spirit.

(q) By the virtue of the holy Ghost.

15 (14) But he that is (\*) spiritual, (r) discerneth all things, yet (15) he himself is (♣) judged of (s) no man.

(14) He amplieth the matter by contraries.

(\*) Proverbs 27:19 .

(r) Understandeth and discerneth.

(15) The wisdom of the flesh, saith Paul, determined nothing certainly, no not in its own affairs, much less can it discern strange, that is spiritual things. But the Spirit of God, wherewith spiritual men are endued, can be deceived by no means, and therefore be reproved of no man.

(♣) For the truth of God is not subject to the judgment of man.

(s) Of no man, for when the Prophets are indeed of the Prophets, it is the Spirit that judgeth, and not the man.

16 (\*) (16) For who hath known the mind of the Lord, that he might (t) instruct him? But we have the (u) (♣) mind of Christ.

(\*) Isaiah 40:13; Romans 11:34 .

(16) A reason of the former saying: for he is called spiritual, which hath learned that by the virtue of the Spirit, which Christ hath taught us. Now if that which we have learned of that Master, could be reproved of any man, he must needs be wiser than God; whereupon it followeth, that they are not only foolish, but also wicked, which think that they can devise something that is either more perfect, or that they can teach the wisdom of God a better way than they knew or taught, which undoubtedly, were endued with God's Spirit.

(t) Lay his head to his, and teach him what he should do.

(u) We are endued with the Spirit of Christ, who openeth unto us those secrets, which by all other means are unsearchable, and also all truth whatsoever.

(♣) That is, Christ's Spirit, John 16:13; Romans 8:9 .

## 1 Corinthians 3

*1 He yielded a reason why he preached small matters unto them; 4 He sheweth how they ought to esteem of Ministers; 6 The minister's office. 10 A true form of edifying. 16 He warneth the Corinthians, that they be not drawn away to profane things, 18 through the proud wisdom of the flesh.*

1 And (1) I could not speak unto you, brethren, as unto spiritual men, but as unto (a) carnal, *even* as unto (\*) babes in Christ.

(1) Having declared the worthiness of, heavenly wisdom, and of the Gospel, and having generally condemned the blindness of man's mind, now at length he applieth it particularly to the Corinthians, calling them carnal, that is, such in whom as yet the flesh prevaileth against the Spirit. And he bringeth a double testimony of it; first, for that he had proved them to be such, in so much that he dealt with them no otherwise than with ignorant men, and such as are almost babes in the doctrine of godliness; and secondly, because they shewed indeed by these dissensions, which sprang up by reason of the ignorance of the virtue of the Spirit, and heavenly wisdom, that they had profited very little or nothing.

(a) He calleth them carnal, which are as yet ignorant; and therefore to express it the better, he termeth them babes.

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

2 I gave you milk to drink, and not (b) meat; for ye were not yet (c) able to bear it, neither yet now are ye able.

(b) Substantial meat, or strong meat.

(c) To be fed by me with substantial meat; therefore as the Corinthians grew up in age, so the Apostle nourished them by teaching, first with milk, then with strong meat, which difference was only but in the manner of teaching.

3 For ye are yet carnal; for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as (d) men?

(d) By the square and compass of man's wit and judgment. (The square and compass refers to the carnal practices of Freemasonry and their many secret societies.)

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

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

(2) After that he hath sufficiently reprehended ambitious teachers, and their foolish esteemers, now he sheweth how the true ministers are to be esteemed, that we attribute not unto them, more or less than we ought to do. Therefore he teacheth us, that they are they by whom we are brought to faith and salvation, but yet as the ministers of God, and such as do nothing of themselves, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore we have not to mark or consider what minister it is that speaketh, but what is spoken, and we must depend only upon him which speaketh by his servants.

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

(3) He beautifieth the former sentence, with two similitudes; first comparing the company of the faithful, to a field which God maketh fruitful, when it is sowed and watered through the labor of his servants; next, by comparing it to a house, which indeed the Lord buildeth, but by the hands of his workmen, some of whom, he useth in laying the foundation, others in building of it up. Now, both these similarities tend to this purpose, to shew that all things are wholly accomplished by God's only authority and might, so that we must only have an eye to him. Moreover, although that God useth some in the better part of the work, we must not therefore contemn others, in respect of them, and much less may we divide, or set them apart (as these factious men did) seeing that all of them labor in God's business, and in such sort, that they serve to finish one selfsame work, although by a divers manner of working, insomuch that they need one another's help.

7 So then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase.

8 And he that planteth, and he that watereth, are (♣) one, (\*) and every man shall receive his wages, according to his labor.

(♣) He chargeth them with two faults: the one, that they attributed too much to the ministers, and the other, that they preferred one minister to another.

(\*) Psalm 62:12; Galatians 6:5 .

9 For we together are God's (e) (\*) laborers; ye are God's husbandry, *and* God's building.

(e) Serving under him: Now they which serve under another, do nothing of their own strength, but as it is given them by grace, which grace maketh them fit to that service. Look at 1 Corinthians 15:10; 2 Corinthians 3:6; and all the increase that cometh by their labor, doth so proceed from God, that no part of the praise of it may be given to the under servant.

(\*) So made by his grace.

10 According to the grace of God given to me, as a skilful master builder, I have laid the foundation, and another buildeth thereon. (4) But let every man (\*) take heed how he buildeth upon it.

(4) Now he speaketh to the teachers themselves, which succeeded him in the Church of Corinth, and in their person, to all that were after or shall be Pastors of Congregations, seeing that they succeed into the labor of the Apostles, which were planters and chief builders. Therefore he warneth them first, that they persuade not themselves that they may build after their own fantasy, that is, that they may propound and set forth anything in the Church, either in matter, or in kind of teaching, different from the Apostles which were the chief builders.

(\*) He reproveth the ministers of Corinth, as teachers of curious doctrines and questions.

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

(5) Moreover, he sheweth what this foundation is, to wit, Christ Jesus, from which they may not turn away one jot in the building up of his building.

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

(6) Thirdly, he sheweth that they must take heed that the upper part of the building be answerable to the foundation, that is, that admonitions, exhortations, and whatever pertaineth to the edifying of the flock, be answerable to the doctrine of Christ, as well in matter as in form; which doctrine is compared to gold, silver, and precious stones; of which matter, Isaiah also and John in the Revelation build the heavenly city. And to these are opposite, wood, hay, stubble, that is to say, curious and vain questions or decrees; and besides to be short, all that kind of teaching which serveth of ostentation. For false doctrines, whereof he speaketh not here, are not said properly to be built upon this foundation, unless peradventure in shew only.

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

(7) He testifieth, as indeed the truth is, that all are not good builders, not some of them which stand upon this one and only foundation; but howsoever this work of evil builders, saith he, stand for a season, yet shall it not always deceive, because that the light of the truth appearing at length, as day shall dissolve this darkness, and shew what it is. And as that stuff is tried by the fire, whether it be good or not, so will God in his time by the touch of his Spirit and word, try all buildings, and so shall it come to pass, that such as be found pure and sound, shall still continue so, to the praise of the workman; but they that are otherwise, shall be consumed, and vanish away, and so shall the workman be frustrated of the hope of his labor, which pleased himself in a thing of nought.

(\*) Or the time; which is, when the light of the truth shall expel the darkness of ignorance, then the curious ostentation of man's wisdom shall be brought to nought.

(♣) By the trial of God's Spirit.

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

15 If any man's work burn, he shall (\*) lose; but (8) he (♣) shall be (♣) saved himself, nevertheless yet as it were by the fire.

(\*) Both his labor and reward.

(8) He taketh not away the hope of salvation from the unskillful and foolish builders, which hold fast the foundation, of which sort were those Rhetoricians rather than the pastors of Corinth; but he addeth an exception, that they must notwithstanding suffer this trial of their work, and also abide the loss of their vain labors.

(♣) He reproveth them not as false apostles, but as curious teachers of humane sciences, as they which loathing at the simplicity of God's word, preach philosophical speculations.

(♣) As touching his life, if he hold fast the foundation.

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

(\*) 1 Corinthians 6:19; 2 Corinthians 6:16 .

(9) Continuing still in the metaphor of a building, he teacheth us that this ambition is not only vain, but also sacrilegious; for he saith that the Church is as it were the Temple of God, which God hath as it were consecrated unto himself by his Spirit. Then turning himself to these ambitious men, he sheweth that they profane the Temple of God, because those vain arts wherein they please themselves so much, are as he teacheth, so many pollutions of the holy doctrine of God, and the purity of the Church. Which wickedness shall not be suffered unpunished.

17 If any man (f) destroy the Temple of God, him shall God destroy, for the Temple of God is holy, which ye are.

(f) Defileth it, and maketh it unclean, being holy, and surely they do defile it, by Paul his judgment, which by fleshly eloquence defile the purity of the Gospel.

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

(10) He concludeth by the contrary, that they profess pure wisdom in the Church of God, which refuse and cast away all those vanities of men, and if they be mocked of the world, it is sufficient for them that they be wise according to the wisdom of God, and as he will have them to be wise.

19 For the wisdom of this world is foolishness with God. For it is written, (\*) He (g) catcheth the wise (♣) in their own craftiness.

(\*) Job 5:13 .

(g) Be they never so crafty, yet the Lord will take them when he shall discover their treachery.

(♣) When they themselves are entangled in the same snares, which they laid for others.

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

(\*) Psalm 94:11 .

21 (11) Therefore let no man (h) (\*) rejoice in men. For all things are (i) yours.

(11) He returneth to the proposition of the second verse, first warning the hearers, that henceforward they esteem not as lords, those whom God hath appointed to be ministers, and not lords of their salvation, which thing they do, that depend upon men, and not upon God, that speaketh by them.

(h) Please himself.

(\*) But in God who worketh by his ministers to his own glory and comfort of is Church.

(i) Helps, appointeth for your benefit.

22 Whether it be Paul, or Apollos, or Cephas, or the (12) world, or life, or death; whether they be things present, or things to come, *even* all are yours,

(12) He passeth from the persons to the things themselves, that his argument may be more forcible, yea, he ascendeth from Christ to the Father, to shew us that we rest ourselves no not in Christ himself, in that which he is man, but because he carrieth us up even to the Father, as Christ witnesseth of himself everywhere, that he was sent of his Father, that by this band we may be all knit with God himself.

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

## 1 Corinthians 4

*1 Bringing in the definition of a true Apostle, 7 he sheweth that humility ought rather to be an honor than a shame unto him. 9 He bringeth in proof, whereby it may evidently appear, 10 that he neither had care of glory, 11 nor his belly. 17 He commendeth Timothy.*

1 Let (1) a (a) man so think of us, as of the (\*) ministers of Christ, and disposers of the secrets of God.

(1) He concludeth the duty of the hearers towards their ministers, that they esteem them as lords; and yet notwithstanding, that they are to give ear unto them, as to them that are sent from Christ, sent I say to this end and purpose, that they may receive as it were at their hands, the treasure of salvation



which is drawn out of the secrets of God.

(a) Every man.

(\*) As it is a thing intolerable to contemn the true ministers of God, for it is greatly reprehensible to attribute more unto them than is mete.

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

(2) Last of all, he warneth the ministers that they also behave themselves not as lords, but as faithful servants, because they must render an account of their stewardship unto God.

3 (3) As touching me, I pass very little to be judged of you, (4) or of (\*) man's (b) judgment; no, (5) I judge not (♣) my own self.

(3) In reprehending others, he set himself for an example, he useth a preoccupation or preventing of an objection, and using the gravity of an Apostle, he sheweth that he careth not for the contrary judgments that they have of him, in that they esteemed him as a vile person, because he did not set forth himself as they did. And he bringeth good reasons why he was nothing moved with the judgments which they had of him.

(4) First, because that which men judge in these cases of their own brains, is no more to be accounted of, than when the unlearned do judge of wisdom.

(\*) Greek, man's day.

(b) Word for word, Day, after the manner of speech of the Cilicians.

(5) Secondly, saith he, how can you judge how much or how little I am to be accounted of, seeing that I myself which know myself better than you do, and which dare profess that I have walked in my vocation with a good conscience, dare not yet notwithstanding challenge anything to myself? For I know that I am not unblameable, all this notwithstanding, much less therefore should I please myself as you do.

(♣) Whether I have great gifts or little, few or many.

4 For I (\*) know nothing by (♣) myself, yet am I not thereby justified; but he that judgeth me, is the (c) Lord.

(\*) For as I do not know, whereby I should take any occasion of glory; so I am certain that before God another manner of justice is required.

(♣) Concerning mine office.

(c) I permit myself to the Lord's judgment.

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

(6) A third reason proceeding of a conclusion as it were, out of the former reasons. It is God's office, to esteem every man according to his value, because he knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this judgment pertaineth not to you.

(\*) Matthew 7:1 .

(d) One could not be praised above the rest, but the other should be blamed, and he mentioneth praise rather than dispraise, for that the beginning of this sore was this, that they gave more to some men than meet was.

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

(7) Having rejected their judgment, he setteth forth himself again as a singular example of modesty, as one which concealing in this Epistle those factious teacher's names, doubted not to put down his own name and Apollos in their place, and took upon him, as it were, their shame, so far was he from preferring himself to any.

(e) By our example, which chose rather to take other men's faults upon us, than to carp any by name.

7 (8) For who (\*) separateth thee? And what hast thou, that thou hast not received? If thou hast received it, why rejoicest thou, as though (f) thou hadst not received it?

(8) He sheweth a good means to bridle pride; first, if thou consider how rightly thou exemptest thyself out of the number of others, seeing thou art a man thyself, again, if thou consider that although thou have something more than other men have, yet thou hast it not by God's bountifulness. And what wise man is he that will brag of another's goodness, and that against God?

(\*) To wit, from other men and preferreth thee.

(f) There is nothing then in us of nature, that is worthy of commendation, but all that we have, we have it of grace, which the Pelegians and half Pelegians will not confess.

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

(9) He descendeth to a most grave mock, to cause these ambitious men to blush even against their wills.

9 For I think that God hath set forth us (\*) the last Apostles, as men appointed to death; for we are made a (g) gazingstock unto the world, and to the Angels, and to men.

(\*) To diminish his authority they objected, that he was not made an Apostle by Christ, but afterwards.

(g) He that will take a right view how like Paul and the Pope are, who lyingly boasteth that he is his successor, let him compare the delicates of the Popish court with Paul's state, as we see it here.

10 We are (\*) fools for Christ's sake, and ye are wise in Christ; we are weak, and ye are strong; ye are honorable, and we are despised.

(\*) By this bitter taunting in abjecting himself and exalting the Corinthians, he maketh them ashamed of their vain glory.

11 Unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place;

12 (\*) And labor, working with our own hands; we are reviled, and yet we bless; we are persecuted, and suffer it.

(\*) Acts 20:34; 1 Thessalonians 2:9; 2 Thessalonians 3:8 .

13 (\*) We are evil spoken of, and we (♣) pray; we are made as the (h) filth of the world, the offscouring of all things, unto this time.

(\*) Matthew 5:44; Luke 23:34; Acts 7:60 .  
(♣) Or, use gentle words.  
(h) Such as by sweeping is gathered together.

14 (10) I write not these things to shame you, but as my beloved children I admonish you.

(10) Moderating the sharpness of his mock, he putteth them in mind to remember of whom they were begotten in Christ, and that they should not doubt to follow him for an example, although he seem vile according to the outward shew, in respect of others, yet mighty by the efficacy of God's Spirit, as they had trial thereof in themselves.

15 For though ye have ten thousand (\*) instructors in Christ, yet *have ye* not many fathers, for in Christ Jesus I have begotten you through the Gospel.

(\*) Or, pedagogues and schoolmasters.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause have I sent unto you Timothy, which is my beloved son, and faithful in the Lord, which shall put you in (\*) remembrance of my (i) ways in Christ, as I teach everywhere in every Church.

(\*) For as much as they had so soon forgotten.  
(i) What way and rule I follow everywhere in teaching the Churches.

18 (11) Some are puffed up as though I would not come unto you.

(11) Last of all he descendeth also to Apostolic threatenings, but yet chiding them as a father, lest by their disorder he be constrained to come to punish some among them.

19 But I will come to you shortly, (\*) if the Lord will, and will know, not the (k) words of them which are puffed up, but the power.

(\*) Acts 19:21; James 4:15 .  
(k) By words, he meaneth their painted and colored kind of eloquence, against which he setteth the virtue of the Spirit.

20 For the (\*) kingdom of God *is* not in word, but in (♣) power.

(\*) That is, whatsoever gifts we have received of God to this end that he may reign among us.  
(♣) Of the holy Ghost.

21 (12) What will ye? Shall I come unto you with a rod, or in love, and in the (l) spirit of meekness?

(12) A passing over to another part of this Epistle, wherein he reprehended more sharply a very heinous offence, shewing the use of ecclesiastical correction.  
(l) Meekly affected towards you.

## 1 Corinthians 5

*1 That they have wickedness at him who committed incest with his mother in law, 2-6 he sheweth should cause them rather to be ashamed, than to rejoice; 10 Such kind of wickedness is to be punished with excommunication, 12 lest others be infected with it.*

1 It (1) is heard certainly *that there is* fornication among you, and such fornication as is not once named among the (♣) Gentiles, (\*) that one should have his father's wife.

(1) They are greatly to be reprehended which by suffering of wickedness, set forth the Church of God to be mocked and scorned of the infidels.

(♣) Who would think that you would suffer that mischief unpunished, which the most barbarous nations abhor to speak of.

(\*) Leviticus 18:8 .

2 (2) And ye are puffed up, and have not rather sorrowed, that he which hath done this deed, might be put from among you.

(2) There are none more proud, than they that least know themselves.

3 (3) (\*) For I verily as absent in body, but present in (a) spirit, have determined already as though I were present, that he that hath (♣) thus done this thing,

(3) Excommunication ought not to be committed to one man's power, but must be done by the authority of the whole Congregation, after that the matter is diligently examined.

(\*) Colossians 2:5 .

(a) In mind, thought and will.

(♣) Having now received the Gospel.

4 When ye are gathered together, and my (\*) spirit, (♣) in the (b) Name of our Lord Jesus Christ, that such one, *I say*, (4) by the power of our Lord Jesus Christ,

(\*) My will and consent.

(♣) With invocation of God's Name, as becometh them which procure the Lord's business and not their own.

(b) Calling upon Christ his Name.

(4) There is no doubt that judgment is ratified in heaven, wherein Christ himself sitteth as Judge.

5 (5) (\*) Be (c) delivered unto (♣) Satan, for the (6) (♣) destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

(5) The excommunicate is delivered to the power of Satan, in that, which he is cast out of the house of God.

(\*) 1 Timothy 1:20 .

(c) What it is to be delivered to Satan, the Lord himself declareth when he saith, Let him be unto thee as a Heathen and Publican, Matthew 18:17; that is to say, to be disfranchised, and put out of the right and liberty of the city of Christ, which is the Church, without which Satan is lord and master.

(♣) Which is, to be as a heathen man and publicans.

(6) The end of excommunication is not to cast away the excommunicate, that he should utterly perish,

but that he may be saved, to wit, that by this means his flesh may be tamed, that he may learn to live to the Spirit.

(♣) For being wounded with shame and sorrow, his flesh or old man shall die; and the spirit or new man shall remain alive and enjoy the victory in the day when the Lord shall judge the quick and dead, 2 Corinthians 4:18; 1 Peter 4:6 .

6 (7) Your rejoicing (d) is not (♣) good. (\*) Know ye not that a little leaven leaveneth the whole lump?

(7) Another end of excommunication is, that others be not infected, and therefore it must of necessity be retained in the Church, that the one be not infected by the other.

(d) Is naught, and not grounded upon good reason, as though you were excellent, and yet there is such wickedness found amongst you.

(♣) Seeing you suffer such monstrous vices among you.

(\*) 2 Corinthians 4:18; 1 Peter 4:6; Galatians 5:9 .

7 (8) Purge out therefore the old leaven, that ye may be a new (e) lump, (\*) as ye are unleavened. For Christ our (f) Passover is sacrificed for us.

(8) By alluding to the ceremony of the Passover, he exhorteth them to cast out that unclean person from amongst them. In times past, saith he, it was not lawful for them which did celebrate the Passover, to eat leavened bread, insomuch that he was holden as unclean and unworthy to eat the Passover, whosoever had but tasted of leaven. Now our whole life must be as it were the feast of unleavened bread, wherein all they that are partakers of that immaculate Lamb which is slain, must cast out both of themselves, and also out of their houses and Congregations all impurity.

(e) By lump he meaneth the whole body of the Church, every member whereof must be unleavened bread, that is, be renewed in spirit, by plucking away the old corruption.

(\*) As every man particularly is pure, so the whole Church in general may be pure.

(f) The Lamb of our Passover.

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

(g) Let us lead our whole life, as it were a continual feast, honestly and uprightly.

9 (9) I wrote unto you in an Epistle, (\*) that ye should not company together with fornicators,

(9) Now he speaketh more generally; and that which he spake before of the incestuous person, he sheweth that it pertaineth to others, which are known to be wicked, and such as through their naughty life are a slander to the Church, which ought also by lawful order be cast out of the community of the Church. And making mention of eating of meat, either he meaneth those feasts of love whereat the Supper of the Lord was received, or else their common usage and manner of life which is rightly to be taken, lest any man should think that either matrimony were broken by excommunication, or such duties hindered and cut off thereby, as we owe one to another; children to their parents, subjects to their rulers, servants to their masters, and neighbor to neighbor, to win one another to God.

(\*) 2 Thessalonians 3:14 .

10 And (\*) not (h) altogether with the fornicators of this world, or with the covetous, or with extortioners, or with idolaters; for then ye must go out of the world.

(\*) But he meant of those that were conversant in the Church, whom they ought by discipline to have corrected; for as touching strangers they ought by all means godly to win them to Christ.  
(h) If you should utterly abstain from such men's company, you should go out of the world; therefore I speak of them which are in the very bosom of the Church, which must be called home by discipline, and not of them which are without, with whom you must labor by all means possible, to bring them to Christ.

11 But now I have written unto you, that ye company not together; if any that is called a brother, be a fornicator, or covetous, or an (\*) idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.

(\*) Who to please both parts would be present at idol service, and yet profess the Gospel.

12 (10) For what have I to do to judge them also which are (\*) without? Do ye not judge them that are (♣) within?

(10) Such as are false brethren, ought to be cast out of the Congregation, as for them which are without, they must be left to the judgment of God.

(\*) Unto whom the Ecclesiastical discipline doeth not stretch.

(♣) Which are subject to God's word, and to the discipline of the Church.

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

## 1 Corinthians 6

*1 He inveigheth against their contention in law matters, 6 wherewith they vexed one another under judges that were infidels, to the reproach of the Gospel, 9 and then sharply threateneth fornicators.*

1 Dare (1) (a) any of you, having business against another, be judged (b) under (\*) the (♣) unjust, (2) and not under the Saints?

(1) The third question is of civil judgments; Whether it be lawful for one faithful to draw another faithful before the judgment seat of an infidel? He answereth that it is not lawful, for offence sake, for it is not evil of itself.

(a) As if he said, Are ye become so impudent, that you are not ashamed to make the Gospel a laughingstock to profane men?

(b) Before the unjust.

(\*) Or, judges and magistrates which are infidels.

(♣) He calleth them unjust, whosoever are not sanctified in Christ.

(2) He addeth that he doeth not forbid that one neighbor may go to law with another, if need so require, but yet under holy judges.

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

(3) He gathereth by a comparison that the faithful cannot seek to infidels to be judged, without great injury done to the Saints, seeing that God himself will make the Saints judges of the world, and of the devils, with his Son Christ, much more ought they to judge these light and small causes, which may be by equity, and good conscience, determineth.

3 Know ye not that we shall judge the (\*) Angels? How much more things that pertain to this life?

(\*) Who are now apostates and devils; Matthew 25:41 .

4 (4) If then ye have (c) judgments of things pertaining to this life, (\*) set up them which are (d) (♣) least esteemed in the Church.

(4) The conclusion, wherein he prescribeth a remedy for this mischief, to wit, if they end their private affairs between themselves by chosen arbiters out of the Church, for which matter and purpose, the least of you, saith he, is sufficient. Therefore he condemneth not judgment seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate, for he speaketh not of judgments which are practiced between the faithful and the infidels, neither of public judgments, but of controversies which may be ended by private arbiters.

(c) Courts and places of judgment.

(\*) That is, make them judges.

(d) Even the most abject among you.

(♣) If ye so burn with desire to plead, keep a court among yourselves, and make the least esteemed your judge; for it is most easy to judge between brethren.

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

(5) He applieth the general proposition to a particular, always calling them back to this, to take away from them that false opinion of their own excellency, from whence all these mischiefs sprang.

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

7 (6) Now therefore there is utterly (e) (♣) a fault among you, because ye go to law one with another. (7) (\*) Why rather suffer ye not wrong? Why rather sustain ye not harm?

(6) Now he goeth further also, and although by granting them private arbiters out of the Congregation of the faithful, he doth not simply condemn, but rather establish private judgments, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be wished, they should not need to use that remedy neither.

(e) A weakness of mind which is said to be in them that suffer themselves to be overcome of their lusts, and it is a fault that squareth greatly from temperance and moderation, so that he nipeth them which could not put up an injury done unto them.

(♣) Or, impotency of mind.

(7) This pertaineth chiefly to the other part of the reprehension, to wit, that they went to law even under infidels, whereas they should rather have suffered any loss, than to have given that offence. But yet this is generally true, that we ought rather depart from our right, than try the uttermost of the Law hastily, and upon an affection to revenge an injury. But the Corinthians cared for neither, and therefore he saith that they must repent, unless they will be shut out of the inheritance of God.

(\*) Matthew 5:39; Luke 6:29; Romans 12:19 .

8 (\*) Nay, ye yourselves (♣) do wrong, and do harm, and that to your brethren.

(\*) 1 Thessalonians 4:6 .

(♣) He doeth not reprove the godly, which with good conscience useth the magistrate to defend his right, but condemneth hatred, grudges and desire of revengeance.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? (8) Be not deceived; (\*) neither fornicators, nor idolaters, nor adulterers, nor (♣) wantons, nor (♠) buggerers,

(8) Now he prepareth himself to pass over to the fourth treatise of this Epistle, which concerneth matters indifferent, debating this matter first, how men may well use woman or not, which question hath three branches; fornication, matrimony, and a single life. As for fornication, he utterly condemneth it. And marriage he commandeth to some, as a good and necessary remedy for them, to others he leaveth it free, and other some he dissuadeth from it, not as unlawful, but as discommodious, and that not without exception. As for singleness of life (under which also I comprehend virginity) he enjoineth it to no man; yet he persuadeth men unto it, but not for itself, but for another respect, neither all men nor without exception. And being about to speak against fornication, he beginneth with a general reprehension of those vices, wherewith that rich and riotous city most abounded, warning and teaching them earnestly, that repentance is inseparably joined with forgiveness of sins, and sanctification with justification.

(\*) Ephesians 5:3; 1 Timothy 1:9 .

(♣) Immoral or unchaste, lewd.

(♠) Someone who engages in anal copulation (especially a male who engages in anal copulation with another male.)

10 Nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners shall inherit the kingdom of God.

11 And such were (\*) some of you; but ye are washed, but ye are sanctified, but ye are justified in the (f) Name of the Lord Jesus, and by the Spirit of our God.

(\*) Ephesians 2:12; Titus 3:3 .

(f) In Jesus.

12 ¶ (\*) (9) (g) All (♣) things are lawful unto me, but all things are not profitable. I may do all things, but I will not be brought under (♠) the (h) power of anything.

(\*) 1 Corinthians 10:23 .

(9) Secondly, he sheweth that the Corinthians do simply offend in matters indifferent. First, because they abused them; next, because they used indifferent things, without any discretion, seeing the use of them ought to be brought to the rule of charity; and that he doeth not use them a right, which immoderately abuseth them, and so becometh a slave unto them.

(g) Whatsoever; but this general word must be restrained to things that are indifferent.

(♣) Here he speaketh of things indifferent of their nature, and first as touching carnal liberty.

(♠) For we are subject to those things which we cannot want.

(h) He is in subjection to things that are indifferent, whatsoever he be that thinketh he may not be without them, which is a flattering kind of slavery under a color of liberty, which sealeth upon such men.



13 (10) Meats *are ordained* for the belly, and the belly for the meats, but God shall destroy both it, and them. Now the body *is not* for (\*) fornication, but for the (♣) Lord, and the Lord for the body.

(10) Secondly, because they counted many things for indifferent which were of themselves unlawful, as fornication, which they numbered amongst mere natural and lawful desires, as well as meat and drink; Therefore the Apostle sheweth, that they are utterly unlike, for meats, saith he, were made for the necessary use of man's life, which is not perpetual. For both meats, and all this manner of nourishing are quickly abolished. But we must not so think of the uncleanness of fornication, for which the body is not made, but on the contrary side is ordained to pureness, as appeareth by this, that is consecrated to Christ, even as Christ also is given us by his Father, to quicken our bodies with that virtue wherewith he also rose again.

(\*) They abused meats, both in that they offended others thereby, and also provoked their own lusts to uncleanness.

(♣) God will be Lord both of the soul and body.

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

(\*) Romans 6:5 .

15 (11) Know ye not, that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a (\*) harlot? God forbid.

(11) A declaration of the former argument by contraries, and the applying of it.

(\*) Whereby he signifieth, that both we shall see the glory of the resurrection of the just, and also that dignity, and privilege whereby we be made the members of Christ.

16 (12) Do ye not know, that he which coupleth himself with a harlot, is one body? (\*) For (i) two, saith he, shall be one flesh.

(12) A proof of the same argument: A harlot and Christ are clean contrary, so are the flesh and the Spirit; therefore he that is one with a harlot, (which is done by carnal copulation of their bodies) cannot be one with Christ, which unity is pure and spiritual.

(\*) Genesis 2:24; Matthew 19:5; Mark 10:8; Ephesians 5:31 .

(i) Moses doeth not speak these words of fornication, but of marriage; but seeing that fornication is the corruption of marriage, and both of them is a carnal and fleshly copulation, we cannot say that the Apostle abuseth his testimony. Again, Moses hath not this word (Two) but it is very well expresseth both here and in Matthew 19:5; because he speaketh only but of man and wife, whereupon the opinion of them that vouch it to be lawful to have many wives, is beaten down, for he that companieth with many, is asundered as it were into many parts.

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

18 (13) Flee fornication. Every sin that a man doeth, is without the body; but he that committeth fornication sinneth against his (\*) own body.

(13) Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kind of filthiness.

(\*) That is, he more polluteth his own body, than he that committeth any other sin.

19 (14) Know ye not, that (\*) your body is the temple of the holy Ghost, *which is in you, whom ye have of God?* And (15) ye are not your own.

(14) The third argument: Because a fornicator is sacrilegious, for that our bodies are consecrate to God.

(\*) 1 Corinthians 3:17; 2 Corinthians 6:16 .

(15) The fourth argument: Because we are not our own men, to give ourselves to any other, much less to Satan and the flesh, seeing that God himself hath bought us, and that with a great price, to the end that both in body and soul, we should serve to his glory.

20 (\*) For ye are bought with a price. Therefore glorify God in your body, and in your spirit, for they are God's.

(\*) 1 Corinthians 7:23; 1 Peter 1:18 .

## 1 Corinthians 7

*1 Entreating here of marriage, 4 which is remedy against fornication, 10 and may not be broken, 18-20 he willeth every man to live contented with his lot. 25 He sheweth what the end of virginity should be, 35 and who ought to marry.*

1 Now (1) concerning the things (a) whereof ye wrote unto me, It *were* (b) (\*) good for a man not to touch a woman.

(1) He teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessary for the avoiding of fornication, but so that neither one man may have many wives, or any wife many husbands.

(a) Touching those matters whereof you wrote unto me.

(b) Commodious, and (as we say) expedient. For marriage bringeth many griefs with it, and that by reason of the corruption of our first estate.

(\*) Or, expedient because marriage, through man's corruption, and not by God's institution bringeth cares and troubles.

2 Nevertheless, to avoid fornication, let (\*) every man have his wife, and let every woman have her own husband.

(\*) Speaking to all men in general.

3 (\*) (2) Let the husband give unto the wife (c) (♣) due benevolence, and likewise also the wife unto the husband.

(\*) 1 Peter 3:7 .

(2) Secondly, he sheweth that the parties married, must with singular affection entirely love one another.

(c) The word (due) containeth all kind of benevolence, though he speak more of one sort than of the other, in that which followeth.

(♣) Which containeth all duties pertaining to marriage.

4 (3) The wife hath not the power of her own body, but the husband; and likewise also the husband hath not the power of his own body, but the wife.

(3) Thirdly, he warneth them that they are each in other's power, as touching the body, so that they may not defraud one another.

5 Defraud not one another, (4) except *it be* with consent for a time, that ye may (d) give yourselves to fasting and prayer, and again come together, that Satan tempt you not for your incontinency.

(4) He addeth an exception: unless the one abstain from the other by mutual consent, that they may the better give themselves to prayer, wherein notwithstanding, he warneth them to consider what is expedient, lest by this long breaking off as it were from marriage, they be stirred up to incontinency.  
(d) Do nothing else.

6 (5) But I speak this by permission, (\*) not by commandment.

(5) Fifthly he teacheth that marriage is not simply necessary for all men, but for them which have not the gift of continency, and this gift is by a peculiar grace of God.  
(\*) He sheweth that he commandeth not precisely all men to marry, but that God hath granted this remedy unto them which cannot live chaste.

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

(e) I wish.

8 (6) Therefore I say unto the (f) unmarried, and unto the widows, It is good for them if they abide even as I *do*.

(6) Sixthly, he giveth the selfsame admonition touching the second marriage, to wit, that a single life is to be allowed, but for such as have the gift of continency, otherwise they ought to marry again, that their conscience may be at peace.  
(f) This whole place is flat against them which condemn second marriages.

9 But if they cannot abstain, let them marry; for it is better to marry than to (g) (\*) burn.

(g) So to burn with lust, that either the will yieldeth to the temptation, or else we cannot call upon God with a quiet conscience.  
(\*) With the fire of concupiscence, that is when man's will so giveth place to the lust that tempteth, that he cannot call upon God with a quiet conscience.

10 (\*) (7) And unto the married I command, not I, but the Lord, Let not the wife depart from her husband.

(\*) Matthew 5:32; Matthew 19:9; Mark 10:11-12; Luke 16:18 .  
(7) Seventhly, he forbiddeth contentions and publishing of divorces (for he speaketh not here of the fault of whoredom, which was then death even by the law of the Romans also) whereby he affirmeth that the hand of marriage is not dissolved, and that from Christ his mouth.

11 But and if she (\*) depart, let her remain unmarried, or be reconciled unto her husband, and let not the husband put (♣) away *his* wife.

(\*) For hatred, dissention, anger, ect.

(♣) Save for whoredome, as Matthew 5:32 .

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

(8) Eighthly, he affirmeth that those marriages which are already contracted between a faithful and an unfaithful or infidel, are firm, so that the faithful may not forsake the unfaithful.

(\*) In as much as there was nothing expressly spoken hereof in the Law, or Prophets; or else he spake this moved by the Spirit of God as he testifieth in 1 Corinthians 7:25 ..

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

14 (9) For the unbelieving husband is (h) (\*) sanctified by the (i) wife, and the unbelieving wife is sanctified by the (k) husband, else were your children unclean; but now are they (l) (♣) holy.

(9) He answereth an objection: But the faithful is defiled by the society of the unfaithful. The Apostle denieth that, and proveth that the faithful man with good conscience may use the vessel of his unfaithful wife, by this that their children which are born of them, are accounted holy (that is, contained within the promise) for it is said to all the faithful, I will be thy God, and the God of thy seed.

(h) The godliness of the wife is of more force, to cause their coupling together to be accounted holy, than the infidelity of the husband is, to profane the marriage.

(\*) Meaning, that the faith of the believer hath more power to sanctify marriage than the wickedness of the other to pollute it.

(i) The infidel is not sanctified or made holy in his own person, but in respect of his wife, he is sanctified to her.

(k) To the faithful husband.

(l) This place destroyeth the opinion of them that would not have children to be baptized, and their opinion also, that make baptism the very cause of salvation. For the children of the faithful are holy, by virtue of the covenant, even before Baptism, and baptism is added as the seal of that holiness.

(♣) They that are born of either of the parents faithful are also counted members of Christ's Church, because of the promise, Acts 2:39 .

15 (10) But if the unbelieving depart, let him depart; a brother or a sister is not in subjection in (m) (\*) such things, (11) but God hath called us in peace.

(10) He answereth to a question: what if the unfaithful forsake the faithful? Then is the faithful free, saith he, because he is forsaken of the unfaithful.

(m) When any such thing falleth out.

(\*) When such things come to pass, that the faithful and unfaithful be married together, and the one forsake the other without cause.

(11) Lest any man upon pretence of this liberty should give occasion to the unfaithful to depart, he giveth to understand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be possible the infidel may be won to the faith.

16 For what knowest thou, O wife, whether thou shalt save thy husband? Or what knowest thou, O man, whether thou shalt save thy wife?

17 (12) But as God hath distributed to every man, as the Lord (n) hath (\*) called every one, so let him walk. And so ordain I in all Churches.

(12) Taking occasion by that which he said of the bondage and liberty of matrimony, he digresseth to a general doctrine concerning the outward state and condition of man's life, as Circumcision and uncircumcision, servitude and liberty, warning every man generally to live with a contented mind in the Lord, what state or condition soever he be in, because that those outward things, as to be circumcised or uncircumcised, to be bond or free, are not of the substance (as they term it) of the kingdom of heaven.

(n) Hath bound him to a certain kind of life.

(\*) The lawful vocation in outward things must not lightly be neglected.

18 (13) Is any man called being circumcised? Let him not (o) (\*) gather *his uncircumcision*. Is any called uncircumcised? Let him not be circumcised.

(13) Notwithstanding he giveth us to understand, that in these examples all are not of like sort, because that circumcision is not simply of itself to be desired, but such as are bound may desire to be free. Therefore herein only they are equal, that the kingdom of God consisteth not in them, and therefore these are no hindrance to obey God.

(o) He is said to gather his uncircumcised, who by the help of a Surgeon recovereth an upper skin, which is done by the drawing the skin with an instrument, to make it to cover the nut. Celsus in his book 7, chapter 25.

(\*) Which is when the surgeon by art draweth out the skin to cover the part, Celsus library 7 ca 25 Epiphany lib de ponderib and measure.

19 (\*) Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

(\*) It is all one whither thou be Jew or Gentile.

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

(\*) 1 Timothy 6:1.

21 Art thou called *being* a servant? (p) (\*) Care not for it; but if yet thou mayest be free, use it rather.

(p) As though this calling were too unworthy a calling for Christ.

(\*) Although God hath called thee to serve in this life, yet think not thy condition unworthy for a Christian; but rejoice, that thou art delivered by Christ from the miserable slavery of sin and death.

22 For he that is called in the (q) (\*) Lord, *being a servant*, is the Lord's freeman; likewise also he that is called *being free*, is Christ's servant.

(q) He that is in the state of a servant, and is called to be a Christian.

(\*) Being servant by condition is made partaker of Christ.

23 (\*) (14) Ye are bought (♣) with a price; be not the servants of men.

(\*) 1 Corinthians 6:20; 2 Peter 1:18 .

(14) He sheweth the reason of the unlikeness, because that he that desireth to be circumcised, maketh himself subject to man's tradition, and not to God. And this may be much more understood of superstitions, which some do foolishly account for things indifferent.

(♣) Or, dearly.

24 (15) Brethren, let every man, wherein he was called, therein abide (\*) with (r) God.

(15) A repetition of the general doctrine.

(\*) Sincerely; as in the presence of God.

(r) So purely and from the heart, that your doings may be approved before God.

25 (16) Now concerning (\*) virgins, I have no (♣) commandment of the Lord, but I give my (s) advise, as (t) one that hath obtained mercy of the Lord to be (♣) faithful.

(16) He enjoineth virginity to no man, yet he persuadeth and praiseth it for another respect, to wit, both for the necessity of the present time, because the faithful could scarce abide in any place, and use the commodities of this present life, and therefore such as were not troubled with families, might be the readier; and also for the cares of this life, which marriage draweth with it of necessity, so that they cannot but have their minds distracteth, and this hath place in women especially.

(\*) Or, the state of virginity.

(♣) He bindeth no man to that which God hath left free, but sheweth what is most agreeable to God's will, according to the circumstance of the time, place and persons.

(s) The circumstances considered, this I counsel you.

(t) It is I that speak this which I am minded to speak; and the truth is, I am a man, but yet worthy credit, for I have obtained of the Lord to be such a one.

(♣) Or, believed.

26 I suppose then (u) (\*) this to be good for the (x) present (♣) necessity, *I mean* that it is good for a man so to be.

(u) To remain a virgin.

(\*) To be single.

(x) For the necessity which the Saints are daily subject unto, who are continually tossed up and down, so that their estate may seem most unfit for marriage, were it not that the weakness of the flesh enforced them to it.

(♣) In these afflictions and persecutions.

27 Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.

28 But if thou takest a wife, thou sinnest not; and if a virgin marry, she sinneth not. Nevertheless, such shall have (\*) (♣) trouble in the (y) flesh, but I (z) (♣) spare you.

(\*) As worldly cares of their children and family.

(♣) He doeth not prefer singleness as a thing more holy than marriage, but by reason of incommunities, which the one hath more than the other.

(y) By the (Flesh) he understandeth what things soever belong to this present life, for marriage bringeth with it many discommunities; so that he bendeth more to a sole life, not because it is a service more agreeable to God than marriage is, but for those discommunities, which (if it were

possible) he would wish all men to be void of, that they might give themselves to God only.  
(z) I would your weakness were provided for.  
(♣) In wishing that you could live without wives.

29 And this I say, brethren, because the time is (a) short, (\*) hereafter that both they which have wives, be as though they had none;

(a) For we are now in the latter end of the world.  
(\*) Or, it remaineth that.

30 And they that (b) (\*) weep, as though they wept not; and they that (♣) rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

(b) By weeping, the Hebrews understand all adversity, and by joy, all prosperity.  
(\*) Which be in adversity.  
(♣) Which be in prosperity.

31 And they that use this (c) world, as though they used it not; for the (d) (\*) fashion of this world goeth away.

(c) Those things which God giveth us here.  
(d) The guise, the shape, and fashion; whereby he sheweth us, that there is nothing in this world that continueth.  
(\*) In this world there is nothing but mere vanity.

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

33 But he that is married, (e) careth for the things of the (\*) world, how he may please *his* wife (♣) .

(e) They that are married, have their wits drawn hither and thither, and therefore if any man have the gift of continency, it is more commodious for him to live alone; but they that are married may care for the things of the Lord also. Clement, Strom. 3 .  
(\*) Which only appertain to this present life.  
(♣) And he is divided, meaning into divers cares.

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

(\*) She may attain unto it sooner than the other, because she is without cares.  
(f) Mind.

35 And this I speak for your own (g) commodity, not to (\*) tangle you in a snare, but that *ye follow* that which is honest, and that ye may cleave fast unto the Lord without separation.

(g) He meaneth that he will enforce no man either to marry or not to marry, but to shew them barely what kind of life is most commodious.  
(\*). Seeing Paul could bind no man's conscience to single life, what presumption is it that any other should do it.

36 (17) But if any man think that it is uncomely for his virgin, if she pass the flower of *her* age, and (\*) need so require, let him do what he will, he (h) sinneth not; let them be married.

(17) Now he turneth himself to the Parents, in whose power and authority their children are, warning them that according to the former doctrine they consider what is meet and convenient for their children, that they neither deprive them of the necessary remedy against incontinency, nor constrain them to marriage, whereas neither their will doth lead them, nor any necessity urgeth them. And again he praiseth virginity, but of itself, and not in all.  
(\*). That is, that she should marry to avoid fornication.  
(h) He doeth well; for so he expoundeth it in 1 Corinthians 7:38 .

37 Nevertheless, he (\*) that standeth firm in his (i) heart, that he hath no (k) need, but hath (♣) power over his own will, and hath so decreed in his heart, that he will keep his virgin, he doeth well.

(\*). Meaning, he that is fully persuaded that he hath no need.  
(i) Resolved with himself.  
(k) That the weakness of his daughter enforceth him not, or any other matter, but that he may safely keep her a virgin still.  
(♣) For the father's will dependeth on his children's in this point; in so much as he is bound to have respect to their infirmity, neither can he justly require of them singleness, if they have not that gift of God so to live.

38 So then he that giveth her to marriage, doeth well, but he that giveth her not to marriage, doeth (l) (\*) better.

(l) Provideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned.  
(\*). And more commodious for his children in preserving them from cares.

39 (18) The wife is bound by the (m) (♣) law, as long as her husband (\*) liveth; but if her husband be dead, she is at liberty to marry with whom she will, only in the (n) Lord.

(18) That which he spake of a widower, he speaketh now of a widow, to wit, that she may marry again, so that she do it in the fear of God; and yet he dissembleth not, but saith, that if she remain still remains a widow, she shall be void of many cares.  
(m) By the law of marriage.  
(♣) Of matrimony.  
(\*). Romans 7:1 .  
(n) Religiously, and in the fear of God.

40 But she is more blessed, if she so abide in my judgment; (\*) and I think that I have also the Spirit of God.

(\*). 1 Thessalonians 4:8 .



## 1 Corinthians 8

*1 From this place unto the end of the tenth Chapter, he willeth them not to be at the Gentile's profane banquets. 18 He restraineth the abuse of Christian liberty, 19 and sheweth that knowledge must be tempered with charity.*

1 And as (1) touching things sacrificed unto idols, we know that we (a) all have (\*) knowledge. Knowledge (b) puffeth up, but love (c) edifieth.

(1) He entereth to entreat of another kind of things indifferent, to wit, of things offered to idols, or the use or flesh so offered and sacrificed. And first of all he removeth all those things which the Corinthians pretended in using things offered to idols without any respect. First of all they affirmed that this difference of meats was for unskillful men, but as for them, they knew well enough the benefit of Christ, which causeth all these things to be clean to them that are clean. Be it so saith Paul, be it that we are all sufficiently instructed in the knowledge of Christ, I say notwithstanding that we must not simply rest in this knowledge. The reason is, that unless our knowledge be tempered with charity, it doeth not only not avail, but also doeth much hurt, because it is the mistress of pride; nay it doeth not so much as deserve the name of godly knowledge, if it be separate from the love of God and therefore from the love of our neighbor.

(a) This general word is to be abridged as appeareth in 1 Corinthians 8:7; for there is a kind of taunt in it, as we may perceive by next verse: 1 Corinthians 8:2 .

(\*) Of the liberty that God hath given us touching outward things.

(b) Ministereth occasion of vanity and pride, because it is void of charity.

(c) Instructed our neighbor.

2 Now, if any man think that he knoweth anything, he knoweth nothing, yet as he ought to know.

3 But if any man love God, the same is (\*) known of him.

(\*) Or, taught.

4 (2) Concerning therefore the eating of things sacrificed unto (d) idols, we know that an idol *is* (e) (\*) nothing in the world, and that there *is* none other God but one.

(2) The application of that answer to things offered to idols; I grant, saith he that an idol is indeed a vain imagination, and that there is but one God and Lord, therefore that meat cannot be made holy or profane by the idol; but it followeth not therefore that a man may without respect use those meats as any other.

(d) This word (Idol) in this place is taken for an image which is made to represent some godhead, that worship might be given unto it, whereupon came the word (idolatry) that is to say, Image service.

(e) Is a vain dream.

(\*) This he speaketh in their person which bragged so much of their liberty, saying that an image amongst all things that are made is of no force.

5 For though there be that are called gods, whether in heaven, or in earth (as there be many gods, and many (\*) lords.)

(\*) Which being idols, yet are esteemed of men as Lord's and Seigneurs.

6 Yet unto us there *is* but one God, *which is* the Father, (f) of whom are all things, and we (g) in him; and (\*) (h) one Lord Jesus Christ, (i) by whom *are* all things, and we by him.

(f) When the Father is distinguished from the Son, He is named the beginning of all things.

(g) We have our being in him.

(\*) John 13:13; 1 Corinthians 12:3 .

(h) But as the Father is called Lord, so is the Son, God; therefore this word (One) doeth not respect the persons, but the natures.

(i) This word (By) doeth not signify the instrumental cause, but the efficient; For the Father and the Son work together, which is not so to be taken, that we make two causes, seeing they have both but one nature though they be distinct persons.

7 (3) But every man hath not that knowledge; for (4) some having (k) (\*) conscience of the idol, until this hour, eat as a thing sacrificed unto the idol, and so their conscience being weak, is defiled.

(3) The reason why that followeth not, is this, because there are many men which do not know that which you know. Now the judgments of outward things depend not only upon your conscience, but upon the conscience of them that behold you, and therefore your actions must be applied not only to your knowledge, but also to the ignorance of your brethren.

(4) An applying of the reason, there are many which cannot eat of things offered to idols, but with a wavering conscience, because they think them to be unclean; therefore if by example they enterprise to do that which inwardly they thinketh displeaseth God, their conscience is defiled with this eating, and thou hast been the occasion of this mischief.

(k) By conscience of the idol, he meaneth the secret judgment that they had within themselves, whereby they thought all things unclean that were offered to idols, and therefore they could not use them with good conscience. For this force hath conscience, that if it be good, it maketh things indifferent good, and if it be evil, it maketh them evil.

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

8 (5) But meat maketh us not acceptable to God, for neither if we eat, have we the (\*) more; neither if we eat not, have we the less.

(5) A preventing of an objection: Why then, shall we therefore be deprived of our liberty? Nay, saith the Apostle, you shall lose no part of Christianity although you abstain for your brethren's sake, as also if you receive the meat, it maketh you no whit the more holy, for our commendation before God consisteth not in meats, but to use our liberty with offence of our brethren, is an abuse of liberty, the true use whereof is clean contrary, to wit, so to use it, as in using of it we have consideration of our weak brethren.

(\*) This abundance and want is referred to spiritual things, Romans 14:17 .

9 But take heed lest by any means this (\*) power of yours be an occasion of falling, to them that are weak.

(\*) Or, liberty in things indifferent.

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

(6) Another plain explication of the same reason, propounding the example of the sitting down at the table in the idol's temple, which thing the Corinthians did evil account of among things indifferent,

because it is simply forbidden for the circumstance of the place, although offence do cease, as it shall be declared in his place.

(\*) Greek, built up.

(♣) By thine example without any ground of doctrine.

11 (7) And through thy knowledge shall the (\*) (♣) weak brother perish, for whom Christ died.

(7) An amplification of the argument taken both of comparison and contraries; Thou wretched man, saith he, pleasing thyself with thy knowledge which indeed is none (for if you hadst true knowledge, thou wouldest not sit down to meat in idol's temple) wilt thou destroy your brother, hardening his weak conscience by this example to do evil, for whose salvation Christ himself hath died?

(\*) Romans 14:15 .

(♣) Which eateth against his conscience, or in doubt.

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

(8) Another amplification: Such offending of our weak brethren redoundeth unto Christ, and therefore let not these men think that they have to do only with their brethren.

13 (\*) (9) Wherefore if meat offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

(\*) Romans 14:21 .

(9) The conclusion, which Paul conceiveth in his own person, that he might not seem to exact that of others, which he will not be first subject unto himself. I had rather (saith he) abstain forever from all kind of flesh, then give occasion of sin to any of my brethren, much less would I refuse in any certain place or time for my brother's sake not to eat flesh offered to idols.

## 1 Corinthians 9

*1 He declareth, that from the liberty which the Lord gave him, 15 he willingly abstained, 18-22 lest in things indifferent he should offend any. 24 He sheweth that our life is like unto a race.*

1 Am (1) I not an Apostle? Am I not free? (2) Have I not seen Jesus Christ our Lord? Are ye not my work (a) in the Lord?

(1) Before he proceedeth any further in his purposed matter of things offered to idols he would shew the cause of all this mischief, and also take it away, to wit, that the Corinthians thought themselves not bound to depart from a jot of their liberty for any man's pleasure. Therefore he propoundeth himself for an example and that in a matter almost necessary. And yet he speaketh severally of both, but first of his own person. If (saith he) you allege for yourselves that you are free, and therefore will use your liberty, am I not also free, seeing I am an Apostle?

(2) He proveth his Apostleship by the effects, in that which he was appointed of Christ himself, and the authority of his function was sufficiently confirmed to him amongst them by their conversion. And all these things he setteth before their eyes, to make them ashamed for that they would not in the leastwise that might be, debase themselves, for the weak's sake, whereas the Apostle himself did all

that he could to win them to God when they were utterly reprobate and without God.  
(a) By the Lord.

2 If I be not an Apostle unto others, yet doubtless I am unto you; for ye are the (b) (\*) seal of my Apostleship in the Lord.

(b) As a seal whereby it appeareth sufficiently that God is the author of my Apostleship.  
(\*) I need no further declaration but the works that I have wrought among you.

3 (3) My defense to them (\*) that (c) examine me, is this,

(3) He addeth this by the way, as if he would say, So far it is off, that you may doubt of my Apostleship, that I use to refute them which call it into controversy, by opposing those things which the Lord hath done by me amongst you.  
(\*) And call into doubt mine office.  
(c) Which like Judges examine me and my doings.

4 (4) Have we not power to (d) eat (\*) and to drink?

(4) Now touching the matter itself, he saith, Seeing that I am free, and truly an Apostle, why may not I (I say not, eat of all things offered to idols) but be maintained by my labors, yea and keep my wife also, as the residue of the Apostles lawfully do as by name, John and James, the Lord's cousins, and Peter himself?  
(d) Upon the expense of the Church?  
(\*) On the Church charges.

5 Or have we not power to (\*) lead about a wife being a (e) (♣) sister, as well as the rest of the Apostles, and as the (♣) brethren of the Lord, and Cephas?

(\*) The Apostles led their wives about with them.  
(e) One that is a Christian and a true believer?  
(♣) A faithful and Christian wife.  
(♣) Or, cousins?

6 Or I only and Barnabas, have not we power (f) (\*) not to work?

(f) Not live by the work of our hands.  
(\*) Whether they might not as lawfully live without laboring for their own hands, as other Apostles.

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

(5) That he may not seem to burden the Apostles, he sheweth that it is just that they do, by an argument of comparison, seeing that soldiers live by their wages, and husbandmen by the fruits of their labors, and shepherds by that which cometh of their flocks.  
(g) Useth to go a warfare?

8 (6) Say I these things (h) according to man? Saith not the Law the same also?

(6) Secondly he bringeth forth the authority of God's institution by an argument of comparison.  
(h) Have I not better ground than the common custom of men?

9 For it is written in the Law of Moses, (\*) Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doeth God take (♣) care for (i) oxen?

(\*) Deuteronomy 25:4; 1 Timothy 5:18 .

(♣) Had God respect properly to the oxen themselves when he made this Law, and not rather unto men?

(i) Was it God's proper drift to provide for oxen, when he made this Law? For otherwise there is not the smallest thing in the world, but God hath a care of it.

10 Either saith he it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should ear in hope, and that he that thresheth in hope, should be partaker of his hope.

11 (\*) (7) If we have sown unto you spiritual things, *is it* a great thing if we reap your carnal things?

(\*) Romans 15:27 .

(7) An assumption of the arguments with an amplification, for neither in so doing do we require a reward meet for our deserves.

12 (8) If others with you be partakers of *this* (k) (\*) power, *are* not we rather? Nevertheless, we have not used this power; but (♣) suffer all things, that we should not hinder the Gospel of Christ.

(8) Another argument of great force: others are nourished amongst you, therefore it was lawful for me, yea rather for me than any other. And yet I refused it, and had rather still suffer any discommodity, than the Gospel of Christ should be hindered.

(k) The word signifieth a right and interest, whereby he giveth us to understand that the ministers of the word must of right and duty be found of the Church.

(\*) To live on other men's charges?

(♣) Or, take in worth.

13 (9) Do ye not know, that they which minister about the (\*) holy things, eat of the (l) things of the Temple? And they which wait at the altar, are (m) partakers (♣) with the altar?

(9) Last of all he bringeth forth the express Law concerning the nourishing of the Levites, which privilege notwithstanding he will not use.

(\*) Deuteronomy 18:7 .

(l) This is spoken by the figure Metonymy, for, of those things that are offered in the temple.

(m) Are partakers with the altar in dividing the sacrifice.

(♣) For the part that was burned, was devoted of the altar, and the other was due unto the Priests by the Law.

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

(n) Because they preach the Gospel. It followed by this place, that Paul got no living, neither would have any other man get, by any commodity of masses, or any other such superstitious trumperies.

15 But I have used none of these things. (10) Neither wrote I these things, that it should be so done unto me; for it were better for me to die, than that any man should make my (\*) rejoicing vain.

(10) He taketh away occasion of suspicion by the way, that it might not be thought that he wrote this as though he challenged his wages that was not paid him. Nay saith he, I had rather die, than not continue in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lord has enjoined me this office, but unless I do it willingly and for the love of God, nothing is to be allowed that I do. If I had rather that the Gospel should be evil spoken of, than that I should not require my wages, then would it appear that I took these pains not so much for the Gospel's sake, as for my gains and advantages. But I say, this were not to use, but abuse my right and liberty. Therefore not only in this thing, but also in all others (as much as I could) I am made all things to all men, that I might win them to Christ, and might together with them be won to Christ.  
(\*) For now you have no just cause against me, seeing that I preached the Gospel freely unto you.

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

17 For if I do it willingly, I have a reward, but if I do it against my will, (\*) *notwithstanding* the dispensation is committed unto me.

(\*) Seeing he is charged to preach, he must willingly and earnestly follow it; for if he do it by constraint, he doeth not his duty.

18 What is my reward then? Verily that when I preach the Gospel, I make the Gospel of Christ (o) (\*) free, that I abuse not my authority in the Gospel.

(o) By taking nothing of them to whom I preach it.  
(\*) That I be not chargeable to them unto whom I preach, seeing that they think that I preach for gains.

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

20 (\*) And unto the Jews, I become as a Jew, that I may win the Jews; to them that are under the (p) Law, as *though I were* under the (♣) Law, that I may win them that are under the Law;

(\*) Acts 16:3; Galatians 2:3 .  
(p) The word (Law) in this place, must be restrained to the ceremonial Law.  
(♣) As touching the ceremonies.

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

22 To the weak I become as weak, that I may win the weak; I am made (\*) all things to (q) all men, that I might by all means save some.

(\*) In things indifferent, as eating of meats, observation of feasts and days and such like, he fashioned himself to men in such sort as he might best gain them to Christ.

(q) In matters that are indifferent, which may be done or not done with a good conscience; as if he said, I changed myself into all fashions, that by all means, I might save some.

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

(r) That both I and they to whom I preach the Gospel, may receive fruit by the Gospel.

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

(11) He bringeth in another cause of this mischief, to wit, that they were given to gluttony, for there were solemn banquets of sacrifices, and the riot of the Priests was always too much celebrated and kept. Therefore it was hard for them which were accustomed righteousness, especially when they pretended the liberty of the Gospel, to be restrained from these banquets. But contrariwise, the Apostle calleth them by a pleasant similitude, and also by his own example, to sobriety and mortification of the flesh, shewing that they cannot be fit to run or wrestle (as then the games of Isthmies were) who pamper up their bodies. And therefore affirming that they can have no reward, unless they take another course and trade of life.

25 And every man that proveth masteries, (s) (\*) abstaineth from all things. And they *do it* to obtain a corruptible crown; but we for an incorruptible.

(s) Useth a most exquisite diet.

(\*) That is, keepeth a strict diet and refraineth from such things as might distemper his body.

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

27 But I beat down my (t) (\*) body, and bring it into subjection, lest by any means after that I have preached to others, I myself should be (u) (♣) reprov'd.

(t) The old man which striveth against the Spirit.

(\*) Or, old man which rebelleth against the Spirit.

(u) This word (Reprov'd) is not set as contrary to the word (Elect) but as contrary to the word (Approved) when we see one by experience not to be such a one as he ought to be.

(♣) Lest he should be reprov'd of men when they should see him do contrary, or contemn that thing which he taught others to do.

## 1 Corinthians 10

*1 If God spared not the Jews, neither will he spare those who are of like condition, 3-4 touching the outward sins of his grace. 14 That it is absurd, that such should be partakers of the table of the devils who are partakers of the Lord's Supper. 24 To have consideration of our neighbor in things indifferent.*

1 Moreover, (1) brethren, I would not that ye should be ignorant, that all our (a) fathers were under (\*) the cloud, and all passed through (♣) the sea;

(1) He setteth out that which he said, laying before them an example of the horrible judgment of God against them which had in effect the selfsame pledges of the same adoption and salvation that we have. And yet notwithstanding when they gave themselves to idol's feasts, perished in the wilderness, being horribly and manifoldly punished. Now, moreover and besides that these things are fitly spoken against them which frequented idol's feasts, the same also seems to be alleged to this end and purpose, because many men thus minded, that those things are not of such great weight, that God will be angry with them if they use them, so that they frequent Christian assemblies and be baptized, and receive the Communion, and confess Christ.

(a) Paul speaketh thus in respect of the covenant, and not in respect of the persons, saving in general.

(\*) Exodus 13:21; Numbers 9:19 .

(♣) Exodus 14:22 .

2 (2) And were all (b) baptized unto (c) (\*) Moses, in the cloud, and in the sea,

(2) In effect the Sacraments of the old fathers were all one with ours, for they respected Christ only who offered himself unto them in divers shadows.

(b) All of them were baptized with the outward sign, but not in deed, wherewith God cannot be charged, but they themselves.

(c) Moses being their guide.

(\*) Moses being their guide, or as some read, they were baptized unto Moses' Law, others by Moses.

3 (\*) And did all eat the (d) same (♣) (♣) spiritual (e) meat;

(\*) Exodus 16:15 .

(d) The same that we do.

(♣) That is, Manna which was the outward sign or Sacrament of the Spiritual grace.

(♣) They ate the same meat that we do, because the substance of theirs and our Sacraments is all one.

(e) Manna, which was a spiritual meat to the believers, which in faith lay hold upon Christ, who is the true meat.

4 (\*) And did all drink the same spiritual drink (for they drank of the spiritual Rock that (f) followed them; and the Rock (♣) was (g) Christ.)

(\*) Exodus 17:6; Numbers 20:10; Numbers 21:16 .

(f) Of the river and running Rock, which followed the people.

(♣) That is, signified Christ as all Sacraments do.

(g) Did sacramentally signify Christ, so that together with the sign, there was the thing signified, and the truth itself. For God doeth not offer a bare sign, but the thing signifieth by the Sign, together with it which is to be received with faith.



5 But with many of them God was not pleased; for they were (\*) overthrown in the wilderness.

(\*) Numbers 26:65 .

6 (3) Now these things are our (h) examples, to the intent that we should not lust after evil things (\*) as they also lusted.

(3) An amplifying of the example against them which are carried away with their lusts beyond the bounds which God hath measured out. For this is the beginning of all evil, as of idolatry (which hath gluttony a companion unto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharply in that old people, to the end that we which succeed them, and have a more full declaration of the will of God, might by that means take better heed.

(h) Some read figures; which signified our sacraments. For circumcision was to the Jews a seal of righteousness, and to us a lively pattern of Baptism, and so in the other Sacraments.

(\*) Numbers 11:4; Numbers 26:64; Psalm 106:14 .

7 Neither be ye idolaters as *were* some of them, as it is written, (\*) The people sat down to (♣) eat and drink, and rose up to play.

(\*) Exodus 32:6 .

(♣) Because hereby occasion was taken to forget God, and commit idolatry, therefore these indifferent things are counted idolatry.

8 Neither let us commit fornication, as some of them committed fornication, and fell in one (\*) (♣) day three and twenty thousand.

(\*) Numbers 25:9 .

(♣) Moses readeth four and twenty thousand, which declareth an infinite number.

9 Neither let us tempt (i) (♣) Christ, as some of them also tempted him, and (\*) were destroyed of serpents.

(i) To tempt Christ, is to provoke him to a combat as it were which those men do, who abuse the knowledge that he hath given them, and make it to serve for a cloak for their lusts and wickedness.

(♣) Who was their leader and was called the Angel of God.

(\*) Numbers 21:6; Psalm 106:14 .

10 Neither murmur ye, as some of them (\*) also murmured, and were destroyed of the (♣) destroyer.

(\*) Numbers 14:37 .

(♣) Meaning either the good or evil Angel whose ministry God useth to execute his judgment to the utter destruction of the wicked.

11 Now all these things came unto them for examples, and were written to admonish (\*) us, upon whom the (k) (♣) ends of the world are come.

(\*) How God will plague us if we be subject to the like vices.

(k) This our age is called the end, for it is the shutting up of all ages.

(♣) Or, latter days of Christ's coming.

12 (4) Wherefore, let him that thinketh he standeth, take heed lest he fall.

(4) In conclusion, he descendeth to the Corinthians themselves, warning them that they please not themselves, but rather that they prevent the subtilities of Satan. Yet he useth an inusitation, and comforteth them, that he may not seem to make them altogether like to those wicked idolaters and contemners of Christ, which perished in the wilderness.

13 There hath no temptation taken you, but such as appertaineth to (l) man; and God is faithful, which will not suffer you to be tempted above that you be able, but (\*) will even (m) give the issue with the temptation, that ye may be able to bear it.

(l) Which cometh of weakness.

(\*) He that led you into this temptation which cometh unto you either in prosperity or adversity, or for your sins past, will turn it to your commodity and deliver you.

(m) He that would have you tempted for your profit's sake, will give you an issue to escape out of the temptation.

14 Wherefore my beloved, flee from idolatry.

15 (5) I speak as unto them which have understanding; judge ye what I say.

(5) Now returning to those idol's feasts, that he may not seem to dally at all; first he promiseth that he will use no other reasons than such as they knew very well themselves. And he useth an induction borrowed of the agreement that is in the things themselves. The holy banquets of the Christians are pledges, first of all, of the community that they have with Christ, and next, one with another. The Israelites also do ratify in their sacrifices, their mutual conjunction in one selfsame religion. Therefore so do the idolaters also join themselves with their idols or devils rather (for idols are nothing) in those solemn banquets, whereupon it followeth, that which table is a table of devils, and therefore you must eschew it. For you cannot be partakers of the Lord and of idols together, much less may such banquets be accounted for things indifferent. Will ye then strive with God? And if you do, think you that you shall get the upper hand?

16 The cup (\*) of (n) blessing which we (♣) bless, is it not the (o) communion of the blood of Christ? The bread which we break, (♣) is it not the communion of the body of Christ?

(\*) Or, thanksgiving.

(n) Of thanksgiving, whereupon, that holy banquet was called Eucharist, that is, a thanksgiving.

(♣) Or, prepare to this holy use with praise and thanksgiving.

(o) A most effectual pledge and note of our knitting together with Christ, and engrafting to him.

(♣) The effectual badge of our conjunction and incorporation with Christ?

17 For we that are many, are (\*) one bread and one body, because we all are partakers of one bread.

(\*) If we that are many in number, are but one body in effect, joined with our head Christ, as many corns make but one loaf, let us renounce idolatry which doeth separate our unity.

18 Behold Israel, *which is* after the (p) (\*) flesh; are not they which eat of the sacrifices (q) partakers of the altar?

- (p) That is, as yet observe their ceremony.
- (\*) Which is governed according to the ceremonies of the Law.
- (q) Are consenting and guilty, both of that worship and sacrifice.

19 What say I then? That the idol is anything? Or that which is sacrificed to idols, is anything?

20 *Nay*, but that these things which the Gentiles sacrifice, they sacrifice to devils, and not unto God; and I would not that ye should have (r) (\*) fellowship with the devils.

- (r) Have anything to do with the devils, or enter into that society which is begun on the devil's name.
- (\*) Which is to assemble in the company where idols are called upon.

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

- (s) The heathen and profane people were wont to shut up and make an end of their feasts which they kept to the honor of their gods, in offering meat offerings and drink offerings to them, with banquets and feastings.

22 Do we provoke the Lord to anger? Are we stronger than he?

23 (\*) (6) (t) All things are lawful for me, but all things are not expedient. All things are lawful for me, but all things edify not.

- (\*) 1 Corinthians 6:12 .
- (6) Coming to another kind of things offered to idols, he repeateth that general rule, that in the use of things indifferent we ought to have consideration not of ourselves only, but of our neighbors. And therefore there are many things which of themselves are lawful, which may be evil when done of us, because of offence to our neighbor.
- (t) Look before in 1 Corinthians 6:13 .

24 Let no man seek his own, but every man another's wealth.

25 (7) Whatsoever is sold in the (u) (\*) shambles, eat ye, and (♣) ask no question for conscience' sake.

- (7) An applying of the rule to the present matter: Whatsoever is sold in the shambles, you may indifferently buy it as if it were from the Lord's hand, and eat it either at home with the faithful, or being called home to the unfaithful, to wit, in a private banquet. But yet with this exception, unless any man is present which is weak, whose conscience may be offended by setting meats offered to idols before them, for then you ought to have a consideration of their weakness.
- (u) The flesh that was sacrificed, used to be sold in the shambles, and the price returned to the priests.
- (\*) For in those days they were accustomed to sell certain of the flesh of beasts sacrificed in the shambles and turned the money to the Priest's profit.
- (♣) Or, doubt not.

26 (\*) For the earth is the Lord's, and (x) all that therein is.

(\*) Psalm 24:1 .  
(x) All those things whereof it is full.

27 If any of them which believe not, call you *to a feast*, and if ye will go, whatsoever is set before you, eat, asking no question for conscience' sake.

28 But if any man say unto you, This is sacrificed unto idols, eat it not, because of him that shewed it, and for the conscience (for the earth *is* the Lord's, and all that therein is.)

29 And the conscience, I say, not thine, but of that other; (8) for why should my (\*) liberty be condemned of another man's conscience?

(8) A reason: for we must take heed that our liberty be not evil spoken of, and that the benefit of God which we ought to use with thanksgiving be not changed into impiety, and that through our fault, if we choose rather to offend the conscience of the weak, than to yield a little of our liberty in a matter of no importance, and so give occasion to the weak to judge in such sort of us, and of Christian liberty. And the Apostle taketh these things upon his own person, that the Corinthians may have so much the less occasion to oppose anything against him.  
(\*) We must take heed that through our abuse, our liberty be not condemned.

30 For (\*) if I through *God's* (y) benefit be partaker, why am I evil spoken of, for that wherefore I give thanks?

(\*) If by the benefit of God I may eat any kind of meat, why should I by my default cause this benefit to be evil spoken of.  
(y) If I may through God's benefit eat this meat or that meat, why should I through my fault, cause that benefit of God to turn to my blame?

31 (\*) (9) Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

(\*) Colossians 3:17 .  
(9) The conclusion: We must order our lives in such sort, that we seek not ourselves, but God's glory, and so the salvation of as many as we may. Wherein the Apostle sticketh not to propound himself to the Corinthians (even his own flock) as an example, but so that he calleth them back to Christ, unto whom he himself has regard.

32 Give none offence, neither to the Jews, nor to the Grecians, nor to the Church of God;

33 Even as I please (\*) all men (♣) in all things, not seeking my own profit, but *the profit* of many, that they might be saved.

(\*) That is, the infirm.  
(♣) Which are indifferent.

# 1 Corinthians 11

*1 He blameth the Corinthians for that in their holy assembly, 4 men do pray having their heads covered, 6 and women bareheaded, and because their meetings tended to evil, 21 who mingled profane banquets with the holy Supper of the Lord, 13 which he required to be celebrated according to Christ's institution.*

1 Be (\*) ye followers of me, even as I am of Christ.

(\*) 2 Thessalonians 3:9 .

2 (1) Now brethren, I commend you, that ye remember (\*) all my things, and keep the ordinances, as I delivered them to you.

(1) The fifth treatise of this epistle concerning the right ordering of public assemblies containing three points, to wit, of the comely apparel of men and women, of the order of the Lord's Supper, and of the right use of spiritual gifts. But going about to reprehend certain things, he beginneth notwithstanding with a general praise of them, calling those particular laws of comeliness and honesty, which belong to the ecclesiastical policy, traditions; which afterward they called Cannons.

(\*) Or, in all things remember me.

3 (2) But I will that ye know, that Christ is the (\*) head of every man, and the man is the woman's head, and God is (a) Christ's head.

(2) He setteth down God, in Christ our mediator, for the end and mark not only of doctrine, but also of ecclesiastical comeliness. Then applying it to the question proposed, touching the comely apparel both of men and women in public assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subject to Christ, that the glory of God ought to appear in him for the preeminence of the sex.

(\*) Ephesians 5:23 .

(a) In that, which Christ is our mediator.

4 (3) Every (b) man (\*) praying or (♣) prophesying having *anything* on *his* head, (♣) dishonoreth his head.

(3) Hereof he gathereth that if men do either pray or preach in public assemblies having their heads covered (which was then a sign of subjection), they did as it were spoil themselves of their dignity, against God's ordinance.

(b) It appeareth that this was a politic law serving only for the circumstances of the time that Paul lived in, by this reason, because in these our days for a man to speak bareheaded in an assembly is a sign of subjection.

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

(♣) Or, preaching.

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

5 (4) But every woman that prayeth or (\*) prophesieth bareheaded, dishonoreth her head, (5) for it is even one very thing, as though she were shaven.

(4) And in like sort he concludeth, that women which shew themselves in public and ecclesiastical assemblies without the sign and token of their subjection, that is to say, uncovered, shame themselves.

(\*) Read 1 Corinthians 14:34 .

(5) The first argument taken from the common sense of man, for so much as nature teacheth women, that it is dishonest for them to come abroad bareheaded, seeing that she hath given them thick and long hair which they do so diligently trim and deck, that they can in no way abide to have it shaven.

6 Therefore if the woman be not covered, let her also be shorn; and if it be shame for a woman to be shorn or shaven, let her be covered.

7 (6) For a man ought not to cover *his* head, for as much as he is the (\*) (♣) image and glory of God; but the woman is the (♣) glory of the man.

(6) The taking away of an objection: Have not men also hair given them? I grant, saith the Apostle, but there is another matter in it. For man was made to this end and purpose, that the glory of God should appear in his rule and authority. But the woman was made, that by profession of her obedience, she might more honor her husband.

(\*) Genesis 1:26; Genesis 5:1; Genesis 9:6; Colossians 3:3-10 .

(♣) The image of God's glory, in whom his majesty and power shine concerning his authority.

(♣) Or receiveth her glory, in commendation of man, and therefore is subject.

8 (7) For the man is not of the woman, but the woman of the man.

(7) He proveth the inequality of the woman, by that which the man is the matter whereof woman was first made.

9 (\*) (8) For the man was not created for the woman's sake; but the woman for the man's sake.

(\*) Genesis 2:22 .

(8) Secondly, by that, which the woman was made for man, and not the man for the woman's sake.

10 (9) Therefore ought the woman to have (c) (\*) power on *her* head, because of the (10) (♣) Angels.

(9) The conclusion: Women must be covered, to shew by this external sign their subjection.

(c) A covering which is a token of subjection.

(\*) Something to cover her head in sign of subjection.

(10) What this meaneth, I do not yet understand.

(♣) To whom they also shew their dissolution, and not only to Christ.

11 (11) Nevertheless, neither is the man without the woman, neither the woman without the man (d) in the (\*) (♣) Lord.

(11) A digression which the Apostle useth, that which he spake of the superiority of men, and lower degree of women in consideration of the policy of the Church, should be so taken as though there were no measure of this inequality. Therefore he teacheth that men have in such sort the preeminence, that God made them not alone, but women also. And woman was so made of man, that men also are born by the means of women, and this ought to put them in mind to observe the degree of every sex in such sort, that mutual conjunction may be cherished.

(d) By the Lord.

(\*) Who is author and maintainer of their mutual conjunction.

(♣) For as God made the woman of man, so now is man multiplied by the woman.

12 For as the woman is of the man, so is the man also by the woman; but all things are of God.

13 (12) Judge in yourselves, Is it comely that a woman pray unto God uncovered?

(12) He urgeth the argument taken from the common sense of nature.

14 Doeth not nature itself teach you, that if a man have long (\*) hair, it is a shame unto him?

(\*) As woman used to wear.

15 But if a woman have long hair, it is a praise unto her, for her hair is (\*) given her for a (e) covering.

(\*) For God hath given to woman longer hair than unto man, to the end she should truss it up about her head, whereby she declareth that she must cover her head.

(e) To be a covering for her, and such a covering as should procure another.

16 (13) But if any man lust to be contentious, we have no such custom, neither the Churches of God.

(13) Against such as are stubbornly contentious we have to oppose this, that the Churches of God are not contentious.

17 ¶ (14) Now in this that I declare, I praise *you* not, that ye come together, not with profit, but with hurt.

(14) He passeth now to the next treatise concerning the right administration of the Lord's Supper. And the Apostle useth this sharper preface that the Corinthians might understand, that whereas they observed generally the Apostle's commandments, yet they fowly neglected them in a matter of greatest importance.

18 (15) For first of all, when ye come together in the Church, I hear that there are dissensions among you; and I believe it *to be true* (\*) in some part.

(15) To celebrate the Lord's Supper aright, it is requisite that there is not only consent of doctrine, but also of affections, that it be not profaned.

(\*) Not that all were so, but the most part.

19 (16) For there must be (\*) heresies even among you, that they which are (f) approved among you, might be known.

(16) Although that schisms and heresies proceed from the devil, are evil, and yet they come not by chance, nor without cause, and they turn to the profit of the elect.

(\*) God's Church is not only subject to dissension as touching orders and manners, but also to heresies as touching doctrine.

(f) Whom experience hath taught to be of sound Religion and godliness.

20 When ye come together therefore into one place, *this* is (g) not to eat the Lord's Supper.

(g) This is an usual kind of speech, whereby the Apostle denieth that flatly, which many did not well.

21 For every man when they should eat, taketh his own supper (h) afore, and one is hungry, and another is drunken.

(h) Eateth his meat and tarrieth not till others come.

22 (17) Have ye not houses to eat and to drink in? Despise ye the Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not.

(17) The Apostle thinketh it good to take away the love feasts, for their abuse, although they had been a long time, and with commendation used in Churches, and were appointed and instituted by the Apostles.

23 (18) For I have received of the (\*) Lord that which I also have delivered unto you, *to wit*, That the Lord Jesus in the night when he was betrayed, took bread;

(18) We must take a true form of keeping the Lord's Supper, out of the institution of it, the parts whereof are these: touching the Pastors, to shew forth the Lord's death by preaching his word, to bless the bread and the wine by calling upon the name of God, and together with prayers to declare the institution thereof, and finally to deliver the bread broken to be eaten, and the cup received to be drunk with thanksgiving. And touching the flock, that every man examine himself, that is to say, to prove both his knowledge, and also faith and repentance; to shew forth the Lord's death, that is, in true faith to yield unto his word and institution; and last of all, to take the bread at the Minister's hand, and to eat it, and to drink the wine, and give God thanks. This was Paul's and the Apostles' manner of ministering.

(\*) Who ought only to bear authority in the Church.

24 (\*) And when he had given thanks, he brake it, and said, **Take, eat; this is my body, which is (i) (♣) broken for you; this do ye in remembrance of me.**

(\*) Matthew 26:26; Mark 14:21; Luke 22:19 .

(i) This word (Broken) noteth out unto us Christ his manner of death, for although his legs were not broken, as the thieves legs were, yet was his body very sore tormented, and torn, and bruised.

(♣) Signifying the manner of his death when his body should, as it were, be torn and broken with most grievous torments (albeit not as the thighs of the thieves were) the which thing the breaking of the bread, as a figure, doeth most likely represent.

25 After the same manner also *he took* the cup, when he had supped, saying, **This cup is the New Testament in my blood; this do as oft as ye drink it, in remembrance of me.**

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



27 (19) Wherefore, whosoever shall eat this bread, and drink the cup of the Lord (k) (\*) unworthily, shall be guilty of the body and blood of the Lord.

(19) Whosoever contemn the holy Sacraments, that is, use them not aright, are guilty not of the bread and wine, but of the thing itself, that is, of Christ, and shall be grievously punished for it.

(k) Otherwise than meet is such mysteries should be handled.

(\*) By perverting the true and pure use of the same.

28 (\*) (20) Let (l) every man therefore examine himself, and so let him eat of this bread, and drink of this cup.

(\*) 2 Corinthians 13:5 .

(20) The examination of a man's self, is of necessity required in the Supper and therefore they ought not to be admitted unto it, which cannot examine themselves, as children, furious and mad men also such as either have no knowledge of Christ, or not sufficient, although they profess Christian's Religion, and others such like.

(l) This place beateth down the faith of credit, or unwrapped faith, which the Papists maintain.

29 For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, *because* he (m) discerneth not (\*) the Lord's body.

(m) He is said to discern the Lord's body, that hath consideration of the worthiness of it, and therefore cometh to eat of this meat with great reverence.

(\*) But as though these holy mysteries of the Lord's body and blood were common meats, so without reverence he cometh unto them.

30 (21) For this cause many *are* weak, and sick among you, and many (\*) sleep.

(21) The profaning of the body and blood of the Lord in his mysteries is sharply punished of him, and therefore such a mischief ought diligently to be prevented by judging and correcting of a man's self.

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

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

(n) Try and examine ourselves, by faith and repentance, separating yourselves from the wicked.

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

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

(22) The Supper of the Lord is a common action of the whole Church, and therefore there is no place, for private suppers.

34 (23) And if any man be hungry, let him eat at home, that ye come not together unto condemnation. (24) Other things will I set in order when I come.

(23) The Supper of the Lord was instituted not to feed the belly but to feed the soul with the communion of Christ, and therefore it ought to be separate from common banquets.

(24) Such things as pertain to order, as place, time, form of prayers, and other such like, the Apostle took order for in Congregations, according to the consideration of times, places, and persons.

## 1 Corinthians 12

*1 To draw away the Corinthians from contention and pride, he sheweth that spiritual gifts are therefore diversely bestowed, 7 that the same being jointly to each other employed, 12 we may grow up together into one body of Christ in such equal proportion and measure, 20 as the members of man's body do.*

1 Now (1) concerning spiritual gifts, brethren, I would not have you (a) (\*) ignorant.

(1) Now he entereth into the third part of this treatise touching the right use of spiritual gifts, wherein he giveth the Corinthians plainly to understand that they abused them. For they that excelled, bragged ambitiously of them, and so robbed God of the praise of his gifts, and having no consideration of their brethren abused to a vain ostentation, and so robbed the Church of the use of those gifts. On the other side, the inferior sort envied the better, and went about to make a departure, so that all that body was as it were scatted and rent in pieces. So then he going about to remedy these abuses, willet them a first to consider diligently, that they have not these gifts of themselves, but from the free grace and liberality of God, to whose glory they ought to bestow them all.

(a) Ignorant to what purpose these gifts are given to you.

(\*) The Corinthians having notable gifts, seemed to have forgotten of whom, and for what end they had received them.

2 (2) Ye know that ye were (b) Gentiles, and were carried away unto the (\*) dumb Idols, as ye were (♣) led.

(2) He reproveth the same by comparing their former state with that wherein they were at this time endued with those excellent gifts.

(b) As touching God's service and the Covenant, mere strangers.

(\*) Which could not hear your prayers.

(♣) By Satan's suggestion.

3 (3) Wherefore I declare unto you, that no man (\*) speaking by the (♣) Spirit of God calleth Jesus (♣) (c) execrable; also no man can say that Jesus is the Lord, but by the holy Ghost.

(3) The conclusion: Know you therefore that you cannot so much as move your lips to honor Christ withal, but by the grace of the holy Ghost.

(\*) Mark 9:39 .

(♣) As no man that hath the Spirit of God can blaspheme Christ, and worship idols, so none can acknowledge Christ for Lord and God without the same Spirit.

(♣) John 13:13; 1 Corinthians 8:6; Philippians 2:10-11 .

(c) Doeth curse him, or by any means whatsoever diminish his glory.

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

(4) In the second place, he layeth another foundation, to wit, that these gifts are divers, as the functions also are divers, but that one selfsame Spirit, Lord, and God is the giver of all these gifts, and that to one end, to wit, for the profit of all.  
(d) The Spirit is plainly distinguished from the gifts.

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

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

(e) So Paul calleth that inward force which cometh from the holy Ghost, and maketh men fit to wonderful things.

7 But the manifestation of the Spirit is (f) given to every man, to (g) (\*) profit withal.

(f) The holy Ghost openeth and sheweth himself freely in the giving of these gifts.  
(g) To the use and benefit of the Church.  
(\*) To wit, the Church, which is the whole body.

8 (5) For to one is given by the Spirit the word of (h) wisdom; and to another the word of (\*) knowledge, by the same Spirit;

(5) He declareth this manifold diversity, and reckoneth up the chiefest gifts, beating that into their heads, which he said before, to wit, that all these things proceeded from one selfsame Spirit.  
(h) Wisdom is a most excellent gift, very requisite, not only for them which teach, but also for them that exhort and comfort, which thing is proper to the Pastor's office, as the word of knowledge agreeth to the Doctors.  
(\*) That is, the understanding of the Scriptures.

9 And to another *is given* (\*) faith by the same Spirit; and to another the gifts of healing, by the same Spirit;

(\*) To do only miracles by.

10 And to another (\*) the (i) operations of great works; and to another, (k) (♣) prophecy; and to another, (♣) the (l) discerning of spirits; and to another, diversities of tongues; and to another, the interpretation of tongues.

(\*) To work by miracles against Satan and hypocrites, as was done against Ananias, Elymas, ect.  
(i) By operation he meaneth those great workings of God's mighty power, which pass and excel amongst his miracles, as the delivery of his people Israel by the hand of Moses; that which he did by Elijah against the Priests of Baal, in sending down fire from heaven to consume his sacrifice; and that which he did by Peter, in the matter of Ananias and Sapphira.  
(k) Foretelling of things to come.  
(♣) Meaning the declaration of God's mysteries.  
(♣) To try both the doctrine and the persons.  
(l) Whereby false prophets are known from true, wherein Peter passed Philip in discovering Simon Magus; Acts 8:20 .

11 (\*) And all these things worketh one and the selfsame Spirit, distributing to every man severally (6) as he will.

(\*) Romans 2:3; Ephesians 4:7 .

(6) He addeth moreover somewhat else, to wit, that although these gifts are unequal, yet they are most wisely divided, because the will of the Spirit of God is the rule of this distribution.

12 (7) For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, *yet are but one body*, (8) even so is (m) Christ.

(7) He setteth forth his former saying by a similitude taken from the body: This saith he, is manifestly seen in the body, whose members are divers, but yet so knit together, that they make but one body.

(8) The applying of the similitude. So must we also think, saith he, of the mystical body of Christ; for all we who believe, whether we are Jews or Gentiles, are by one selfsame Baptism joined together with our head, that by that means, there may be framed one body compact of many members; and we have drunk one selfsame spirit, that is to say, a spiritual feeling, perseverance and motion common to us all, out of one cup.

(m) Christ joined together with his Church.

13 For by one Spirit are we all baptized into (n) (\*) one body, whether *we be* Jews, or Grecians, whether *we be* bond, or free, and have been all made to (o) drink into one Spirit.

(n) To become one body with Christ.

(\*) That we might be, one body with Christ, and the whole Church one Christ; of the which conjunction Baptism, and the Lord's Supper are effectual signs, for by baptism we are regenerated into one Spirit, and by the Lord's Supper we are incorporated into Christ's body to be governed by the same Spirit.

(o) By one quickening drink of the Lord's blood, we are made partakers of his only Spirit.

14 (9) For the body also is not one member, but many.

(9) He amplifieth that which followed of the similitudes, as if he should say, The unity of the body is not only not left by this diversity of members, but also it could not be a body, if it did not consist of many, and those were divers members.

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

(10) Now he buildeth his doctrine upon the foundations which he has laid; and first of all he continueth in his purposed similitude, and afterward he goeth to the matter barely and simply. And first of all he speaketh unto them which would have separated themselves from those whom they envied, because they had not such excellent gifts as they. Now this is, saith he, as if the foot should say it were not of the body, because it is not the hand, or the ear, because it is not the eye. Therefore all parts ought rather to defend the unity of the body, being coupled together to serve one the other.

16 And if the ear would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 (11) If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

(11) Again, speaking to them, he sheweth them that if that should come to pass which they desire, to wit, that all should be equal one to another, there would follow a destruction of the whole body, yea, and of themselves. For it could not be a body, unless it were made of many members knit together,

and divers one from the other. And that no man might find fault with this division as unequal, he addeth that God himself hath coupled all these together. Therefore all must remain coupled together, that the body may remain in safety.

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

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

20 But now *are* there many members, yet but (\*) one body.

(\*) And therefore whatsoever the diversity is, yet the profit ought to be common and serve to the edification of the Church.

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

(12) Now on the other side, he speaketh unto them which were endued with more excellent gifts, willing them not to despise the inferiors as unprofitable, and as though they served to no use. For God, saith he, hath in such sort tempered this inequality, that the more excellent and beautiful members can in no wise lack the more abject and such as we are ashamed of, and that they should have more care to see unto them, and to cover them; that by this means the necessity which is on both parts, might keep the whole body in peace and concord; that although if each part be considered apart, they are of divers degrees and conditions, yet because that are joined together, they have a community both in commodities and discommodities.

22 Yea, much rather those members of the body, which seem to be (p) (\*) more feeble, are necessary.

(p) Of the smallest and vilest offices, and therefore finally accounted of, of the rest.  
(\*) Whose use seemeth to be more vile.

23 And upon those *members* of the body, which we think most unhonest, put we more (q) honesty on; and our uncomely *parts* have more comeliness on.

(q) We more carefully cover them.

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

25 Lest there should be any division in the body, but that the members should (\*) have the same (r) care one for another.

(\*) Every one in his office for the preservation of the body.  
(r) Should bestow their operations and offices to the profit and preservation of the whole body.

26 (13) Therefore if one member suffer, all suffer with it; if one member be had in honor, all the members rejoice with it.

(13) Now he applieth the same doctrine to the Corinthians without any allegory, warning them that seeing there are divers functions and divers gifts, it is their duty, not to offend one against another, either by envy or ambition, but rather being joined together in love and charity one with another, every one of them bestow to the profit of all, that which he hath received, according as his ministry doeth require.

27 Now ye are the body of Christ, and members (\*) (♣) for *your* (s) part.

(\*) For all Churches dispersed throughout the world are divers members of one body.

(♣) Or, every one for his part.

(s) For all Churches wheresoever they are dispersed through the whole world, are divers members of one body.

28 (\*) And God hath ordained some in the Church, *as* first Apostles, secondly Prophets, thirdly teachers, then them that do miracles, after that, the gifts of healing, (t) helpers, (u) governors, diversity of tongues.

(\*) Ephesians 4:11 .

(t) The offices of Deacons.

(u) He setteth forth the order of Elders, which were the maintainers of the Church's discipline.

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

30 Are all doers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?

31 (14) But (\*) desire you the best gifts, and I will yet shew you a more excellent way.

(14) He teacheth them that are ambitious and envious, a certain holy ambition and envy, to wit, if they give themselves to the best gifts, and such as are most profitable to the Church, and so if they contend to excel one another in love, which far surpasseth all other gifts.

(\*) Or, do you thou desire the best gifts.

## *1 Corinthians 13*

*1 He sheweth that there are gifts so excellent, which in God's sight are not corrupt, if Charity be away; 4 and therefore he digresseth unto the commendation of it.*

1 Though (1) I speak with the tongues of men and (a) (\*) Angels, and have not love, I am *as* sounding brass, or a (b) tinkling cymbal.

(1) He reasoneth first of Charity, the excellency whereof he first sheweth by this, that without it, all other gifts are as nothing before God which thing he proveth partly by an induction, and partly also by an argument taken of the end, wherefore those gifts are given. For to what purpose are those gifts,

but to God's glory, and the profit of the Church as is before proved? So that those gifts without Charity, have no right use.

(a) A very earnest kind of amplifying a matter, as if he said, If there were any tongues of Angels, and I had them, and did not use them to the benefit of my neighbor, it were nothing else but a vain and prattling kind of babbling.

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

(b) That giveth a rude and no certain sound.

2 And though I had the *gift* of prophecy, and knew all secrets and all knowledge, yea, if I had (♣) all (c) faith, so that I could remove (\*) mountains, and had not love, I were nothing.

(♣) Faith is here taken for the gift of doing miracles, which the wicked may have, as Matthew 7:22; and also for that faith (called historical) which believeth the mighty power of Christ, but cannot apprehend God's mercy through him; and this devils have, James 2:19; and therefore is separate from charity, but the faith that justifieth in effect cannot, as 1 John 2:9 .

(c) By Faith, he meaneth the gift of doing miracles, and not that faith which justified, which cannot be void of Charity as the other may.

(\*) Matthew 17:20; Luke 17:6 .

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

4 (2) Love (d) suffereth long, it is bountiful; love envieth not; love doth not boast itself, it is not puffed up,

(2) He describeth the force and nature of charity, partly by a comparison of contraries, and partly by the effects of itself; whereby the Corinthians may understand, both how profitable it is in the Church, and how necessary and also how far they are from it; and therefore how vainly and without cause they are proud.

(d) Word for word, deferreth wrath.

5 It doth (e) no uncomely thing, it seeketh not her own things, it is not provoked to anger, it thinketh no evil;

(e) It is not insolent, or contumelious.

6 It rejoiceth not in iniquity, but (f) rejoiceth in the truth;

(f) Rejoice that righteousness in the righteous. For the Hebrews mean by truth, righteousness.

7 It suffereth all things, it believeth (\*) all things, it hopeth all things, it endureth (♣) all things.

(\*) Not that it suffereth itself to be abused, but judgeth others by all love and humanity.

(♣) Which may be without offence of God's word.

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

(3) Again he commendeth the excellency of charity, in that which it shall never be abolished in the Saints, whereas the other gifts which are necessary for the building up of the Church, so long as we live here, shall have no place in the world to come.  
(g) The way to get knowledge by prophesying.

9 (4) For (\*) we know (♣) in (h) part, and we (♣) prophesy in part.

(4) The reason: Because we are now in the state, that we have need to learn daily, and therefore we have need of those helps, to wit, of the gift of tongues, and knowledge, and also of them that teach them. But to what purpose serve they then, when we have obtained and gotten the full knowledge of God, which serve now but for them which are imperfect, and go by degrees to perfection?

(\*) Knowledge itself shall be perfected in the world to come, and not abolished; but the manner of knowing and teaching shall cease, when we shall be before God's presence, where we shall neither need schools nor teachers.

(♣) That is, imperfectly.

(h) We learn imperfectly.

(♣) Or, teach.

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

11 (5) 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.

(5) He setteth forth that which he said, by an excellent similitude, comparing this life to our infancy or childhood, wherein we stagger and stammer rather than speak, and think and understand but childish things, and therefore have need of such things as may form and frame our tongue and mind. But when we become men, to what purpose should we desire that stammering, those childish toys, and such like things, whereby our childhood is framed by little and little?

12 (6) For (i) now we see (\*) through a glass darkly; but then *shall we see face to face*. Now I know in part; but then shall I know even as I am (♣) known.

(6) The applying of the similitude of our childhood to this present life, wherein we darkly behold heavenly things, according to the small measure of light which is given to us, through the understanding of tongues, and hearing the teachers and ministers of the Church; of our man's age and strength, to that heavenly and eternal life, wherein when we behold God himself present, and are lightened with his full and perfect light, to what purpose should we desire the voice of man, and those worldly things which are most imperfect? But yet then, shall all the Saints be knit both with God, and between themselves with most fervent love, and therefore charity shall not be abolished, but perfected, although it shall not be sheweth forth and entertained by such manner of duties as peculiarly and only and belong to the infirmity of this life.

(i) All this must be understood by comparison.

(\*) The mystery of God.

(♣) Or, taught of God.

13 (7) And now abideth faith, hope *and* love, *even* these three; but the (\*) chiefest of these *is* love.

(7) The conclusion: As if the Apostle should say, Such therefore shall be our condition then; but now we have three things, and they remain sure if we be Christ's as without which true religion cannot consist, to wit, faith, hope, and charity. And among these, charity is the chiefest, because it ceaseth not in the life to come as the rest do, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised, and are to come, when we have presently gotten them, to what purpose would we have faith and hope? But yet there at length shall we truly and perfectly love both God, and one another.



(\*) Because it serveth both here and in the life to come; but faith and hope appertaineth only to this life.

## 1 Corinthians 14

**1 He commendeth the gifts of prophesying; 7 and by a similitude taken of musical instruments, 12 he teacheth the true use of interpreting the Scriptures; 17 he taketh away the abuse; 34 And forbiddeth woman to speak in the Congregation.**

1 Follow (1) after love, and covet spiritual *gifts*, and rather that ye may (a) (\*) prophesy.

(1) He inferreth now of that, which he spake before; Therefore seeing charity is the chiefest of all, before all things set it before you as chief and principal; And so esteem those things as most excellent; which profit the greater part of men (as prophecy, that is to say, the gifts of teaching and applying the doctrine; which was contemned in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a shew seem to be marvelous as the gifts of tongues, when a man was suddenly endued with the knowledge of many tongues, which made men greatly amazed, and yet of itself was not greatly of any use, unless there were an interpreter.

(a) What prophecy is, he sheweth in the third verse.

(\*) That is, to expound the word of God to the edification of the Church.

2 (2) For he that speaketh a *strange* (b) tongue, speaketh not unto men, but unto God; for no man (\*) heareth *him*, howbeit in (♣) the (c) spirit he speaketh secret things.

(2) He reprehendeth their perverse judgment touching the gift of tongues. For why was it given? To wit, to the intent that the mysteries of God might be the better known to a greater sort. Thereby it is evident that Prophecy, whereunto the gift of tongues ought to serve, is better than this; and therefore the Corinthians did judge amiss, in that they made more account of the gift of tongues, than of prophesying; because forsooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians used tongues in the Congregation, without an interpreter. Which thing although it might be done to some profit of him, that spake them, yet he corrupted the right use of that gift, because there came thereby no profit to the hearers; and common assemblies were instituted and appointed not for any private man's commodity, but for the profit of the whole company.

(b) A strange language, which no man can understand without an interpreter.

(\*) Understandeth him.

(♣) By the spiritual gift, which he hath received.

(c) By that inspiration which he had received of the Spirit, which notwithstanding he abuseth, when he speaketh mysteries which none of the company can understand.

3 But he that prophesieth, speaketh unto men to (d) edifying, and to exhortation, and to comfort.

(d) Which may further men in the study of godliness.

4 He that speaketh *strange* language, edifieth (\*) himself; but he that prophesieth, edifieth the (e) Church.

(\*) For he profiteth none save himself.  
(e) The company.

5 I would that ye all spake *strange* languages, but rather that ye prophesied; for greater is he that prophesieth, than he that speaketh *divers* tongues, except he expound it, that the Church may receive edification.

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

(\*) The prophecy expoundeth that which God hath revealed; and the doctrine teacheth, that which he hath given us to understand.

7 (3) Moreover things without life which give a sound, whether *it be* a (\*) pipe or a harp, except they make a distinction in the sounds, how shall it be known what is piped or harped?

(3) He setteth forth that which he said, by a similitude, which he borroweth and taketh from instruments of music, which although they speak not perfectly, yet they are distinguished by their sounds, that they may be the better used.  
(\*) Or, flute.

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

9 So likewise you, by the tongue, except ye utter words that have (f) signification, how shall it be understood what is spoken? For ye shall speak in the (\*) air.

(f) That do fitly utter the matter itself.  
(\*) Your words shall be lost; for ye shall neither glorify God thereby, nor profit man.

10 (4) There are so many kinds of voices ( (\*) as it cometh to pass) in the world, and none of them (♣) is dumb.

(4) He proveth that interpretation is necessarily to be joined with the gift of tongues, by the manifold variety of languages, insomuch that if one speak to another without an interpreter, it is as if he spake not.  
(\*) Or, as the thing requireth.  
(♣) That is, they may be able to be understood.

11 Except I know then the power of the voice, I shall be unto him that speaketh (\*) a Barbarian, and he that (g) speaketh, shall be a Barbarian unto me.

(\*) He condemneth the Corinthians of barbarousness in that thing, whereby they thought to have attained to the greatest praise of eloquence.

(g) As the Papists in all their sermons and they that ambitiously pour out some Hebrew or Greek words in the Pulpit before the unlearned people, thereby to get themselves a name of vain learning.

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

(5) The conclusion: if they will excel in those spiritual gifts, as it is meet, they must seek the profit of the Church, and therefore they must not use the gift of tongues, unless there be an interpreter to expound the strange and unknown tongue, whether it be himself that speaketh, or another interpreter.

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

(h) Pray for the gift of interpretation.

14 (6) For (i) if I pray in a *strange* tongue, my (k) spirit (\*) prayeth, but my understanding is (l) without (♣) fruit.

(6) A reason: Because it is not sufficient for us to speak so in the Congregation, that we ourselves do worship God in spirit, that is, according to the gift that we have received, but we must also be understood of the company, lest that be unprofitable to others which we have spoken.

(i) If I pray, when the Church is assembled together, in a strange tongue.

(k) The gift and inspiration which the spirit giveth me doth his part, but only to myself.

(\*) And doeth his part.

(l) No fruit cometh to the Church by my prayers.

(♣) Not in respect of him that prayeth, but in respect of the Church, which is nothing edified thereby.

15 What is it then? I will pray with the spirit, but I will pray with the (m) understanding also; I will (\*) sing with the spirit, but I will sing with the understanding also.

(m) So that I may be understood of others, and may instruct others.

(\*) Or, give thanks by singing.

16 (7) Else, when thou blessest with the (n) spirit, how shall he that (o) occupieth the room of the unlearned, say (p) (\*) Amen, at thy giving of thanks, seeing he knoweth not what thou sayest?

(7) Another reason: Seeing that the whole Congregation must agree with him that speaketh, and also witness this agreement, how shall they give their assent or agreement which know not what is spoken?

(n) Only, without any consideration of the hearers.

(o) He that sitteth as a private man.

(p) So then one uttered the prayers, and all the company answered, Amen.

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

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

18 (8) I thank my God, I speak languages more than ye all.

(8) He propoundeth himself as an example, both that they may be ashamed of their foolish ambition, and also that he may eschew all suspicion of envy.

19 Yet had I rather in the Church to speak (q) five words with my understanding, that I might also instruct others, than ten thousand words in a *strange* tongue.

(q) A very few words.

20 (9) Brethren, be not (\*) children in understanding, but as concerning maliciousness be children, but in understanding be of a ripe age.

(9) Now he reproveth them freely for their childish folly, which see not how this gift of tongues which was given to the profit of the Church, is turned by their ambition into an instrument of cursing, seeing that this same also is contained amongst the punishments wherewith God punished the stubbornness of the people, that he dispersed them amongst strangers whose language they understood not.

(\*) Matthew 18:3 .

21 In the (r) Law it is written, (\*) (♣) By men of other tongues, and by other languages will I speak unto this people; yet so shall they not hear me, saith the Lord.

(r) By the Law he understandeth all the whole Scripture.

(\*) Isaiah 28:11: Deuteronomy 28:49; Jeremiah 5:15; Ezekiel 3:6 .

(♣) He threateneth them most sharply, that God will punish the contempt of his word, and their counterfeit ignorance, for as much as to speak with unknown tongues is a sign of God's curse towards the wicked.

22 (10) Wherefore *strange* tongues are for a (\*) sign, not to them that believe, but to them that believe not; but prophesying *serveth* not for them that believe not, but for them which believe.

(10) The conclusion: Therefore the gift of tongues serveth to punish the unfaithful and unbelievers, unless it be referred to prophecy (that is to say, to the interpretation of Scripture) and that which is spoken, be by the means understood of the hearers.

(\*) Of God's curse when they are not understood.

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

(11) Another argument: The gift of tongues without prophecy is not only unprofitable to the faithful, but also doth very much hurt as well to them as to the unfaithful, which should be won in the public assemblies. For by this means it cometh to pass, that the faithful seem to others to be mad, much less can the unfaithful be instructed thereby.

(s) See Acts 4:13 .

24 But if all prophesy, and there come in one that believeth not, or one unlearned, (\*) he is rebuked of (♣) all men, and is judged of all;

(\*) By hearing his secret faults ripped up, and his sins reprov'd by God's word, he is compelled by his own conscience to praise God.

(♣) Which expound the word of God.

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

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

(12) The conclusion: The edifying of the Congregation is a rule and square of the right use of all spiritual gifts.

27 (13) If any man speak a *strange tongue*, *let it be* by two, or at the (\*) most, by three, and that by course, and let one interpret.

(13) The manner how to use the gift of tongues. It may be lawful for one or two, or at the most for three, to use the gift of tongues, one after another in an assembly, so that there be some to expound the same, but if there be none to expound, let him that hath that gift, speak to himself alone.

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

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

29 (14) Let the Prophets speak, two or three, and let the others judge.

(14) The manner of prophesying: Let two or three propound, and let the others judge of that which is propoundeth, whether it be agreeable to the word of God or not. If in this examination the Lord give any man nought to speak, let them give him leave to speak. Let every man be admitted to prophesy, severally and in his order, so far forth as it is requisite for the edifying of the Church. Let them be content to be subject each to others judgment.

30 And if anything be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may have comfort.

32 And the (t) (\*) spirits of the Prophets are (♣) subject to the Prophets.

(t) The doctrine which the Prophets bring which are inspired with God's Spirit.

(\*) Or learning, which God's Spirit moveth them to utter.

(♣) To the intent that others may judge of him that hath spoken, if he have passed the compass of God's word; wherefore John commandeth to try the spirits whether they be of God.

33 For God is not *the author* of confusion, but of peace, as *we see* in all the Churches of the Saints.

34 (15) (\*) Let your women keep (♣) silence in the Churches; for it is not permitted unto them to speak, but *they ought* to be subject, as also (♣) the Law saith.

(15) Women are commanded to be silent in public assemblies, and they are commanded to ask of their husbands at home.

(\*) 1 Timothy 2:11-12 .

(♣) Because this disorder was in the Church, that women usurped that which was peculiar to men, the Apostle here sheweth what is mete to be done, and what is not; and albeit he mentioned this abuse afore, yet he referred it to this place to be reprov'd, because there he brought it in for another purpose.

(♣) Genesis 3:16 .

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

36 (16) (\*) Came the word of God out from you? Either came it unto you only?

(\*) Are ye the first or the last Christians, that ye neither submit yourselves to the Churches, of whom you have received the Gospel? Nor have respect to the others to whom the Gospel doeth likewise appertain?

(16) A general conclusion of the treatise of the right use of spiritual gifts in assemblies; with a sharp reprehension, lest the Corinthians might alone seem to themselves to be wise.

37 If any man think himself to be a Prophet, or (u) (\*) spiritual, let him acknowledge, that the things that I write unto you, are the commandments of the Lord.

(u) Skilful in knowing and judging spiritual things.

(\*) To have understanding of spiritual things.

38 (17) (\*) And if any man be ignorant, let him be ignorant.

(17) The Church ought not to care for such as be stubbornly ignorant, and will not abide to be taught, but to go forward notwithstanding in those things which are right.

(\*) If any man have judgment, let him acknowledge that I speak of the Spirit of God, and so let him obey; and if he have no judgment, let him acknowledge his ignorance, and trouble not the Church, but credit them that are learned.

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

(18) Prophecy ought simply to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

40 Let all things be done honestly, and by order.

## 1 Corinthians 15

*1 The Gospel that Paul preached. 3 The death and resurrection of Christ. 8 Paul saw Christ. 9 He had persecuted that Church, whereof afterward he was made a minister. 12 Christ first rose again, and we all shall rise by him. 26 The last enemy, death. 29 To be baptized for dead. 32 At Ephesus Paul fought with beasts. 35 How the dead are raised. 45 The first Adam. The last Adam. 47 The first and second man. 51 We shall all be changed, we shall not all sleep. 55 Death's sting. 57 Victory. 58 Constancy and steadfastness.*

1 Moreover, (1) (\*) brethren, I declare unto you the Gospel which I preached unto you, which ye have also received, and wherein ye (a) continue,

(1) The sixth treatise of this Epistle, concerning the resurrection; and he useth a transition, or passing over from one matter to another, shewing first that he bringeth no new thing, to the end that the Corinthians might understand that they had begun to swerve from the right course; and next that he goeth not about to entreat of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nought. And so at the length he beginneth this treatise at Christ's resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimony of the Scriptures, and by the witness of the Apostles, and of more than five hundred brethren, and last of all by his own.

(\*) Galatians 1:11 .

(a) In the profession whereof you continue yet.

2 And whereby ye are saved, if ye keep in memory, after what manner I preached it unto you, (b) (\*) except ye have believed in vain.

(b) Which is very absurd, and cannot be, but that they which believe, must reap the fruit of faith.

(\*) If you believe to be saved by the Gospel, ye must believe also the resurrection of the dead, which is one of the principal points thereof, or else your belief is but vain.

3 For first of all, I delivered unto you that which I (♣) received, how that Christ died for our sins, according to the (\*) Scriptures,

(♣) He sheweth that nothing ought to be taught, which we have not learned by God's word.

(\*) Isaiah 53:5; 1 Peter 2:24 .

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

(\*) Jonah 2:1 .

5 (\*) And that he was seen of Cephas, then of the (c) (♣) twelve.

(\*) John 20:19 .

(c) Of those twelve picked and chosen Apostles, which were commonly called twelve, though Judas was put out of the number.

(♣) Although Judas wanted, yet they were so called still.

6 After that, he was seen of more than five hundred brethren at (d) once; whereof many remain unto this present, and some also are asleep.

(d) Not several times, but together and at one instant.

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

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

(\*) Acts 9:4-5 .

(2) He maintaineth by the way, the authority of his Apostleship, which was requisite to be in good credit among the Corinthians, that this Epistle might be of force and weight amongst them. In the mean season he compareth himself in such sort after a certain divine art with certain others, that he maketh himself inferior to them all.

9 (\*) For I am the least of the Apostles, which am not meet to be called an Apostle, because I persecuted the Church of God.

(\*) Ephesians 3:8 .

10 (\*) But by the (♣) grace of God I am that I am, and his grace which is in me, was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which is with me.

(\*) Ephesians 3:7 .

(♣) For he was but the instrument, and minister and giveth the whole glory to God.

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

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

(3) The first argument to prove that there is a resurrection from the dead: Christ is risen again, therefore the dead will rise again.

13 (4) For if there be no resurrection of the dead, then is Christ not risen;

(4) The second by an absurdity: If there is no resurrection of the dead, then is not Christ risen again.

14 (5) And if Christ be not risen, then is our preaching (\*) vain, and your (♣) faith is also vain.

(5) The proof of that absurdity by other absurdities; If Christ be not risen again, the preaching of the Gospel is in vain, and the credit that you gave unto it is vain, and we are liars.

(\*) Christ's death is not effectual except he rise from death.

(♣) For if Christ be swallowed up of death, there remaineth no hope of life anymore.



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

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

(6) He repeateth the same argument taken from an absurdity, purposing to shew how faith is in vain if the resurrection of Christ is taken away.

17 And if Christ be not raised, your faith is (\*) vain; (7) ye are (e) yet in your (♣) sins.

(\*) As mortification, and remission of sins depend on Christ's death; so our quickening and restoring to life stand in his resurrection.

(7) First, seeing death is the punishment of sin, in vain should we believe that our sins were forgiven us, if they remain, but they do remain, if Christ rose not from death.

(e) They are yet in their sins, which are not sanctified, nor have obtained remission of their sins.

(♣) You are not forgiven nor sanctified.

18 (8) And so they which are asleep in Christ, are perished.

(8) Secondly, unless that this be certain that Christ rose again, all they which died in Christ, are perished. So then what profit cometh of faith?

19 (9) If in this life (\*) only we have hope in Christ, we are of all men the most miserable.

(9) The third argument which is also taken from an absurdity; for unless there be another life, wherein such as trust and believe in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable.

(\*) Or, only for this life's sake.

20 (10) But now is Christ risen from the dead, (11) *and* was made the (\*) (f) (♣) firstfruits of them that slept.

(10) A conclusion of the former argument: Therefore Christ is risen again.

(11) He putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen again, Therefore shall we the faithful (for of them he speaketh) rise again. Then followeth the first reason of this consequent; for Christ is set forth unto us, to be considered of, not as a private man apart and by himself, but as the firstfruits; and he taketh that which was known, to all men, to wit, that the whole heap is sanctified in the firstfruits.

(\*) Colossians 1:18; Revelation 1:5 .

(f) He alludeth to the firstfruits of corn, the offering whereof sanctified the rest of the fruits.

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

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

(12) Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sin came over all, so from one man Christ, life cometh unto all. That is to say, that all the faithful, as they die, because by nature they were born of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him.

22 For as in Adam all die, even so in (\*) Christ shall (♣) all be (g) made alive.

- (\*) Who rose first from the dead to take possession in our flesh for us his members.
- (♣) To wit, the faithful.
- (g) Shall rise by the virtue of Christ.

23 (13) But every man in his (\*) own order: the firstfruits is Christ, afterward, they that are of Christ, at his coming *shall rise again*.

- (13) He doeth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he far surpasseth them, both in time (for he was the first that rose again from the dead) and also in honor, because that from him and in him is all our life and glory. Then by this occasion he passeth in the next argument.
- (\*) 1 Thessalonians 4:13-15 .

24 (14) Then *shall be* the (h) end, when he hath (\*) delivered up the kingdom to God, even the Father, when he hath put down (i) all rule, and all authority and power.

- (14) The fourth argument, wherewith also he confirmeth the other, hath a most sure ground, to wit, because that God must reign. And this is the manner of his reign, that the Father will be shewed to be King in his Son who was made man, to whom all things are made subject (the promiser only except) to the end that the Father may afterwards triumph in his Son the conqueror. And he makes two parts of this reign and dominion of the Son, wherein the Father's glory consisteth, to wit, the overcoming of his enemies (whereof some must be deprived of all power, as Satan and all the wicked, be they never so proud and mighty, and others must be utterly abolished as death) and a plain and full delivery of the godly from all enemies, that by this means God may fully set forth the body of the Church, cleaving fast to their head Christ, his kingdom and glory as a King in his subjects. Moreover, he putteth the first degree of this kingdom in the resurrection of the Son, who is the head, and the perfection, in the full conjunction of the members with the head, which shall be in the latter day. Now all these tend to this purpose, to shew that unless the dead do rise again, neither the Father can be King above all, neither Christ the Lord of all. For neither should the power of Satan and death be overcome, nor the glory of God be full in his Son, nor his Son in his members.
- (h) The shutting up and finishing of all things.
- (\*) Christ as he is man and head of the Church is said to be subject to God; but in respect of the world, is King of heaven and earth. This kingdom standeth in governing the faithful; and overcoming the adversaries, even death the chiefest, which done, Christ being perfected with all his members, shall as he is man and head of the Church, with his fellow heirs deliver his Kingdom, and be subject to God with whom and the holy Ghost in Godhead he is equal.
- (i) All his enemies which shall be spoiled of all the power they have.

25 For he must reign (\*) till he hath put all his enemies (k) under his feet.

- (\*) Psalm 110:1; Acts 2:34; Hebrews 1:13; Hebrews 10:13 .
- (k) Christ is considered here, as he appeared in the form of a servant, in which respect he ruleth the Church as head, and that because this power was given him of his Father.

26 The (l) last enemy that shall be destroyed, is death.

- (l) The shutting up of the argument, which is taken from the whole to the part, for if all his enemies shall be put under his feet, then must it needs be that death also shall be subdued under him.

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

(\*) Psalm 8:6; Hebrews 2:8 .

28 And when all things shall be subdued unto him, (m) then shall the Son also himself be subject unto him, that did subdue all things under him, that (n) God may be (\*) all in all.

(m) Not because the Son was not subject to his Father before, but because his body, that is to say, the Church which is here in distress, and not yet wholly partaker of his glory, is not yet fully perfect; and also because the bodies of the Saints which be in the graves shall not be glorified until the resurrection. But Christ as he is God, hath us subject to him as his Father hath, but as he is Priest, he is subject to his Father together with us. Augustine, book 1, chapter 8; of the Trinity.

(n) By this high kind of speech, is set forth an incomprehensible glory which floweth from God, and shall fill all of us, as we are joined together with our head, but yet so, that our head shall always reserve his preeminence.

(\*) We shall be perfectly fulfilled with his glory and felicity.

29 (15) Else what shall they do which are baptized (o) (\*) (♣) for dead? If the dead rise not at all, why are they then baptized for dead?

(15) The fifth argument taken of the end of Baptism, to wit, because that they which are baptized for dead, that is to say, that they may have a remedy against death because that Baptism is a token of regeneration.

(o) They that are baptized, to this end and purpose, that death may be put out in them, or to rise again from the dead, whereof baptism is a seal.

(\*) That is, as dead and because they were but newly come to Christ, would be baptized before they died.

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

30 (16) Why are we also in jeopardy every hour?

(16) The sixth argument: Unless there be a resurrection of the dead, why should the Apostles so daily cast themselves into danger of so many deaths?

31 (\*) By our (p) rejoicing which I have in Christ Jesus our Lord, I die daily.

(\*) I take to weariness all my sorrows, wherein I may justly rejoice in the Lord, that I have sustained them among you.

(p) As though he said, I die daily, as all the miseries I suffer can well witness, which I may truly boast of, that I have suffered amongst you.

32 (17) If I have fought with beasts at Ephesus (q) after (♣) the manner of men, what advantageth it me, if the dead be not raised up? (\*) (18) Let us (r) eat and drink, for tomorrow we shall die.

(17) The taking away of an objection; but thou Paul didst ambitiously, as commonly men are wont to do, when thou didst fight with beasts at Ephesus. That is very like, saith Paul, for what could that advantage me, were it not for the glory of eternal life which I hope for?

(q) Not upon any godly motion, nor casting mine eyes upon God, but carried away with vain glory, or a certain headiness.

(♣) That is, having regard to this present life, and not to God's glory, and to life everlasting.

(\*) Isaiah 22:13 .

(18) The seventh argument which dependeth upon the last: if there is no resurrection of the dead, why do we give ourselves to anything else, save to eating and drinking?

(r) These are speeches that Epicureans use.

33 (19) Be not deceived: Evil speakings corrupt good manners.

(19) The conclusion with a sharp exhortation, that they take heed of the naughty company of certain, from whence he sheweth that this mischief sprang, warning them to be wise with sobriety unto righteousness.

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

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

(20) Now that he hath proved the resurrection, he discovereth their doltishness, in that they scoffingly demanded, how it could be that the dead should rise again, and if they did rise again, they asked mockingly, what manner of bodies they should have. Therefore he sendeth these fellows which seemed to themselves to be marvelous wise and witty, to be instructed of poor rude husbandmen.

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

(21) Thou mightest have learned either of these, saith Paul, by daily experience, for seeds are sown, and rot, and yet notwithstanding so far it is off, that they perish, that contrariwise they grow up far more beautiful. And whereas they are sown naked and dry, they spring up green from death by the virtue of God, and doth it seem incredible to thee that our bodies should rise from corruption, and that endued with a far more excellent quality?

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

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

(22) We see a diversity both in one and the selfsame thing which hath now one form and then another, and yet keepeth its own kind, as it is evident in a grain which is sown bare, but springeth up far after another sort; and also in divers kinds of one selfsame sort, as amongst beasts; and also among things of divers sorts, as the heavenly bodies and the earthly bodies; which also differ very much one from another. Therefore there is no cause why we should reject either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange.

39 All flesh *is* not the same flesh, but there is one (\*) flesh of men, and another flesh of beasts, and another of fishes, and another of birds.

(\*) There is one substance as touching the flesh both of man and beast, but the difference is as touching the quality.

40 There *are* also heavenly bodies, and earthly bodies, but the glory of the heavenly *is* one, and *the* glory of the earthly *is* another.

41 There is another glory of the (\*) sun, and another glory of the moon, and another glory of the stars; for one star differeth from *another* star in glory.

(\*) Even as the sun and the moon being of one substance differ in dignity; so in the resurrection our bodies shall have more excellent qualities than they have now.

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

(23) He maketh three manner of qualities of the bodies being raised: Incorruption, to wit, because they shall be sound, and altogether of a nature that cannot be corrupt; Glory, because they shall be adorned with beauty and honor; Power, because they shall continue everlasting without meat, drink, and all other helps, without which this frail life cannot keep itself from corruption.  
(s) Is buried, and man is hid as seed in the ground.

43 It is sown in (t) (\*) dishonor, *and* *is* raised in glory; it is sown in weakness, *and* *is* raised in (u) power.

(t) Void of honor, void of glory and beauty.  
(\*) For what is more vile to look unto than the dead carcass.  
(u) Freed from the former weakness, whereas it is subject to such alteration and change, that it cannot maintain itself without meat and drink, and such otherlike helps.

44 (24) It is sown a natural body, *and* *is* raised a (\*) spiritual body. There is a natural body, *and* there is a spiritual body.

(24) He sheweth perfectly in one word, this change of the quality of the body by the resurrection, when he saith, that of a natural body, it shall become a spiritual body; which two qualities being clean different, the one from the other, he straightway expoundeth and setteth, forth diligently.  
(\*) Not changing the substance, but made partaker of the divine nature.

45 (25) As it is also written, The (x) first man (\*) Adam was made a living soul; and the last Adam *was made* a (y) (♣) quickening Spirit.

(25) That is called a natural body, which is quickened and maintained by a living soul only, such as Adam was, of whom we are all born naturally; and that is said to be a spiritual, which together with the soul is quickened with a far more excellent virtue, to wit, with the Spirit of God, which descendeth from Christ the second Adam unto us.  
(x) Adam is called the first man, because he is the root as it were from whence we spring; and Christ is the latter man, because he is the beginning of all them that are spiritual, and in him we are all comprehended.  
(\*) Genesis 2:7 .  
(y) Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a living soul, by reason of the soul which is the best part in him.  
(♣) Christ bringeth us from heaven the Spirit of life.

46 (26) Howbeit that *was* not first which is spiritual, but that *which* is natural; and afterward that *which* is spiritual.

(26) Secondly, he willeth the order of this double state or quality to be observed, that the natural was first, Adam being created of the clay of the earth; and the spiritual followed and came upon it, to wit, when as the Lord being sent from heaven, endued our flesh, which was prepared and made fit for him, with the fullness of the Godhead.

47 The first man *is* of the earth, (z) earthly; the second man *is* the Lord (\*) from (a) heaven.

(z) Wallowing in dirt, and wholly given to an earthly nature.

(\*) This is attributed to Christ as concerning his divinity, not in respect of his humanity whose flesh hath this glory by the power of God who dwelleth in it.

(a) The Lord is said to come down from heaven by that kind of speech, whereby that which is proper to one is vouched of another.

48 (27) As *is* the earthly, such *are* they that are earthly; and as *is* the heavenly, such *are* they also that are heavenly.

(27) He applieth both the earthly naturalness of Adam (if I may so say) to our bodies, so long as they are naturally conversant on earth, to wit, in this life, and in the grave; and also the spirituality of Christ to the same our bodies, after that they are risen again; and he saith, that which goeth before and this shall follow.

49 And as we have borne the (b) (\*) image of the earthly, so shall we bear the image of the heavenly.

(b) Not a vain and false image, but such a one as had the truth with it indeed.

(\*) Both in substance and form we are earthly.

50 (28) This say I, brethren, that (c) (\*) flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.

(28) The conclusion: We cannot be partakers of the glory of God unless we put off all that gross and filthy nature of our bodies subject to corruption, that the same body may be adorned with incorruptible glory.

(c) Flesh and blood are taken here for a living body, which cannot attain to incorruption, unless it put off corruption.

(\*) This natural body as it is now, till it be made new by the Spirit of Christ.

51 (29) Behold, I shew you a (d) secret thing; We shall not all sleep, but we shall all be (\*) changed,

(29) He goeth further, declaring that it shall come to pass that they which shall be found alive in the latter days shall not descend into that corruption of the grave, but shall be renewed with a sudden change, which change is very requisite; and that the certain enjoying of the benefit and victory of Christ, is deferred unto that latter time.

(d) A thing that hath been hid, and never known hitherto, and therefore worthy that you give good ear unto it.

(\*) When the Lord cometh to judgment, some of the Saints shall be alive, whom he will change even as if they were dead, so that this change is instead of death to them.

52 In (e) a moment, in the twinkling of an eye at the last (\*) trumpet; for the trumpet shall blow, and the dead shall be raised up incorruptible, and we shall be changed.

(e) He sheweth us that the time shall be very short.  
(\*) Matthew 24:31; 1 Thessalonians 4:16 .

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to pass the saying that is written, (\*) Death is swallowed up into victory.

(\*) Isaiah 25:8; Revelation 7:17 .

55 (\*) (♣) O death where *is* thy sting? O grave where *is* thy victory?

(\*) Hosea 13:14; Hebrews 2:14 .  
(♣) O death, where is thy victory? O grave, where is thy sting?

56 The sting of death *is* sin, and the (\*) strength of sin *is* the Law.

(\*) Sin first brought in death and giveth it power over us, and the strength of sin is the Law, because it doeth reveal the judgment of God against us; or else the chief cause of our destruction is in ourselves.

57 (\*) But thanks *be* unto God, which hath given us victory through our Lord Jesus Christ.

(\*) 1 John 5:5 .

58 (30) Therefore my beloved brethren, be ye steadfast, unmovable, abundant always in the work of the Lord, forasmuch as ye know that your labor is not in (\*) vain in the (f) Lord.

(30) An exhortation taken of the profit that ensueth, that seeing they understand that the glory of the other life is laid up for faithful workmen, they continue and stand fast in the truth of the doctrine of the resurrection of the dead.

(\*) The hope of resurrection causeth the faithful to surmount all difficulties.

(f) Through the Lord's help and goodness working in us.

## 1 Corinthians 16

*1 He exhorteth them to help the poor brethren of Jerusalem. 10 Then he commendeth Timothy, 13 and so with a friendly exhortation, 19 and commendations, endeth the Epistle.*

1 Concerning (1) (\*) the (♣) gathering for the Saints, as I have ordained in the Churches (♣) of Galatia, so do ye also.

(1) Collections in old time were made by the Apostle's appointment the first day of the week, on which day the manner was then to assemble themselves.

(\*) Acts 11:29; Acts 12:25; Romans 12:13 .

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

(♣) Acts 18:23 .

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

(a) Which in times past was called Sunday, but now is called the Lord's day.

(b) That every man bestow, according to the ability that God hath blessed him with.

3 And when I am come, whomsoever ye shall allow (\*) by (c) letters, them will I send to bring your liberality unto Jerusalem.

(\*) Which ye shall send by them that carry the money.

(c) Which you shall give them to carry.

4 (2) And if it be meet that I go also, they shall go with me.

(2) The residue of the Epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed mark, that is to say, to the glory of God, and the edifying of the Corinthians.

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

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

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

8 And I will tarry at Ephesus until Pentecost.

9 For a great door and (d) (\*) effectual is opened unto me, and there are many adversaries.



(d) Very fit and convenient to do great things by.  
(\* ) Because God blessed his labor.

10 ¶ Now if Timothy come, see that he be (e) (\*) without fear with you, for he worketh the work of the Lord, even as I *do*.

(e) Without any just occasion of fear.  
(\* ) Willing that they should defend him against the adversaries of Christ because it is the Churches duty to be careful for the preservation of their ministers.

11 Let no man therefore (\*) despise him; but convey him forth (f) in peace, that he may come unto me; for I look for him with the brethren.

(\*) As though he were to young to be a minister.  
(f) Safe and sound, and that with all kind of courtesy.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren; but his mind was not at all to come at this time, howbeit he will come when he shall have convenient time.

13 ¶ (\*) Watch ye, stand fast in the faith, quit you like men, *and* be strong.

(\*) Lest Satan steal upon you at unawares.

14 Let all your things be done in (\*) love.

(\*) For they had every man respect to himself contrary to love.

15 Now brethren, I beseech you (ye know the house of (g) Stephanas, that it is the (\*) firstfruits of Achaia, and that they have (h) given themselves to minister unto the Saints.)

(g) Stephanas is the name of a man and not of a woman.  
(\* ) That is, the first which embraced the Gospel.  
(h) Given themselves wholly to the ministry.

16 That ye be (i) (\*) obedient even unto such, and to all that help with us and labor.

(i) That you honor and reverence them be obedient to them and be content to be ruled by them, as meet is you should, seeing they have bestowed themselves, and their goods to help you withal.  
(\* ) And reverence them.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, for they have (\*) supplied the want of you.

(\*) The grief that I took for your absence, was greatly assuaged by their presence.

18 For they have comforted my (k) (\*) spirit and yours; (l) acknowledge therefore such men.

(k) Mine heart.

(\*) Or, mind.

(l) Take them for such men as they are indeed.

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

20 All the brethren greet you. Greet ye one another with a (\*) holy (♣) kiss.

(\*) Romans 16:16; 2 Corinthians 13:12; 1 Peter 5:14 .

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

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

22 If any man love not the Lord Jesus Christ, let him be had in execration (m) (\*) Maranatha.

(m) By these words, is betokeneth the severest kind of curse and excommunication that was amongst the Jews; and the words are as much as to say, as our Lord cometh. So that his meaning may be this, Let him be accursed even to the coming of the Lord, that is to say, to the death's day, even forever.

(\*) Or, yea excommunicate to death.

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

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

*The first Epistle to the Corinthians, written from Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timothy.*