

THE FIRST EPISTLE of Paul to the Corinthians.

THE ARGUMENT.

After that S. Paul had preached at Corinthus a yere and an halfe, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false Apostles entred into the Church, who being puffed vp with vaine glorie, and affectat eloquence, sought to bring into contēpt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such f.ctions & schismes sprang vp in the Church, that frō opinions in pollicies & ceremonies they fel to false doctrine and heresies, calling into doute the resurrection frō the dead, one of the chiefest points of Christian religiō. Against these euils the Apostle proceedeth, preparing the Corinthians hearts, & eares with gentle salutations: but sone after he reproveth their contentions and debates, their arrogancie & pride, and exhorteth the to cōcorde & humilitie, setting before their eyes the spiritual vertue, & heauelie wisdom of the Gospel, which cā not be persuaded by worldlie wit and eloquent reasons, but is reueried by Gods Spirit, and so sealed in mens hearts. Therefore this salutation may not be attribute to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein S. Paul behaued him self skilfully, bylding according to the fundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent hede that they be not polluted with vaine doctrine, seing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes that he neuer sought his owne glorie, neither yet how he might liue, but onely the glorie of Christ: which thing at his coming he wolde declare more amply, to the shame of those vaine glorious braggers, who sought them selues onely, & therefore suffered most horrible Vices vnreproued & unpunished, as incest, contentions, pleadings before infideles, fornication, & suche like, to the great slander of the Gospel. This done, he answereth to certeine points of the Corinthians letter, as touching single life, dwetie of marriage, of discorde & diffension among the married, of virginite, & seconde marriage. And because some thought it nothing to be present at idole seruice, seing in their heart they worshipped the true God, he warneth them to haue respect to their weake brethren, whose faith by that dissembling was hurt, & their consciences wounded, which thing rather the he wolde do, he wolde neuer vsē that libertie which God had giuen him. But forasmuche as pride, & self wil was the cause of these great euils, he admonisheth them by the example of the Iewes not to glorie in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behaviour of men, and women in the assemblies: of the Lords Supper, the abuse of the spiritual gifts, which God hath giuen to mainteine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vsē. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and wel doing, sending his commendations, and wishing them peace.

CHAP. I.

- 2 He praiseth the great graces of God shewed towards them, 10 Exhorting them to concorde and humilitie. 19 He beateth downe all pride, and wisdom which is not grounded on God, 26 Shewing whome God hath chosen to confounde the wisdom of the worlde.

PAUL called to be an Apostle of IESVS CHRIST, through the wil of God, and our brother Sotenes, Vnto y Church of God which is at Corinthus, to them that are * a sanctified in Christ Iesus, * b Saintes by calling, * with all that c call on the Name of our Lord Iesus Christ in euerie place, bothe their Lord, and ours:

Act 13.9.
1. thes 4.7.
Rom. 1.7.
eph. 1.1.
col. 1.22.
2. tim. 1.9.
tit. 2.1.
2. Tim 2.23.
a Whome God hath separate from the rest of the worlde, purified, and giuen to his Sonne, that he might be in them, and they in him. b Made holie by the fre mercie & calling of God. c Which is to acknowledge him to be verie God, to worship him, and seke vnto him for helpe.

- 3 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.
4 I thanke my God alwayes on your behalfe for the d grace of God, which is giuen you in Iesus Christ,
5 * That in all things ye are made riche e in him, in f all kinde of speache, and in all knowledge:
6 As the testimonie of Iesus Christ hath bene confirmed in you.
7 So that ye are not destitute of anie gift: * wayting for the appearing of our Lord Iesus Christ.
8 Who shal also confirme you vnto y end, that ye may be s blamelesse in the day of our Lord Iesus Christ.
9 * God is faithful, by whome ye are called vnto y fellowship of his Sōne Iesus Christ our Lord.

and their knowledge of Gods worde. g For there is no conuincement to them that are gratted in Christ Iesus. * Psal. 138.8 1. thes 5.24.

d For all the benefices & ye haue receiued by the Gospel Colos. 1.10.

e 2.7. philip. 3.20. tit. 2.11.

f As mēbres of the same bodie which communicate with their head.

1. thes 3.12 & 5.23.

g He commendeth those giftes in them, whose abuse after he doeth reprove, as eloquence, philophie.

10 Now

The worldelie wifdome. Chap.II. The wifdome of God. 77

Rom. 15. 5.
philip. 3. 16.
h Disagreeing
in wordes inge-
dredth dissentio-
of minde, whe-
reof proceedeth
repugnancie of
iudgement. w^h is
the mother of
schisme and
heresie.
i Which was
a virtuous wo-
man & zealous
of Gods glorie
and sought the
quietnes of the
Church.

Act. 18. 24.
k Read the an-
notation, Act.
3. 16.

Act. 18. 8.
l This Gaius
was Pauls ho-
ste, in whose
house also the
Church was at
Corinthus.
Rom. 16. 23.
there was yet
another to cal-
led. w^h was of
Derbe, & fol-
lowed Paul.
Act. 20. 4.
Chap. 2. 19.
galat. 3. 4.
2. pet. 1. 16.
m That is,
chiefly & pecu-
liarly.

Rom. 1. 16.
1. Cor. 2. 14.
n As rhetoric-
ke, or arte ora-
torie.
o When men
shulde attrib-
ute that vnto e-
loquence, w^h o-
nely belonged
to the power
of God.
p That is, the
interpreter of
the Law.

Mat. 12. 38.
q He that is so
subtil in discus-
sing questions?
& herein Paul
reprocheth
euen the best
learned, as
though not one
of them colde
perceiue by
his owne wif-
dome this my-
sterie of Christ
reueiled in the
Gospel.
r He speaketh
in the persone
of the wicked,
who contrarie
to their consci-
ence rather at-
tribute these
things to God,
then acknow-
ledge their
owne follie &
weakenes.
s According as
the world ter-
meth wifdome.

10 Now I beseeche you, brethre, by the Na-
me of our Lord Iesus Christ, * that ye all
h speake one thing, and that there be no
dissentions among you: but be ye knit to-
gether in one minde, and in one iudge-
ment.

11 For it hath bene declared vnto me, my
brethren, of you by them that are of the
house of i Cloe, that there are cōtentions
among you.

12 Now this I say, that euerie one of you
saith, I am Pauls, and I am * Apollos, and
I am Cephas, and I am Christs.

13 Is Christ deuided? was Paul crucified
for you? ether were ye baptized * into the
name of Paul?

14 I thanke God, that I baptized none of
you, but * Crispus, and ¹ Gaius,

15 Lest anie shulde say, that I had baptized
into mine owne name.

16 I baptized also the householde of Sre-
phanas: furthermore knowe I not, whether
I baptized anie other.

17 For Christ sent me not to ^m baptize, but
to preache the Gospel, not with * wifdome
of wordes, o lest the crosse of Christ
shulde be made of none effect.

18 For the preaching of the crosse is to the
that perish, foolishnes: but vnto vs, which
are saved, it is the * power of God.

19 For it is written, I * wil destroye the wif-
dome of the wise, and wil cast away the
vnderstanding of the prudent.

20 Where is the wifdome? where is the ^r Scribe?
where is the ^s disputer of this worlde? ha-
the not God made the wifdome of this
worlde foolishnes?

21 For seing the worlde by wifdome knewe
not God in the wifdome of God, it plea-
sed God by the foolishnes of preaching
to saue them that beleue:

22 Seing also that the Iewes require a * sig-
ne, and the Grecians seke after wifdome.

23 But we preache Christ crucified: vnto
the Iewes, euen a stumbling blocke, & vn-
to the Grecians, foolishnes:

24 But vnto them which are called, bothe
of the Iewes & Grecians we preache Christ,
the power of God, and the wifdome of
God.

25 For the ^r foolishnes of God is wiser the
men, and the weakenes of God is stronger
then men.

26 For brethren, you se your calling, how
that not manie wifdome ^c after the flesh,
not manie mightie, not manie noble are
called.

27 But God hath chosen the foolish things
of the worlde to confounde the wise, and
God hath chosen the weake things of the
worlde, to confounde the mightie things.

28 And vile things of the worlde & things
which are despised, hath God chosen, &

things * which are not, to bring to nought * which are
things ^u that are,

29 That no * flesh shulde reioyce in his
presence.

30 But ye are of him in Christ Iesus, who
of God is made vnto vs * wifdome and
righteousnes, and sanctificacion, and re-
dempcion,

31 That, according as it is written, * He that
reioyceth, ^y let him reioyce in the Lord.

CHAP. II.

*He putteth for example his maner of preaching, which
was according to the tenor of the Gospel. s Which Gos-
pel was contemptible & hid to the carnal. 10 And a-
gain honorable and manifest to the spiritual.*

ANd I, brethren, when I came to you,
came not with * excellencie of wor-
des, or of wifdome, shewing vnto you the
* testimonie of God.

2 For I esteemed not to * knowe anie thing
among you, saue Iesus Christ, and him
crucified.

3 * And I was among you in ^b weakenes, and
in feare, & in muche trembling.

4 Nether ^{stode} my worde, & my preaching
in the * entising speache of mans wifdome,
but in plaine euidence of ^o the Spirit
and of power,

5 That your faith shulde not be in the wif-
dome of men, but in the power of God.

6 And we speake wifdome among them
that are ^c perfit: not the wifdome of this
worlde, nether of the ^d princes of this
worlde, which come to nought.

7 But we speake the wifdome of God in a
mysterie, euen the hid wifdome, which God
had determined before the worlde, vnto
our glorie.

8 Which * none of the princes of this
worlde hath known: for had thei knowe
it, thei wolde not haue crucified ^y ^f Lord
of glorie.

9 But as it is written, * The things which
eye hath not sene, nether care hath hea-
red, nether came into mans heart, are, which
God hath prepared for them that loue
him.

10 But God hath reueiled them vnto vs by
his Spirit: for the Spirit ^h searcheth all
things, yea, the deepe things of God.

11 For what man knoweth the things of a
man, saue the spirit ⁱ of a man, which is in
him? euen so the things of God knoweth
no man, but the Spirit of God.

12 Now we haue * receiued not the Spirit
of the worlde, but the Spirit, which is of
God, that we might knowe the ^l things that
are giuen to vs of God.

13 Which things also we speake, not in the
* wordes which mans wifdome teacheth,

*Which are
in mans iudge-
ment, almost
nothing, but
taken for ab-
iect & calu-
aries.
u Esteemed &
in reputation.
Jerem. 23. 5.
x Thus he cal-
leth man in co-
tempt & to be-
ate downe his
arrogancie.
Jerem. 9. 24.*

*2. Cor. 10. 17.
y That is, attri-
bute all things
to God with
thanksgiving
Chap. 1. 17.
Or, mysterie.
a That is, the
Gospel, where-
by God doeth
manifest him-
self to the wor-
lde, or whereof
God is the au-
tor & witnes.
Or, I thought
nothing worthy to
be known.*

*Act. 18. 1.
Chap. 1. 17.
2. pet. 1. 16.
b Herein ap-
peareth his
great modestie,
who was not
glorious, but
abiekt & hum-
ble, not full of
vaingloriousnes
& arrogancie,
but w^h feare &
trembling set
forthe ^y mightie
power of
God.
c They whose
vnderstandings
are illuminate
by faith, ac-
knowledge
this wifdome,
w^h the worlde
calleth follie.
d The worde
is here taken
for the whome
either for
wifdome, ri-
ches or power
men moſte este-
me.*

*1. Cor. 13. 2.
e That is, very
fewe.
f He calleth Ie-
sus ^y mightie
God, full of true
glorie & maie-
rie, whome Da-
uid also calleth
^y king of glo-
rie, Psal. 24. 7.
and Steuen nam-
eth him the
God of glorie,
Act. 7. 2: & he-
reby appeareth
the diuinitie
of Christ & co-
inactio of two
natures in one
person.*

*Chap. 1. 17.
2. pet. 1. 16.*

g. Man is not able to thinke Gods providence towards his.
h For he is one God with the Father and the Sonne. i Mans minde, which vnder-
standeth and iudgeth. k We are not moued with that Spirit, which
teacheth things wherewith the worlde is delided, and which men vnderstand
by nature. l All the benefites of God in Iesus Christ.

Christ the fundacion. I. Corinthians. Gods ministers.

m As that we reache is spiritual, so is kinde of teaching must be spiritual, that y wordes may agree with the matter.
n Whose knowledge & iudgement is not cleared by Gods Spirit.
Prou. 27, 19.
Isa. 40, 13.
Wisd. 9, 17.
rom. 11, 34.
o For the truth of God is not subiect to the iudgement of man.
p That is, Christs Spirit, Iohn 16, 13.
rom 8, 9.

a Being ingrafted in Christ by faith, we begin to moue by his Spirit, & as we profite in faith, we growe vp to a ripe age. And here let him teacheth, lest for milke he giue poyson: for milke and strong meat in effect are one, but onely differ in maner & forme.

Psal. 62, 13.
galat. 6, 5.
b He chargeth them with two fautes: the one, y thei attributed to muche to y ministers, & y other, that thei preferred one minister to another.
c So made by his grace.
d He reproveth the ministers of Corinth, as teachers of curious doctrines & questions.
e Or the time: which is, when the light of y emeth shal expel the darknes of ignorancie, then the curious ostentacion of mans wisdom shal be brought to naught.
f By the tryal of Gods Spirit.

but which the holie Gost teacheth, comparing spiritual things with spiritual things.

14 But the natural man perceiueth not the things of the Spirit of God: for they are foolishnes vnto him: nether can he knowe them, because they are spiritually discerned.

15 But he that is spiritual, discerneth all things: yet he him self is iudged of no man.

16 For who hath knowne the minde of the Lord, that he might instruct him? But we haue the minde of Christ.

CHAP. III.

3 Paul rebuketh the fittes and outours thereof. 7 No man ought to attribute his saluacion to the ministers, but to God. 10 That they beware erroneous doctrines.

11 Christ is the fundacion of his Church: as The dignitie and office bothe of the ministers and also of all the faithful.

1 And I colde not speake vnto you, brethren, as vnto spiritual me, but as vnto carnal, even as vnto babes in Christ.

2 I gaue you milke to drinke, & not meat: for ye were not yet able to beare it, nether yet now are ye able.

For ye are yet carnal: for where as there is among you enuying, and strife, and diuisions, are ye not carnal, and walke as men?

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

5 Who is Paul then? and who is Apollos, but the ministers by whome ye beleued, & as the Lord gaue to euerie man?

6 I haue plantet, Apollos watred, but God gaue the encrease.

7 So then, nether is he that planteth, anie thing, nether he that watreth, but God that giueth the encrease.

8 And he that planteth, & he that watreth, are one, and euerie man shal receiue his wages, according to his labour.

9 For we together are Gods laborers: ye are Gods housbandrie, and Gods buylding.

10 According to the grace of God giuen to me, as a skilful master buylder, I haue laid the fundacion, and another buyldeth thereon: but let euerie man take hede how he buyldeth vpon it.

11 For other fundacion can no man lay, then that which is laid, which is Iesus Christ.

12 And if anie man buylde on this fundacion, golde, siluer, precious stones, tymber, haye, or stubble,

13 Euerie mans worke shalbe made manifest: for the daye shal declare it, because it shalbe reueiled by the fyre: & the fyre shal trye euerie mans worke of what sorte it is.

14 If anie mans worke, that he hath buylt vpon, abide, he shal receiue wages.

15 If anie mans worke burne, he shal lose, but he shalbe safe him self: neuertheles yet as it were by the fyre.

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

17 If anie man destroy the Temple of God, him shal God destroy: for the Temple of God is holie, which ye are.

18 Let no man deceiue him self. If anie man among you seme to be wise in this worlde, let him be a foole, that he may be wise.

19 For y wisdom of this worlde is foolishnes with God: for it is written, He catcheth the wise in their owne craftines.

20 And againe, The Lord knoweth that the thoughts of the wise be vaine.

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

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

23 And ye Christs, and Christ Gods.

CHAP. IIII.

1 After that he had described the office of a true Apostle. 3 Seeing they did not acknowledge him suche one. 4 He appealeth to Gods iudgement, 7 Beating downe their glorie which hindered them to praise that, which they dispraised in him. 16 He sheweth what he requirereth on their parte, & what they ought to loke for of him at his returne.

1 Let a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, y euerie ma be founde faithful.

3 As touching me, I passe verie litle, to be iudged of you, or of mans iudgement: no, I iudge not mine owne self.

4 For I knowe nothing by my self, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

5 Therefore iudge nothing before the time, vntil the Lord come, who wil lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shal euerie man haue praise of God.

6 Now these things, brethren, I haue figuratiuely applied vnto mine owne self & Apollos, for your sakes, that ye might learne by vs, that no man presume aboue that which is written, that one swel not against another for anie mans cause.

7 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadest not receiued it?

8 Now ye are ful: now ye are made rich: ye reigne as Kings without vs, and wolde to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth

Bothe his labour & reward.

Chap. 6, 19.

2 cor. 6, 16.
hite reproveth the not as false apostles, but as curious teachers of humane sciences, as they which loathing at the simplicitie of Gods worde, preache philosophical speculations.

i As touching his life, if he holde fast the fundacion.

Iob. 5, 13.

k When they them selues are enegled in y same snares, & thei laid for others.

Psal. 94, 11.

l But is God who worketh by his ministers, his owne glorie & the confort of his Church.

a As it is a thing intolerable to cometh y true ministers of God, so it is greatly reprehensible to attribute more vnto the then is meete.

Mat. 7, 1.

Greke, mine dny.

Mat. 7, 1.

rom. 2, 1.

b Whether I haue great gifts or litle,

c For as I do not knowe,

d Where by I shul de take anie occasion of glorie: so I am certaine y before God another maner of iustice is required.

d Concerning mine office.

e By our example.

f To wit, from other men and pferieth thee?

The kingdome of God. Chap.V.VI. Of pleading. 78

g To diminish his autoritie they obiected, that he was not made an Apostle by Christ, but afterwards.
h By this bitter taunting in abusing him self and exalting the Corinthians, he maketh them ashamed of their vaine glorie.
Act 20.34.
1 thess.2.9.
2 thess.3.8.
Mat.5.44.
luk 23.34.
act 7.60.
*Or, ye gentle wordes.

*Or, prodigener & seducers.

i Forasmuche as they had so long forgotte.

Act.19.21.
iam.4.15.

k That is, whatsoever grates we haue recieued of God to this end, y he may reigne among vs.
l Of the holie God.

a Who wolde thinke that you wolde suffer that mischief vnpenitised, which y moste barbarous nations abhorre to speake of.
Leu.18.6.
Col.2.5.

b Having now receiued the Gospel.
c My wil and consent.
d With inuocation of Gods Name, as becometh them to procure the Lords business and not their owne.
1. Tim.1.20.
e Which is to be as an heathen man and publicane.

vs the laste Apostles, as men appointed to death: for we are made a gasing stocke vnto the worlde, and to the Angels, and to men.

10 We are h fooles for Christs sake, and ye are wise in Christ: we are weake, and ye strong: ye are honorable, and we are despised.

11 Vnto this houre we bothe honger, & thirst, and are naked, and are buffeted, and haue no certeine dwelling place,

12 *And labour, working w our owne hands: we are reuiled, & yet we bleste: we are persecuted, and suffer it.

13 *We are euil spoken of, and we pray: we are made as the filthe of the worlde, the offskowring of all things, vnto this time.

14 I write not these things to shame you, but as my beloued childre I admonish you

15 For though ye haue ten thousand* instructours in Christ, yet haue ye not manie fathers: for in Christ Iesus I haue begotten you through the Gospel.

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

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithful in the Lord, w shal put you in remembrance of my wayes in Christ as I teache euerie where in euerie Church.

18 Some are puffed vp as though I wolde not come to you.

19 But I wil come to you shortly, *if the Lord wil, and wil knowe, not the speache of them which are puffed vp, but the power.

20 For the k kingdome of God is not in worde, but in l power.

21 What wil ye? shal I come vnto you with a rod, or in loue, and in the spirit of mekenes?

CHAP. V.

1 He reproveth sharply their negligence in punishing him that had committed incest. 3 Wilking them to excommunicate him, 7 To embrace puritie, 9 And flee wickednes.

IT is heard certeinly that there is fornication amog you, and suche fornication as is not once named among the Gentils, *that one shulde haue his fathers wife.

2 And ye are puffed vp & haue not rather sorowed, that he which hathe done this dede, might be put from among you.

3 *For I verely as absent in bodie, but present in spirit, haue determened already as though I were present, that he that hathe thus done this thing,

4 When ye are gathered together, and my spirit, d in the Name of our Lord Iesus Christ, that suche one, I say, by the power of our Lord Iesus Christ,

5 *Be deliuered vnto e Satan, for the

*destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 Your reioycing is not s good: *know ye not that a litle leauē, leaueneth the whole lump?

7 Purge out therefore the olde leauen, that ye may be a newe lump, h as ye are vnleauened: for Christ our Passeouer is sacrificed for vs.

8 Therefore let vs kepe the feast, not with olde leauē, nether in the leauen of maliciounes and wickednes: but with the vnleauened bread of sinceritie and truerh.

9 I wrote vnto you in an epistle, *that ye shulde not cōpanie together w fornicators,

10 And i not all together with the fornicators of this worlde, or with the couetous, or with extortioners, or with idolaters: for then ye muste go out of the worlde.

11 But now I haue written vnto you, that ye companie not together: if anie that is called a brother, be a fornicator, or couetous, or k an idolater, or a railor, or a drunkard, or an extortioner, with suche one eat not.

12 For what haue I to do, to iudge them also, which are l without? do ye not iudge the that are m within?

13 But God iudgeth them that are without. Put away therefore frō among your selues that wicked man.

present at idole seruice, & yet professe the Gospel. I Vnto whome the Ecclesiastical discipline doeth not stretch. m Which are subiect to Gods worde, & to the discipline of the Church.

CHAP. VI.

1 He rebuketh them for going to law together before the Heathen. 7 Christians ought rather to suffer.

12 He reproveth the abusing of Christian libertie, 15 And sheweth that we ought to serue God purely both in bodie, and in soule.

D Are anie of you, hauing busines against another, be iudged vnder n the vnjust, and not vnder the Saintes?

2 *Do ye not knowe, that the Saintes shal iudge the worlde? If the worlde then shal be iudged by you, are ye vnworthie to iudge the smallest matters?

3 Knowe ye not y we shal iudge the b Angels? how muche more things that pertaine to this life?

4 If then ye haue iudgemēts of things pertaining to this life, set vp them which are d least esteemed in the Church.

5 I speake it to your shame. Is it so, that there is not a wise man among you? no not one, y can iudge betwene his brethre? 6 But a brother goeth to lawe with a brother, and that vnder the infideles.

7 Now therefore there is viterly a faute among you, because ye go to law one with another: *why rather suffer ye not wrong? why rather susteine ye not harme?

8 *Nay, ye your selues e do wrong, and do harme, and that to your brethren.

not reprove y godlie, which with a good conscience vseth y magistrat to defende his right, but condemneth hatred, grudges & desires of reuengance.

f For being wounded with shame & sorrow, his flesh or olde man shal dye: and the spirit or newe man shal remaine aliue & enioye the victorie in y day when the Lord shal iudge the quick and dead. 2. Cor 4.18. 1 pet 4.6.

g Seing you suffer suche monstrous vices among you.

h As euerie mā particular ly is pure, so y whole Church in general may be pure.

i But the meat of those that were conuersant in the Church, whome they ought by discipline to haue corrected for touching straggers they ought by all means godly to winne the to Christ. k Who to please bothe parties wolde be

*Or, iudges & magistrates which are iusticiaries.

l If y callen them vnjust, whosoeuer are not sanctified in Christ.

m Who are now apostates & deuilis. Mat. 25.41.

c That is, make them iudges.

d If ye so burne with desire to please, kepe a court among your selues, and make the least esteemed your iudges: for it is moste easie to iudge betweene brethren.

e Or, impotencie of minde.

Mat. 5.39.

luk 6.29.

rom. 12.19.

1. thess. 4.6.

e He doeth

Eph. 5. 3.
1. tim. 1. 9.

Eph. 5. 12.
tit. 3. 3.
1. pet. 4. 3.
Chap. 10. 23.
eccl. 37. 31.

f Here he spea
keth of things
indifferent of
their nature, &
first as touching
carnall libertie
g For we are
subiect to those
things which
we can not
want.
h They abused
meates, bothe
in that they
offended others
thereby, & also
prooked their
owne lusts to
vncleannes.

Rom. 6. 5.
i God will be
Lord bothe of
the soul and
bodie.
k Whereby he
signifieth, that
bothe we shall
see the glorie
of the resurrec
tion of the iuste,
and also that dig
nity, and pri
uiledge where
by we be made
the members
of Christ.

Gen. 2. 24.
mat. 19. 5.
mar. 10. 7.
eph. 5. 31.
Chap. 3. 17.
2. cor. 6. 16.
Chap. 7. 23.

1. pet. 1. 10.
l That is, he
more pollute
th his owne
bodie, then he
that commit
teeth anie other
sine.

a Or, expedite
because maria
ge, through
mans corrup
tion, and not
by Gods infi
tution bring
eth cares and
troubles.

1. Pet. 3. 7.
b Speaking to
all men in ge
neral.

c Which con
taineth all due
ties pertaining
to mariage.

9 Knowe ye not that the vnrighteous shall not inherite the kingdome of God? Be not deceived: * nether fornicatours, nor idolaters, nor adulterers, nor wātōns, nor bōggerers,

10 Nor theues, nor couetous, nor drunkards, nor railers, nor extorcioners shall inherite the kingdome of God.

11 And such were * some of you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ All ^f things are lawful vnto me: but all things are not profitable. I may do all things, but I will not be brought vnder ^g the power of anie thing.

13 Meates are ordeined for the bellie, and the bellie for ^h meates: but God shall destroye bothe it, and them. Now the bodie is not for ⁱ fornication, but for the ^j Lord, & the Lord for the bodie.

14 And God hath also raised vp ^k ^l Lord, and * shall raise vs vp by his power.

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

16 Do ye not knowe, that he which coupleth him self with an harlot, is one bodie? * for two, saith he, shall be one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: euerie sinne that a man doeth, is without the bodie: but he ⁿ ^o committeth fornicatiō, sinneth against his ^p owne bodie.

19 Know ye not, that * your bodie is ^q ^r temple of the holie Ghost, which is in you, whome ye haue of God? and ye are not your owne.

20 * For ye are bought for a price: therefore glorifie God in your bodie, and in your spirit: for they are Gods.

CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desired to knowe. 2 As of single life. 3 Of the dutie of mariage. 11 Of discordes & dissension in mariage. 13 Of mariage betwene the faithful & vnfaithful. 18 Of vncircumcising the circumcised. 21 Of seruitude. 25 Of virginittie. 39 And seconde mariage.

1 **N**OW concerning the things whereof I wrote vnto me, It were ^a good for a man not to touche a woman.

2 Neuertheles, to auoide fornication, let ^b euerie man haue his wife, and let euerie woman haue her owne housband.

3 * Let the housbād giue vnto the wife ^c due beneuolence, and likewise also the wife vnto the housband.

4 The wife hath not ^d ^e power of her owne bodie, but the housband: and likewise also the housband hath not the power of his owne bodie, but the wife.

5 Defraude not one another, except it be with

consent for a time, that ye may giue your selues to fasting and prayer, & againe come together that Satan tempt you not for your incontinencie.

6 But I speake this by permission, ^d not by commandement.

7 For I wolde that all men were euen as I my self ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I do.

9 But if they can not absteyne, let the marrie for it is better to marie the ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

10 And vnto the married I comāde, not I, but the Lord, Let not the wife ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq</}

Chap. 6. 20.

1 Pet. 1. 20.

Or, dearly.

r Sincerely:

as in the pre-

sence of God.

Or, the state of

virginie.

f He bindeth

no man to that

God hath

left fre: but

sheweth what

is most agree-

able to Gods

wil, according

to the circum-

stance of the

time, place &

persons.

Or, beland.

t To be single.

u In these af-

flictions and

persecutions.

x As worldlie

cares of their

children & fa-

mille.

y He doeth

not preferre

singlenes as a

thing more ho-

lie then mar-

riage, but by rea-

son of incom-

modities, w

the one hathe

more then the

other.

z In wishing

that you col-

de live with-

out wines.

Or, it remain-

eth that.

a Which be

in aduersitie.

b Which be

in prosperitie.

c In this worl-

de there is no

thing but me-

re vanitie.

d Which one-

ly appeareth

to this present

life.

And he is di-

uided, mean-

ing into di-

uers cares.

e She may at-

taine vnto it

foner then the

other, because

she is without

cares.

f Seing S. Paul

colde binde no

mas conscience

to single life,

what presum-

ption is it that

anle other

shulde do it.

g That is, that

the shulde ma-

ke to auoide

fornication.

h Meaning, he

that is fully

persuaded that

he hathe no

nede.

i For the fa-

thers wil de-

pendeth on his

children in this

point: in so mu-

che as he is

boude to haue

respect to their

infirmitie, ne-

ther can he iu-

stly require of

the singlenes,

if they haue

not that gift of

God so to liue.

k And more comodi-

ous for his childrē

in prefering them

from cares.

l Of matrimonie.

* Rom. 7. 1.

he that is called being free, is Christs seruāt.

23 *Ye are bought with a price: be not the seruants of men.

24 Brethren, let euerie man, wherein he was called, therein abide with God.

25 Now concerning virgines, I haue no commandement of the Lord: but I giue mine aduise, as one that hathe obtained mercie of the Lord to be faithful.

26 I suppose then this to be good for the present necessity: I meane that it is good for a man so to be,

27 Art thou boude vnto a wife? seke not to be losed: art thou losed from a wife? seke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marie, she sinneth not: neuertheles, such shall haue trouble in the flesh: but I spare you.

29 And this I say, brethré, because the time is short, here after that bothe they which haue wiues, be as thogh they had none:

30 And they that wepe, as thogh they wept not: and they that reioyce, as thogh they reioyced not: & they that be, as thogh they possessed not:

31 And they that vse this worlde, as thogh they vsed it not: for the facion of this worlde goeth away.

32 And I wolde haue you without care. The vnmarried careth for the things of y Lord, how he may please the Lord.

33 But he that is married, careth for the things of the worlde, how he maie please his wife.

34 There is differēce also betwene a virgine & a wife: the vnmarried woman careth for the things of the Lord, that she may be holie, bothe in bodie and in spirit: but she that is married, careth for the things of the worlde, how she may please her housband.

35 And this I speake for your owne comoditie, not to tangle you in a snare, but that ye followe that, which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 But if anie man thinke that it is vncomlie for his virgine, if she passe the flowre of her age, & s nede so require, let him do what he wil, he sinneth not: let them be married.

37 Neuertheles he that standeth firme in his heart, that he hathe no nede, but hathe power ouer his owne wil, & hathe so decreed in his heart, that he wil kepe his virgine, he doeth wel.

38 So then he that giueth her to mariage, doeth wel, but he that giueth her not to mariage, doeth better.

39 The wife is boude by the law, as long as her housband liueth: but if her hous-

band be dead, she is at libertie to mary w whom she wil, onely in the Lord.

40 But she is more blessed, if she so abide, in my iudgement: and I thinke that I haue also the Spirit of God.

CHAP. VIII.

He rebuketh thē that use their libertie to the slander of other, in going to the idolatrous sacrifices. And sheweth how men ought to behaue them towards such as be weake.

And as touching things sacrificed vnto idoles, we knowe that we all haue knowledge: knowledge puffeth vp, but loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe.

3 But if any man loue God, the same is known of him.

4 Concerning therefore meat sacrificed vnto idoles, we knowe that an idol is nothing in the worlde, & that there is none other God but one.

5 For thogh there be that are called gods, whether in heauē, or in earth, (as there be many gods, and many lords)

6 Yet vnto vs there is but one God, which is the Father, of whome are all things, & we in him: & one Lord Iesus Christ, by whome are all things, and we by him.

7 But euerie man hathe not knowledge: for some hauing conscience of the idole, vntil this houre, eat as a thig sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meat maketh not vs acceptable to God: for nether if we eat, haue we more: nether if we eat not, haue we the lesse.

9 But take hede lest by any meanes this power of yours be an occasion of falling to them that are weake.

10 For if any man se thee which hast knowledge, sit at table in the idoles temple, shal not the conscience of him which is weake, be boldened to eat those things which are sacrificed to idoles?

11 And through thy knowledge shal the weake brother perish, for whome Christ dyed.

12 Now when ye sinne so against the brethren, and wounde their weake conscience, ye sinne against Christ.

13 Wherefore if meat offend my brother, I wil eat no flesh while the worlde standeth, that I may not offend my brother.

CHAP. IX.

He exhorteth them by his example to use their libertie to the edification of other. 24 To runne on forthe in the course that they haue begonne.

Am I not an Apostle? am I not free? haue I not sene Iesus Christ our Lord? are ye not my worke in the Lord?

2 If I be not an Apostle vnto other, yet

VV. iii.

a Of the libertie that God hathe giuen vs touchig our wardes charge.

Or, taught.

b This he speake in their persone which bragged to much of their libertie, saying that an image amōg all things that are made, is of no force, e Which being idoles, yet are esteemed of mē as Lords and Seigneurs.

John 13. 23.

chap. 12. 3.

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

e This abundance and wde is referred to spiritual things Rom 14. 17.

Or, libertie in things indifferēt.

Greke, buylded

79.

f By thine example without any ground of doctrine.

Rom. 14. 15.

g Which eateth against his conscience, or in doute.

Rom. 14. 21.

a I nede no fur
ther declaratio
but the wor-
kes that I ha-
ue wrought a-
mong you.

b And call
into doute mi
ne office.

c On Church
charges.

d The Apo-
stles led their
wives about
with them

e A faithfull
& Christiā wife.

f Whether

thei might not

as lawfully li-
ue without la-
bouring for

their liuing &

their owne

hāds, as other

Apostles.

Deu. 25. 4.

3. tim. 5. 18.

g Had God

respect proper-
ly to the oxe

them felues

when he made

this Law, and

not rather vu-
to men?

Rom. 15. 27.

h To liue on

other mens

charges?

1 Cor. 9. 14.

10. 1. 14. is

written.

Deu. 18. 1.

i For 3 parte

3 was burnt,

was deuoted

of the altar, &

she other was

due vnto the

Priests by the

Law.

k For now you

haue no iuste

cause against

me, seeing that

I preached the

Gospel freely

vnto you.

l Seeing he is

charged to

preache, he

must willingly

and earnestly

followe it: for

if he do it by

constraine, he

doeth not his

duetie.

m That I be

not chargea-
ble to the vn-
to whome I

preache, seeing

that they thin-
ke that I pre-
ache for gaines.

Act. 16. 3.

Gal. 2. 3.

douteles I am vnto you: for ye are the scā-
le of mine Apostleship in the Lord.

My defense to the b y examine me, is this,

4 Haue we not power to eat & to drinke?

5 Or haue we not power to lead about a

wife being a c siter, as wel as the rest of

the Apostles, and as the brethren of the

Lord, and Cephas?

6 Or I onely and Barnabas, haue not we

power f not to worke?

7 Who goeth a warfare anie time at his

owne cost? who planteth a vineyard, and

eateth not of the frute thereof? or who fed-
deth a flocke, and eateth not of the milke

of the flocke?

8 Say I these things according to man?

saith not the Law the same also?

9 For it is writtē in y Law, * Thou

shalt not muffle the mouth of the oxe that

treadeth out the corne: doeth God take

care for oxen?

10 Ether saith he it not all together for our

sakes? For our sakes no doute it is written,

that he which careth, shulde eare in hope:

and that he that thresheth in hope, shulde

be partaker of his hope.

11 * If we haue sown vnto you spiritual

things, is it a great thing if we reape your

carnal things?

12 If others with you be partakers of this

h power, are not we rather? neuer theles, we

haue not vsed this power: but fuffre all

things, that we shulde not hinder the Gos-
pel of Christ.

13 Do ye not knowe, that they which mini-
ster about the * holie things, eat of y things

of the Temple? and they which wait at the

altar, are partakers i with the altar?

14 So also hathe the Lord ordeined, that

they which preache the Gospel, shulde li-
ue of the Gospel.

15 But I haue vsed none of these things:

nether wrote I these things, that it shulde

be so done vnto me: for it were better for

me to dye, then that anie man shulde ma-
ke my k reioycing vaine.

16 For thogh I preache the Gospel, I haue

nothing to reioyce of: for necessitie is laid

vpon me, and wo is vnto me, if I preache

not the Gospel.

17 For if I do it willingly, I haue a rewar-
de: but if I do it against my wil, i not with-
standing the dispensation is committed vn-
to me.

18 What is my rewarde then? verely that

whē I preache the Gospel, I make the Gos-
pel of Christ m fre that I abuse not mine

autoritie in the Gospel.

19 For thogh I be fre frō all men, yet haue

I made my self seruant vnto all men, that

I might winne the mo.

20 * And vnto y Iewes I become as a Iewe,

that I may winne the Iewes: to them that

are vnder the Lawe, as thogh I were vnder
the Law, that I may winne the that are
vnder the Law:

21 To them that are without lawe, as thogh

I were without law (whē I am not without

Law as pertaining to God, but am in the

Law through Christ) that I may winne

them that are without Law.

22 To the weake I become as weake, that I

may winne y weake: I am made o all things

to all men, that I might by all meanes sa-
ue some.

23 And this I do for the Gospels sake, that

I might be partaker thereof with you.

24 Knowe ye not, that they which runne in

a race, runne all, yet one receiue the pri-
ce? so runne, that ye may obteine.

25 And euerie man that proueth masteries,

p abstaineth from all things: and they do it

to obteine a corruptible crowne: but we

for an vncorruptible.

26 I therefore so runne, not as vncertain-
ly: so fight I, not as one that beateth the

ayre.

27 But I beat downe my y bodie, & bring

it into subiection, lest by any meanes after

that I haue preached to other, I my self

shulde be r reprobud.

CHAP. X.

He seareth them with the examples of the Iewes, that

they put not their trust carnally in the graces of God,

14 Exhorting them to flee all idolatrie. 23 And of-
fence of their neighbour.

1 Moreouer, brethré, I wolde not that

Mye shulde be ignorāt, that all our fa-
thers were vnder* the cloude, and all pas-
sed through the* sea,

2 And were all* baptized vnto a Moses, in

the cloude, and in the sea,

3 And did all eat y same b c spiritual mear,

4 * And did all drinke the same spiritual

drinke (for they dranke of the spiritual

Rocke that followed them: and the Roc-
ke d was Christ)

5 But with many of the God was not plea-
sed: for they were* ouerthrowen: in the

wildernes.

6 Now these are ensamples to vs, to the in-
tent y we shulde not lust after euil things

* as they also lusted.

7 Nether be ye idolaters as were some of

them, as it is written, * The people sate

downe to* eat and drinke, and rose vp to

playe.

8 Nether let vs commit fornication, as so-
me of them committed fornication, and

fel in one* f daye thre & twētie thousand.

9 Nether let vs tempt s Christ, as some of

them also tēpted him, & were* destroyed

of serpents.

e Because hereby occasion was taken to forget God, & comit
for these indifferent things are counted idolatrie. f Moses
and twētie thousand, which declareth an infinite number.
g Who was their leader, and was called the Angel of God.

to Nether

n Astouching
ceremonies.

o In things in-
different, as ea-
ting of meats,
obseruation of
feasts & daies

p That is, kee-
peth a strait

q Or, olde mā

r Left he shulde

s When they

t Contrarie,

u thing which he

v taught others

to do.

Exod. 13. 23.

Nomb. 9. 18.

Exod. 14. 22

Exod. 16. 15.

a Moses being

b Their guide, or

c minister, or as

d some read, thei

e were baptized

f vnto Moses,

g others,

h by Moses.

Exod. 17. 8.

Nomb. 20. 10.

b That is, Ma-
na which was

c the ouerwarde

d signe or Sacra-
ment of y Spi-
ritual gracie.

Nomb. 26. 65.

Nomb. 33. 4.

e 26. 64.

psal. 106. 14.

c They ate s

d samemear that

e we do, becaue

f the substance

g of theirs and

h our Sacramēts

i is all one.

d That is, fig-
nified Christ

e as all Sacra-
ments do.

Exod. 32. 6.

Nomb. 21. 9.

Nomb. 21. 6.

psal. 106. 14.

idolatrie, there

readeth foure

g Who was

N. m. 14, 37.
h Meaning e-
ther the good
or euil Angel
whose ministe-
rie God vseth
to execute his
iudgement to
viter destru-
tion of the
wicked.

i How God
wil plague vs
if we be sub-
iect to the like
vices.

k Or, later
daies of Christs
comming.

l He that led
you into this
tentatio which
commeth vnto
you ether in
prosperitie or
aduersitie, or
for your finnes
past, wil turne
it to your com-
moditie & de-
liuer you.

m Or, *thanks*
giving.
n Or, prepare
to this holie y-
fe with praise
and thanks gi-
uing.

o The efficual
badge of our
comission and
incorporation
with Christs.

p If we thae
are many in
number, we haue
one bodie inef-
fect, ioyned
with our head
Christ, as ma-
ny comes ma-
ke but one loa-
fellet vs reno-
unce idolatrie
which doeth
separate our
vnitie.

q Which is go-
uerned accord-
ing to the ce-
rimonies of y-
Law.

r Which is to
assemble in y-
companye whe-
re idoles are
called vpon.

Chap. 6, 13.
eccl. 37, 31.

r For in those
daies they we-
re accustomed
to sel certeine
of the flesh of
beastes sacrifi-
ced in y- sham-
bles & turned
the money to
y- Priests pro-
fite.

Psal. 24, 1.
Cor. doue not

10 Nether murniture ye, as some of them
*also murmured, and were destroyed of
the ^h destroyer.

11 Now all these things came vnto them
for ensamples, and were written to admo-
nishi vs, vpo whome y^e kends of the worl-
de are come.

12 Wherefore, let him y^e thinketh he stan-
deth, take hede lest he fall.

13 There hath the temptation taken you, but
suche as apperteineth to man: and God is
faithful, which wil not suffer you to be
tempted aboue that you be able, but^l wil
euen giue the yssue with the t^eration, that
ye may be able to beare it.

14 Wherefore my beloued, flee from ido-
latrie.

15 I speake as vnto them which haue vnder-
standing: iudge ye what I say.

16 The cuppe of blessing which we blese-
se, is it not the communion of the blood
of Christ? The bread which we breake, ⁿ is
it not the communion of the bodie of
Christ?

17 For we that are many, are ^o one bread &
one bodie, because we all are partakers of
one bread.

18 Beholde Israel *which is* after the^r flesh:
are not they which eat of the sacrifices,
partakers of the altar?

19 What say I then? that the idole is any
thing? or that that which is sacrificed to
idoles, is any thing?

20 Nay, but that these things which the
Gentiles sacrifice, they sacrifice to deuils,
and not vnto God: and I wolde not that
ye shulde haue ^q fellowshippe with the de-
uils.

21 Ye can not drinke the cup of the Lord,
and the cup of the deuils. Ye can not be
partakers of the Lords table and of the ta-
ble of deuils.

22 Do we prouoke the Lord to anger? are
we stronger then he?

23 *All things are lawful for me, but all
things are not expedient: all things are
lawful for me, but all things edifie not.

24 Let no man seke his owne, but euerie mā
an others wealth.

25 Whatsoeuer is solde in the^r shambles,
eat ye, & ^r aske no question for conscien-
ce sake.

26 * For the earth is the Lords, and all that
therein is.

27 If any of them which beleue not, call
you to a feast, and if ye wil go, whatsoeuer
is set before you, eat, asking no question
for conscience sake.

28 But if any man say vnto you, This is sac-
rificed vnto idoles, eat it not, because of
him that shewed it, and for the conscien-
ce (for the earth is the Lords, and all that
therein is)

29 And the conscience I say, not thine, but
of that other: for why shulde my libertie
be condēd of another mans conscience?

30 For if I through Gods benefite be par-
taker, why am I euil spoken of, for that
wherefore I giue thanks?

31 *Whether therefore ye eat or drinke, or
whatsoeuer ye do, do all to the glorie of
God.

32 Giue none offence, nether to the Iewes,
nor to the Grecians, nor to the Church
of God:

33 Euen as I please ^x all men ^y in all things,
not seking mine owne profite, but *the profi-
te* of many, that they might be saued.

CHAP. XI.

*He rebuketh the abuses which were crept into their
Church, 4 As touching prayer, prophesying, 18 And
ministring the Lords Supper, 23 Bringing them agai-
ne to the first institution thereof.*

1 **B**E *ye the followers of me, euen as I ^z *Thes. 3, 9.*
Bam of Christ.

2 Now, brethren, I commend you, that ye
remēbre ^a all my things, & kepe the ordi-
nances, as I deliuered them to you.

3 But I wil that ye knowe, that Christ is the
*head of euerie man: & the man is the wo-
mans head: and God is Christs head.

4 Euerie mā ^a praying or ^b prophesying ha-
uing *any thing* on *his* head, ^b dishonoreth
his head.

5 But euerie woman that prayeth or ^c pro-
phecieth bareheaded, dishonoreth her
head: for it is euē one very thing, as thogh
she were shauen.

6 Therefore if the woman be not couered,
let her also be shorne: and if it be shame
for a woman to be ^d shorne or shauen, let
her be couered.

7 For a man ought not to couer *his* head: for
asmuche as he is the ^d image and glorie
of God: but the woman is the ^e glorie of
the man.

8 For the man is not of the woman, but the
woman of the man.

9 *For the man was not created for the wo-
mans sake: but the woman for the mans
sake.

10 Therefore ought y^e womā to haue ^f power
on *her* head, because of the ^g Angels.

11 Neuertheles, nether is the man without
the woman, nether the woman without the
man in the ^h Lord.

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

13 Iudge in your selues, is it comelie that a
woman praye vnto God vncouered?

14 Doeth not nature it self teache you, that
if a mā haue long ^k heere, it is a shame vn-
to him?

*T We must ta-
ke hede that
through our
abuse, our li-
bertie be not
condemned.
u If by the be-
nefit of God
I may eat any
kinde of meat,
why shulde I
by my default
cause this be-
nefit to be
euil spokē of?*
Colos. 3, 17.

*x That is, the
infirme.
y Which are
indifferent.*

*a Or, in all thi-
ngs remēbre me.*

b Eph. 5, 23.

*a This is refer-
red to commu-
ne prayer and
preaching: for
alzhogh one
speake, yet the
action is commu-
ne, so y^e the
whole Church
may be said to
pray: or prea-
che.*

*b Or preaching.
b This tradi-
tion was ob-
serued accord-
ing to the ti-
me and place
that all things
might be done
in comelines&
to edification.*

c Gen. 1, 26.

d Or 5, 1.

e Col. 3, 3, 16.

c Read chap.

14, 34.

Gen. 2, 22.

d Or, pouled.

*d The image
of Gods glo-
rie, in whome
his maiestie &
power shine
concerning his
authoritie.*

*e Or receiueh
her glorie, in
commendation
of mā, & there-
fore is subie&.*

*f Some thing
to couer her
head in signe
of subiection.*

*g To whome
thei also shew
their dissolu-
tion, and nor
onely to Christ
h Who is au-
tor & maintei-
ner of their mutual cōiunction.*

*i For as God made the womā
is man multiplied by the woman. k As women vse to weare.*

The Lords supper. I. Corinthians. Of Gods gifts.

15 But if a woman haue long heere, it is a praise vnto her: for her heere is giue her for a couering.

16 But if any man luste to be contentious, we haue no suche custome, nether of Churches of God.

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

18 For first of all, when ye come together in the Church, I heare that there are dissensions among you: and I beleue it to be true in some parte.

19 For there must be heresies euen among you, that they which are approued among you, might be knownen.

20 When ye come together therefore into one place, this is not to eat the Lords Supper.

21 For euerie man when they shulde eat, taketh his owne supper afore, and one is hungry, and another is drunken.

22 Haue ye not houses to eat & to drinke in? dispise ye Church of God, and shame that haue not? what shal I say to you? shal I praise you in this? I praise you not.

23 For I haue receiued of the Lord that which I also haue deliuered vnto you, to wit, That the Lord Iesus in the night that he was betrayed, toke bread.

24 *And when he had giuen thakes, he brake it, and said, Take, eat: this is my bodie, which is broken for you: this do ye in remembrance of me.

25 After the same maner also he toke the cup, when he had supped, saying, This cup is the Newe testament in my blood: this do as oft as ye drinke it, in remembrance of me.

26 For as often as ye shal eat this bread, & drinke this cup, ye shewe the Lords death til he come.

27 Wherefore, whosoever shal eat this bread, and drinke the cup of the Lord vnworthely, shal be gilty of the bodie & blood of the Lord.

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

29 For he that eateth and drinketh vnworthely, eateth and drinketh his owne damnation, because he discerneth not of Lords bodie.

30 For this cause many are weake, and sicke among you, and many slepe.

31 For if we wolde iudge our selues, we shulde not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we shulde not be condemned with the worlde.

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

34 And if any man be hungry, let him eat

at home, that ye come not together vnto condemnation. Other things wil I set in order when I come.

CHAP. XII.

The diuersitie of the giftes of the holie Ghost ought to be used to the edifying of Christs Church. 12 As the members of mans bodie serue to the vse one of another.

Now concerning spiritual giftes, brethren, I wolde not haue you ignorant.

2 Ye knowe that ye were Gentiles, and were caryed away vnto the domme idoles, as ye were led.

3 Wherefore, I declare vnto you, that no man speaking by the Spirit of God, calleth Iesus execrable: also no man can say that Iesus is the Lord, but by the holie Ghost.

4 Now there are diuersities of giftes, but the same Spirit.

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

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

7 But the manifestation of the Spirit is giuen to euerie man, to profit withall.

8 For to one is giuen by the Spirit the worde of wisdom: and to another the worde of knowledge, by the same Spirit:

9 And to another is giuen faith, by the same Spirit: and to another the giftes of healing, by the same Spirit:

10 And to another the operations of great works: and to another, prophecie: and to another, the discerning of spirits: and to another, diuersities of tongues: & to another the interpretation of tongues.

11 *And all these things worketh euen the self same Spirit, distributing to euerie man seuerally as he wil.

12 For as the bodie is one, and hath many membres, and all the membres of the bodie, which is one, though they be many, yet are but one bodie: euen so is Christ.

13 For by one Spirit are we all baptized into one bodie, whether we be Iewes or Grecians, whether we be bonde, or fre, and haue bene all made to drinke into one Spirit.

14 For the bodie also is not one member, but many.

15 If the fote wolde say, Because I am not the hand, I am not of the bodie, is it therefore not of the bodie?

16 And if the eare wolde say, Because I am not the eye, I am not of the bodie, is it therefore not of the bodie?

17 If the whole bodie were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God disposed the membres euerie one of them in the bodie at his owne pleasure.

1 For God hath the giuen to woman longer heere than vnto man, to the end she shulde cruse it vpon about her head, whereby she declareth that she must couer her head.

20 Not that all were so, but in some parte. In Gods Church is not onely subiect to dissension as touching ordres and maners, but also to heresies as touching doctrine.

23 Who ought onely to beare authoritie in Church.

Mat. 26. 26. Mar. 14. 22. Luk. 22. 19.

24 Signifying the manner of his death when his bodie shulde, as it were, be torne and broken with most grievous torments (as he is not as the thieues were) which shewing the bread, as a figure, doeth most liuely represent.

27 By peruerting the true & pure vse of the same.

28 Cor. 13. 5.

29 But as though these holie myseries of the Lords bodie & blood were common meats, so without reuerence he cometh vnto the foor, dye. Let them looke to them selues which either adde or take away fro the Lords institution.

a The Corinthians hauing notable giftes, seemed to haue forgotten, of whom, & for what end they had receiued them.

Mar. 9. 39. b Which could not heare your prayers. Iohn 13. 12.

chap. 8. 6.

phil. 2. 10. c By Satans suggestion.

d As no man hath the Spirit of God, can blaspheme Christ, and worship idoles, so none can acknowledge Christ for Lord and God without the same Spirit. e To wit, the Church, which is the whole body.

f That is, the vnderstanding of the Scriptures.

g To do onely miracles by. h To worke by miracles against Satan & hypocrites, as was done against Ananias, Elymas, &c.

Rom. 2. 3.

ephes. 4. 8.

i Meaning the declaration of Gods mysteries.

k To trie both the doctrine & the persons.

l That we might be one bodie with Christ, and the whole Church one Christ: of the which communion Baptisme, & the Lords Supper are effectual signes: for by baptism we are regenerated into one Spirit, and by the Lords Supper we are incorporat into Christs bodie to be governed by the same Spirit.

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

20 But now are there manie membres, yet but one bodie.

21 And the eye can not say vnto the hand, I haue no nede of thee: nor the head againe to the fete, I haue no nede of you.

22 Yea, muche rather those membres of the bodie, which seme to be more feble, are necessarie.

23 And vpon those membres of the bodie, which we thinke molte vn honest, put we more honestie on: and our vncemelic partes haue more comelines on.

24 For our comelic partes nede it not: but God hathe tempered the bodie together, and hathe giuen the more honour to that parte which lacked,

25 Left there shulde be anie diuision in the bodie: but that the members shulde haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the membres reioyce with it.

27 Now ye are the bodie of Christ, & membres ⁹ for your parte.

28 *And God hathe ordeined some in the Church: as first, Apostles, secondly Prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healing, ¹ helpers, ² gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophetes? are all teachers?

30 Are all doers of miracles? haue all the giftes of healing? do all speake with tongues? do all interpret?

31 But ¹⁰ desire you the best gifts, and I will yet shewe you a more excellent way.

CHAP. XIII.

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

THogh I speake with the tongues of men and ^a Angels, and haue not loue, I am as sounding brasse, or a tinkling cymbal.

2 And thogh I had the gift of prophecie, and knewe all secretes and all knowledge, yea, if I had ^b all faith, so that I colde remoue ^{*} mountaines and had not loue, I were nothing.

3 And thogh I fede the poore with all my goods, and thogh I giue my bodie, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffreth long: it is bountifull: loue enuieth not: loue doeth not boast it self: it is not puffed vp:

5 It disdaineth not: it seketh not her owne things: it is not prouoked to anger: it thinketh not euil:

6 It reioyceth not in iniquitie, but reioy-

ceth in the trueth:

7 It Suffreth all things: it beleueth ^c all things: it hopeth all things: it endureth ^d all things.

8 Loue doeth neuer fall away, thogh that prophעיys be abolished, or the togues cease, or knowledge vanish away.

9 For ^e we knowe ^f in parte, and we ^g prophecie in parte.

10 But when that which is perfite, is come, then that which is in parte, shalbe abolished.

11 When I was a childe, I spake as a childe, I vnderstode as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 For now we see through a glasse darkely: but then shal we see face to face. Now I knowe in parte: but then shal I knowe eu as I am ^h knowen.

13 And now abideth faith, hope & loue, ⁱ eu these thre: but the ^j chiefest of these ^k loue.

CHAP. XIII.

He exhorteth to loue, commendeth the gift of tongues, & other spiriual gifts, ¹ But chiefly propheciing. ² He comandeth women to kepe silence in the Church, ³ And sheweth what good ordre ought to be obserued in the Church.

Followe after loue, and couet spiriual gifts, and rather that ye maye ^a prophecie.

For he that speaketh ^a a strange tongue, speaketh not vnto men, but vnto God: for no man ^b heareth him: howbeit in ^c the spirit he speaketh secret things.

3 But he that prophecieth, speaketh vnto men to edifying, and to exhortacion, and to comfort.

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

5 I wolde that ye all spake strange languages, but rather that ye prophecied: for greater is he that prophecieth, then he that speaketh diuers tongues, except he expoude it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shal I profite you, except I speake to you, ether by ^e reuelacion, or by knowledge, or by propheciing, or by doctrine?

7 Moreouer things without life which giue a founde, whether it be ^f a pipe or an harpe, except they make a distinction in the sounds, how shal it be knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sounde, who shal prepare him self to battell?

9 So likewise you, by the tongue, except ye vter wordes that haue significacion, how

XX.i.

^m And therefore whatsoeuer the diuersitie is, yet the partie ought to be commune and serue to the edification of the Church. A Whose vie semeth to be more vile.

ⁿ We are more careful to conserue them.

^p Euerie one in his office for the preferacion of the bodie.

^q For all Churches dispersed throughout the world are diuers members of one bodie. ¹⁰ For, euerie one for his parte. Ephes. 4.11. ¹ As Deacons, ² As Elders.

¹⁰ For, do you then desire the best gifts.

Chap. XIII. ^a If the Angels had tongues, & I had the vse thereof, & did not bestowe them to profite my neighbour, it were nothing but vaine babling. Mat. 17.20. Luk. 17.6. ^b Faith is here taken for the gift of doing miracles, & the wicked may haue, as Mat. 7.22, & also for that faith (called historical) & beleueth the mightie power of Christ, but can not apprehend Gods merie through him: & this deuils haue, I am. 2.19: & therefore is separate from charitie, but ³ faith that iustifieth in effect can not, as 1 Iohn. 3.9.

^c Not if it self be abused, but iudgeth others by all loue & humane.

^d Which may be without offence of Gods worde.

^e Knowledge is self shalbe perfited in the world to come, & not abolished: but the manner of knowing & teaching shal cease, where we shalbe before Gods presence, where we shal neither nede scholes nor teachers.

^f That is, imperfectly.

^g For, teach.

^h The mysteries of God.

ⁱ For, taught of God.

^j Because it serueth bothe here & in the life to come: but faith and hope appertene onely to this life.

^k For he professeth none faue him self.

^l Understand him.

^m By the spiriual gifts, which he hathe receiued.

ⁿ That is, to expounde the worde of God to the edification of the Church.

^o Understand him.

^p By the spiriual gifts, which he hathe receiued.

^q For he professeth none faue him self.

^r The prophetic expoundeth that & God hath reueiled: & the doctrine teacheth, that which he hath giuen vs to vnderstand.

^s For, first.

Interpretacion necessarie. I. Corinthians. Of decent ordre.

f Your wordes
shalbe iustice:
for ye shal ne-
ther glorifie
God thereby,
nor profite ma.
Or, as the thing
requereth.

g That is, they
may be able to
be vnderstand.
h He condemn-
eth the Corin-
thians of bar-
barousnes in y
thing, whereby
thei thought to
haue attained to
the greater
praise of clo-
quence.

i And doeth
his parte.
k Not in re-
spect of him, y
praieth, but in
respect of the
Church, which
is nothing edifi-
ed thereby.
l Or, giue thanks
by singing m
One onely
made the prai-
ers, & the rest
of the people
followed in
heart his wor-
des, & when he
had prayed,
thei all said,
Amen, signify-
ing that they
belieued assu-
redly that God
wolde grante
their request.
n That is, mo-
re fewe.

Mat. 18. 3.

Isa. 28. 11.
deut. 28. 49.
serem. 5. 15.
ezek. 3. 6.

o He threat-
neth the moste
sharply, that
God wil pun-
ish the con-
tempt of his
worde, & their
contrefait igno-
rance, forasmu-
che as to spea-
ke w vnknowe
tongues is a
signe of Gods
curse towards
the wicked.
p Of Gods cur-
se when they
are not vnder-
stand.

q By hearing
his secret fau-
tes ripe vp, &
his finnes re-
proued by
Gods worde,
he is compell-
ed by his ow-
ne conscience
to praise God.
r Which expo-
unde the wor-
des of God.

shal it be vnderstand what is spoken: for
ye shal speake in the f ayre.

10 There are so manie kindes of voyces,
("as it cometh to passe) in the worlde, and
none of them is domme.

11 Except I knowe then the power of the
voyce, I shalbe vnto him that speaketh, a
barbarian, and he that speaketh, shalbe a
barbarian vnto me.

12 Euen so, for as muche as ye couet spiritu-
al gifts, seke that ye maye excel vnto the
edifying of the Church.

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

14 For if I pray in a strange tongue, my
spirit i praieth: but mine vnderstanding is
without k frute.

15 What is it then? I wil praye with the spi-
rit, but I wil pray with the vnderstanding
also: I wil sing with the spirit, but I wil
sing with the vnderstanding also.

16 Els, when thou blestest with the spirit,
how shal he that occupieth the rounge of
the vnlearned, say Amen, at thy giuing
of thanks, seing he knoweth not what
thou saist?

17 For thou verely giuest thanks wel, but
the other is not edified.

18 I thanke my God, I speake languages
more then ye all.

19 Yet had I rather in the Church to spea-
ke a fewe wordes with mine vnderstanding
that I might also instruct others, then ten
thousand wordes in a strange tongue.

20 Brethren, be not children in vndersta-
ding, but as concerning malicioufnes be
children, but in vnderstanding be of a ri-
pe age.

21 In the Law it is written, * By men of o-
ther tongues, & by other languages wil I
speake vnto this people: yet so shal they
not heare me, saith the Lord.

22 Wherefore strange tongues are for a p
signe, not to them that beleue, but to the that
beleue not: but prophecyng sermeth not
for the that beleue not, but for the which
beleue.

23 If therefore, when the whole Church is
come together in one, and all speake strange
tongues, there come in they that are vn-
learned, or they which beleue not, wil thei
not say, that ye are out of your wittes?

24 But if all prophecyng, and there come in
one that beleueth not, or one vnlearned,
he is rebuked of all men, and is iudged
of all.

25 And so are the secretes of his heart ma-
de manifest, & so he wil fall downe on his
face and worship God, and say plainly
that God is in you in dede.

26 What is to be done then, brethren? when
ye come together, according as euerie one
of you hathe a psalme, or hathe doctrine,

or hathe a tongue, or hathe reuelacion, or
hathe interpretation, let all things be do-
ne vnto edifying.

27 If anie man speake a strange tongue, let it
be by two, or at the most, by thre, and that
by course, and let one interpret.

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

29 Let the Prophetes speake two, or thre,
and let the other iudge.

30 And if anie thig be reueiled to another
y sitteth by, let the first holde his peace.

31 For ye may all prophecie one by one, y
all may learne, & all may haue comfort.

32 And the spirits of the Prophetes are
subiect to the Prophetes.

33 For God is not the autor of confusion, but
of peace, as we se in all the Churches of
the Saintes.

34 * Let your women kepe silence in the
Churches: for it is not permitted vnto the
to speake: but they ought to be subiect, as also
the Law saith.

35 And if thei wil learne anie thing, let the
aske their housbands at home: for it is a
shame for women to speake in y Church.

36 Came the worde of God out from you?
either came it vnto you onely?

37 If anie man thinke him self to be a Pro-
phet, or spiritual, let him acknowledge,
that the things, that I write vnto you, are
the commandements of the Lord.

38 * And if anie man be ignorant, let him
be ignorant.

39 Wherefore, brethre, couet to prophecie,
& forbid not to speake languages.

40 Let all things be done honestly and by
order.

if he mentioned this abuse afore, yet he referred it to this place to be repro-
ued, because there he brought it in for another purpose y Are ye the first
or the last Christians, that ye neither submit your selues to the Churches, of
whome you haue received the Gospel? nor haue respect to the others to whome
the Gospel doeth likewise appertene? 2 To haue vnderstanding of spiri-
tual things. a If anie man haue iudgement, let him acknowledge that I
speake of the Spirit of God, and so let him obey: and if he haue no iudgement,
let him acknowledge his ignorance, and trouble not the Church, but credit
them that are learned.

CHAP. XV.

He proueth the resurrection of the dead. 3 And first that
Christ is risen: 22 Then that we shal rise, 52 And the
maner how.

1 Moreouer, brethren, I declare vnto
you the Gospel, which I preached
vnto you, which ye haue also received,
and wherein ye continue,

2 And whereby ye are saued, if ye kepe in
memorie, after what maner I preached it
vnto you, except ye haue beleued in
vaine.

3 For first of all, I deliuered vnto you that
which I receiued, how that Christ dyed
for our finnes according to y Scriptures,

4 And that he was buried, & that he arose
the third day accordig to the Scriptures,

5 * And

f Paul beareth
as yet w their
weakenes, be-
cause also the-
se were the
gifts of God:
but yet he
sheweth that
thei shuld not
passe this mea-
sure that first
one, after ano-
ther & at y vt-
most the third
shulde read in
a strange lan-
guage, which
was to declar-
e Gods mira-
cle in the gift
of tongues: but
chiefly he com-
mandeth that
nothing be do-
ne without in-
terpretacion.

1 Tim. 2. 11.
e Or learning,
w Gods Spirit
moueth them
to viter.

Gen. 3. 16.
u To the intet
y others maye
iudge of him y
haue spoken,
if he haue pas-
sed the copas
of Gods wor-
de: wherefore
S Iohn comma-
ndeth to trye y
spirits whether
thei be of
God.

x Because this
disorde was
in the Church,
that women v-
surped that w
was peculiar
to men, the A-
postle here
sheweth what
is meete to be
done, & what
is not: & albe-

y Are ye the first
or the last Christians,
that ye neither submit your selues to the Churches, of
whome you haue received the Gospel? nor haue respect to the others to whome
the Gospel doeth likewise appertene? 2 To haue vnderstanding of spiri-
tual things. a If anie man haue iudgement, let him acknowledge that I
speake of the Spirit of God, and so let him obey: and if he haue no iudgement,
let him acknowledge his ignorance, and trouble not the Church, but credit
them that are learned.

Gal. 1. 11.
a If you bele-
ue to be saued
by the Gospel,
ye must beleue
also the resur-
rection of the
dead, which is
one of the prin-
cipal points
thereof, or els
your belief is
but vaine.

Isa. 53. 5.
1 pet. 2. 42.
b He sheweth
that nothing
ought to be ta-
ught, which
we haue not
learned by
Gods worde.

1 Cor. 2. 15.

John 20. 19.
c Although Iu
das wanted, yet
they were fo
called still.

5 *And that he was sene of Cephas, then of the twelve.

6 After that, he was sene of mo then fwe hundred brethren at once: whereof many remaine vnto this present, & some also are a slepe.

7 After that, he was sene of Iames: then of all the Apostles.

8 *And last of all he was sene also of me as of one borne out of due time.

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

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

11 Wherefore whether it were I, or they, so we preache, and so haue ye beleued.

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

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

14 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are founde also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whome he hath not raised vp, if so be the dead be not raised.

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

17 And if Christ be not raised, your faith is vaine: ye are yet in your sinnes.

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

19 If in this life onely we haue hope in Christ, we are of all men the moste miserable.

20 But now is Christ risen from the dead, and was made the first frutes of them that slepe.

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

22 For as in Adam all dye, euē so in Christ shall all be made alieue,

23 But euerie man in his owne order: the first frutes is Christ, afterwarde, they that are of Christ, at his comming shall rise againe.

24 Then shall be the end, whē he hath deliuered vp the kingdome to God, euē the Father, when he hath put downe all rule, and all autoritie and power.

25 For he must reigne til he hath put all his enemies vnder his fete.

26 The last enemy that shall be destroyed,

be suble to God with whome and the holie GoR in Godhead
*Psal. 110. 1. All 2, 3, 4. 1br. 1. 13. & 10. 33.

is death.

27 *For he hath put downe all things vnder his fete. (And when he saith that all things are subdued to him, it is manifest y he is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, then shall the Sōne also him self be subiect vnto him, that did subdue all things vnder him, that God may be all in all.

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

30 Why are we also in ieopardie euerie houre?

31 By our reioycing which I haue in Christ Iesus our Lord, I dye daily.

32 If I haue fought with beastes at Ephesus after the maner of men, what aduantage it me, if the dead be not raised vp? let vs eat & drinke: for to morowe we shall dye.

33 Be not deceiued: euil speakings corrupt good maners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God. I speake this to your shame.

35 But some man wil say, How are the dead raised vp? and with what bodie come they forth?

36 O foole, that which thou sowest, is not quickened, except it dye.

37 And y which thou sowest, thou sowest not that bodie that shall be, but bare corne, as it falleth, of wheat, or of some other.

38 But God giueth it a bodie at his pleasure, euē to euerie sēde his owne bodie.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beastes, and another of fishes, and another of birdes.

40 There are also heauenlie bodies, and earthlie bodies: but the glorie of the heauenlie is one, and the glorie of the earthlie is another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of y starres: for one starre differeth from another starre in glorie.

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

43 It is sown in dishonour, and is raised in glorie: it is sown in weakenes, & is raised in power.

44 It is sown a natural bodie, & is raised a spiritual bodie: there is a natural bodie, & there is a spiritual bodie.

45 As it is also writen, The first man Adam was made a liuing foule: and the last Adam was made a quickening Spirit.

46 Howbeit that was not first made which is spiritual: but that which is natural, & afterwarde that which is spiritual.

XX. ii.

Psal. 9.
1br. 2. 8.

n We shalbe
perfectly fulfil
led with his
glorie and fel
icitie.

o That is, as
dead, & becau
se they were
but newly come
to Christ,
wolde be bap
tized before
they dyed.

p Except the
se things be
true of Christs
kingdome and
his subiection,
what shall be
come of them
whome the
Church daily
baptizeth, for
to destroye
death in the
is the end of
baptisme, and
for they to rise
again.

Isa. 22. 13.

Wisdo 2. 6.

*Menander
in Thaidi.

q I take to wit
nes all my for
rowes, where
in I may iust
ly reioyce in y
Lord, that I ha
ue susteined
them among
you

r That is, ha
uig regard to
this present life,
& not to Gods
glorie, & to li
ue euerslastig.
f There is one
substance as
touching the
fleshe bothe of
man and beas
t, but the dif
ference is as tou
ching the qua
lities.

t Euē as the
sunne and the
moone beig of
one substance
differ in digni
ties: so in the re
surrection our
bodies shall ha
ue more excel
lent qualities
then they ha
ue now.

u For what is
more vile to
Iuke vnto the
dead car
casses?

Gen. 2. 7.

x Not changig
the substance,
but made par
taker of the di
uine nature.
y Christ brigh
t vs from
heauen the Sp
rit of life.

All. 9. 4.

rom. 6. 3.

ephe. 3. 8.

ephe. 1. 7.

d For he was
but the instru
ment, and mini
ster and giueth
the whole glo
rie to God.
e Christs death
is not a real
except he rise
from death.

f For if Christ
be swallowed vp
of death, there
remaineth no
hope of life
to any mortifi
g As mortifi
cation, and re
mission of sin
nes depend on
Christs death:
so our quicken
ing and restor
ing to life stand
in his resurrec
tion.

h You are not
forgiuen nor
sanctified.

i Or, onely for
this life sake.

j As by the of
fring of y first
frute the whole
frute is sancti
fied, so by
Christ which
is the first y is
raised, all haue
assurance of y
resurrection.

k Who rose
first from the
dead to take
possession in
our flesh for vs
his members.
l To wit, the
faithful.

Col. 1. 18.

rom. 1. 5.

1 The 4. 15.

m Christ as he
is man & head
of the Church
is said to be
suble to God:
but in respect
of the worlde,
is King of hea
uen and earth.
This kingdome
standeth in
gouerning the
faithful: and ou
ercoming the
aduersaries, e
uē death the
chiefest, which
done, Christ
being perished
with all his
members, shall
as he is man, &
head of the
Church, with
his fellow he
ir deliuer his
kingdome, and
he is equal.

² This is attribute to Christ as concerning his diuinitie, not in respect of his humanitie whose flesh hathe this glorie by power of God who dwelleth in it. a Bothe in substance & forme we are earthly.

^b This natural bodie as it is now, til it be made newe by the Spirit of Christ.

^c When the Lord cometh to iudgement, some of the Saintes shalbe aliuie, whome he wil change euen as if they were dead, so that this change is in steade of death to the

Mat. 24, 31.

1. thess. 4, 16.

1. sa. 25, 8.

reuel. 7, 17.

¹⁰ death, where is thy victorie!

^a graue, where is thy grief!

Hose. 13, 14.

abr. 2, 14.

^d Sinne first brought i death and giueth it power ouer vs, and ^e strength of sinne is the Law, because it doeth reuel. ^e iudgement of God against vs: or els the chief cause of our destruction is in our selues

1. John 5, 5.

^e The hope of resurrection causeth the faithful to surmount all difficulties.

Alt. 11, 29.

& 12, 25.

Rom. 12, 13.

^a Vpon the first day of the weeke which ^e Scripture calleth the Lords day, others soday, they accused not one ^{ly} in ^{ly} Church but at home as ^{fo} according to euery mans sea le, to lay up some piece of money towards ^e relief of the poore brethren

Alt. 16, 23.

47 The first mā ^{is} of the earth, earthly: the seconde mā ^{is} the Lord ² from heauen.

48 As ^{is} the earthly, suche ^{are} they that are earthly: & as ^{is} the heauenly, suche ^{are} they also that are heauenly.

49 And as we haue borne the ^a image of the earthly, so shal we beare the image of the heauenly.

50 This say I, brethren, ^y flesh & blood can not inherit ^y kingdom of God, nether doeth corruption inherit incorruption.

51 Beholde, I shewe you a secret thing, We shal not all slepe, but we shal all be ^c changed,

52 In a moment, in the twinkling of an eye at the last ^{*} trumpet: for the trumpet shal blowe, and the dead shal be raised vp incorruptible, and we shalbe changed.

53 For this corruptible must put on incorruption: and this mortal must put on immortallitie.

54 So when this corruptible hathe put on incorruption, & this mortal hathe put on immortallitie, then shal be broght to passe the saying that is written, ^{*} Death is swallowed vp into victorie.

55 [¶] O death, where ^{is} thy sting! ^o graue, where ^{is} thy victorie!

56 The sting of death ^{is} sinne: and the ⁴ strength of sinne ^{is} the Law.

57 ^{*} But thanks be vnto God which hathe giuen vs victorie through our Lord Iesus Christ.

58 Therefore my beloued brethren, be ye stedfast, vnmoueable, abundant alwayes in the worke of the Lord, for asmuche as ye knowe, that your labour is not in ^e vaine in the Lord.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 We must perseuere in faith, in the loue of Christ & our neighbour. 15 After his commendations he wisheth to the all prosperitie.

¹ Concerning ^{*} the ^a gathering for the Saintes, as I haue ordeined in the Churches ^{*} of Galacia, so do ye also.

² Euerie first day of the weeke, let euerie one of you put aside by him self, and laye vp as ^{God} hathe prospered him, that the there be no gatherings when I come.

³ And when I am come, whosoever ye shal allowe ^b by letters, the wil I send to bring your liberalitie vnto Ierusalem.

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

⁵ Now I wil come vnto you, after I haue

^b Which ye shal send by them that cary the money.

gone through Macedonia (for I wil passe through Macedonia)

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

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

⁸ And I wil tary at Ephesus vntil Pētecost.

⁹ For a great dore and ^e effectual is opened vnto me: but there are many aduersaries.

¹⁰ [¶] Now if Timotheus come, se that he be ^d without feare with you: for he worketh the worke of the Lord, euen as I do.

¹¹ Let no man therefore ^c despise him: but conuaye him forthe ^f in peace, that he may come vnto me: for I loke for him with the brethren.

¹² As touching our brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he wil come when he shal haue convenient time.

¹³ [¶] Watch ye: stand fast in the faith: quite you like men, & be strong.

¹⁴ Let all your things be done in ^h loue.

¹⁵ Now, brethren, I beseeche you (ye knowe the house of Stephanas, that it is the first frutes of Achaia, & that they haue giuen them selues to minister vnto the Saintes)

¹⁶ That ye be ^k obedient euen vnto such, & to all that helpe with vs and labour.

¹⁷ I am glad of the comming of Stephanas, & Fortunatus, and Achaicus: for they haue ^l supplied the want of you.

¹⁸ For they haue comforted my ^o spirit and yours: acknowledge therefore suche men.

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

²⁰ All the brethren grete you. Grete ye one another with an ^m holie ⁿ kisse.

²¹ The salutation of me Paul with mine owne hand.

²² If any mā loue not ^y Lord Iesus Christ, let him be had in execration, ^o yea excommunicate to death.

²³ The grace of our Lord Iesus Christ be with you.

²⁴ My loue be with you all in Christ Iesus, Amen.

The first Epistle to the Corinthians, written fro ⁿ Philippi, & sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

^c Because God blessed his labour

^d Willing that they shoulde defende him against the aduersaries of Christ because it is ^y Church due to be careful for the preferuatiō of their ministers

^e As though he were to yō to be a minister.

^f That is, safe and sounde.

^g Left Satan heale vpo you at vnwares.

^h For they had euery man respect to hi self contrary to loue.

ⁱ That is, the first which embraced ^y Gospel.

^k And reuerence them.

^l The grief ^y I toke for your absence, was greatly alwayes present in their presence.

^o Or, minde.

Rom. 16, 16.

2. cor. 13, 12.

1. pet. 1, 19.

ⁿ In token of mutual loue, which thing was obserued in the primitive Church when ^y Lords Supper was maintained.

^o Or, Maranatha.

ⁿ Or, as is most probable, from Epheus.

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